

Every human being may be regarded as an organism with a combination of qualities of varying strength, some of which, indeed most of which are good in themselves, but either weak or strong relatively to a common standard or with reference to each other, so that the question of balance is one of the most vital.

The most dangerous of all members of society are those that are ill-balanced and lack self-control. The real criminal organization is of this nature. But so also is the faddist or extremist of any type dangerous, because being ill-balanced he himself tends to lead mediocre minds astray; and much energy that might be better employed must be used to counteract his dangerous doctrines and vigorous efforts.

The question with the teacher then is, How can I develop each nature committed to my charge so as to strengthen its weak parts, physical, intellectual and moral, so that no faculty shall be unduly developed, and that the balance of the whole shall be good, while I do not overlook these faculties that are strong, and on which the success of the individual so much depends? It can, with the utmost confidence, be assumed that in all human beings some powers are by inheritance of different strength from others. Some children are so weak in mathematical perception that they must receive careful and special attention to nurture this up to an approach to the average; while at the same time it must not be made almost the sole standard of intellectual strength or excellence, as I fear has been too much the case in schools within the past twenty years, at all events. An intellect thus weak may have a good deal more than the average capacity for artistic or moral feeling, and men are not mere calculating machines, but rather organisms endowed with feelings that, like the steam-boiler, supply the source of power, the moving forces.

How sadly have we neglected the culture of right feeling in our educational institutions! It was a natural consequence of the misleading, because partial, doctrine that the great purpose of the public school was to teach "the three Rs."

It cannot be too much insisted on, that the great purpose of all education is to furnish a favorable environment (using that term in the widest sense) for the development of the highest type of human beings consistent with the innate inherited tendencies. We cannot make silk purses out of sows' lugs, but we must take care that we do not convert silk purses into lugs by our bungling and lack of insight, all the more likely if we place undue confidence in our educational systems which we call great, because, according to the tendencies of the day, they affect vast numbers.

A study of heredity tends to prevent and mitigate discouragement, and it also shows us how great is the power of the organism to vary with changes of environment. In other words, education, in the true sense, can do much to modify. The world has passed from stages of almost bestial degradation to the present state of civilization through this tendency to vary under environment by processes some of which