

ago. The struggles and the mistakes through which this was produced are of the past, and he cannot enter into them. He must make his own.

Education proposes to create such an environment for the child that he shall gain daily, through experience, wisdom, so that he may live better than if he travelled through life unaided. In this, education is wise. Indeed, this is all it can do. School life is valuable to the child not chiefly for the definite instruction given, but for the character of the microcosm in which he is getting his experience. If it is rich, and broad, and real, if his time is devoted to search for essential truth, if he lives a life as genuine as the life of the adult, then he may really gain experience which will result in wisdom and character. This is more than is offered by the formal discipline of the school; more than is offered by its instruction, though it includes both.

If all life is a unit, and if every part of it partakes of the good or evil quality of the whole, school life, to be a preparation for it, must also be a unit, and every activity must be consciously directed toward wide, rich, and fruitful experiences such as may result in good character. I say, consciously,—this conscience is not entered into by the child. Most of those influences which form character are by him not directly felt. No school exercise is without its effect; the geography lesson, as much as the catechism, trains character; perhaps more.

Specifically, the school influences are the teacher, the curriculum, the method of instruction, and the mode of discipline. These are parts of the unit. I am to confine myself to the instruction. This necessarily includes, to a certain degree, the course of study. The method of discipline and the personality of the teacher are, perhaps, the greatest influences.

The value of a course of study in training the child consists in its fitness to produce breadth of view, clearness of judgment, nobility of ideals, love for the true and the beautiful, in general, to enrich and fructify the mind. It does not consist, to any considerable degree, in the definite information imparted. The subjects most valuable for all grades of school are those which have the richest content;—they are human history, literature, art, and nature. The child whose school life is devoted to the contemplation of these subjects inevitably receives moral elevation. If this contemplation comes as a part of a school life whose discipline is wise, with a teacher whose personality is inspiring, school will have done for each child the utmost it can do toward the creation of character. Specifically, ideals, judgment, and taste must come from the contemplation of high things. This is too clear to need elucidation. A little about the will:

We are all aware of the old controversy between the Herbartians and the Hegelians regarding the character of the will; a controversy which has been renewed in many educational gatherings of recent years. I have no desire to discuss the extreme views of Hegel or Herbart; the one, apparently representing the will as absolutely supreme, uninfluenced by motive, uncontrolled except by itself; the other, apparently believing that the will is entirely the product of forces other than itself, desires, environment, motives generally. The question is, Can the will be trained in strength and goodness? If it cannot, all attempts at character-development are futile. It is a fact which we all recognize when we do away with metaphysical terms and use common sense, that the will is influenced by motive; that, while it is supreme in one sense, in another it is controlled. We do what we want to do. What