

themselves the office of teachers. There is not only a gulf between our actual teaching and ideal education, but our practice falls far short of the conclusions of pedagogical science in its present initial state. Indeed, it is to be feared that the mass of teachers in America are oblivious of the fact that education is a science, and that teaching is an art resting upon rational principles. Applicants for positions in our schools are, sometimes at least, examined, and if they can read and write it is taken for granted that they are competent to teach others to read and write.

We still linger in the primitive phase of opinion when it was assumed that to be able to do a thing was to be able to teach others how to do it; that knowledge was ability to teach. In all other things men are required to learn how to do before they attempt to do; but when there is a question of teaching it is not held to be necessary that one should have learned how to teach. And yet it is plain that no amount of learning will of itself make a good teacher. What educated man is there who has not had experience of the utter failure of teachers of men, of some whose knowledge was unquestionable? A great mind, even like Hegel's, for instance, may fail in the lecture-room, and yet be capable of exercising an influence upon the thought of mankind. If such a mind may lack the requisites of a good teacher, what are we to think of those who have neither learning nor special training? The teacher must not have knowledge alone; he must have knowledge, method and skill. Milton was a great genius, and both in a practical and a theoretical sense he took deep interest in education; but as a teacher his success was not marked. And Bossuet and Fenelon, concerning whose genius and learning there cannot be two opinions, may be said to have failed as practical educators. Indeed, such are the infinite varieties of endowment that the education of any human being is a problem for the solution of which there can be no fixed rules; but the chances of success increase in proportion to the teacher's acquaintance with the science of pedagogics and his skill in the practice of his art. The love of one's work is essential to its right performance, and how can he love his work who neglects to inform himself of the laws and conditions of its accomplishment? The ignorant do not know the worth of knowledge, and an ignorant teacher does not appreciate the value of education. He will consequently lack enthusiasm, be wanting in the power to