

felt helpless. But my classes waited. They were ready and anxious to enter upon new voyages of discovery. The great unknown world of human education was before us. *How do we educate sense-perception?* This was the momentous question. We observed that infants slowly gained imperfect sense-ideas, while youths quickly gained perfect sense-notions. It became clear to us that education made the difference between the feeble perceiving of the infant and the vigorous perceiving of the youth. It also became evident that this growth, this development, this increase of power, came of *well-directed effort in gaining sense-ideas*. We had discovered the law of effort. The discovery of other laws, and of means and methods of promoting sense-perception growth, followed. Thus we advanced step by step until we had investigated in our imperfect way the education of the intellectual powers, the emotions, and the will. These chapters *were* those lessons. Even in their present form they will doubtless be recognized by several thousand teachers.

*Fourth Step.*—The great problem, "*the mental economy*," remained a dark mystery. I grew weary of pondering the solutions of writers who looked at the facts through their theories. I could not understand the *organic soul* of the phrenologist; or the *triangular soul* of writers who represented intellect, sensibility, and will as the three sides of the one energy; or the *composite soul* of Froebel, who taught that the infant soul is composed of *germ faculties* which education develops; or the *faculty-less soul* of Herbart, who had created a new psychology to *fit* his pedagogy. He thought of the infant soul as a simple essence, and of the faculties as acquired facilities. He taught that "the power of self-determination, like the powers of perception and memory and reason, is acquired." Much less could I understand Herbert Spencer's *material soul*. I organized my advanced classes to grapple with this problem of the ages. *What does the mental economy mean to you?* This was now the absorbing question. To assist us in our efforts to grasp the mental economy as a whole, we constructed the psychological pyramid and the psychological tree, and the maps of mental growth. Our brethren ridiculed, but we found these crude devices materially helpful. We had learned to think of a self as having native energies to do acts different in kind, and we had learned to think of these activities as merely the capabilities of the self. But our syntheses now led us to study the relations of these powers. We saw through a glass darkly, but years lengthened into decades before we gained