

mal strength and vigor, and bring forth rich harvests of precious knowledge.

2. *One of the primary conditions of mental culture is a well-organized and healthy brain.*—The mind acts largely, if not entirely, through or by means of the brain. In its first activities of sensation, the brain and nervous system are an essential condition and medium of mental activity. Impressions made upon the nerves are transmitted to the brain, and there emerge in conscious knowledge. Subsequently thought becomes abstract, and seems to be independent of the brain; yet experience proves that the power of abstract thought depends for clearness and vigor upon the condition of the physical system. Indeed, it is not certain that genius and hereditary mental traits may not depend on some subtle organic peculiarity of the brain-tissue. It is, therefore, an established fact that, for the best results in mental culture, we must endeavor to secure the best condition of the brain and nervous system. "A sound mind in a sound body" is a maxim not to be forgotten in mental culture.

3. *The mind is cultivated by the activity of its faculties.*—The mind is a spiritual activity, and grows by its own inherent energies. Mental exercise is thus the law of mental development. As a muscle grows strong by use, so any faculty of the mind is developed by its proper use and exercise. An inactive mind, like an unused muscle, becomes weak and unskillful. Hang the arm in a sling, and the muscle becomes flabby and loses its vigor and skill; let the mind remain inactive, and it acquires a mental flabbiness that unfits it for any severe or prolonged activity. An idle mind loses its tone and strength like an unused muscle; the mental powers go to rust through idleness and inaction. To develop the faculties of the mind and secure their highest

activity and efficiency, there must be a constant and judicious exercise of these faculties. The object of culture is to stimulate and direct the activity of the mind.

4. *The activity of the mind requires objective realities for it to act upon.*—The mind cannot act upon itself; there must be material for it to act upon. As a power to know it demands an external world of knowledge to meet the wants of the internal knowing subject. There is such a world of knowledge suited to, and correlating with, every mental activity. The material world is seen to be an embodiment of thought, and the mind begins its activities with the objects of the material world. The mind itself has developed knowledge by its powers of thought, which is also adapted to give culture to each faculty and capacity. This adaptation is manifest, since knowledge, as the product of one mind, must be suited to the different capacities of all minds. The mind begins its activity with the knowledge thus furnished; it then passes to the creation of knowledge for itself, which affords it its highest and best activity. It is thus apparent that the culture of the mind requires objective realities, and that these realities are abundantly furnished.

5. *Each faculty of the mind requires a culture adapted to itself.*—The mind possesses a variety of powers, and each one of these powers operates with different material, and has an activity peculiar to itself. Each power needs different materials for its activity; what would be best for one faculty would not be the appropriate material for some other faculty. We need concrete objects for perception, facts for the memory, abstract truth for the judgment and the power of reasoning, beauty for the imagination, moral truth for the conscience, etc. Besides this difference of material, there is