

altered, and we all knew something more serious was coming. He said there was a hypothetical syllogism drawn correctly in the last three verses of the sixty-sixth Psalm. He asked: Why did not David state the conclusion? The answer was sought in other passages of the Psalms, and then the lesson ended with a quotation from Old Thomas Fuller:—

I find David making a syllogism in mood and figure. Two propositions he perfected:—

“18. If I regard wickedness in my heart, the Lord will not hear me.

19. But verily God hath heard me. He hath attended to the voice of my prayer.”

Now I expected that David should have concluded thus:—“Therefore I regard not wickedness in my heart.” But far otherwise he concludes:—

“20. Blessed be God that hath not turned away my prayer, nor His mercy from me.”

Thus David hath deceived, but not wronged me. I looked that he should have clapped the crown on his own, and he puts it on God's head. I will learn this excellent logic, for I like David's better than Aristotle's syllogism, that whatsoever the premises be, I make God's glory the conclusion.

I venture to say that in that class there was not one who felt the digression was out of place, and there was no one whose feelings of reverence and devotion were not stimulated by the manner and matter of the illustration.

I have just time for reference to one other claim of individuality, namely, the special claim of women. The gifts and graces of men and women differ. There is no need to weigh them one against the other. The task would be as difficult as that of instituting a comparison between the services which great poets and great painters render to their countrymen. It is sufficient to know that the world is richer than it would if both these services were welded into one, and it is the richer when women have free scope for their special pow-

ers, and when education aims at developing the special faculties they have received, not for themselves, but for humanity—treasures of tenderness, sympathy, reverence, faith, and purity. To women great ideals are natural. They have capacities for teaching, training and elevating beyond anything we have hitherto used. Let us develop and utilize their precious endowments.

Thus you see I am advocating two kinds of elasticity, the first secured by dividing the work of education amongst schools of different types and grades, and the second by permitting the customs, methods and courses of each school to take account of individual needs and conditions. My suggestions in no way tend to disturb the unity of our great and increasingly important profession. Let us have corporate unity by all means, but corporate unity together with individual function. It is the latter that will preserve the necessary variety. It is the latter that will maintain in the availability of the talents of the people, and will avert the peril of an equally diffused, and, therefore, unproductive civilization.

I have one concluding remark to make on the second point, namely, the encouragement of insight into individual temperament. I admit that the best rewards of this subtle craft will not be found in measurable results and marketable achievements. They cannot be tried by direct and present tests, but will be seen in the life of the coming age. Yet I firmly believe that he is happiest in the work of teaching who does not pine for immediate results, but will be content if he finds what he has cast upon the waters after many days.—*The Educational Times*.

Give to a gracious message  
An host of tongues; but let ill tidings tell  
Themselves when they be felt.

Antony and Cleopatra, ii. 5.