

the requirement that education should be scientific.

1. We have long been agreed that education does not mean the mere imparting of information or human knowledge. Indeed at this present moment we are probably in greater danger of ignoring the importance of such acquisition. From every point of view full and accurate knowledge is of the highest importance. Without this there can be no real mental discipline. Without this there can be no real power of grasping the problems which present themselves in every walk of life. Only the most ignorant and thoughtless can undervalue the possession of knowledge, whether it takes the form of language, or of science, or any other form.

2. Still less can we allow that education is a means of equipping us for the race of life to such a degree that we may outstrip others. Undoubtedly one part of our business in life is to earn a sufficiency to provide for ourselves and those who may be dependent upon us; and there is nothing low or unworthy in attributing considerable importance to this view of our life. We must choose our work—our business, our profession, our calling—and we must clearly contemplate the necessity of living by this calling; and so one considerable part of our education must be the fitting of ourselves for that work. Yet if we come to think of education as a means of merely making more money than others are able to make, and of being cleverer than those who are about us, we shall have degraded this great business of our life and missed its real value and importance.

3. Moreover, education is more than the mere training of the intellectual powers. On the importance of such discipline it is unnecessary to insist. It is man's reason that raises him above the beasts that perish.

"On earth there is nothing great but man,
In man there is nothing great but mind."

To see clearly, to reason accurately—this is a great part of man's mental education—a part with which he cannot dispense if he would be properly fitted for any work among his fellow-men.

But this is not all. Man is not mere intellect. He has feeling, imagination, will; and the neglect of these elements of his constitution will assuredly be attended by the most serious consequences. Man is truly educated when his whole nature is cultivated, when all his powers are drawn out and made to work together in perfect harmony.

4. Nor, in speaking of the completeness of the education of the whole man, must we overlook his physical training, the discipline of those bodily powers which are an essential part of man's nature and functions. Certain kinds of education have undoubtedly overlooked the claims of the body, and thereby have done great harm to body and soul alike.

The body is a part of man's threefold nature of Body, Soul, and Spirit. Not only our spiritual nature but also our flesh was assumed by the eternal Word of God in the Incarnation. We are commanded to glorify God in our bodies. The body is the agent of the soul, and again reacts upon the spiritual nature. The neglect or abuse of the body avenges itself upon the soul.

It may indeed seem unnecessary to insist upon this part of the subject in these days, when complaints are heard on every side that young men are becoming so absorbed in athletic exercises that they neglect all time and thought bestowed upon mere intellectual pursuits—when it is said that young men, and even men who are no longer young, can find no enter-