

amount of good for the child and the least evil? To find what is the best teaching and to persuade others to adopt it as the best, is a part of our mission. No elaborate argument is required to demonstrate that there is much selfishness as well as much goodness in the world. Sorrow and suffering, misery and wretchedness, are everywhere. Shall these ills be lessened by our work? Is it better to alleviate the sum of human woe or contribute to it? Is it better to instill into the hearts and consciences of our boys and girls respect for truth and the rights and happiness of others, than to seek advantages by resorting to cunning and sharp practice? Shall we educate to form noble characters? I imagine which of these two theories you believe to be the more important, among a people whose cardinal doctrine has ever been on the side of those higher virtues extolled in history and in song.

No one believes that all who are called teachers, are capable of giving instruction on the very highest plane of intelligent skill. The material to be worked with may be of a low order and no institution can be worked up to its most advanced ideals. All the conditions should be favorable, and then the worker sees clearly enough what must be combined advantageously to approximate good results. Knowledge and skill, here as elsewhere, play a not unimportant part in the interaction of those forces called education. Schools and systems of education are the work of the human will. Human agency makes them what they are. Like all things human they may be good or bad. When they incorporate low ideals and have no means within themselves of correcting themselves, progress has been retarded and the human mind stunted in its growth.

No school or system of schools can work itself. Like all other human

agencies it has to be directed, perhaps by persons of very ordinary ability. But by virtue of the laws and the executive head of a school system operating under such authority, it is reasonable to suppose that those who plan and execute the work entrusted to them will acquaint themselves fully in regard to the duties that they are chosen to perform. They must be willing and able to fulfil all the conditions of thought and action necessary to accomplish the purposes of the institution. To subdue violent passions, to place judgment above pride and arrogance, to practice forbearance, to forego private conflicts, the avenging of supposed wrongs, are some of the results to be reached. But if one be more disposed to connive at questionable acts, or to injure property and character, then, such a one cannot be expected to look forward at life as it is projected into the future. While these moral influences are operating all the time in the formation of character, other insuperable difficulties frequently lie in the pathway to success. The amount of hindrances in every community is always an indefinite quantity which cannot be estimated in precise terms. It may be so great as to render any high form of work impossible; but this hindrance, be it much or little, should never come from the actual teaching force itself. To take advantage of the existing habits and feelings of the community is the first step in the line of progress; to educate the children by and through the aid and positive influence of the parents and of the community, and not in opposition to the community, is the first care of the educator.

There is no limit to the capacity of people to do new things or to attempt new experiments. This is shown in a thousand ways in this country. One with a belief that he can do something to benefit others, is a