

sense are predominant, and instinct serves for will. Next comes the age of childhood, from the second to the seventh year. Here springs up self-consciousness in the germ, though the outer world is still engrossing. Curiosity appears and grows. Memory and imagination are active; indeed, activity is abundant under the form of play. Respect for authority shows itself and by slow degrees rises to a willing submission to simple moral rules. Feeling is less violent, and is becoming crystallized into permanent disposition. After this follows the period of boyhood and girlhood, from the seventh to about the fourteenth year,—the period of elementary school life. In this, individual peculiarities become more marked. The intellectual processes go on more steadily under the control of a stronger will-power. Hence, there becomes possible the more orderly constructive activity involved in learning and the systematic formation of abstract ideas. Self-control now begins to assert itself. The unfolding of the intellect and the exercise of the will lead to the development of independent judgment, free choice, and self-reliance. Finally this period is characterized by the up-springing of new feelings, the social, intellectual and æsthetic sentiments. The fourth period, that of youth, from the age of fourteen to manhood and womanhood, shows a gradual progress of all these powers of intellect, emotion and volition, intensified and broadened in range by well known conditions of physical change, until there arrives perfect independence and self-reliance in thought, feeling and action.

Now it is in this latter stage of development,—the transition from childhood with its manifold confused beginnings to manhood with its self-contained strength and action,—that the high school has its pupil. He is not so plastic in nature as once he

was, nor is his heart a white page with nothing stamped thereon; but he is capable of untold advancement, and is subject to the moulding of a right hearted, strong-willed teacher in ways that take hold on eternal life. The interests of his future are larger than any mere school necessities can be, and should never in the teacher's planning be assigned an inferior place. His Algebra and Latin will fade, and his knowledge of history be transmuted into comprehension of modern life, but the moral habits and the aspect of soul which he forms in this period will go far to determine his human destiny. From this it follows that a high school teacher ought to regard the discipline of his pupils, not as a petty question of organization, rules and punishments alone, but mainly as a department of moral training. He will then discern that it cannot rest upon a basis of mere empiricism, or of imitation of some honoured instructor, and least of all on one's supposed power to govern. All these will fail, because they have no root in themselves. The proper foundation for discipline is a knowledge of the hearts of children, together with a determination to form within them habits of thinking, feeling and willing, that shall result in good dispositions and good characters. Our word govern, with its implication of the Latin *gubernare*, brings before us the picture of the master of a vessel, sitting, tiller in hand, guiding his craft over the sea. He must have intelligence enough to know whither he would steer; he must decide that the vessel shall proceed thither; and he must have at his command the power of wind or oar or steam to carry out his choice. So in the government of a school the teacher must combine in symmetrical proportions intelligence, will and power. As seen by the intelligence of one who accepts my previous statements, the aim of discipline