

tutor or professor can legitimately do more for you in your mental work than show you the way, though in the kindness of his heart he may help you over a stile or two that impedes the way when you are somewhat dispirited. And how many of these kindly disposed teachers there are, although they themselves cannot but be convinced, even as you yourselves are at the time of receiving the assistance, that over-help is no help at all, if there is to be more than mere memorizing in the mental exercise. As I think of the teachers I have had and known who never did anything for me or others but to hear a lesson, or direct a punishment, I myself cannot keep from thinking well of these pedagogic philanthropists. Their kindness, injudicious as it is, may be safely classified with Corporal Trim's lie, blotted out as it was by the angel's tear. Yet it is not for you to encourage it; only to forgive it. The responsibility of knowing a thing in such a way that your own mental development or behaviour may be benefited by it, cannot well be shared with another. You must learn to do your own thinking, and the sooner the better for your teacher and yourself as the pupil.

And how is this responsibility to be assumed? To be practical, it is to be assumed by following a plan with some design ahead of you, and the design must be to you always more than the plan.

You must not fall into the unseemliness of taking the means for the end and making it the end in itself. That is what the examination people too often do. That is what the miser does, making money, the means with little intrinsic value in itself, the end of his life. Shun this as you would a plague. The development of your own mental and moral stature should be the object

of all your educational plans. Preparing for the examination will of course bring many pressing duties upon you, but the duty that comes nearest to you all is the learning how to make the most of your own powers. The great gain you must look for is not standing or place or prize, but the power of application. The knowledge acquired is secondary, the acquiring of the right habits of thought is what you must strive after, the right habits of self-application, concentration, independence and originality, the aspiration *to be something* so that you may eventually be able to *do something* for others of your kind. Even out of your every day mistakes you must learn to build a ladder by which you may reach up to do the highest kind of work you can do.

To be even more practical, you must have a time-table of your own, which of course must not antagonize with the time-table of the institution. You must strive to have a time for everything, your duties first, your recreation after, but both in place. In that time-table there must be a period for the doing of things as well as for the learning of things. The life that becomes a higgledy-piggledy arrangement never attains to more of a success than an eccentricity to be laughed over. In a word all your ways must be well ordered. You must have yourself under complete control, your temper, your conceits and your powers of endurance. Give up everything that is injurious to the health of any part of your being. Lead a clean life in body, mind and soul.

These are emphatic words, with an aim high enough for the most self-possessed of us. But let no one think that the aim is too high for them. The authorities of this institution are ready to place you under conditions in which you may pursue