

the late Mr. Horace Mann, of the United States, was on an educational tour in this country, he asked the headmaster of a large London school [now, happily, in better hands] what kind of moral training he adopted. The answer was, "I do not believe in moral training." "If, then, a boy tells you a lie, what do you do?" "If, sir, a boy tells me a lie, I make him write out twenty times, or more these words; 'Lying is a base and infamous offence;'" and if he brings the paper to me badly written, I tear it up, and give him a good caning." Comment is here superfluous.

Religion and Theology.

In the present contest about primary national schools, between those who would exclude theology from the usual school-hours, and these who would include it, there is danger lest such applied moral training as is indispensable for guidance in life should be neglected on both sides. On one hand, those who insist on strict dogmatic instruction in theology are apt practically to assume that no more is needful for thorough moral teaching; while on the other those who object to and forbid such dogmatic teaching are apt to forget that the moral may share the fate of the theological, and be with it left out. It cannot, I think, be denied that the disposition to exempt the teacher from all teaching of religion, even though by that word is commonly meant theology, has a tendency to narrow the estimate of the teacher's office, and to degrade him from the position of a trainer of character into the mere director of certain more or less intellectual tasks. How frequently do we not hear it inquired, "Is it not possible to teach arithmetic without the creed, or geography without the Westminster Confession?" But this is trifling with the question. Were the schoolmaster a mere teacher of arithmetic, or of geography, or of writing, or of many other things that might be named, no difficulty needs or would arise. But it is in matters of conduct, of moral judgment, that the difficulty is real and urgent; and to evade it, is worse than useless. How far, in order to give to moral teaching the sanction and crowning influence of religion, it is inevitable to import into the school teaching one or other form of dogmatic theology, is an inquiry on which I cannot attempt to enter here. My sole contention is that, with theology or without it, for the attainment of moral results systematic and intelligent moral training is indispensable, and that to rest in the hope that great moral improvement in society will follow from the indirect effects of ordinary school routine, were it even much higher than it is, is to expect harvest without sowing, and figs, if not from thistles, at least from vines.—*The Educational Times.*

(To be concluded in next).

Choosing an Occupation for a Young Man.

If a boy is constantly whittling sticks, fond parents say that he has "marked constructive ability"; or if he can whistle one or two notes of an air correctly, "he will be a great musician"; or if he can draw with reasonable accuracy, "that child is a born artist." If these presumed or assumed evidences of genius are acted upon, and those in authority seize arbitrarily upon the young man and force him into a trade or art, on the ground of their being better able to judge than he is for himself, the possibility, nay, the probability, is that he will turn out a Harold Skimpole, of whose class the world has far too many already. He sketches a little; tinkers a little with tools; drums a little on a piano; and in time falls into line with the rank and file of the noble army of incompetents and

revilers of fate. He may protest with all his strength in his earlier years that he is not fitted for the occupation chosen for him; he may demand to be transferred into some other calling that his soul hungers after; it is all in vain if some one in authority, be the same parent or guardian, says: "Your profession has been chosen for you and you must follow it; your elders have had more experience than you and can tell better, by reason of it, what you need;" and so the young man is condemned for life. He goes moping all his days and refuses to be comforted, simply because his heart is not in what he is doing. He is out of his element; he disturbs the machinery of the world; he is as bad as a broken wheel on a train; everything with which he is connected goes halting and bumping and jumping because of him. If he does not reach the highest place in his profession, his elders, with astonishing inconsistency, upbraid him and say that he has no ambition, no energy, no desire to succeed; when the simple fact is that he has no qualification to command success.

"How can I know about the a thing I dunno nothing about?" exclaimed an exasperated and badgered witness in the box. "How can I have inspiration to preach when I am always thinking about machinery; or paint, when I am always wishing to preach, when divine truths fire my heart to go forth and turn men from the error of their ways?" A man out of his place says these things at heart if not in actual words, and his whole life is embittered by the blindness of his elders who would not see, but claimed the right, because they had the power, to squeeze a human heart into the corner they thought it should fill. For it is crushing the heart out of the man to make the boy travel in a circuit he is unfitted for. All his energies and ambition reach forward to one goal; all his nature is bent upon that one thing, and because you cannot see as he sees, oh parent or guardian! because you are not him and do not love it as he loves it, you destroy his future power. It is a serious responsibility to assume: to direct the calling in life a young man shall follow, an action to be taken only upon great deliberation. Whatever he undertakes he must stick to. In the early years of his life, when the world expects but little of him, he must study or work hard to be qualified for the later ones, when it exacts a great deal. He cannot be always young; he cannot have two youths; he must give his young life, his bright hopes, his aspirations to the work in hand. What if his heart is far from it and he is longing with all his strength for that other calling which you have put out of his reach? You might as well go out into the world when he is of age, as some foreign parents do, and select a wife for him. With equal consistency you might say: "I have had more experience in the world than you; you can live happier with this woman than with one of your own choosing," yet this is an act you would shrink from committing. Is not a man's profession the same in degree as his wife? Does he not live by it as with her? Are not all his hopes centred upon it, his happiness bound up in it? Is not the contentment which springs from a congenial occupation in some respect the same as conjugal affection? It certainly is; for unless a man loves the work to which he applies himself his labor is of no force, of little worth. He is half hearted, simply because he lacks the inspiration which enthusiasm lends to every occupation, even the humblest. The shoemaker who likes to make shoes makes better ones than the convict forced to do so, and the same is true of every work under the sun.

Let every young man choose his own occupation in life. In any event, let him be consulted. If he has no particular bias or bent, let him find something to do, all the