

senses, the intellect, the will, and the emotions rest is but a limited quantity for each individual.

To the teacher who has assimilated these important truths there remains yet another difficulty, arising from the struggle of man with his environment. The teacher does his best to develop harmoniously all the faculties of the individual, to create a sound body for the sound mind, to take care that all the fibres of the brain are called into play and roused to full activity, and that their work is properly distributed among the inherited capacities of the pupil. He will consider his object gained if his pupil has attained to the best development of which he is capable, if no powers have been repressed excepting so far as is necessary for the proper activity of others. But suppose that this result has been produced, and no teacher can boast that he has as yet completely produced it, what assurance has he that these qualities will be required by the world? That moves on its way heedless of individual exceptions. The perfectly educated man may find no place for himself in the economy of things. If we murmur at this the world replies, 'The fault is with you ; with all your science you cannot educate as I educate.' Consider the new industries of the last fifty years, what necessities have been created by railways and telegraphs ! The skill of a pointsman, an engine-driver, or a telegraphist requires qualities and knowledge which probably did not exist before the present century. They have been produced by no school, taught by no masters. As Persius says, the belly was their teacher, the necessity of making a livelihood formed them into these moulds. So, then, we have this antagonism between the individual and the world. The individual requires something for the full satisfaction of his being ; the world requires something