

impulses of which no one had taken cognizance. The moral growth of the child should be directed with this fact in view. The entire instruction of the school and the nurture of the home should be such as to predispose him toward those things which are right, honest, pure and truthful. Instruction in ethics alone will not suffice. He should dwell continually in an atmosphere of high moral purpose and of right living. Hence, we cannot be too careful as to the influences which surround the child from his earliest infancy.

His æsthetical nature cannot be separated from his emotional. A statue, a picture, a flower rouses his feelings of love for the beautiful, and the emotions thus created lead to right impulses in the heart. The same is true in other respects. The presence of that which is grand in nature leads often to loftiness of purpose. Nobleness of character, grand, unselfish deeds, as well as living examples, can be made to stir the childish mind to efforts toward that which is noble and grand, even in the everyday life of the common man.

Pictures on the walls and works of art to cultivate the taste, absolute cleanliness of person and tidiness of dress on the part of teacher, an appropriate fitting-up of the room and the school premises, contribute to create a new sense, almost unconsciously leading to the formation of correct impulses, which in turn induce right action. The voice, the eye, the manners which characterize good "breeding," a thousand little things which are so attractive to children—these may not be neglected, although they are but seldom included in what the schools technically term "moral training."

Impulses are born of the heart. They spring into being without any

conscious volition on our part. We often say, "My first impulse was to do so and so; but upon reflection I concluded not to." Not only, then, must we train the child so that the first impulse must be right as a general thing, but so that he may, when necessary, subject his impulses to the judgment of reason and conscience. The power of self-control not habit alone, is the thing we must study. Habit may be overcome by a quick impulse under great provocation, but the all powerful will never fails at a critical moment when it is most needed.

A clean conscience void of offence, a strong will, prompt to assert itself, and a keen desire to do what is right, are the foundation without which it is hopeless to attempt to create in the mind of the child a tendency toward right impulses.

When we say of a man or child that his impulses are all wrong we reveal a terrible defect in his character, and at the same time we destroy the basis of confidence in his conduct. On the other hand, when we are convinced that a man's intentions are good, that his impulses are in the right direction, we raise the presumption that his action will be in the line of rectitude and in accordance with his best judgment.

The question at once arises as to what means are at our disposal for the nurture of moral impulses in the child's life. If we could have the child from the earliest dawns of consciousness the task would not be so difficult. The example and teaching of the mother, the songs with which she sings him to sleep, the tone of her voice, the atmosphere of the home, all combine and conspire to impress his mind with the beauty of that which is true and good.

But unfortunately too many parents, perhaps the larger number,