ventions of all sorts and descriptions to perform the work necessary to supply our people with food, clothing and shelter at so cheap a rate as to leave a large surplus of income to purchase means of luxury, amusement and culture. Gladstone has estimated that, in 1870, eight millions of labourers in Great Britain performed with the aid of machinery as much work as the total labouring population of the globe could perform without the aid of machinery.

The studies and disciplines of the school open the windows of the intellect upon all points of the horizon of existence, and they train the will to labour at what is most difficult because most unusual for the animal nature. The lower organized human being can work with his hands with pleasure, while it is still a task of great difficulty for him to contemplate ideas or undertake any sustained train of thought. If youth can be taught to bring their powers to bear on such subjects as arithmetic, grammar, history and literature, they certainly can with ease give their mind to any form of manual training or the work of external observation, because the greater includes the less, and the studies of pure science are far more difficult to carry on than studies in applied science.

The first step above the brute instinct begins when man looks beyond things as he sees them existing before him and commences to consider their possibilities; he begins to add to his external seeing an internal seeing; the world begins to assume a new aspect; each object appears to be of larger scope than its present existence, for there is a sphere of possibility environing it, a sphere which the sharpest animal eyes of lynx or eagle cannot see, but which man, endowed with this new faculty of inward sight, perceives at once. To this insight into possibilities, there loom up uses and adaptations, transformations and combinations in a long series stretching into the infinite behind each finite real thing. The bodily eyes see the real objects, but cannot see the infinite trails; for they are invisible except to the inward eyes of the mind.

What we call directive power on the part of man, his combining and organizing power, all rests on this power to see beyond the real things before the senses to the ideal possibilities invisible to the brute. The more clearly man sees these ideals, the more perfectly he can construct for himself another set of conditions than those in which he finds himself.

Men as tool workers, as managers of machines, participate in this higher kind of perception in different degrees, but all have it to some extent. The lowest human labourer has the dimmest notions of these ideals; they are furnished him by others; he is told what to do; he furnishes the hands to work with, and some one else furnishes the brains or most of the brain work. Unless a directing mind is near by to help at every moment with the details of some ideal, the rude labourer ceases his work, having no knowledge of what is required next. His capacity to grasp an ideal is small; he can only take it in tiny fragments—small patterns dealt out to him as a hand by the directing brain of the overseer or "boss."

It seems a waste of power to have two brains to govern one pair of hands. It is evidently desirable to have each labourer developed in his brain, so as to be able to see ideals as well as to realize them by his hands.

There are different degrees of educated capacity, due to the degree in which this power of seeing invisible potentialities or ideals is developed. The lowest humanity needs constant direction and works only under the eye of an