

doctrine, presents his views, guards with watchful care his own schools and his own teachers. The publisher gathers the personal views and personal influence of the best educators in all parts of the country and draws them together, crystallizes their thought in books, and by distributing those books throughout the country multiplies a thousand fold the influence of any individual educator.

The publisher is a conservator of educational interests. The personality of an active teacher or superin-

tendent may tend to propagate bad methods; and wherever he goes and impresses his personality he may extend these bad methods. A publisher may publish a book containing bad methods, but under the law of the survival of the fittest, the poor book perishes and the good book survives. Hence, the publisher's net resultant effort is always toward improvement, in this respect having the advantage over any individual educator.

(To be continued.)

## THE ETHICS OF EXPRESSION.

THE fundamental impulse which issues in language is the impulse to give expression to truth. Truth has many and varied forms. It pertains to all the different functions of life. There is a truth of the senses, of the intellect, of the feelings, of the will; and there is a corresponding language, or expression, for all of these forms of truth. Science is language; art is language; philosophy is language; literature is language; music is language; conduct is language.

The relation between truth and language, affecting as it does intelligent beings, is a *moral* one. The process by which truth is transferred into language is governed by ethical principles. When one is moved to give expression to truth, moral integrity requires (1) that the impulse be obeyed, and (2) that the expression correspond to and represent the reality.

1. Failure to give expression to truth involves moral culpability.

When truth visits the soul, stirring all its energies, and yet fails to find expression, the soul which thus allows truth to die through inanition experiences a sense of moral failure and guilt. Conviction, which is truth in

individual visitation—demands utterance. "I believe and therefore have I spoken." Not to speak when one believes is to imprison the King's messenger and withhold his message. Unexpressed conviction rebukes, enervates, stultifies the soul.

On the other hand there is no joy greater than that of free and full self-expression. It is like the joy of a bird in the use of its wings, like the joy of a tree that is free to spread its roots and branches far and wide, like the joy of the wind as it sweeps unimpeded across the prairie, like the joy of the stars as they revolve in their courses.

2. Failure to give truth *correct* expression also involves moral culpability.

It is not sufficient that one publish his conviction, or embody his vision, he is under strict obligation to give truth *true expression*. He may not stumble in his message, or color his picture falsely, without moral dereliction.

Imperfect representation of truth consists (1) in excessive or extravagant expression. In art this is the fault of exaggerated idealism, the neglect of reality. In conduct it is the fault of fanaticism. In speech