

from their parents. So long as this remains true so long will the multitude, in spite of schools and teachers, remain inferior.

"In my dealing with my child," says Emerson, "my Latin and Greek, my accomplishments and my money, stead me nothing; but as much soul as I have, avails." The highest wisdom is that which teaches us how to strengthen the will and to turn it resolutely to the love and practice of virtue, without which life is worthless. Hence it is unwise, not to say immoral, to commend virtue on the ground of policy, for virtue may not be policy, and to love it for anything else than its own rightness is to sin against its very idea; and so, if we would seek truth profitably, we must learn to feel that it alone can rightly nourish our intellectual and moral life. If we wish to distinguish between education and culture, we may say that education ends with our life at school; while culture, the self-imposed task of upbuilding our being on every side, then properly begins. Is it not plain, therefore, that the impulse the teacher gives is more important than the knowledge he imparts? In the home, in the sick room, on the battlefield, the great helper, consolers, strengthener, and light-bringer, is a loving, cheerful, brave, and luminous spirit. Where he breathes and acts, suffering, and death even, lose their terrors; and the strength and wholeness which are born of such a spirit alone make the best work possible. Let the teacher then put far from him all worry, cowardice, pettiness and spite, as well as whatever else may weaken hope, confidence and love. "All things are hard. Man cannot explain them by word." In the end as in the beginning true wisdom lies in reverent faith and devout striving.

Without an ideal of some kind life has no significance. Above every doorway that leads to action is written—Why? Over the lintel of the house of pain and sorrow we read—Wherefore? Why should a man do and dare? Wherefore must he suffer and bear? For the right? But right supposes the eternally righteous One. For truth? But there is no truth if at the core of being there is only emptiness. God is the ideal or there is none. Turn resolutely then from whatever may weaken thy trust in God, and in thyself, whether it be the love of money or the favor of the high place, or sensual indulgence. Use as best thou canst what force is thine, nor doubt that aught which is needful to a worthy life shall be lacking to thee. Keep thyself alive, eager for light and warmth, nor be troubled because thou drawest thy nourishment also from earth's soil—for whatever is an aid to strong, generous, human life is from God. If thy mind is open and sincere every real view will bring thee joy and strength, though it disturb thee by forcing thy old opinions into a new light. What matter whether truth be profitable? It is to be sought, followed and loved, though it bring calamity and death. Accept the fact, wherever and whatever it be; for not to accept it is to stultify thyself. The passions are good, they are the source of power and energy; but power misused is evil. Let not thy sympathy weaken the inner source of life, and thus rob thee of vital force; for thy first duty is to be strong and self-contained, since so only canst thou be wisely loving and helpful. If thou hast good-will, if, like God, thou lovest all that He has made, what else dost thou need but knowledge and strength, the power to make thy good will prevail? The universal obstacle to progress is within. The