

ence should have been established where great teachers may dwell and work, men whose thoughts and aspirations and lives are suffused with a glow caught from higher worlds. A university, I think, is not so much a place where all that is known is taught, as a place where noble and luminous minds create an atmosphere which it is impossible to breathe and not feel the quickening of new and larger hopes and aims—minds that are less concerned to impart information about anything whatever, than to solicit, call forth, sustain, strengthen and bring into act the powers which lie latent in the human soul, striving themselves, day by day, to become wiser and more loving, that with each access of new life they may thrill, inspire and impel others to generous and persevering self-activity. It is only in a university that such minds can be brought together, and they, be they few or be they many, are the life and essence of university teaching, for they create an intellectual and moral climate in which one cannot live without imbibing the spirit of self-culture. The important consideration for those who have the will to become all that is possible for them to be, is not what they shall study, but where they shall find a genuine vital man who teaches anything, who while he teaches, still continues to learn and upbuild his own being. The teacher, then, must first of all be a real man. Scholarship is secondary. The only wholesome influence which man can have on man is exerted by his personality. It is admitted that where observation is possible we may not rest content with explanation. Let the pupil be brought face to face with the thing itself that he may exercise his powers on this and not on words about the thing. This is the method of all right teaching,

which is never merely talk about science or philosophy or literature, but is above all exemplification, concrete presentation of the subject; and since the highest we know on earth becomes concrete only in man, the first thing to be asked for, when there is question of a school of whatever kind, is a genuine, noble, wise and loving personality. This is the presupposition in all theories and problems of education. Like begets like, and to hope, to illumine, exalt, and purify, when we ourselves are dark, low, and unclean, is to hope for a reversal of the laws of nature. He who would develop in the young a sense of religion and duty, of honor and freedom, must himself be all alive with these elemental powers. There is doubtless a science and an art of education, and consequently there are principles and methods of which the teacher must make use, if he is to do good work. Is it not plain that history or literature or geography or mathematics may be rightly or wrongly taught? Is it not necessary that the methods of teaching be adapted to the subject as well as to the mental condition of the pupil? Now this is pedagogy—it is little more than good sense applied to the purposes of education. The object is to control individual experience by general experience. It is certainly most important that the teacher should live and act in the light which the history of education throws on his work. Nevertheless it is a fundamental error to suppose that the principles, rules and methods of pedagogy are the chief requirement in education. Neither a fund of accurate and pertinent information nor the most approved methods can supply the essential and indispensable pedagogical requisite—the awakened mind, the loving heart, the quick and