

organ music, must become habits or unconscious acts before the player can produce any effects of a high order. To produce such effects the intelligence and will must be perfectly free and directed to the ideal which the artist seeks to make real in his own mind, and in the mind of his hearers. Painters, sculptors, orators and artists of every sort are equally as dependent as the musician upon the adaptation and perfection of the habits formed. They can never produce a high order of results, until, by the formation of habits, the power of the intelligence and will is left entirely free to be used in studying and shaping effects, rather than in directing and guiding purely mechanical movements.

But again, habits are no more necessary as conditions of efficient work where the body plays so important a part, than they are where mind alone is concerned. A single example will illustrate this. The power of continued attention is a *habit* or induced state of the mind. In the case of very young children this power scarcely exists. This is also true to a large extent of persons of mature years. In the first attempt at real study it requires a struggle and a strong effort of the will to hold the mind continuously upon one point. This fact is clear in every person's experience. But there is another fact equally clear, namely, that the persistent and continuous effort of the will in holding the attention induces

a state of mind in which the exercise of this will-power becomes gradually less and less necessary. Indeed, as in the case of the use of tools, so in this, the point may be reached where the conscious exercise of the will is only necessary to initiate the act of attention. This is exactly the condition of persons, who, when their attention is turned to a subject, become entirely unconscious of their surroundings, and of everything but the matter under consideration.

From the foregoing suggestions on the nature and use of habits, it will be readily seen that they constitute a very important factor in a symmetrical education. Power without habits is of comparatively little value. Habits constitute the only medium through which power can be properly utilized in performing work. Hence the formation of habits, of body and of mind, should receive the earnest attention of the teacher. We do not undervalue knowledge as one of the principal factors of an education when we say that its acquisition is of much less importance in the development of a vigorous and symmetrical manhood than the acquisition of power and habits. Yet, if we judge correctly of the course pursued with their pupils by many teachers and college professors, the acquisition of knowledge is the chief if not the only end for which they work. But more of this when we have considered the acquisition of tastes and knowledge.

(To be continued.)

THE following statement will suggest some idea of the vast amount of literary labour which has been employed in the making of books, and of the comparative size of public libraries: Germany has more books in its libraries than any other nation. There are over 1,000 libraries in Austria, Germany and Switzerland, twenty of which contain over 100,000 volumes. France has six libraries of over 100,000 books, besides the National Library, which is the largest in the world.

Great Britain has only nine libraries of over 100,000 volumes, and the British Museum pays out \$10,000 annually adding to its collections. Spain has thirty public libraries containing altogether 700,000 volumes. The library in Washington contains 518,000 volumes and 170,000 pamphlets, and there are but five larger in the world—the French National, with 2,500,000; the British Museum, 1,500,000; St. Petersburg, 1,000,000; Munich, 900,000, and Berlin, with 750,000.