

surely to be is infinitely more important than to have. Indeed to be a well developed man is the surest way to success in life. He who is sound in mind and in muscle; he who is taught to weigh things as the true scholar is; he who knows how dangerous guides the feelings are, and has, under an intelligent master, learned to listen to the voice of reason and of conscience, is better prepared to make the most of life's opportunities, than the crude, ill-balanced creature of lust and prejudice. In this world of temptation and of difficulty the uneducated are ill prepared to meet the foes that all must fight. The child is asked to do the work of a man, and must, if he tries, do it badly.

The best thinkers, from the days of Plato down to our own, denounce the bread and butter theory, and brand it as philosophically false, and as practically degrading. Plato bitterly complains that in his day the true functions of science and of art were neglected. Arithmetic instead of being regarded as a means of mental and moral development, is studied because it is useful in commerce; Geometry is valued, not because it expands the mind, opens up vast new fields of thought, and calls out and strengthens man's innate ideas of justice, but because it enables men to measure fields, roads and goods; Astronomy, not for its power to unlock the secrets of the universe, bring the distant near, and infinitely widen out the vision of the soul; and harmonics, not for the refining influences on the mind and heart, but for the financial gain of the professional musician. In the face of much opposition and scorn, Plato witnessed a good confession,—taught the degraded materialists of his day that each of the sciences, and each of the arts might be made a means of "purging and rekindling an organ of the soul, which would otherwise be spoiled and blinded, an organ more worth saving than ten thousand eyes, for by it alone, the truth is seen." But it would be a great mistake to suppose that Plato was indifferent to the material advantages of education. He does not "deny the importance of such practical applications in their proper sphere; on the contrary he himself emphasises the practical utility of arithmetic and geometry to a man who is to be a soldier and tactician." While admitting that education aids man in all he does with his hand, and ought to be so used, still it has higher uses. He further points out that the education demanded for practical life is essentially different in its methods and aims from the education that develops the true man. To neglect the one or the other is