

nutrition. If we lack the power which wisdom tells us we should possess, and have a hungering and thirsting which savor of half-performed work—of partially developed ideas, it is either because want of time, or carelessness, has robbed us of our rightful due. If, after having arrived at a certain stage of our journey, we are unable to tell whether we walked or rode, and have not the assurance that we measured every inch of ground with our shoes, and can bring our past experience to bear directly upon the present, and thus make it available for future use, we may rest assured all is not right with us.

There must be a thorough perception and vivid appreciation of the whole course of study, if we would take one satisfactory step in advance, and be possessed of a healthy stimulus. If adverse circumstances prevent the mastery of a course of study when first passed over, no small considerations should deter us from a thorough re-examination of it. We may have handled the form and admired its beautiful and symmetrical proportions, and yet have entirely forgotten the fact that in that form there was the breath of life—that it had revelations to make. The sentence may have been admiring for its sounding cadence, and yet the fact that a great thought slept within its embrace been entirely lost sight of. The proportion is demonstrated, but the permanent lodgement of its immutable truth has not been secured. We are too prone to let the dear-bought experience of the past slip by as exotic and valueless. We feed on the husks and starve our souls. We must come up to every fact, every experience, every truth, in the capacity of earnest seekers, standing face to face with them. It is only when we persistently knock that the door is thrown wide open for our reception, and we enter into the inner sanctuary. It is ours to know the whence and thence of all possible knowledge. We can only surmise the identity, the starting-place, and destination of a sail, indistinct on the horizon; we must have the feeling of him who welcomes into port his bark laden with the treasures of the Indies. He who is desirous of coming into the presence of Truth, eager to drink in the spirit of her revelations, anxious to strike

into a glow the sordid elements of his nature and vitalize those conceptions which too often lie as dead matter, will ceaselessly labor to embody in living form the essence of that knowledge to which his attention has been directed.

The life within goes out in eagerness and intensity to grasp Truth with her broad and deep foundations, and even individuality may lose itself for a moment, but the tidal pulse, in the return, strong and heaving like the sea, beats upon the soul with stronger throb. A nearness becomes manifest; and a long and close communion, silencing those demons which are ever uttering stranger tones, gives volume to the voice of that friendship which rings through all the regions of thought, telling of unity—of affinity—of individual appropriation. This is another step in true culture. To ignore it would be death; or, at all events, paralysis to the great work of education. To walk forth untrammelled by impossibilities into the regions of the all-possible, and behold the sun and the blue sky of an unlimited intellectual world all his own, is what is to be attained by him who seeks pure and large mental growth. It is his to hold converse with those deathless spirits which speak from every page, inviting the student to appropriate from their utterances a depth and magnitude of meaning. There must be such a conception and appropriation of every thought and idea that there will result an unwillingness to believe that they rose not up from the depths of one's own soul. From simply outward form to inner absorption must be the tendency of all high and true culture.

The maximum of study is when knowledge ceases to be *objective* and becomes *subjective*; when the intuitions, entirely abstracted from an outward and local relation, are placed in closer and closer proximity until they are absorbed and swallowed up in individual being; when the consciousness warmed up and buoyant with continuous invigoration, leave no doubt as to the perfect assimilation of nutritious food in the mental system; when all the tributaries converging to one grand centre, lose themselves in the river which rolls on in conscious majesty. And all the thoughts, ideas, and reason-

ings must so become part and parcel of our very being that we express all as akin to the mind's own creations, coming forth fragrant with the perfume of the soul-living and breathing in and through the individual-welling up from the unfathomable deeps. This is the prime result, variety in unity, the epitomizing of the wealth of centuries in one human soul, the forming of that golden chain which binds the many generations of men in one common brotherhood of mental union and sympathy, and introduces all to one common inheritance of thought and feeling. The soul, like a great central sun, shines in a Heaven of genial and fostering influences.

But this is not all. We must use this vantage-ground for the finding of new truth, of higher truth. Let us go to Nature and learn a lesson. As winter melts in the lap of spring, the tree is naked and apparently barren. Soon under fostering influences, the sap quickens, life-growth is evinced by the unfolding leaf. But does it stop here? Is the leaf the climax of its growth? See the economy of Nature! as soon as the leaf is developed, it is made the basis of a higher development that of fruitage. The man now bears a new relation to the world, to things, and ideas. Standing upon solid table-land, and strong in the strength of inherent energy, his heart beats rapturously at the prospect of advance of higher life. He has now in permanent and inalienable possession, the touchstone which tests the nature or quality of every metal. He knows the genuine coin by its clear ringing sound, nice shades and differences become perceptible, and nuggets of thought are abstracted from the rude mass. None can convince him that there is not a generic difference between diamond and trap. So gradually, but surely, the student is admitted into clearer and clearer light, until the day greets his eyes. He sees the connection which exists between the Past and the Present, the relation of each to himself. He can feel the pulse which beats with the life of all the ages, and so is brought into intimate fellowship with what has been achieved and wrought. Herein do the permanency and true value of knowledge consist. We are in possession of the key to all knowledge of all human action, of