

no system of training so well calculated to bring out this merit and develop it to consummate excellence as the regular daily work of a well-ordered school; where the standard of execution is no external factitious display but intrinsic excellence; where the reward of success is the consciousness of well doing, not the *ignis fatuus* of rank or the gross incentive of prizes. And probably nothing is so destructive of the spirit of faithfulness in our colleges as the custom of assigning marks to the exercises of the students as a basis of class rank. Intellectual honesty is conditioned upon moral honesty. Thoroughness of work is impossible without uprightness of motive.

"Faithfulness is essential to all real success."

Hence it follows that moral education, which is "life and influence," cannot fail to follow as the direct result of a thorough and living system of intellectual training, even though we leave out of the count altogether the great truth that, as of our bodies so of our minds, they become assimilated to that on which they feed.

Every judicious and well-administered system of intellectual training must of necessity react upon the moral nature, quickening and enlightening it. The *sine qua non* of thoroughness in study and performance is faithfulness. The *sine qua non* of faithfulness is a standard of pure excellence, unalloyed by any thought of selfish advantage. This alone will bring out that "solid work that will last for generations or that solid reasoning that will last forever." And so, it appears that from our state educational institutions is or is soon to be excluded that theological instruction which is at best but an intellectual matter, as well as the mere formalities of worship. We shall really lose nothing; nay on the contrary, we shall gain much. In place of an empty formality of mere exhibition, we shall secure life, strength and influence. True nobility of character will be secured by the only method available. It will come as

the natural consequence of the distinct recognition of the momentous truth that the temper of the performance is of vastly greater consequence even than the performance itself, that the spirit in which we study is of vastly greater moment than the study itself. Long ago Plato said that virtue (*manhood*) is not communicable; to-day we see that nevertheless it is educable. It is the splendid fruit of honest, earnest, faithful effort, and so is possible to everyone. C.

### Reserve Power.

In the great international boat race, which occurred some years ago on the Thames, between the Harvard and Oxford clubs, the boat manned by the former took the lead, almost from the start. Rowing forty-six strokes to the minute while their opponents rowed only forty-two, they were some half a length of the boat, then a whole length, and soon still farther in the lead. And to the superficial observer they seemed likely to win the race. But presently their strokes diminished in number to forty per minute, then to thirty-nine. Inch by inch, foot by foot the men in blue colors, with their slow, ponderous swing of the oars, creep up on their adversaries, who strain every sinew to its tension contending every inch of the way. Suddenly the stroke of the Harvard men, previously so bold and impetuous, begins to slacken and look distressed, but the Oxford men press steadily forward, measuring each minute by the infallible forty-two. A few minutes more and Oxford is ahead and despite the last desperate strokes of Harvard, victoriously maintains her superiority and wins the race.

Many reasons have been assigned for the failure of the Harvard crew, but it is evident that the defeat arose from a lack of the vital element, in all such contests and struggles, which Americans are so apt to neglect and despise, namely Reserve Power. Not alone in boat races, but in all physical, mental and moral con-