

sound pedagogics. The child's education must begin with monotony, but it must go on to variety. It begins with repetition, but leads on to change. The doing over and over again of the same thing creates habit; but only the doing of new things can prevent narrowness and cultivate breadth. It is with the education of the individual as with that of the race. According to Mr. Bagehot, civilization consists of two elements, custom and change, legality and progress. Rigid, definite law is the first want of early mankind; this creates "the cake of custom," with which civilization begins. Then comes progress, the second and more important fact. "What is most evident is not the difficulty of getting a fixed law, but getting out of a fixed law; not of cementing . . . a cake of custom; but of breaking the cake of custom; not of making the first preservative habit, but of breaking through it and reaching something better." So the training of the individual begins with custom, with a few firmly fixed habits, bodily and mental; later, the development of power gives scope and freedom. What are called "ruts" are essential at one stage of progress; they are also a bar to all progress at another stage.

But it is time to raise the question: What causes the mental energy first to flow in a given direction? What is the power that starts the mechanism of thought and feeling? What corresponds to the gust of wind or to the boy and stick in the pool-of-water illustration? Unfortunately this question is involved in controversy. I shall state my own answer in my own way, with little attempt at argument.

1. *Heredity*.—A man is born with certain propensities or biases of nature. In this respect his energy is very unlike the water in the pool. The water is inert, and its movements are controlled by mechanical laws;

but the mind is more likely to discharge itself through one channel than through another. In some instances these predetermined lines of action are so fixed that it is difficult or impossible to change them. In some cases men seem born with habits fully formed. But I need not re-argue the question of heredity; all that I need to say is that, in determining the primal causes and conditions of that mental action which creates character, we are never to lose sight of inherited tendencies.

2. *Environment, or rather environments*.—Anatomists teach us, that man is made up of systems: the muscular, the nervous, the secretory, the digestive, and others. So a man's home consists of environments. First there is external nature: the soil, the sea, the air, temperature, moisture, gravitation, and electricity. Secondly, there is the State: laws, institutions governments, traditions, and the prevailing political genius. Then there is the intellectual environment: schools, teachers, science, philosophy, libraries, the newspaper, and the prevailing mental cast and tone. Next may be mentioned religion: a church, faiths, dogmas, a ministry, and the current religious spirit, all of which lead us to the unseen world, and bring us to the supernatural forces that act upon man. Lastly, I will mention social life. Here we meet men and women, concrete embodiments of nature, state, school, and church; here we deal with personalities embodying the subtlest and most powerful of all the forces that play upon human nature and mould character. This analysis could be carried much farther; but the above will answer the present purpose. Now here are five environments—five systems of law—that overlap and interpenetrate; that supplement and resist one another; that act and react in the most wonderful manner.