

the needs of his countrymen in these respects, and determining on a great educational reform, he now sought for an immovable foundation upon which to base his life work. What better could he have found for this than that of Nature?

A truly educated man, Comenius considered, was one possessing all his faculties harmoniously developed. For the attainment of this it was necessary that no one faculty should be cultivated to the exclusion of the others. Here he differed from his predecessors, his work thus involving physical, mental and moral education. Reducing laws for the acquisition of knowledge to those of Nature he observed, a man places seeds into the ground which, though unable to be accounted for, spring up, but certain of Nature's commands must be obeyed. Nature waits for the fit time. Seeds are not placed in the frozen ground where the germ would be destroyed and vegetation hindered, nor does she give the form before the material.

As it is with Nature, the same applies to the rooting of knowledge in young minds. We must delay bestowing instruction before the minds are prepared to receive it; also material should be given before the form. The purpose of physical training was not, however, as in Sparta, the development of brute force, but the production of healthful vigor and manly courage. Allowing the child to be sent to school at a proper age and in good health, the next thing to be considered is the maintenance of this health along with its intellectual increase. Comenius believed one of the most important means for the promotion of this end was in the school itself. Though this matter had been somewhat discussed a few years before by Vives, a Spaniard, still Comenius may be deemed one of the first to fully realize its great necessity. He desired an ample playground for recreation, and heartily encouraged the most vigorous and active games. Attention must be given to the site of the school, which should be in a healthy locality, somewhat isolated, remote from noisy occupations; and he demands that the school-house, as well as the grounds, should present a gay and attractive appearance.

Like the Jesuits, the employment of short hours was another principle maintained as requisite in completing his design of creating a sound mind in a sound body. Four hours at the most for school work, and as much more for study in private, were considered sufficient. One of the greatest reforms Comenius effected in education was in the study of languages. His "Gate of Tongues" and "Orbis" disclose a plan for aiding the acquisition of languages through exercising the perceptive and intuitive faculties. With this end in view he designed having the matter of the lessons such as would direct itself to the senses. The mother tongue should be learned first, and then through this medium the other languages acquired. In schools of his time