

educators, and the best of all schools is the home. But schoolmasters are the only educators who are supported by a tax on the whole community. They are the only educators who are organized by the public for public work. They have almost all the children of the country in their hands, and they have them for almost every day in the week, and almost every week in the year. But we must have a clear conception of the main object of all the work they are called upon to do, that is, of the education they are expected to give. Only then can we know what is the best possible kind of education, and how we are most likely to get it or to get something very different.

I have nothing to say to those who have any lower conception of education than that it ought to deal with our whole nature. It is to fit us for real life, the life that we have to live as long as we are on earth. Whether we add the hereafter also matters little, for those only who live well here are prepared for the hereafter. As its object is life, it must embrace the whole man, and not only the intellectual side of man. Indeed, when we draw distinctions between the different sides of our nature, and talk of the different powers and faculties of the mind, the metaphors used are apt to lead us astray. Man is a spiritual being and spirit has neither top, bottom nor sides. A power of the mind is simply the whole man acting in a particular direction. We must not allow metaphors to dominate us. They make religion materialistic and turn poetry into poor prose. They play queer tricks with our conceptions of the constitution of human nature. Man is a unit. We must take him in his entirety, or we shall have only corpses or abstractions to deal with, that is, we shall be dealing not with realities but with unrealities. Now, if man was intended to be only

a calculating machine, to "dicker" well, to amass wealth, in other words, to "succeed," in the ordinary acceptation of the word, then it would be quite right and proper to subordinate everything in his education to arithmetic. But if that is not the chief end of man, if instead he is capable of comprehending all the meanings of this wonderful universe, if it is intended that he should keep time with the pulses of the Eternal while doing the every-day work of the world, then a culture at once simpler and richer is needed. To stimulate his intellect at the expense of either the physical or the spiritual in him will be bad, not only for muscle and conscience, but for brain as well. If comparisons are to be made, it is more important that he should have the staying power that is seldom found except in connection with rugged health, and still more the moral qualities that constitute character, than the intellectual acuteness that may enable him to be a successful or unsuccessful thimble-rigger in banks or stocks or at the regular gaming-table.

Our Public School system tends to the undue exaltation of mere intellectual sharpness and nimbleness. The written examinations to which young children are subjected, the fact that promotions from school to school, and from form to form are consequent on the results of these written examinations, and the character of the questions generally put, especially the prominence given to arithmetic and to verbal analysis, sustain this serious charge. The system is one-sided, rigid, harsh and pretentious. It cramps individuality. It ignores genius and it has no place for the Rugby stupid boy of whom Dr. Arnold said, "I would stand before him hat in hand," because the said boy was patiently cultivating inferior powers of mind. The papers on which boys and girls have to write before they