

tained activity. School education deals specially with the culture of the mind by means of books and kindred appliances. We deem industrial and other species of education than the one we have specialized as impracticable, and therefore foreign to the purpose of public school work. The glory and success of this work lie in qualifying the mind to enrich itself through the instrumentality of books. We extend no sympathy, therefore, to those who decry book knowledge in every form under the vague and indiscriminating denunciation of "cram." Still in education, as in other matters, it requires to be remembered that "there's nothing great in man but mind." It, like religion, must guard against bibliolatriy, and ascribe supreme importance not to the contents of books but of minds. The generative point in all education is internal quickening and growth. Its kingdom is within men. Its fruits are emotional, moral, imaginative, and intellectual. Educational appliances are only wisely used when directed to mould and move the faculties and capacities of our whole inner nature. Educational results are only truly reached when the mind is trained accurately, and with sustained energy to perform its functions of observation and reasoning and memory. The mind's eye should be trained to look clearly and steadily at what offers itself for its investigation. "Mind," says Professor Bain, "starts from discrimination." The mind should be exercised in making sharp and correct discrimination between things and relations which differ the one from the other. Mental indifference consists in failure and consequent disrelish to make such discrimination, and is equivalent, therefore, to ignorance. The first essential condition of knowledge is, therefore, the power to distinguish differences in things and relations.

It requires, however, time for the mind to discriminate rightly. As the eye requires to be adjusted to an object to see it properly, so must the mind in relation to what is presented to it for its apprehension. As the view of an object is prevented by defect or excess of light, so there is such a thing as too much and too little mental light. Scanty or excessive information is alike prejudicial to mental vision. We must avoid both overpowering the active energies of the mind by presenting to it truth or knowledge which it is unprepared to take in; or, on the other hand, dealing out information in such meagre and intermittent fashion as fails to evoke its powers of vision. To change the figure we must neither surfeit nor starve the intellect, which we strive to nourish upon the bread of truth. In short we must in imparting instruction, keep mainly in view the attitude of the mind to it. We must see to it that the mind is in vital, discerning relations to the information we seek to communicate to it. The mind to discern knowledge has to become more or less familiar with it. It requires a geometrical bias of mind to discern geometrical truth; a scientific to appreciate scientific truth; an historical to estimate aright historical truth. There can be no adequate discerning of any species of truth until more or less we acquire the bias of mind requisite to appreciate that truth.

Now, the production of a mental bias requires attentive and repeated looking at the domain of truth to which it is related. Attention and memory must be intensely and repeatedly exercised upon any subject to bring the mind up to any proper discernment of it. As the mind gazes again and again upon it does it break in clearer and more comprehensive vision before it? We must not be content with mere information upon a subject, but must take that infor-