

external things largely during our school and college days, there is an evident reason for the popular unfriendly attitude towards new ideas drawn from experiments unknown to the past generation of school children. Between this second-hand information and real knowledge there is seen to be a constant inter-action; the first is always improved by the results of the latter, and so mankind is instructed as time elapses. The proceedings of our scientific bodies contain a mass of information which is brought later on into our school-books in different shapes.

The effect on the minds of the rising generation is cumulative, and most children start with ideas and a presentation of facts with which their parents perhaps finished their education, and few of us, we know, actively pursue our studies during mature life. But here we must be struck with the fact which a study of the inheritance of certain faculties of the mind present. Much, we know, almost everything, is transmitted from the parent to the child, and along with the copy of the structure, the resemblance is carried out into minor details of form and feature. And in the same way the structure of the brain, which we yet fail to well understand, is affected. The faculty for receiving a certain class of brain-pictures rather than another, the bent of the mind in a certain direction, follows with the color of the hair and eyes and the shape of the skull. But this faculty may exist and at the same time an absence of the brain-picture, which would satisfy and fill it, may cause its obliteration in the child from disuse. We must then clearly distinguish the factor of heredity as affecting the sensory nerves and the brain, when we consider the total mental condition of the individual. The action of the senses and the exercise of the brain beyond a certain extent, which

varies with the individual, are painful and therefore distasteful. Up to what point they may be carried in any given case is difficult to determine. Sufficient it is for us to appreciate that, for the mass of mankind, a small total amount of sense and brain work suffices, and that we are generally willing to avail ourselves of the less tediously acquired knowledge which we receive through books. And even these it is almost usual to read carelessly and to avoid comparing, taking the remarks of author after author listlessly into our minds, until our reason is clogged with contradictory impressions, and our total mental attitude becomes feeble and vacillatory. And here this fact presents itself, that in proportion as we apply to the sources of our real knowledge, and generalize from the results of our sense-impressions, we are able to criticise our second-hand information, and work toward a truer apprehension of ourselves and the world we live in.

Those who rely chiefly upon second-hand knowledge in effect refuse the present opportunity, which is alone their own, and must necessarily accept a lower philosophy of their lives. And by philosophy we mean, after all, an explanation of ourselves and the world in which we are. The range of meaning in words is so great, that ordinarily, we conceal under this term one knows not how much that is mysterious and that may be even held unnecessary. But by philosophy we evidently mean that correlation between the brain-pictures by which the which is contradictory is explained or brought into its true succession. We all know how comparatively easy it is for us to entertain contradictory beliefs, and how we do not even notice this contradiction until we come to compare our ideas, which we do not all of us try to do. But something of a phil-