

also a difference in the activity of the different faculties: the memory operating in one way, the understanding in another &c. Both of these things, the material and the methods of activity, are to be taken into consideration in the cultivation of the mind. Each faculty, therefore, requires, for its training and development, a culture peculiar to itself. Attention to this principle would save the teacher from some of the mistakes now made in the instruction of children.

6. *The culture of the mind should be adapted to the order of the development of its faculties.*—The different faculties do not develop simultaneously. Though all are active from the earliest dawn of intelligence, yet they are active in different degrees at different periods. Some faculties are much more active in childhood, and others need the maturity of years for their mature and full development. The natural order of their development should be understood and followed in culture. To endeavor to force all the faculties to equal activity in childhood would be a mistake injurious to the mind and subversive of the best results of culture. The true order of development should be carefully studied and distinctly understood, and the work of culture adapted thereto.

7. *The culture of the mind should aim at a harmonious development of all the faculties.*—Man possesses a multiplicity of capacities and powers, all of which contribute to his well-being and his dignity. These powers are so related that they may be unfolded in very nearly equal proportions, and harmoniously blend in the final results of culture. For the attainment of a true ideal of education such a development is required. A perfectly developed manhood or womanhood implies the complete development of every capacity and every gift. The training of the mind, therefore, should reach every power and unfold every

capacity. The high aim of culture should be the full and harmonious development of the faculties.

8. *The culture of the mind should be modified by the different tastes and talents of a pupil.*—While all minds possess the same general powers, these powers are often possessed in different degrees. There is often an unusual gift of some one power or combination of powers, which gives us what we call genius. Tastes or dispositions for different activities or pursuits also vary. Such differences are not to be overlooked in mental culture. While we should aim to give a general development to all the faculties, we should not forget these special gifts. Genius should be recognized, and an opportunity given for its highest development and achievements. An unusual gift for poetry, or music, or mathematics, or natural science should be carefully noticed, and efforts made for its highest culture. It is these gifts which enrich science and art, and add to the sum of human knowledge; and the progress of science and art demands that genius shall have the most abundant opportunities for its full and complete development.

9. *The culture of the mind is not creative in its character; its object is to develop existing possibilities into realities.*—The mind possesses innate powers, which may be awakened into a natural activity. The design of culture is to aid nature in unfolding the powers she has given. No new power can be created by culture; we can increase the activity of these powers, but cannot develop any new activities. Through these activities new ideas and thoughts may be developed, and the sum of human knowledge increased; but this is accomplished by a high activity of the natural powers with which the mind is endowed and not by the culture of new powers. The profound philosopher uses the