

So stated, the problem seems easy enough. And so it, perhaps, would be, if our aims were simple, and if we were sincere in our endeavours to attain them ; for we have merely to ascertain what things practised in *statu pupillari* have the most momentous consequences as life proceeds to its consummation, and to adopt those which seem to lead to the best. But we are brought face to face with a two-headed difficulty at the outset. First of all, complete living seems to call for a background of substantial physical comfort, or, at all events, freedom from discomfort. A good man on the rack cannot be said to live completely, much less be happy (unless the rack, as was once suggested by a puzzled Oxford undergraduate, is a singularly bad one), and both St. Francis of Assisi and St. Simeon of the Pillar failed on similar grounds, though for very different reasons, to help average man to the largest use of life. This background of *bien être* is so indispensable and is so primitive a need, that men have always been apt to identify it with life itself, and in extreme cases to set themselves so ardently to establish it that they have, as misers over their gold, transferred to the means by which they hope to achieve it the love which was originally inspired by the thing itself.

And even if this object does not actually fill the whole of the field of our desires, we are inclined to narrow our vision and to aim at its fruits earlier than we ought. Our education, too, often seems to have nothing at all in view but a gross material prosperity, and we often set our children to bread-and-butter studies and tasks before they are fit for them. We look too early for "results" that can be measured and paid for in the market. For education is concerned with everything that men do with the whole field of action. What the man can produce for sale is only a small part of the product of his personality ; it is by no means the true measure of his worth, but is rather a by-product of his full spiritual activity. Every good schoolmaster knows this well enough, and is a good schoolmaster just in so far as he acts upon it.

But our difficulty has another head. A man's goodness, or