

on the one hand, and the independency and initiatory character of mental action on the other.

The trend of thought to-day, however, is toward a combination of these theories, and while a knowledge of both the objective and subjective worlds is admitted to be possible, the highest certainty is held to consist in a knowledge of relations. The study of educational theories reveals the fact that during the last half century educators have advanced through three similar successive stages.

Most of us can remember the time when to the question, Why do you come to school? there was supposed to be but one answer, viz., "to learn." The mind was looked upon as an empty receptacle to be filled with knowledge as we might fill a cup with water. There naturally arose among thinking people a revolt against the unnatural, mechanical, devitalizing, cramming methods which, in extreme cases, followed as a result of this irrational view. Educators especially began to see that there are certain potentialities in the child that a living rational being is very different from lifeless matter. They perceived that in an especial sense all education must be self education, and many went so far as to believe the sentiment of the lines:

" There is an inmost centre in us all  
Where truth abides in fullness,  
And to know rather consists in opening out a way,  
Whereby the imprisoned splendor may escape  
Than in effecting entrance for a light  
Supposed to be without."

As a result of this, new and better conception methods of teaching were entirely changed and development was considered the chief end of education. It is to be feared that in some cases this view was carried to an extreme. As a result there was "development gone to seed," a seeking for something in the mind which was not there and time was lost in

" Dipping buckets into empty wells  
And growing old in drawing nothing out."

During late years there has been a reaching out after a higher and more comprehensive educational philosophy, and education is now being understood to consist not so much in a filling in or a drawing out of facts as in leading the child to discover and express existing relations and to develop in harmony with an inner law of Divine unity which is within us and without us God made manifest in the universe of matter and of mind.

It is the distinguishing feature of the Frœbelian philosophy