

awaken you to more enthusiasm in your work, it will give me additional pleasure. But you will *distinctly* bear in mind that I am not here to *teach* you, or to tell you how to teach, and therefore whatever opinions I may entertain, or whatever views I may express, you will take them only for what they are in themselves worth.

By education we mean those particular and direct external influences that have helped or hindered the growth and development and use of our born qualities of body and mind. In a more limited sense we mean the instrumentalities and means by which we acquire knowledge. The idea sometimes advanced that the mind is a pure, colorless sheet, and that you may write upon it what you will, has no foundation in truth. In one of our old school readers was this thought: "Education is to the human mind what the sculptor is to the block of marble." The statue is in the marble, but the sculptor, he alone can find it. The underlying thought is that all the mind needs for its best and highest development is that external obstructions be taken out of the way; but this is but half the truth, for it excludes the need of participation on the part of one being educated. It discards the power of choice and individual action; it makes no provision for *growth and development*.

A better simile is that of the acorn, in which exists the embryo oak—root, trunk, branch, twig and leaf in miniature. It must have moisture and heat to awaken its dormant life, and if planted in congenial soil will grow into a majestic oak; a thing of beauty, of strength and of utility. Yet this growth, this development, was not the result alone of the favorable conditions that surrounded it, or the richness of the soil. There was wrapped up within that acorn a mysterious, all-prevailing power, that transformed every particle of matter in that gigantic tree from its original character into oak, and nothing else, and still had force to transmit to a thousand acorns the same power it originally possessed.

This same law holds good in animal life. You may graze your horses, your sheep and your cattle upon the same field from birth to maturity; yet you do not expect, nor will they develop, the same form of body, quality and kind of flesh, a similarity of instincts, of dispositions, of tempers. You can educate and train