

word, we have to adjust the man to his duty in a way that was not necessary in the ruder and more primitive conditions of civilization, these rude tests will not suffice. In their place must come a system wherein each person shall be explored for capacity, and the task of nurturing the talent shall receive the attention which we already devote to our mechanical contrivances, or to our domesticated animals and plants.

There are those who hold that all capacity is a common or united quality; that if a man have mental power it may be turned in any direction, so that from the same strong mind we may, according to the nurture, make the poet, the statesman, the soldier, or the discoverer of natural order. I doubt if any experienced teacher, who has been willing to be taught by his experience, will affirm this opinion. The evidence which comes to him is to the effect that capacities are special; that though mental strength must be the foundation of all ability of a profitable sort, the direction or set of the individual capacity is, in substantially all cases, determined by the conditions of inheritance; that it is implanted in the individual by events which were shaped before he came upon the earth. It may be somewhat qualified by the powers of education, but the essential form remains to guide the stream of life. As at present contrived, our educational systems proceed on the assumption that persons of the same sex and age are substantially alike; and, further, that the aim of training is to bring the young to certain standard modes of thought and action which experience shows to be best for people according to their social or intellectual casts; in a word, to bring them into an accepted, a necessary state of uniformity, in order that they may fill their appointed stations. It seems perfectly clear

that the full value of man cannot be extracted by routine methods. The tendencies to depart from the normal are ordinarily weak; so that it requires peculiarly favorable conditions to permit them to attain their possibilities. The easiest way in the world to crush out a peculiar manifestation of talent is to subject the youth to a training which will develop the commonplace qualities of the mind in which it seeks to spring.

There seem to be but two ways in which we may hope to mend the breach in our educational system which comes from the lack of information concerning youths when they most need the advantages that such information might afford. One of these ways would be to have the connection between the fitting-schools and the universities so intimate that the teachers of the two grades would constitute one body, having a common knowledge of the pupils. The other way is so to unite the secondary schools and the universities that the teachers of the schools may feel that they do not part from their pupils in the last stage of their education. As a first step in this direction, it might be suggested that each student, at his matriculation, should have, as a part of his introduction to the university, not only the formal and generally useless certificate of good moral character and of fitness to pursue a course of study within its halls, but also a statement as to what is known of his mental peculiarities, his aptitudes and inaptitudes; these are ascertained in the class-room of a good fitting-school more clearly than they can be by any system of entrance examinations.

Society, owing to its nature, is ever demanding peculiar talents. In this age of mechanical industries, the necessity for a varied educational product is increasing at a very rapid rate. To meet this need, it is essential for