

A second characteristic of true education is that it shall be *comprehensive and complete*—in other words, that it shall have *regard to the whole nature* of the creature to be educated. This principle is not merely self-evident, but it is an inference from the first requirement that education should be scientific. It is hardly possible to deny that this rule is more widely recognized in our own days than in past times, yet it is not unfrequently violated.

We have long been agreed that education is not the mere imparting of information—that it is a drawing out and disciplining of the powers of the mind. But it is more than this. A well disciplined intelligence is indeed a great achievement; but it is not all. Man is not pure reason; he has also a heart; he has feeling, imagination, will. And man is truly educated when the whole nature is cultivated, when it is made harmonious in all its relations, and in all its actings.

Education, therefore, must have principal reference to the cultivation of the taste and the formation of the character, and it will embrace the whole area of human life and conduct. It can hardly be denied that, in our own days, and among ourselves, some aspects of this work are being overlooked. We are in danger of regarding education as a mere means of outstripping others in the race of wealth or ambition. We are tempted to think of it as a means of making money, or as a way of being thought cleverer than our neighbours, instead of regarding it as the means of fashioning the whole man into a harmonious whole.

A recent American writer, speaking of the ordinary education imparted in the United States, declares that they are turning out from the public schools of that country a number of the worst-mannered boys and girls that the

world has ever seen. That writer possessed an amount of knowledge and experience to which the present writer cannot lay claim. Yet it can hardly be unknown to any of us that precisely the same kinds of complaints are made against the children educated in Ontario.

Now, if this is going to be the outcome of our education, if courtesy and reverence are to perish from the earth, then no really educated, cultivated human being can look forward to life under such conditions as being worth living. Which of us that has known the true sweetness of civilized and cultivated human intercourse, would care for a life from which such elements have departed? It can never be a true education which neglects the discipline of the heart and will. There can be no true intellectual training which looks only to man's power of thought.

We must note, moreover, that man is body, as well as soul and spirit; and that a complete education must recognize his physical powers no less than his mental and intellectual. There is, perhaps, some danger at present of the importance of physical education being exaggerated. An athleticism which makes muscular development the main business of life is certainly a very ignorant and foolish business. But the body has its rights, clearly defined by its own constitution and by its relation to the mind, and abundantly recognized in Holy Scripture. The "sound mind" can hardly be found save in the "sound body;" and St. Paul prays (1 Thess. v. 23), "The God of peace Himself sanctify you wholly; and may your spirit and soul and *body* be presented entire, without blame, at the coming of our Lord Jesus Christ."

But, once more, *education should have a religious character*. This proposition can be gainsaid only by those who deny the existence of God,