

scientist or philosopher. In short, nature educates by hereditary laws and forces long before man takes up the problem, and it is simply a matter of common sense insight that man recognizes the pedagogue, nature, when he attempts to carry farther and improve her work. Otherwise education may be in the fix of the worthy dame in one of Fritz Renter's novels, who undertook to write poetry as a mere deed of will: "Here I sit and sweat, and bring nothing to pass." As Hamlet says: "First know your instrument if you would play upon it," and then knowledge must partially come about by pursuance of the internal factor in education, original endowment, heredity (and the third to which we now turn) temperament.

As original endowment is the race element and heredity, the family element, so temperament is the individual or personal element. Temperament is a sort of barometer by which each person measures the currents about him. It is the coloring matter in the glasses we wear. As this pigment is of grey, golden, red or black, so will be our world-vision of men and things. Recall how Shakespeare plays with his various temperamental beings; how each acts consistently under given circumstances until we feel that we can almost predict to a certainty just how the individual will continue to act in the growing plot. So the direction of the temperament of King Clovis betrayed itself, when upon learning of a sore defeat among distant tribes, he exclaimed: "Oh that I had been there with my Franks." In the main, temperament appears more a birth of feeling than of intellect, depending more upon how one "feels" the world than upon how one thinks it. For example, Hartmann, the German philosopher, is a pessimist of the deepest dye, the world was originally made and is kept going by mistake, not life, but no-life is real happiness, yet Hartman lives in his palatial residence outside of Berlin, surrounded by a large and happy family, a contented and prosperous man, living a life of ease and joy which many a sentimentalist would picture as an elysium.

We now turn our attention to the external factor in education, and consider briefly its two elements, the physical and institutional or social. Our problem now is this—Give the individual as a race product, as a member of a family, and as the embodiment of a mood or temperament, what further import and influence will the environment under which he grows have for education?

As to physical effects, we may ask in the words of Goethe: