

the State. For the State he was born, for the State he lived, for the State he died. Living or dying he belonged to the State.

The Roman thought was military. Rome went forth conquering and to conquer. One by one the countries surrendered to Roman arms until the city of the Tiber ruled the world. It was natural then that to the Roman the one object of life should be conquest, and the ideal man should be the soldier. To this end was Roman education. To march and countermarch, to stand in the cohorts and handle the pilum and the sword, this was the ambition of every Roman lad.

These ideals, so far as they went, were praiseworthy. The Civil Service needs trained officials. The repression of the individual is wise and safe. Citizenship in any state is important. Conquest is worth striving for in any department of life. But the weakness of all these systems is their one-sidedness. They are all of them partial in their application, and all of them together would not produce anything more than a man entirely earthly in aim and method of life. There is in them nothing of aspiration or up-reaching. There is in them no recognition of anything higher or nobler than the powers of this world, and in the case of Buddhism there is a shrinking from even these, and a desire to find refuge in complete forgetfulness. But any system of education that is to be world-wide in its application, that is to make for the highest good of the state and for the truest development of the individual, must include all that these systems included and more. What then is a true ideal of education? It is the cultivation of the whole being of the student so as to develop the very best of which every student is capable bodily, mentally and spiritually. Nothing less than this will be a true ideal of cultivation, and this ideal if realized will satisfy all the demands of society, the state and the individual.

Have we any pattern or model to which we may conform in our pursuit of this ideal? Certainly. Long ago there lived in Palestine a man who was the embodiment of human nature in its highest form. Physically he was perfect, being free from all taint of disease and all bodily weakness. Mentally he was marvellously keen, intuitively perceiving the truth of all questions however shrouded in the fogs of casuistry, without going through the slow process of argumentation. Spiritually he was