

that from the nature of the case, as we are conscious of mental growth through the action of the mind, these mental Casper Hausers must in a great degree remain in ignorance of their deficiencies. The power by which they might recognize and possibly reform their ill-advised treatment is the power that has become a weakness. Thus, just in the degree that they are made dependent on other minds, do they come to regard their dependency as natural.

Self-education alone answers the true idea of education. In just the degree that the teacher prepares the way by removing the difficulties and bridging the hard places, in just that degree does he interfere with the growth that can come only through active and habitual use of the faculties. Knowledge acquired without the mental labor necessary for assimilation is a burden which the mind throws off at the earliest opportunity, and from this arise the disgust and hatred with which youth often regard school. It comes from the necessity of continually doing things which give rise to no pleasurable emotions. There is no delight surpassing that of the discovery of a truth unaided. What if the truth has been known for centuries? To the pupil it is new, and he feels all the discoverer's enthusiasm. Strengthen the impulse now given for self-help, and you aid the most important educational force. New worlds are continually opening about him, richer than those discovered by the Spaniard, and gathering in their treasures he is the ideal student.

This longing for truth is a part of our being, stifled, dwarfed, ignored often, till it turns itself to base and petty things, and forgets the noble purpose for which it was created.

This habit of self-help must be formed in infancy, and opportunity for its exercise should never thereafter be removed. A talking teacher may do to a self-helping youth an irreparable injury, by smoothing the way before him till, like the Carthaginians at Capua, he is enervated by easy living and unfitted for real labor. This is the only preparation that can be made for original investigation in mature life. Thoughtful boys and girls must precede thinking men and women. The ability to depend on one's self cannot be easily gained—if, indeed, it can be gained at all—in immature life. Dickens' tale of Skitzland is

no fable. Many of our pupils will waken men and women in stature, but wanting the powers they have never learned to use; able to perceive and remember, to do tasks assigned, and to go for help to a superior when a difficulty is met, but robbed of the powers God meant them to possess, which would have made them helpers instead of helped, leaders rather than followers, able to drink from the fountain-head, instead of taking the cup as it passes from hand to hand.

To sum up briefly. The order of presentation of subjects should conform to the order in which the mental faculties grow strong for use, giving first lessons that direct the attention of the child to external objects and natural impressions, and lead him to observe with accuracy and quickness; second, lessons that give opportunity for the exercise of that combining or imaginative faculty which shortly evinces itself; and lastly, lessons that shall strengthen the faculty of reason and the power of judgment; and underneath all this, or rather interpenetrating it, such discipline as shall make the child subservient to himself, entirely self-controlling.

There is another phase of this subject that has been to a great extent overlooked. Tracing the causes of failure in the feeble minds about us, vacillation and fickleness are continually suggested. An indispensable element of success is a determined purpose. Even mediocre men, should they apply themselves willfully to one thing, with a purpose to make of themselves all that can be made in one direction, would soon cease to be mediocre. Indeed, I believe there is no one who has received so poor an outfit from nature as to be unable to live a successful life, if he be modest in his ambitions and unyielding in his will. But nothing worthy can be achieved except by patient and continued application. Application is possible only with the power to hold the attention fixed, through consecutive hours, days, years; and this can be obtained only through a will disciplined and habituated to control every impulse and desire.

It is customary to disregard this phase of training, both in the school and family. The expression "breaking the will" indicates almost the only effort put forth in this direction,—an endeavor better left unattempted, since, whether successful or otherwise,