

moreover, far from favourable either to the development of individuality of character, or to the raising up of standards in the mind to fix moral and intellectual ideals.

The disrespect for individuality of character, unconsciously promoted by present methods of study, results in the formation of weak and irresolute types of character. The temptation exists to seek scholarly success rather than scholarly character; to acquire merely dexterity in using books so as to come out well in examinations; and to come in early years under the influence of the error that a man's life consisteth in "the abundance of the things he possesseth." It becomes us to inquire how far, by our failing to make, as we might, the end of education the strengthening of our mental powers, we are accountable for the want of a strong, persistent individuality of character so disastrously manifested in the various walks of modern life. As we provide in the education of the young for the development of a vigorous and genuine personality, so may we expect men in maturer years to exhibit a high, unsundering self-respect, which will make their yea, yea, and their nay, nay.

The fault, dear Brutus, is not in our stars,
But in ourselves, that we are underlings.

If we set tasks for the youthful mind that in size or character, or both, preclude their thorough performance, we are enemies to the building up of what should be the first aim in all education—a right mental and moral character.

The first fruits which ought to be sought in educating the young, are the intelligent and thorough performance of whatever work is presented for study. And why? Because in starting an educational career the prominent aim should be, not the acquirement of knowledge, but of right mental habits. In after years,

when, for example, professional studies are pursued, the information sought, rather than the mental habits with which it is sought, may wisely enough rise into greater and greater prominence as an object in our researches. In early years, however, the supreme end in study should be the training of the mind accurately to observe, tenaciously to remember, and skilfully to reason. This end is gained only by making it possible for the mind to rightly do what is appointed it. By being "faithful over the few things" committed to it in early years for its exercise, will it become ruler over the many things claiming its attention in after life.

Another evil springing out of our advanced educational condition requiring to be guarded against, is the danger of leaving the mind in such relation to educational means that they become ends. It is hardly necessary to point out how hurtful this is to mental tone and vigour. To subordinate mental interests to any outward arrangements devised for their development is to materially hurt them. The aim of all studies should be to place the mind in vital relations with the ultimate objects treated of in these studies. Botanical inquiry that stops short in botanical books without placing us in sympathetic relations with the vegetable kingdom, is botanical pharisaism. Historical information that fails to bring us into real touch with the times with which it deals, is historical pharisaism. In short we owe it to the mind to put it in vital relation with what is real and ultimate in the subjects occupying its attention. The fulfilment of this obligation would largely revolutionize some of the methods pursued in the most important branches of study. It would be interesting to know how much is being done, for example, in the study of history to develop what has been aptly termed "the historic con-