

mankind as considered historically ; or in other words, the genesis of knowledge in the individual must follow the same course as the genesis of knowledge in the race." For it follows from the laws of heredity, as illustrated by the transmission of both individual and national traits from ancestors to descendants, that "if there be an order in which the human race has mastered its various kinds of knowledge, there will arise in every child an aptitude to acquire these kinds of knowledge in the same order." While it would, therefore, assist the unfolding of the individual mind to follow this order in our tuition, even were it intrinsically indifferent, we find that it is *not* intrinsically indifferent. The historical sequence has been, speaking broadly, a necessary one, imposed on the race by the relationship between mind and phenomena ; and each child's mind standing "in this same relationship to phenomena," knowledge of them "can be accessible to it only through the same route" as it has been to the race. "Hence in deciding upon the right method of education, an inquiry into the method of civilization will help to guide us."

4. We are led by such an enquiry to this conclusion, among others : that "in each branch of instruction we should proceed from the empirical to the rational." As the race has observed facts before reasoning from them, so in educating the individual mind, every study "should have a purely experimental introduction ; and only after an ample fund of observations has been accumulated, should reasoning begin. As illustrative applications of this rule," Mr. Spencer cites "the modern course of placing grammar, not before language, but after it ; or the ordinary custom of prefacing perspective by practical drawing."

5. As humanity has advanced solely by self-instruction, it is a "second corollary from the foregoing general principle, and one which cannot be too strenuously insisted upon, . . . that in education the process of self-development should be encouraged to the fullest extent. Children should be led to make their own investigations, and to draw their own inferences. They should be *told* as little as possible, and induced to *discover* as much as possible." Whoever has observed the independent activity of a child's mind, on matters within the range of its faculties, will admit that those faculties, "if brought to bear systematically upon any studies *within the same range*, would readily master them without help. This need for perpetual telling is the result of our stupidity, not of the child's. We drag it away from the facts in which it is interested, and which it is actively assimilating of itself ; we put before it facts far too complex for it to understand, and therefore distasteful to it . . . by thus denying the knowledge it craves, and cramming it with knowledge it cannot digest, we produce a morbid state of its faculties, and a consequent disgust for knowledge in general." Whereupon, having smothered the independent power of thought, we, forsooth, smile at the idea of encouraging self-development in a child as absurdly Utopian !

6. "As a final test by which to judge any plan of culture, should come the question,—Does it create a pleasurable excitement in the pupils ? . . . for a child's intellectual instincts are more trustworthy than our reasonings. In respect to the knowing faculties, we may confidently trust in the general law, that under normal conditions, healthful action is pleasurable, while action which gives pain is not healthful. . . . Experience is daily shewing with greater clearness