Knowledge, indeed, when thus exalted into a scientific form, is also power; not only is it excellent in itself, but whatever such excellence may be, it is something more, it has a result beyond itself. . . . prior to its being a power, it is a good; that it is, not only an instrument, but an end. . . . You see, then, here are two methods of Education; the end of the one is to be philosophical, or the other to be mechanical; the one rises towards general ideas; the other is exhausted upon what is particular and external. Let me not be thought to deny the necessity, or to decry the benefit, of such attention to what is particular and practical . . . I only say that Knowledge, in proportion as it tends more and more to be particular, ceases to be Knowledge. . . . it is an acquired illumination, it is a habit, a personal possession, and an inward endowment. And this is the reason why it is more correct, as well as more usual, to speak of a University as a place of education than of instruction, though, when knowledge is concerned, instruction would at first sight have seemed the more appropriate work. . . . But education is a higher word; it implies something individual and permanent, and is commonly spoken of in connection with religion and virtue. When, then, we speak of the communication of Knowledge as being Education, we thereby really imply that that Knowledge is a state or condition of mind; and since cultivation of mind is surely worth seeking for its own sake, we are thus brought once more to the conclusion, which the word “Liberal” and the word “Philosophy” have already suggested, that there is a Knowledge, which is desirable, though nothing come of it, as being of itself a treasure, and a sufficient remuneration of years of labor.

From John Cardinal Henry Newman (1801 – 1890), *The Idea of a University* (1852)