

the common mind this difference is a difference of opposition and hostility, whereas it is rather the difference of the complementary parts of an whole. A marked and happy advance will be made when multitudes of people have learnt that refinement does not mean softness, and that great learning and clear thinking are not monopolized by intellectual bullies. The Damascus blade as well as the bludgeon and the butcher's knife may be used with force and skill.

I have said that learning and reasoning power and culture are parts of one whole. That whole is what people commonly understand by a good education—the development and improvement of the various powers and capacities of human nature. How many sided that nature is and how varied the culture it demands has never yet been generally acknowledged. Each side has been recognized and some special means of culture for it provided, but this has often been to the neglect of other sides and of other forms of culture. Each side has had its enthusiasts, who, by their exclusiveness, have provoked opposing exclusiveness and enthusiasm.

There is the *physical side*, sometimes over estimated and often underestimated. If it is left to languish in neglect the whole nature will languish in sympathy with it; if over-stimulated and developed it absorbs the energies required by the other faculties. The best results on all sides cannot be had without the *mens sana in corpore sano*. In this physical side of our nature we have, I believe, the spring of our ideas of force and cause, and the first and most constant stimulant of that practical energy—that *Thätigkeit*, without which all the capacity and opportunity in the world may find a man and leave him a non-entity. Sir Walter Scott was not trifling therefore with the education of his son when he took the part of

teaching him "to ride and shoot and tell the truth," and left the rest to his tutor. It is a hopeful sign of the times that a practical interest in physical culture is now awakening in academic circles, and we may hope that the next generation of young Canadians will be helped in school and college to a healthy, vigorous physical life, as well as to learning and mental culture.

Another side of our nature calling for careful training is the *moral side*. According to Mr. Arnold, moral things make up three fourths of our lives. French and Italian critics object to this estimate. They say it is too high. We may leave them to speak for themselves, but Arnold speaks truly for our Anglo Saxon race, and the Iron Duke spake like a true Englishman when he said that the tendency of schooling, apart from moral culture, was in the direction of making clever devils. How we are to gain this moral culture also in connection with our educational system is one of the most serious problems of our times. Its speedy solution is most devoutly to be wished. The methods of doing this, so far as proposed up to the present, seem rather to show us how not to do it.

Again, there is the *social side* of our nature in which we and other northern peoples are sadly in need of development. Even great learning and rare talents for some things may leave a man a recluse or a clodpole, impelled in the one case to shun the society of his fellow-men, and in the other case compelling his fellow-men to wish that he would shun them for the companionship of "the rugged Russian bear, the armed rhinoceros, or the Hyrcan tiger."

When we come to the *intellectual side* of our nature, we come to the old familiar academic ground. Here two chief ends are recognized: 1st. the acquisition of knowledge, and