

blances and differences in sense *phenomena*, are no less susceptible of culture, no less dependent upon it, than the reflective, which deal in like manner with *thought phenomena*. The imagination, by means of which we mould the materials given by sense and consciousness into new forms and combinations, needs the hand of discipline no less than the reasoning power itself, whose function it is to evolve the unknown from the known by processes demanding the keenest scrutiny at every step. Even memory, which, at first thought, seems especially conditioned upon proper training for any good degree of strength, or readiness, and which is the faculty most and worst cultivated, is, in reality, no more dependent upon correct training than is that inner sense, which seems less a faculty than a feeling of keen and exquisite delight attending the highest and best exercise of every faculty, which we call taste.

I hold, then, that by the inflexible laws of our being, a process of education, of whatever character, or however gained, is the unvarying condition of the proper development of mental or brain power of any kind. And the office and aim of the true teacher are to assist nature in this development, to superintend and stimulate it. He must, as far as in him lies, see to it that no faculty of the soul is neglected—that each in its turn and sphere is vigorously exercised, and so, to the extent of its capacity, energized. It is not his mission to fit A's son for the farm, B's for the counting house, C's for the bar, and D's for the pulpit. By attempting such an impossible variety of achievements he will but distract his own attention from its proper object, and degrade his profession far below its true, lofty level, while his real work, that of training the elastic mind of youth to an independent and energetic

activity will not have been performed. Instead of so scattering his forces the wise teacher's chief aim will be to keep the mind of each pupil in vigorous exercise upon inquiries and thoughts and reasonings adapted to its stage of development. And he will do this not that the boy may be prepared to go through the routine of a given office, or the girl to attain a certain social position, but because the law of nature written in the constitution of the mind, indicates and demands such training. As Sir William Hamilton would express it, mental culture must be regarded not as a means to an end, but as an end in itself. And indeed what higher end can one set before him than that of training the powers of a human soul to their highest pitch of activity?

Let it not be thought that these views are those of a visionary or that I ignore the responsibilities devolved upon the pupil by his relation to the world of men and things which he must shortly enter. Preparation for the hard, matter-of-fact, every day life, is indispensable, and the school-room is the place where this should be, to a great extent, gained. But such preparation, so far as the teacher can successfully impart it, must be general, not special. And the best general preparation is, I hold, inherent in the strength, the flexibility, the power of concentrated attention, which are found in the highest degree only in the mind whose faculties have received the fullest and most symmetrical development. Want of time forbids illustration. I merely suggest for your own thought the direction in which the answer to the ever ready objection is to be found.

Nor, notwithstanding the number and variety of the so-called faculties, is the work of training the whole so difficult as might be supposed. The variety of exercise afforded in every school of standing is tolerably suffi-