

results. Let us begin, if we can, with those points in which there can hardly be any difference of opinion.

And, first of all, we must maintain that

1. EDUCATION SHOULD BE SCIENTIFIC.

Such a statement will seem to most of us so completely self-evident that there is no reason for putting it forward, except as an assumption which needs no proof, and upon which other truths may be shown to depend.

And yet there was a time, and it may not even now have entirely gone by, when religion and science were supposed to be adversaries. The conclusions of certain sciences were regarded as being inconsistent with the contents of the Scriptures, and so it came to pass that men of science were denounced as the enemies of revelation, not only by popular preachers of slender attainments but by learned theologians. The men of science promptly paid them back in their own coin, taunting them with their want of faith in their own principles, since they were afraid of being able to maintain them in the presence of undoubted facts.

Happily for both, this conflict has now come almost to an end: and we have come to know and acknowledge that the genuine results of rightly concluded scientific investigation, can never endanger, but can only support the truth, and enlarge our views of the divine order to which we belong. And how should it be otherwise when we understand the nature of scientific knowledge and what it professes to accomplish. The aim of science is to give us knowledge of facts, of laws, of principles, to give us a knowledge which shall be systematic and orderly, and, as far as possible, complete. Its aim is to arrange and classify the facts of observation, so as

to give us a better understanding of their meaning and relations, and thus to bring nature more and more under control.

Now there is no sphere into which science may not claim to enter; and assuredly it cannot safely be banished from the realm of education. And this will appear from whatever point of view we regard the subject, whether we think of learning as an exercise of memory, or as a development of the whole nature, or as a discipline of mind and heart and will, everywhere we meet with laws of thought, emotion, will, and the recognition of those laws is the work of science.

Few can need to be told that these principles are now receiving almost universal recognition. We may grant that, in days gone by, there were great educationists who were guided partly by instinct, partly by the traditions of the past, and partly by their own experience. But it is not reasonable to expect that all teachers should be endowed with such exceptional powers. The ordinary teacher, even the superior teacher, must govern himself by rule, by method, by principle, scientifically ascertained; and whatever our own prejudices and preferences may be in regard to the prominence which should be given to one class of subjects or another in education, there will, at least, be at this present time, no difference of opinion between educated and thinking men, when we say that our educational methods should be scientific.

II. With equal confidence we may assert that

EDUCATION SHOULD BE COMPREHENSIVE.

In other words, a true education will have regard to the whole nature of the being to be educated, whether of man or of any other creature. This is an obvious, elementary truth, and moreover, it is a simple inference from