

How often we read a whole book for a single thought that might have been expressed in a single sentence upon the title page. Thought and gold are the great elements that move the world. We seek for them in much the same manner and with much the same success. The miner often sinks a shaft twenty feet deep and cleans up an ounce of gold which might have lain, just as well as not within a foot of the surface. More often still, as result of much labor, does he clean up no gold at all. So with the reader. May it be otherwise with those who read the contributions to the STUDENT.

SCIENCE IN EDUCATING

Ignorance is a state of psychical slumber. To be educated implies that exactly the opposite has been experienced. By a man's education, we can tell how well and how long he has been awake. But when we say education, we do not mean mere book learning, but every kind of mental development. A man may be an educated thief or gambler as well as a lawyer or preacher. An educated man does not necessarily know how to read or write. Education is the drawing out, or rather leading out, of those powers within us. This is only accomplished during a state of psychical energy. The consequence is that many men are uneducated because they are in a state of slumber all their days. Communities, also, and even nations, continue in the same beaten track, and consequently never awake from that dreamy condition which they have inherited from their ancestors. The world as a whole has never been aroused; and it is thus we account for the short sighted, selfish and prejudiced sentiments that prevail among the masses.

We should then inquire, What are the conditions of slumber? What are the conditions of wakefulness? If our first statement is true, our last question must be the first to be asked by those who pro-

pose to educate. Shall science come and be the handmaid of the Teacher? Then she must take upon herself the burden of these questions. She must ascertain when and how the soul is first aroused. If its tendency is to remain in a state of comparative inactivity, then she must take the incentive into her own hands. She must give a correct answer to these questions before Education can have a footing.

The term "to educate," then, becomes a very broad one, a very deep one, and one that is all important. For upon its comprehension and application depends the whole outcome of the race. To educate, (*educere*), to lead forth. But still the term is unqualified. The question still arises, when, how, where do we lead. This qualification must be supplied by science, and upon the conditions, as we have said, will depend our future advancement or retrogression. Science, as yet, has placed no limit to the act. We lead out the minds of the young, but we do not all lead in the same manner, or at the same time. Each one applies his own spur to arouse the soul to action, and each one blindly applies his own remedy to it when it is diseased. We are a race wandering in darkness, where only the "blind lead the blind." Religion cannot guide us; for every creed leads us in a different direction, and if we follow the resultant of all their forces we will do nothing at all. Not even will we look upward, for as many will advise us perhaps to look in the other direction. Perhaps we magnify the dilemma. But notice the workings of our educational influences, then draw conclusions. And when we say educational influences, we use the term in its broadest sense. We mean all those influences that are used for the training of the youth from the cradle up to manhood.

The home is, or should be, the moral nursery. There is at present no other. For morality is something that must be breathed, so to speak. Hence, in order for a person to be moral, he must be in a moral atmosphere long enough for his