

of our nature, the *physical and moral* as well as the intellectual. We are too much accustomed to think and speak of man as a machine, like a clock or engine, complex and intricate indeed, but still a machine, readily divisible into parts which may be handled or discussed quite independently the one of the other, forgetting that all the parts into which our nature is, for the convenience of science, theoretically divided, are organically, intimately, and inseparably united, and so inter-dependent that no satisfactory discussion or treatment of one set of organs or faculties can afford to overlook the relation of these to the rest and the influence they mutually exercise the one upon the other. Yet no truth is more apt to be forgotten in education, while none is more important to remember. Develop the body to the neglect of the higher nature, and you make a savage. Overlook the body and force the mind, and the result is an unnatural monstrosity, the unequal balance of whose nature destroys the adjustment of his social relations, and bears him to a premature grave. A similar mistake may be made in spiritual culture with like unhealthy and unhappy results, of which the morbid fanatic is a not uncommon illustration. On the other hand, develop each in harmonious and proportionate measure, vigorously repress what is known to be hurtful, and the tendency is to produce a healthy, or in other words, a perfect man.

Not only should the nature of education, but its true object be kept distinctly in view, viz., the training of our youth to become intelligent, self-reliant, enterprising and upright citizens. In view of this high aim may it not be fairly asked if there be not grave defects in our present system, in that important department which has to do with the moral element in our nature? Not that too much is made of the mental faculties, but who

will say that sufficient attention is given to the ethical element in our schools and colleges? Upon the general bearing of the subject a thoughtful writer has said, "Knowledge of itself, unless wisely directed, might merely make bad men more dangerous, and the society in which it was regarded as the highest good, little better than a pandemonium. Knowledge must be allied to goodness and wisdom, and embodied in upright character, else it is naught. The acquisition of knowledge may, it is true, protect a man against the meaner felonies of life, but not in any degree against its selfish vices, unless fortified by sound principles and habits. Hence do we find in daily life so many instances of men who are well-informed in intellect, but utterly deformed in character; filled with the learning of the schools, yet possessing little practical wisdom, and offering examples rather for warning than imitation." Pestalozzi, that pioneer educational reformer, to whose wisdom and zeal we owe so much, held intellectual training by itself to be pernicious, insisting that the roots of all knowledge must strike and feed in the soil of the religious, rightly-governed will. It is true the subject is one of difficulty, but should it therefore be relegated to the region of insoluble problems? It is commonly disposed of by the argument that morality of the highest order, and on the soundest basis is only to be secured by the influence of religion, the teaching of which cannot be undertaken by Government schools, but must be left to the Churches. Granted that the argument is relevant and conclusive as far as it goes, but it leaves room for a large amount of valuable teaching and training in fundamental morals of the utmost importance, especially in view of the fact that there is a large section of our youth still beyond the influence of our Churches