

may give bent or inclination for commercial pursuits. If it does so the school in which it is taught is abusing its office. The age at which boys attend secondary schools is the period in which their ideals are being formed, but the function of the school is not to encourage particular ideals, neither to deaden spontaneous impulses by the intrusion of special work. The curriculum of the schools should be neutral as far as determining the particular bent of the pupil is concerned. The aim of education is mental power with as little interference as possible with the assertion of the pupil's individuality. Technical education is not education at all in the proper sense of the word. The idea is retrogressive, in that it is the development of the primitive or physical side of man to the neglect of the exclusive and characteristic mark of man, viz., the mind: for it is the possession of reason that places man above the animal. It is on the mind side that evolution should and will progress. The argument that man is still an animal, and that for the development of the mind the body should be attended to likewise is no warrant for technical education, as the training of a man to a single specific office is itself opposed to the complete physical development synonymous with health.

If education should be framed for present conditions it should be to leaven rather than to exaggerate the condition begotten by the fevered commercialism of the present. The expansion required by over-production and the exchange arising from it are doubtless natural instruments for giving nations a knowledge of each other—are perhaps instrumental for the ultimate evolving of the idea of the interdependence and community of interests of different parts of the world. This approach to universal peace and federation will be a long time coming.

Meantime competition affects adversely the laborer. The gospel of gain is rampant, and so long as the laborer is a machine or the manipulator of a machine his work will do no more than merely keep him alive. The process of reaching the unity of the world by commerce is destructive of social unity at home. Social sympathy and social responsibility are lost sight of. The mark of the savage is selfishness, we are still in the short clothes of civilization. What is the remedy?

No philosopher has neglected to write about education. He sees defects, and can only hope to reach them through training by evolution rather than by revolution. His diagnosis tells him that man's love for man begins at home, and—stays there. By what means is it to be made comprehensive? Intelligence broadens and creates a wider circle of interest; therefore the more education the better. The widening of knowledge is not synonymous with social sympathy. We must have a broadening of feeling. Will a steady application to book-keeping restore the social balance? Is there any training of the hand that will place the laborer on a social equality with his fellows? Is there any study of things that will enable the philosopher to forecast a combining of the elements of society? No.

Study of any subject begets interest in it. Then in this case "the proper study of mankind is man." Let man turn, then, to rhyme and story to the expression of man's primary feelings and aspirations; to the record of his failures and successes. Let him feel the fine frenzy and universality of the seer; let him respect the verdict of posterity on the patriot. Let him stand by Avon and ask to know man, and by Bannockburn and ask to do for man.