

ter of education as a beautifully associated whole into itself, and then coerces us to conclude that education is nothing else than an enlargement of the mind caused by the overpowering attraction between itself and the immutable harmony and order that exist in the real and logical world.

Everything that exists or can possibly exist is true and conveys the idea of truth because it has its beginning and exemplar in the divine mind. Truth makes known that which is, and is as I have already shown, of a threefold character, inasmuch as it is of things or metaphysical, of cognition or logical, and of language or moral. And in whatever way we regard it, it is the object of the intellect as good is the object of the will; and because it is the object of the intellect as is likewise the subject matter of education, for that reason, truth, and the subject matter of education are one and the same. Therefore this subject matter which I shall endeavor to describe, is made up of true and consonant parts of one stupendous whole and constitutes the extensive field of human knowledge, and it is upon it that the mind is intended to exercise itself; and when it is not exercised upon it, it is either dormant or useless, or groping in error and worse than useless. How to find out with accuracy and certainty what this field is and its extent, is the problem which now has to be solved. We have sufficient data to warrant us in maintaining that this field or object is the one term and the intellect, knowing the other term of the relation of the concrete truth now sought to be determined; and the business of the intellect knowing is to take in the object as it is, and thus conform itself to it, so that its idea or concept is a living image of the object of its exercise. It is here indeed that the equation of the intellect with the object comes in. Now apprehending this object is apprehending the intellect knowing. But when we do not know the exact range and verge of the object we must seek to know it by measuring it to our knowledge of the intellect or knowing mind with its powers active and passive.

When we fully discover how far the human mind is capable of going without invading or trenching upon forbidden ground, then we can with perfect assurance gratify our curiosity as to the circumference of the subject-matter of education. But I do not maintain that it is absolutely necessary for everybody to thoroughly study Mental Philosophy in order to enable him to properly comprehend the subject matter of education; although I believe that without studying the faculties of the mind in their reciprocal bearings and relations with each other and with external objects a person can scarcely discern the eternal fitness and adaptability that subsist between truths of the metaphysical and logical order,