

mation and work it into practice either arithmetical, botanical or literary. He that stops with mere information upon a subject, without working it into his mental being by practice, is like a man "beholding his face in a glass and going his way and straightway forgetting what manner of man he was." We must continue to practise the principles and truths of any subject before we are its disciples, indeed. The man on a train rushing through a country can have no discernment of it. He who patiently observes its scenery to sketch it acquires discernment regarding it. Its forms and colours, by close and continued observation of them, duly impress themselves upon him, and find in him adequate appreciation of their qualities.

Now, our modern system of education, by the variety and quantity of studies it imposes upon youthful minds, is inimical to the formation of mental habits of sharp discrimination and sustained thorough exertion in any one line of research. The mind is called upon to occupy itself with too many subjects of study to become familiar with any one of them. It, moreover, does not come in contact with these several subjects with a frequency requisite to secure that mental momentum which gives a sense of mastery and progress in any study which should mark the performances of a mind liberally educated. These mental qualities should be sought from the very beginning, and all along the line of school work. "Jack of all trades and master of none," applies to education as well as other things. Early habits tend to perpetuate themselves in it as well as in morals. "The boy is father of the man." An education begun in conditions favouring mental dissipation is apt to go on in the same to the end. Train the mind in primary studies aright, and when it addresses itself to meet university re-

quirements, it will demonstrate the advantage of acquiring early the habit of accurate and persistent mental activity. A great defect, therefore, of our modern educational appointments is a lack of mental training proportionate to the amount and varied nature of the information which they demand.

Closely connected with the evil to which I have just referred, is that which consists in the predominance of the passive over the active attitude of the mind. The objective must be the inexhaustible well from which the mind is to draw the water of its life. To richly impart we must of course receive. It is, however, not to be forgotten that the mind must qualify all its acquisitions to impart to them life and point. These are ultimately to be viewed as, in a sense, incarnations of the mind to which they belong when expressed in word or deed. Our knowledge should not be in a relation of mere juxtaposition to us like our clothes, but in one vital like our skin. Hence it should be conveyed to the mind with the purpose of evoking its energies so that it may become woven into our mental life. The acquisition of knowledge should be kept in subordination to mental appreciation and assimilation. The senses, the intellect, the emotion, the will, the imagination and the memory, are all to be led out into discriminating and harmonious action in relation to the worlds of matter and mind. Do not the complex and ponderous programmes of our present systems of education render next to impossible the realization of this "consummation so devoutly to be wished?" Are not conventionality, mediocrity, parrot-like performances, likely to abound under a system which aims rather to prepare pupils to pass examinations than to give a reason for the intellectual and other conclusions and hopes that are in them? Such a system is,