

until today the type exists only in the memories of our older citizens. We as a community have certainly advanced in general intelligence, we have good reason to believe, in morality as well, but *in knowledge of and aptitude in those niceties of speech and action which are essential to the higher phases of social intercourse* we do not attain to the level this small privileged class had reached.

There are those who consider the possession of such training a matter of little consequence; who declare that man's attention should be given wholly to questions of morals. Were manners and morals separable this claim might be admitted. Man, indeed, contrives to separate them for a time as he does many other things that should never be divided, but they must inevitably be united again, for in the Eternal Verities either is necessarily incomplete without the other. Right thought and right feeling are powerless to impart their blessings to others save in so far as the individual possesses the power of giving these their proper expression. Have you ever noticed an estimable person, with the best possible intentions, trample upon and lacerate the feelings of others, who have learned to discern discord; where he perceives none, while a bad man, who has been trained to a nice observance of the laws of social intercourse, can be admitted to the same circle without his striking a jarring note? Good manners, or rather the outward form of good manners without Christianity may indeed be of little worth, but on the other hand Christianity without good manners is robbed of much of its legitimate charm.

The power of giving expression to thought and action at the right time in the right way is not only desirable but essential to the establishment of harmonious relations with one's fellows. We had at one time men with us who possessed this faculty to a high degree. We admired them. Why has the type been permitted to perish? Because it was an exotic—a growth possible only under conditions which did not exist, or could not be maintained here. We do not doubt that our native product is susceptible of acquiring a similar degree of polish, but it is the veriest folly to cherish the delusion that such can be imparted to it, save in the same way that it was given to our forefathers. It is said that it takes four generations to turn out a fine gentleman, but even this assumes the pre-existence of a society wherein he can from infancy be kept enveloped in an atmosphere of refinement until expression along the lines ascertained to be the most desirable becomes a second nature. Such a society cannot be made to order, it must grow, it being a veritable organic development. Herein we get a glimpse of a true aristocracy. We recognize it as a portion of the body which has been relieved from other forms of labor in order that upon it may be imposed the duty of securing powers of expression with the maximum of grace, beauty and efficiency, not for itself alone, but for the whole which, following its direction, adopts and benefits by its ideals.

Should it degenerate into an oligarchy or a "smart set" which lives merely for its own selfish enjoyment, then it becomes an excrescence upon the social organism, which must be excised and cast off. Yet even where an honest effort is made by a body of individuals to maintain the highest standards, there are circumstances under which they cannot be sustained, for if the amount of raw material is beyond what is absorbed and assimilated the higher culture is unable to