

the true end of education. This is the more important since the present tendencies in education are clearly in the direction of utility in the sense of practical application to industrial pursuits. There are many indications that not a few minds are dazzled, if not dazed, by the brilliancy of our material civilization. The marvellous progress in invention and discovery in the past thirty years, and the tangible, sensuous and impressive character of its material products are, indeed, bewildering, and it is not strange that there is some confusion respecting the ends of human life. The garden of Eden, as we read, was made for our first parents, but the suspicion seems to be growing that they were created for the garden, and especially to till and dress it!

What is man's chief end in the present life? This is the fundamental question, for when we have discovered the end and purpose of human existence, we have, as a consequence, found the true function of education.

Man has two natures, the one spiritual, the other physical—the one a regal soul, the other a subject body. Man's spiritual nature is endowed with powers each capable of almost infinite expansion and culture, by activity and use. The soul's endowment is capability to know, to feel, to will, to enjoy, but all this heritage may be buried in a napkin or bartered for a mess of pottage.

But man has a body as well as an indwelling soul, and the former is the latter's agent, helper, nourisher. The soul's activity and perfection are limited and aided by physical condition and needs. But the body exists for the soul, and not the soul for the body. The soul is the supreme human fact and the perfection of the soul is man's supreme personal duty.

This law of subordination—the body to the soul—pervades all human activities and relations; those that

relate to the soul and its needs being higher and more important than those that directly nurture and sustain the body. In the order of time, physical wants may take precedence, but the development and culture of the soul is the supreme duty and interest of life.

This view reveals the fatal defect in that philosophy of education which regards man as a grand physical organism, born of physical nature, the result of spontaneous generation, and reaching up to—*nothing*. Such a view of life subordinates the soul to the body and reverses the ends of human existence.

A true philosophy of human life affords the basis for a true theory of education—one that places man above, and yet prepares him for his life's work; that neither exalts him into an ethereal region of serene repose to be satiated with what Arnold calls "sweetness and light," nor trails his manhood in the furrows of life's toil. It unites man to nature, to society, and to God; to nature, that he may discover her laws, utilize her forces and enjoy her munificence; to society, that he may eradicate its evils, improve its condition and receive its protection; and to God, that he may be sustained, guided, purified and saved.

This philosophy of life emphasizes the importance of a general education as a foundation for a special education. Special preparation for given pursuits needs to rest upon a general preparation for all pursuits, and the more comprehensive the general training the more fruitful and useful the special. It is the remark of an English writer that "every honest occupation to which a man sets his hand would raise him into a philosopher if he mastered all the knowledge of his craft," but this method of making philosophers is hardly practicable in school or college. All experience shows that an education narrowed to