

requires during its development; and that it is for us to ascertain this sequence, and supply this knowledge. . . . In education we are finding that success is to be achieved only by rendering our measures subservient to that spontaneous unfolding which all minds go through in their progress to maturity." This principle has never, indeed, been totally ignored; for, without some regard to it, education would be an impossibility. But it has been recognized as a vague generality only, and never acted upon strictly and in detail, as it must be before we can appreciate the full value of its guidance.

The undeniable fact that the Pestalozzian system, although based on this principle, has not fulfilled the promise which it gave at first, must not be considered to reflect discredit on the principle itself. It is to be accounted for to some extent by the dearth of teachers really up to the level of the heterogeneous requirements of so complex a scheme. But the main cause of its comparative failure is found in the consideration that Pestalozzi, while right in his fundamental ideas, was not right in all the applications he made of them, nor in all the plans he deduced from them. Indeed, it is obvious that no method of education, harmonizing with the process of mental evolution, can be fully successful until we have a far more intimate knowledge than we even now possess of the facts going to make up that process. But notwithstanding that we must wait for the establishment of a rational psychology before we can hope for perfection in any method which is based on psychology; yet we may "with the aid of certain guiding principles . . . make empirical approximations towards a perfect scheme." Our author proceeds to specify these principles, and we will briefly indicate them, as far as possible in his own words.

1. In education we should proceed from the simple to the complex; a truth not altogether disregarded, but still not acted upon professedly or consistently. "The mind grows. Like all things that grow it progresses from the homogeneous to the heterogeneous; and a normal training system being an objective counterpart of this subjective process, must exhibit the like progression." Not only in the details, but also in the *ensemble* of education, should we observe this principle; "our teaching should begin with but few subjects at once, and successively adding to these, should finally carry on all subjects abreast."

2. "Our lessons ought to start from the concrete and end in the abstract,"—a repetition of the foregoing in a form made necessary by a general misunderstanding of what is truly simple, and what complex. Generalizations of groups of details simplify the conceptions of those who are *familiar with the details*; but to minds unacquainted with these, such generalizations are not simple, but extremely complex. Yet, by a confusion of two kinds of simplifications teachers commonly make the mistake of forcing such general formulas upon the minds of children in the first instance, before familiarizing them, one by one, with the truths embodied therein. They forget that "only after many of these single truths have been acquired does the generalization ease the memory and help the reason—and that to the child not possessing these single truths it is necessarily a mystery." Properly, "the mind should be introduced to principles through the medium of examples, and so should be led from the particular to the general—from the concrete to the abstract."

3. "The education of the child must accord both in mode and arrangement with the education of