

we make these pursuits, instead of mere ends, instruments to broaden minds and develop souls.

A high school should not be judged by the intellectual prodigies it turns out, but by the high-mindedness of the young men and women that step forth from its portals. Does a community get better citizens, better fathers and mothers, because of its high school? Are the graduates becoming men to whom a vote is a sacred thing, and women whose ideal it is not to be playthings of society but the equals of men as wielders of power and sharers of burdens?

All this depends upon the discipline of the school—the moral atmosphere that permeates it. In the academic air must be an excess of the divine ether that inspires a voluntary allegiance to higher things.

No conduct is good that is assumed for special occasions. So rules must not only secure order in school, but should induce the habit of good conduct. A strong sense of duty is to be cultivated. The practice of faithfulness in little things, the soul foundation of fidelity in larger, must become an integral part of the personal organism.

No one rule or one teacher can bring this. The trend of the whole school must be in that direction. A knowledge of what is right is imparted by its constant presentation and wise elucidation. The young mind has become skeptical, no longer believes merely because told, and the hardest lesson to learn is to love right for its own sake. This difficulty frequently leads to the pernicious practice of holding up worldly success as a sufficient reward for right conduct and intellectual acquirement. Obtaining temporary good by false pretences is always a dangerous expedient.

The child acts from desire, therefore the heart must be reached.

Purify that by persuasion and the desires springing into life therein will have no taint. It always avails to make this appeal, for within every being exists some of the essence of the Most High. When once the mainspring has been reached the chief work is done, for the will to do right can be nourished by abundant opportunity to act, and its practice will ultimately result in habit. The teacher must be a stimulator and use force only when other means fail. This background authority must exist, and should be a ready and sure resort in time of need; but the real power will always be in his persuasion, good temper, patience, justice and decision.

It is the habit of good conduct that makes good citizens. Our present citizenship may be good, yet it is woefully poor when compared with the ideal that we are justified in forming from observance of its best examples. What exists in the few can be approximated in the mass, and the high school especially must be its birth-place.

The greatest fault of our American people is lack of reverence for properly constituted authority. With our universal system of popular education it ought to be the least. If the tendency of general education is to make a people feel its individual importance so unduly that each is continually striving to prevent any other man being higher than himself, instead of laboring to secure his own elevation by self-improvement, it fosters a spirit of anarchy and had better be suppressed. Little indeed would be the danger of this, did teachers take to heart Abraham Lincoln's philosophy, and towards its accomplishment direct every energy:

"Let reverence of law be breathed by every mother to the lisping babe that prattles in her lap; let it be taught in the schools, seminaries and colleges; let it be written in primers,