

tension contending on the football ground, will each show, in the play of every feature, emotions befitting the occasion, and it is quite unpardonable that in our high schools where there should be the freest exercise of the organs of the voice to insure not only good tone, but a healthy development of other physical functions, the natural should be so subordinated to the artificial, that we are forced sometimes to say that pupils seem to make progress in spite of their teachers.

In this honest but homely way I have presented some of the qualifications which I deem essential for those who would enter the profession of secondary teaching. Have I overdrawn the picture? Have I exaggerated the conditions? Do I exalt too highly the teacher as an exemplar of physical health, mental acumen, moral power? Can we be too erudite as those who are to guide, direct, control the mental trend, fashion the moral habits and shape the destiny of

the youth of this generation? If, as Emerson says, "the true test of civilization is not the census, nor the size of cities, nor the crops, but the kind of man the country turns out," then as men and women largely responsible for this civilization, we cannot have our voices too thoroughly trained, we cannot be too careful of our personal appearance, we cannot have our morals and manners, and our relations to society too nicely defined, we cannot cultivate too even a temper in all our methods of discipline, we cannot enter the profession with a scholarship too rich, ripe and rare, nor improve upon it in our experience with too much reading, reflection and study. With all our faculties thus fully and ornately developed, we shall not only reap the reward for our diligence, and succeed as teachers in every present position, but we shall constantly hear from an appreciative public the welcome summons—"Come up higher."—*The School Review.*

THE RENAISSANCE AND THE SCHOOL—1440-1580.

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I.

THE Renaissance, or the Revival of Letters, is the name by which we distinguish the period which saw the revolt of the intellect of Europe against Mediævalism. It has correctly enough been called a "Humanistic" revival; but the word "Humanistic," if it is to be a true designation, must be interpreted broadly.

The revival was inevitable from the day on which the intellect of Europe had built for itself a house to live in and put on the roof, and made fast the doors. Thought on moral and relig-

ious questions had on certain lines exhausted itself and been rounded off, after having been organized into a system, provided with administrators and guarded by penalties. Of the Church Secular, the Church Monastic, and the Church Political this is true. Nay, of the Universities, presumed to be the centres of a living intellectual activity—the mind of Europe—it was also substantially true from the day St. Thomas Aquinas died in 1274. The disputations which gave zest to Academic life contained,