

that there is always a method to be found productive of interest—even of delight; and it ever turns out that this is the method proved by all other tests to be the right one.”

With the view of exemplifying the application of the foregoing general principles, as well as of making some specific suggestions, Mr. Spencer now passes from the theory of education to notice some points in its practice. He considers that education of some kind should begin from the very cradle, and indicates the course which conformity to a true psychology would dictate in this respect. The earliest impressions the mind is capable of assimilating being such primary sensations as those of light, sound, resistance, etc., and markedly contrasted impressions being the first to be distinguished,—objects and sounds selected with a view to familiarizing the infant with these properties in their various degrees, should be supplied to it in proper order. As the faculties unfold, this rudimentary culture of the senses will naturally merge into object-lessons. The true theory of such lessons, disregard of which accounts for their frequently unsatisfactory results, is based on the principle of encouraging and guiding *independent* observation. The child should not be *shewn* and *told* the properties and qualities of the various objects until it has exhausted all its own powers of observation in discovering what it can concerning them for itself. Nor should object-lessons be confined to the early age, or to the narrow range of things at present regarded as sufficient. They should include the objects of the sea-shore, the fields and the lanes; and should be continued in gradually increasing complexity, until they at last “merge into the investigations of the naturalist and the man of science.” Mr. Spencer further illustrates the practical appli-

cation of his educational “first principles,” by sketching the outlines of rational methods of teaching drawing and geometry, to which our space will allow of no further allusion. The chapter on Intellectual Education concludes with a reiteration of the two general principles, “alike the most important and the least attended to,” that “the process shall be one of self-instruction; and the obverse principle, that the mental action induced by this process shall be throughout intrinsically grateful.” In support of the first we have the consideration that knowledge acquired by the exercise of one’s own powers, is assimilated with a readiness, retained with a vividness and permanence, and organized and “turned into faculty,” with a rapidity as inconceivable as impossible to the passive victim of instruction. Self-help, again, develops the moral qualities of “courage in attacking difficulties, patient concentration of the attention, perseverance through failures. . . . characteristics which after-life specially requires.” The correlative principle, “that the method of culture pursued shall be one productive of an intrinsically happy activity,” even did it not serve to guide us in the effort to conform to the normal process of evolution, as before explained,—and even if youthful happiness were not in itself a desirable aim,—should yet receive practical recognition on other grounds. Knowledge acquired pleasurably and with interest, is fixed more firmly in the memory than that which is regarded with distaste or indifference. The moral consequences of the habitual attitude of mind towards the daily work, are also of great importance. The character is elevated and invigorated by a happy interest in it; while listlessness, apathy, and lack of self-confidence, must inevitably follow if the routine of study is uncon-