

Nature, it is true, has much to do with the turning out of such venerable dryasdusts, but her hand is often forced and the finest effects of her better designs marred and lost, as the result of a one-sided and mistaken application of the theory of education in question.

Nor is even the adoption of the well-sounding and attractive Hamiltonian principle without its dangers. The hobby, unless skilfully managed, is pretty sure to carry its rider far from the beaten tracks of practical every-day life into remote by-paths and solitary places. To regard each individual man as an end unto himself, and to aim at developing his mental faculties for his own sake and apart from all relations to his fellows, is probably to misunderstand the philosopher's reasoning, and is certainly to fall into an error which is easily made, and which possesses special attractions for a certain class of minds. To develop, in their due proportion and to their fullest extent, all the faculties of the inner man, is certainly a noble aim for the educationist. But men are related and mutually dependent beings, and no theory of education can be a correct one which does not constantly recognize this relationship and dependence, and modify its aims accordingly. Else the legitimate product of the system is the harmless but practically useless visionary.

But are these one-sided and imperfect results the legitimate and necessary products of the respective theories we have been considering? Let us see whether after all they may not be shown to be logically related and bound together, when rightly understood, by one broad, unifying principle underlying them all.

What for instance is the character of knowledge which is the ultimate goal set up by the first theory? To make it in any sense synonymous with

the learning and remembering of facts would be a narrow and suicidal view, such as could be held by no intelligent teacher. Facts are but the raw material of knowledge. Knowledge is the ability to explain facts, to refer them to underlying causes, or to arrange them in harmony with uniform and comprehensive laws. The true knowledge which is the food of the mind, that which it craves with an earnestness which refuses to be denied, is the knowledge of principles and laws and causes. And were it not so, were the possession of the largest possible stock of items the highest knowledge and the best education, it would still follow that the only successful method of attaining this would be the scientific method. The countless items gathered from all the various fields open to observation and experience must be culled and classified and bound into bundles on scientific principles. Else the available space of the mental storehouse must become quickly overcrowded with the heterogeneous and disorderly mass. But classification and generalization involve the exercise of the highest mental faculties. To use these faculties as they must be used, in order to lay broad and deep the foundations of real knowledge, is to develop brain-power in a manner that can hardly fail to satisfy the demands of the most extreme adherents of the discipline theory.

Take again the narrowest and least satisfactory of all educational aims,—we can hardly dignify it with the name of "theory,"—that which regards simply the necessities of some special business or profession. Interpreted in its lowest sense, which makes pecuniary success the test of fitness, this view of the functions of the educator is too low and small to be worth defending. And yet, even from this point of view, how many disastrous "failures" and "financial crises"