

methods of either, or to form the slavish habit of memorizing the results of the labors of these specialists. In order to study the structure of a language it is not necessary to master the language. What more is necessary than to require the student to study the history of the language and some of its leading characteristics? As a suggestion, why not put philology on the curriculum in the place of the dead languages? And as to the social customs and ethical principles gleaned from the literature of a dead language, cannot the student learn all that is necessary in that line by studying translations?

Either directly or indirectly, man is the all-important study; and as soon as science, or empirical knowledge ceases to have an influence for the betterment of man's condition, it ceases to be practical. Time has shown that Locke's theory of the desire for knowledge for its own sake is at variance with the wants of man. People have demonstrated the fact by experience that the only knowledge worth seeking for is that which has a bearing on the habits, customs, interests of man, physically, intellectually, spiritually; in the family, in society, and in the state.

But in the educational process much depends on how knowledge is acquired. If the information concerning man is presented in an empirical form, it causes a waste of time and tends to the formation of careless habits in thinking. But, if the information concerning usages and customs, the laws and making of laws, the languages and ethical principles underlying the literatures of language is presented in a rational form, the useless portions of knowledge are left in the hands of the specialist, while the student comes in contact with the facts of prime importance, and, by examining well ordered thought on the printed page, forms the habit of orderly thinking.

But as yet the multitudes of facts concerning the usages and customs of nations past and present have not been systematized so as to enable the student to study to advantage the gradual development of man's mind through the ages and the concomitant degrees of civilization. At present there is no science, sociology; and the ethical principles gathered from the history and literatures of the ancients are, after all, a complete jumble of the opinions of various men. Probably one of the most pressing needs in education at the present time is to take tradition out of tradition and to give the student a rational knowledge of the past.

Another problem that requires solution before education can become a true science is to decide whether man should be treated in the educational process as a highly intelligent animal, or as a spiritual being destined to live hereafter a higher life. Stated otherwise, should the knowledge that is derived from human experience and human reason be taught to the exclusion of all other knowledge? This question has also made a division amongst the universities, one group holding to the Bible and