

ently to carry on all the work of detail in accordance with them and not in violation of them. We will therefore proceed to outline very briefly some portions of Mr. Spencer's work; trusting that those who have read it will not resent our refreshing their memory, and that those who are unacquainted with it, will not be satisfied with our summary, but will turn to the work itself.

Setting out with the fundamental question, "What knowledge is of most worth?" Mr. Spencer in his first chapter demonstrates conclusively that the answer must be—Science. He shows that it is one of the laws of progress that the ornamental precedes the useful, in point of time; the savage tattooing his body brilliantly before he thinks of the desirability of clothing it. Up to the time at which Mr. Spencer wrote, at any rate, our education had been in the lower and analogous condition, aiming at mere mental adornment, and seeking rather to give the means of making an imposing display than to subserve any really useful end. To rise above this condition we needed some standard by which to test, not merely the individual value of each branch of knowledge, but the relative values of all the various branches; by which means we might hope to answer the vast question with which we set out. This measure of value is to be found in the bearing of each branch of knowledge on life and conduct. The function of true education, Mr. Spencer maintains, is to prepare a man to live a complete life;—to discharge to the full extent of his faculties, his duties to his own body and mind and business, to his family, to society; and to be capable of duly enjoying all those sources of happiness which Nature supplies. Therefore each branch of knowledge will be valuable in proportion as it subserves this function. Proceeding to apply this test, Mr.

Spencer brings the problem into manageable shape by classifying the various kinds of activity which make up human life in the true order of their subordination; giving the place of prior importance to each division, which is a condition precedent to the existence of the next. He arranges them, therefore, as follows:—"1. Those activities which directly minister to self-preservation; 2. Those activities which, by securing the necessities of life, indirectly minister to self-preservation; 3. Those activities which have for their end the rearing and discipline of offspring; 4. Those activities which are involved in the maintenance of proper social and political relations; 5. Those miscellaneous activities which make up the leisure part of life, devoted to the gratification of the tastes and feelings." Taking these divisions in turn, Mr. Spencer ascertains what knowledge is of most worth in its bearing upon each, and finds that in every one of them scientific knowledge is the *desideratum*. We will briefly indicate how this conclusion is reached in each case.

1. "Happily, that all-important part of education which goes to secure direct self-preservation, is in great part already provided for" by Nature. During infancy there is protection in the instinct of self-preservation; and subsequently the child acquires, by the rough but benevolent discipline of experience, a knowledge of how to control its movements and avoid small dangers. Our duty is merely to see that Nature is not thwarted by unwise repression of that spontaneous activity, the indulgence in which gives a child this salutary experience. But this alone does not complete the education required for direct self-preservation. The body has to be guarded not only against merely mechanical damage, but also against the disease and death which must follow breaches of physi-