

ment of "methods" help us. Its very nature admits of attainment by but one road, and that lies through the cultivation of the same qualities which have given success to the Germans. None of these qualities are absent from us, they are but latent: we have them in the germ, we must bring them to flower. This makes our duty clear before us. In ourselves and others, through example and precept, we are to set ourselves to the cultivation of ideals, to the study of broad principles and philosophies, to the elevation of the taste for the exercises and pleasures of the imagination in nature, art, literature, poetry, music: in a word, to the very highest and best that the mind of man has been able to develop. In addition we are to set forth the high ideal of duty for its own sake, the nobility of making existence a means to noble accomplishment instead of its own end, the truth that progressive improvement of self and others is the highest good as well as the highest pleasure of life. We must help all to choose the professions, or better, to respond to the callings for which they are best adapted, to specialize in them, to undeviatingly adhere to them, and above all to regard them not as means for making a living, but as means for usefulness to the community, the best living incidentally possible being realized from them. A man's ideal relationship to his community is not to make his living from it, but to do it the greatest possible service. We have, moreover, to bend public opinion to favor these ideas and the application of them; and this we can best do by illustrating in our lives as well as teaching their great moral and educational worth. We are to vigorously assert the truth that the essence of education consists in the education of all the higher faculties, not in their bending to any one, not even a practical purpose; that in a community, as well as an individual, it is a very weak and one-sided development which results from favor of the practical at the expense of the intellectual. In a word, we are called upon in the midst of a practical community to resist the pressure to make our universities, our schools, even our scientific societies, practical. Practical education, practical training, we should have, and we are committing a great error in not providing for it; but it should have its own schools, its own colleges, its own teachers. Its apparatus and its methods are very different from those of pure education, and could only weaken the latter by its introduction therein, without attaining the desired results. I do not underestimate the value, or rather the necessity of the practical, but I hold that the careful cherishing of the ideal is absolutely essential to the proper use of the practical; that it gives the refining, the directing, the ennobling influences to the struggle for existence, without which success in the latter leads only to useless vanities and sensual pleasures. The practical alone is not enough to make life more than animal; the intellectual is requisite to make it truly human, as the religious is to make it approach the divine. This great value of the intellectual can, as elsewhere, be realized only through a division of labor. The community must have the energies of most of its members directed to practical affairs, but it should have a large number in purely educational work. The former should share and especially sympathize in and encourage the aspirations and efforts of the latter, who, in turn, should have in themselves something of the practical, and appreciate their relationship to it.

But perhaps the community will say, we cannot afford this abstract education; our institutions must train our young people first of all for the practical avocations; students of

the abstract are adapted to no place amongst us. We would gladly have high intellectual culture amongst us, but we cannot afford it. To all this the answer is clear. Then we must content ourselves with our intellectual inferiority; content ourselves to remain among the world's hewers of wood and drawers of water; content with such minor pleasures as our exertions may enable us to buy; content with such faint echoes as may reach us of the intellectual joys and triumphs of other peoples.

But it is not our part, members of a scientific and educational society, to remain content with so mediocre an ambition. Surely we have a great scope and a high aim for our activities.

Two Ways of Governing.

Once upon a time there came to the town of Felicia, Superintendent Wiseman to take charge of the schools. At the preliminary teachers' meeting, among other things he said: "A careful examination of the records of last year shows that the attendance and punctuality are not what you and I wish them to be. While I know the superintendent and teachers strove nobly, yet we, since we have their work to assist us, should accomplish more than they. Upon mature deliberation I feel justified in saying that long experience teaches me that in our Texas schools not *one* case of tardiness in *ten*, and not *one* of absence in *five* is necessary. That means, teachers, I expect you to see that the Felicia schools this year reduce their absence and tardiness in the ratio shown above. Perhaps the parents need educating on this point, yet if you win the children, if you have influence enough to make them see the matter in the right light, you will win the struggle. I leave the ways and means to you, only do not forget that I am always ready to listen to your plans and give you the benefit of what experience has taught me."

Now there were present at the meeting two new teachers, Miss Firmlover and Miss Weaksnapper. Both were normal graduates, both had taught three years, both were twenty-three years old, both were blessed with a moderate share of good looks, and both felt anxious to succeed in their new field of work. The first day of school dawned clear and bright.

Miss Firmlover reached school at 8:05, twenty minutes before the required time. She wore a pretty new gingham dress, in which dark red was the prevailing color; her dark hair was as carefully dressed as if she had been going to an elegant reception; a lovely rose was her only ornament; no, not so, for how could I forget the happy smile and the cheerful gleam of her eye. She took from a basket, a vase, a silk drapery scarf, a photograph of a lovely child and some flowers. As she moved from desk to desk, dusting here and there, putting up all the windows to let in the crisp autumn air, arranging her desk, the room