

## THE FUNDAMENTAL PRINCIPLES OF MENTAL CULTURE.

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EDUCATION treats of the developing of the powers of man, and the furnishing of his mind with knowledge. The developing of the powers is called *culture*, and the furnishing the mind with knowledge is called *instruction*. These two operations are logically and practically distinguished. Culture seeks to draw out and train the powers of the mind; instruction aims to put knowledge into the mind. Each, to a certain extent, implies the other; for, in giving culture, we make use of knowledge, and, in imparting knowledge, there must always be some growth of the mental faculties.

So far as they differ, however, culture is to be regarded as of more value than instruction. The aim of culture is to give mental power; the aim of instruction is to give knowledge or learning, and mental power is worth more than learning. The power to acquire knowledge is worth more than the knowledge acquired, and the power to originate knowledge is even more valuable. A person should know more than he ever learned; and this is possible when his mind has been properly cultivated. The highest object of the teacher should be, therefore, not merely to impart knowledge, but to cultivate mental power. We should measure our work by the mental growth of our pupils, rather than by the amount of information we have imparted.

This work of mental culture should be intelligent and thorough in its character. It should reach every faculty and give training to every pow-

er. In order that it may be done in the best manner, the teacher should be guided in his work by some broad and fundamental principles definitely formulated and fixed in his memory and understanding. Work done by chance is seldom well done; all high art, and teaching is one of the highest arts, should be done in the light of broad and comprehensive principles. We, therefore, suggest to the younger members of the profession the following ten principles, for their guidance in the great work of teaching. These ten principles are so broad and comprehensive in their nature that they may be regarded as the *decatalogue of mental culture*.

1. *The object of mental culture is the fullest development and highest activity of the faculties of the mind.*—The mind is developed by culture. Its powers are strengthened, and made to act with vigor and skill by judicious training. Without such training the mind may remain comparatively inert, or its activities may conflict with the normal laws of mental development, and fail to produce the best fruits of culture and knowledge. In this respect the mind is like a field, and mental culture like the culture of the soil. Left to itself, a farm may be overrun with weeds and briars; while, if subjected to the careful culture of the husbandman, it will teem with golden harvests. So the mind, if left to itself, may waste its energies, and acquire incorrect habits of activity; while, if subjected to the guiding hand of judicious culture, it will develop in nor-