

life, for which those who experienced it always look back with gratitude. They had individuality, and to lose that out of any educational process is to lose something very valuable in experience and in memory. The character and efficiency of the academy depended almost altogether upon the principal and the teachers. There were some good academies, which had fame, and some poor; and the same academy, changing its masters, had sterile and fruitful periods. Indeed, it must be admitted that the usefulness and reputation of the academy (or the seminary, as it was often called) depended upon the character and the talent for teaching of its masters—that is, upon the power of individual initiative. And that it should do so rests upon a sound theory. The education of a mind depends, with here and there an exception, upon the influence on it of a superior mind, and preparation for a useful life depends also upon contact with superior character in the formative period. This influence is not the property of a machine, though the machine has its uses in training into habits of order, method and routine. The teacher is the only inspirer. If his personal influence is lacking to the pupil, the scholar may be passed along through the whole graded system and finally emerge from a college with a mind unawakened.

I do not say that there are not in the primary and secondary schools of the graded system many excellent teachers. There are. Wherever you find them you find as good schools as the system will permit, and you commonly find them intelligent educators, who are impatient of the present system, of its political management, of its committees, of its prescription of textbooks, its multiplicity of studies and its cram and examination features. In the old academies in-

competent teachers reduced the school to a lower level often than a poor high school; but there was always the remedy in the hands of the trustees of reviving the school by raising the character of its teaching force. And a first-rate school of this sort always draws pupils, notwithstanding it costs more than the high school, because every intelligent parent knows that the best thing for his children is to put them under the influence of a virile and sweet spirit. —*Charles Dudley Warner, in Harper's Magazine for November.*

Of all combats the sorest is to conquer ourselves.—*Thomas a Kempis.*

You cannot do your duty to the poor by a society. Your life must touch their life.—*Phillips Brooks.*

Often enough have men made Heaven a compensation for the woes of earth. . . . Paul makes Heaven not a compensation, but a development.—*Phillips Brooks.*

When the procession of your powers goes up to worship in the temple, do not leave the noblest of them all behind to cook the dinner and to tend the house. Give your intelligence to God.—*Phillips Brooks.*

Remember that the care for your health is a part of that total self-consecration which cannot be divided and which altogether makes you the medium through which God may reach His children's lives.—*Phillips Brooks.*

"My grandmother sent me to school, but I looked at the master, and saw that he was a smooth, round ferule or an improper noun, or a vulgar fraction, and refused to obey him. Or, he was a piece of string, a rag, a willow-wand, and I had a contemptuous pity. But one was a well of cool deep water, and looking suddenly in, one day, I saw the stars."—*George William Curtis, in "Prue and I."*