

sical food. In this connection it must be carefully noted that the character of the development which takes place is dependent upon the nature of the mental element supplied. The law of mind in this respect is the same as the law of the body. Starch, for example, which feeds certain parts of the body, can never produce bones, in like manner certain truths, which feed the intellect, can never supply the demands of the moral and spiritual natures. One thing more should be noted in this connection. The extent and vigour of the development or growth of the mind, which takes place in the process of acquiring knowledge, varies according as the consciousnesses through which the mind passes are feeble or intense, and also according as they can or cannot be readily reproduced at any time in their integrity.

Again, the law by which knowledge or truth enters into the growth of the mind is precisely the same as the law by which matter enters into the growth of a plant or animal. Dead matter, for example, is transformed into muscle, nerve and bone by the action of the living organism. It is the life in the organism that effects this wonderful change. But this life, be it observed, must come into immediate contact with what is to be transformed, or else no physical growth takes place. So it is with mental growth. Truth or knowledge is nothing but dead matter until vitalized by the action of the living mind. It is this action that decomposes, digests and assimilates truth; that transforms it into intellectual, moral or spiritual power. But, be it again observed, that, as in the case of the life of the physical organism, so, in the case of the vitalizing power of the mind, real contact with the actual thing to be transformed is an absolute necessity. It is a deception, a sham, a delusion, to suppose that mental growth will

come from the mere manipulation of symbols, of shadows or pictures of things, of words without meaning; will come from undigested stuffing, from what has never touched, much less has never entered as a reality into the living fire of the consciousness. No, genuine mental development cannot come from such a condition of things. Mental growth is only possible when the active living mind comes into immediate contact with the *real*, the *true*, with the things themselves, not their shadows or pictures, however beautiful, or however finely presented.

Once more, mind is developed and strengthened in the art of acquiring knowledge in proportion as it energizes, as it puts forth effort. This is a primary law of mental growth; a law which is formally accepted by most teachers. Yet it is a law which, as applied, has done great damage in the school-room. Of course this law requires that the teacher should avoid doing the pupil's work; should avoid rendering that kind of help which makes the pupil inactive. It is true the teacher can neither perceive, understand, nor reason for the pupil. This the pupil must do for himself if he would grow mentally. All this is true; but it does not mean that the teacher has nothing to do with the pupil's work. He has only discharged one phase of his duty when he avoids doing what legitimately and necessarily belongs to the pupil. This is an important phase, and one which many teachers fail to observe. But the failure to observe is a less evil than the course pursued by others. There are teachers who observe this phase of duty, who recognize the law; but the recognition means only the most shameful neglect of the highest interests of the pupil. It means assigning work to the pupil, and then leaving him to a blind effort to perform that for which he is mentally and