

joy for him in the thought. All this simply meant that the sides of his nature which had been starved from birth were crying out for food when it was too late. He was too richly endowed a personality to be welded into a mere reasoning machine with impunity. The ghosts of his strangled faculties sprang up to mock him. There are, after all, serious risks in "teaching a boy to think for himself."

What we have to do, then, is to emancipate ourselves from the influence of phrases, and face the facts of human nature as they are. We shall find that we have to deal with a living organism, capable of expansion in many directions, containing the germs of powers or faculties which may be made to fructify or may be starved to death. And in contemplating these latent possibilities, a teacher may well stand aghast at the task before him. If every teacher had free play to train his pupils as he liked, the chances are that some of them would lose their reason. And probably, too, these would be the most gifted of the profession, those who saw most widely and deeply into the tremendous issues involved. The mind would not be able to bear the strain of responsibility and perplexity. How and what to teach a boy would be the most terrible question of our modern life. Fortunately, or unfortunately, the question is taken out of our hands, and to a considerable extent solved for us by the practical exigencies of life. If a boy is to get a position in the world he must conform, to a considerable extent, to the educational requirements which the accumulated wisdom of generations has prescribed. We may dislike examinations, but in the present constitution of things we cannot escape from them. We must tread the beaten track on which they stand as the goal. But I am trying to-night to draw your minds and my own away from the fetters which are

laid on us by the social and educational system under which we live; to penetrate the mists of custom and tradition, and breathe the freer air beyond.

These numerous faculties of which I have been speaking must all have full and free play. It is the fashion, for example, to disparage memory in comparison with reasoning power, with this everlasting "thinking for one's self." But memory is a noble gift; it makes its appearance early, it reaches the culminating point of its power when the reasoning faculty is in its infancy. In this chronological arrangement surely the voice of nature speaks. As the faculties appear let them be trained and developed, and let not the period of one set be invaded by a premature forcing of those of later growth. And this all-important truth must be borne in mind: that we may develop any faculty to its utmost limit without incurring any risk of injuring those that come after. Some have held that a highly developed memory is fatal to originality, and instances are brought forward of men of prodigious powers of memory who never enriched the world with a single original thought. We might just as well say that a man who knew accurately every machine that had ever been invented was thereby incapacitated from ever inventing a new one. The persons with the gigantic memories would not have been a whit more original if they had never exercised their special faculty. It is almost superfluous to add that numbers of instances can be brought forward showing that memory and original genius in the same man are quite compatible with each other. The names of Milton, Macaulay, Sir Wm. Hamilton and a host of others will at once occur to you.

And so, too, let us not hesitate to cultivate in a boy a taste for literature and a vein of imagination from a fear