

ninth, imperturbably exacting to require that, in order to the learner's really getting what is conveyed, the learner be able to give what is conveyed in at least one new and independent statement of his own ; tenth, inexpugnably skeptical about the learner's ability to do this, until he has actually done it.

All this hints, and only hints, what your equipment as teacher must be, in order barely to convey ideas successfully from your own mind to, or perhaps I should say into, the mind of another.

But that is quite the least and lowest of the functions of the teacher. Far more important it is that you be competent to make the learner form original and independent judgments of his own. For, causing the learner to learn, that is, effectively to understand what you communicate, is only a first thing—the first thing, if you please—necessary in teaching. A second thing—more important, I repeat, than the first, though it must follow that—is causing the learner to form opinions or judgments of his own on that which he has come to understand. Thus to form independent judgments is to begin truly to *think*. That farther and higher form of thinking which consists in originating propositions for others to understand and to pass judgment upon as true or as false, is a quite different matter—a matter not capable perhaps of being taught, but depending upon innate capacity in the individual thinking mind. Discipline, however, toward just and fruitful intellectual exercise in this line cannot be different from that required in learning to form judgments on propositions submitted to the mind from without itself.

The ability to teach to think is by no means the same as the ability to think. Many a man stands in the teacher's place who is a thinker himself indeed, and who very likely excites in learners just enthusiasm of admiration for his powers, but who, in truth, does not teach those admiring learners to think. Open-mouthed admiration, on a student's part, for his teacher, is one of the most disqualifying conditions imaginable for learning to think. Far better shock and stagger your pupil with paradox, or with absolute eccentricity and whim, than permit that pupil to sit stupidly agape with mere credulous admiration of you, his teacher. In truth, no really first-rate teacher will let any pupil of his lapse into the passivity of listening to vacantly admire. The best stimulation is stimulation to question, to doubt, to discuss, to differ, and at last to accept, if accept at all, only for reason, and not at all for authority. The ideal teacher—human teacher, that is to say—will have no disciples to swear into his words as into the words of a master. All his disciples he will lead to pay regard, not to himself, but only to truth.

I have limited myself to speaking here of the distinctively teaching gift in the teacher. That the teacher should be also a man of character is of course understood. If, beyond this, he possess, too, something of