

furnish a man with all these qualifications for exercising the functions of citizenship, not to fit him for this or that special mode of earning his living.

The all-round development of the man embraces the following :

1. Mind culture—the power to think.

2. Heart culture—the power to feel.

3. Energy culture—the formation of proper habits of thinking and feeling, the disciplining of the faculties to energize in the direction in which logical thought and proper emotion would naturally impel them.

True culture will manifest itself in a tendency to realize as fully as possible a perfect ideal of thinking, feeling and acting.

1. What is involved in the development of the power to think? The mental perception of truth, the power to discern the facts of existence in their logical bearing one upon another, the knowledge of cause and effect; to know, so far as the human mind is given to know, "What is," and "Why it is," to grasp analogies or corresponding truths, to classify facts according to these analogies, to state the general principles involved therein. In short, intellectual culture means the readiness of the mind to admit knowledge and to store it away systematically for future use. I now come to the cultivation of the heart (and on this I purpose having the most to say). It is not sufficient to know the facts of existence; we must *feel* them. It is this heart-culture that to many students of human nature appears so sadly lacking in the world to-day. In what does it consist? In the power to recognize and the soul to feel whatever of beauty comes in our way. The beauty of the far-off heavenly melodies of the spheres as we gaze on the summer evening sky. The exquisite blending of the hues in autumn foliage. The beauty of the various sounds in

nature—the carolling bird—the babbling brook—the rustling leaf—the beauty of moral behaviour. Yes, the beauties of sight, of sound and of human intercourse—all the various manifestations of harmony, the eternal fitness of things.

Now to understand the development of the sense of the beautiful it is necessary to consider the two elements of beauty, the external and the internal. We are so accustomed to think of beauty as merely external, and not at all as part of ourselves. Beauty is as much a condition as it is an independent fact. Indeed the condition and the fact must combine before there can be any reality to the beauty. Beauty may be defined as the harmonious blending of things external to the senses, operating through the senses and awakening a corresponding blending within the soul itself. The very existence of beauty depends upon the inward consciousness. For example, what avails the art of a Raphael or a Michael Angelo if enshrouded in the blackness of night? The beauty may be there as a physical possibility in the materials of the picture, but what we call beauty does not exist as a reality to the eye that sees it not. And after all what is the eye, but the window of the soul—the avenue of approach? If the soul within is darkened, is slow to respond, to stir into life and vibrate in unison with the motion which philosophers tell us vibrates without, the beauty does not exist for that soul at least.

The power of the soul, then, to realize beauty depends upon its readiness to respond with an activity within itself. How is that readiness for activity to be developed? Just as in the case of every other activity, by exercise. The first motions of the soul are implanted there by nature as instincts or the germs of future faculties. Every time these motions