

It was by such systematic drill in physical exercises that the statesmen, orators, philosophers and poets of Greece and Rome gained strength of mind and muscle. The old Latin author stated the pedagogic truth in a nut-shell, "Mens sana in corpore sano," or A sound mind in a sound body. It is essential that the physical organs and muscles be trained so that they be responsively active to the will. Nowadays many are beginning to recognize that while intellectual studies and physical exercises are being vigorously prosecuted in the modern school system the moral training is not receiving the attention which it should. From the fact that questions of right and wrong are more frequently discussed in our social and business relations than the weather, it becomes evident from history and experience that the subject of good morals ought to be systematically taught in all educational work. No less an authority than Dr. Eliott, President of Harvard College, points out that Logic and Ethics should find a place on the programme of studies in the Public School; that is, right thinking and right acting are primary social requirements of the new education.

The educational maxim "learn to do by knowing" is as true in ethics as pedagogy. In addition to the regular mental and physical drills there ought to be a moral drill in the ethics of Christian morality.

We send missionaries to heathen lands to teach the principles of Christianity and too often leave the youth of professing Christian parents without systematic instruction in the minor morals and major virtues, to the influence of heredity alone, to relapse or decay in morals.

Sir Isaac Newton, in his "Principia," lex iii, proves that in the physical world "action and re-action are equal and opposite," and from the

reasonings of some moralists and the teachings of history we conclude that a similar law is true of the moral world. *Vide History of the French Revolution in Paris—1789-95*

Education as a science and an art is at present in a transitional period; in fact Pedagogy in modern times, like the chameleon, assumes a variety of phases. At times we are bewildered by the innovations of the Herbartian kind, yet while we cannot swear to the "ipse dixit" of every particular innovator in educational work, we can, like the eclectic philosopher, Horace of old, accept what is good and true.

It often seems desirable to form a combination method which would establish a closer relationship between the old and modern methods of imparting instruction. The question is a practical one in the closing years of the nineteenth century.

The true aim of education is of primary importance to the teacher and the scholar. It is very important that we attain the correct ideal which is culture and practical power. We should aim to combine literary culture with a considerable amount of executive or practical ability. The Public School is in many respects a benevolent institution, it is by no means a "close corporation" but rather a republic of learning and sociability.

Here the children of rich and poor are alike offered free the beauties of Literature and the discoveries of Science.

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Do not draw back from any way because you never have passed there before. The truth, the task, the joy, the suffering on whose border you are standing, O my friend, to-day, go into it without a fear, only go into it with God, the God who has been always with you.

—Phillips Brooks.