

has been an approach to the recognition of the unity and indivisibility of the educated being as a living and infinite soul.

Let us proceed, on the ground of this principle, with our proper theme. My main propositions are these three: 1st. That there is an educating power issuing from the teacher, not by voice or by immediate design, but silent and involuntary, as indispensable to his true function as any element in it. 2nd. That this unconscious tuition is yet no product of caprice, or of accident, but takes its quality from the undermost substance of the teacher's character. And 3rd. That as it is an emanation flowing from the very spirit of his own life, so it is also an influence acting insensibly to form the life of the scholar.

I. I remind the teacher of a fact which I presume may have been some time disclosed to him, in his dealings with almost any truth in its more secret relations, viz., that all true wisdom involves a certain something that is inexpressible. After all you have said about it, you feel that there is something more which you never can say, and there is a frequent sensation of pain at the inadequacy of language to shape and convey—perhaps also the inadequacy of the conceptions to define—that secret and nameless thought which is the delicious charm and crown of the subject, as it hangs, in robes of glory, before your mind. Any cultivated person, who has never been oppressed by this experience, must be subject, I should say, to dogmatism, pragmatism, conceit, or some other belittling infirmity. Where the nature is rich and the emotions are generous, there will always be a reverential perception that ideas only partly condescend to be embodied in words.

I am not pretending that in the ordinary processes of juvenile instruction one often arrives at any such im-

pressive expansion of thought, or any such intensity of feeling. Of course a class in spelling, a recitation in arithmetic, the grammatical corrections in an exercise in composition, the daily discipline of three-score boys and girls, will seldom raise those vast and reverential sentiments. My purpose here is simply to show that some of the deepest and most powerful impressions are made on our minds, independently of any spoken or written words, by influences, by signs, by associations, beyond any speech. And this point lies close to my argument. You know the remark they used to make about Lord Chatham: 'that everybody felt that there was something finer in the man than anything he ever said.' We are taught, and we teach, by something about us that never goes into language at all. I believe that often this is the very highest kind of teaching, most charged with moral power, most apt to go down among the secret springs of conduct, most effectual for vital issues, for the very reason that it is spiritual in its character, noiseless in its pretensions, and constant in its operation.

Besides, I do undertake to say, only by the way, that in the teacher's profession, as in every other, we are not to judge of the possibilities or the limitations of the calling by its common aspects or its everyday repetition of task-work. I protest against the superficial and insulting opinion that in the education of children there is no room for the loftiest intellectual enterprise, and no contact with divine and inexpressible wonders. Any teacher that so judges his vocation by its details belittles it. The school-room, no less than the laboratory, the studio, or the church itself, opens upward into God's boundless heaven. Each of the sciences has moral relations, and terminates in spiritual mystery. And when you