

osophy we all of us attain to as the natural result of our sense-impressions. As we rise to general conceptions, we bring this philosophy to bear upon them, and we are apt to answer very difficult, even unanswerable questions, in a way which at once measures our knowledge and tries our judgment. Even when our philosophy gets damaged by facts we go about with it and wear it in some fashion, still preferring the old cover to the exertion of getting a sounder one from new sense impressions and a sounder correlation of ideas. But our philosophy or mental condition towards the rest of the world is of vital importance, since from it we derive much of our happiness. A life is often wearily spent in struggling to face even very ordinary mental difficulties, in the endeavor to reconcile our experiences with our derived ideas.

What is needed, then, is some more accurate comprehension of what we are and to what things are tending, and to get at this we must lay under contribution all the possible sources of knowledge. From a conscientious application to the evidence of our senses, we may come to some certainty of what things are and have been, and from a careful study of literature, we may find out the direction of development in human affairs. The result of both these lines of investigation to the student is a culture as high as the amount of labour he has expended, and a happiness as complete as his mental development is equal sided. In any event this culture will be found to confer upon its possessor immunity from many of the sorrows of this life.

But obviously, this total happiness depends on the correctness of this, his philosophy upon which it rests. A picture on the brain, received how it may be, if partial only, is nevertheless lasting, and has its effect in

deciding the mental tone. And from these incomplete pictures we arrive at false or incomplete conceptions. In this way the persistence of ideas may be explained by the persistence of the physical impress on the brain, and the mental labour requisite to alter or erase such a partial and misleading picture is always great. Great in any event, it becomes too heavy a task for many of us when the pictures have, most of them, taken this turn. We are then committed to a wrong view of life, and must suffer the consequences. We must share in this event the average happiness which the defective philosophy to which the pictures lead us ensures. And the way in which pleasure and pain generally arise is the same as the way in which they come to the sense-organs and the nerves. Pain arises in the body when any sensitive portion is torn or interfered with, and again, where the wearing of the tissues is greater than the supply from the blood of the waste, as in being tired, or hungry, or thirsty. Pleasure arises from as vigorous an action of the organs of the body as can be maintained, without expending more force than is supplied to the tissues and nerves from the blood. And exactly in the same way, by wear and tear, we find our senses affected. So that the conclusion is inevitable that the injury we inflict on the total organism, from undue exercise of the senses, is as pernicious to its proper development as excessive muscular work would be. The intellect, as distinguished from the emotions, is that part of the mind which discriminates and appreciates differences, but this fails us, too, after severe studies. A hard example in Arithmetic, for instance, and a difficult feat in gymnastics, present similar demands on the system; and at a certain age, indeed, the amount of vital repair necessitated by the first