

equally dull is that great moral curb where the love of praise that spur to enterprise, is deformed into the degrading appetite for flattery. It behooves all educators then, whether parents or teachers, not to permit carelessness, vanity, selfishness or indifference to convert this instrument of good into a source of evil. It behooves all who have the care of children to cherish this noble attribute; not to abuse nor to neglect it; for only through the love of praise do rewards have efficacy, as through the fear of shame punishment's work reformation. While then we are careful never to feed the young mind on inordinate praise, let us be equally careful never to withhold hearty commendation when well deserved—commendation that springs from a lively sympathy with honorable effort, but is yet plainly restrained within the bounds of truth and justice. There will be little danger in such praise becoming excessive, and an absolute certainty that it will prove an encouragement to merit." (From September "Home and School," Louisville, Ky.)

THE FOUR CORNER-STONES OF CHARACTER.

CHARACTER is a nobler aim in the teacher's work than scholarship, but is practically a mere incident in most cases, and, in not a few, is never directly cultivated, at least not beyond the school-room demands of good behavior.

Now, were it understood that any school habitually turned out very skillful penman and arithmeticians, that school would be warmly honored; but, if it were a fact, also, that a large per cent. of its scholars became ultimately forgers and sharpers, the school would need, and the community demand different teachers.

Omission is commission in such a procedure, where neglect to educate the conscience is the sure precursor of frauds; as, again, where neglect to educate the body is the forerunner of ill-health. The teacher is justly answerable for the neglect of his duty—a statement which is near an axiom. Does his duty include character, the moral culture, the formation of right views, integrity, honesty, fidelity, trustworthiness, caution, patience, firmness, gentleness, truth, purity—as the very virtues of all true citizens? Yes; most emphatically, yes. Directly and indirectly, whenever and wherever it is possible, the inward goodness and soundness of the pupil's spirit must be carefully cultivated. The teacher's example should be a perpetual and delightful power over the scholars, to lead them into noble and upright manhood.

The urgent need, the constant call and demand of society and business is for the honest, the faithful, the diligent, the pure. Or, to put it in another form, what merchant wants thieving clerks, or idlers, or eye-servants? What mechanic is called for who comes late to work and leaves early, and slights his work as a carpenter, as a bricklayer, as a printer? Who would marry a young lady well knowing her to be a dawdler, a heartless flirt, a lovely dunce, or a dressy doll?

"As is the teacher, so is the school." It should be a qualification, indispensable and supreme, in addition to literary and executive ability of whatever rank, that a candidate for a teacher's position shall possess the power and earnest wish to make the pupils grow better as well as wiser. The will and the deed must be omnipresent, reaching into the motive and the inmost soul, inspiring the best and the strongest motives to all possible excellence of character as well as of technical scholarship.

This implies not less study and effort on the part of the children, but more of the right spirit, love to parents, desire of future achievement, self-respect, and the constant, ever-active thoughts of "God and immortality," as Jean Paul Richter taught. Such must be cherished or inspired—cherished, where they are found to be active by nature and by parental culture; inspired, where the moral nature has been wholly neglected and perhaps is originally weak by defect or by hereditary descent.

It is painfully certain that, with all that parents and school and books can do to train the young in the best ways, they cannot bring them up any too honest, too just, too prudent, too good. The danger is all the other way. The bright ideal will seldom be reached, and never surpassed. We shall always have the poor, the lavish, the wasteful, the profligate, the vile in greater abundance than society requires or business can safely endure, hanging

as dead weight, the prolific source of taxation, pauperism and crime, the breeding-grounds of moral pestilence and corruption, especially when massed together in our larger towns and cities. There will always be too many of these dreadful causes, against all the prevention and cure that the wit of man can employ. We are solemnly bound, by self-defence, by self-interest, by public spirit, if nothing else, to develop civic virtues as fully and systematically as possible. Why, our government and liberties rest on the twin columns, knowledge and virtue; Sin is the Samson who is eternally trying his giant-strength to overthrow them.

Turning from the principles of this claim, for the studious attention to the inner character of the young, to the fearful evils that result where character is not properly fortified, the candid inquirer and careful observer need but look from his office window for five minutes to see painful and ample evidence on both sides.

Take a simple case of a defaulter. A gentleman, a church member, a very highly-educated man, successful in his own calling, a wealthy man, admirably connected by marriage, a lover of art, literature and music, a genial friend, a thorough man of business, as all suppose, is active in organizing a new bank, or a new insurance company. He is elected president by a unanimous vote.

In a few years he proves a defaulter. The saving of the poor vanish like snow on the river. The woe and want, the heart-breaking and life-long anguish of a thousand depositors, the suffering of fatherless children with actual hunger and cold, when wages fail and the bank has broke, the smash up of comfortable homes whose few hundred dollars went in as mere pittance into the sum total of his defalcation—and the shock to all confidence of men in each other, because so good and so able a man is a fraud—all show what a need of sound morals the president had; a need of moral firmness on the clear command, "Thou shalt not steal." Your graceful apologist says blandly, "His account was gradually overdrawn \$200,000, and his secretary's \$30,000." Playing one game, both mum, worthless securities, defrauded stockholders, thunder-struck directors, and a turbulent uproar of voices from the public, praise, blame, inquiry, pity, contempt, fury, distress, all loud and all clamorous at once in regard to the default and the defaulter—all these make up the picture.

Did he know that the stockholders who held but a few shares were, some of them, poor, and these shares were their earthly all, the sole prop of feeble childhood, or of orphans, or of widows, or of invalids, or of the old—to whom the interest was the money that paid for daily bread, and coal, and the rent, added to their scanty income? Yes, the honorable Mr. President knew it. Did he stop his bold operations? No. Did he sell out at a sacrifice to save others from robbery? "Not much, if he knew it." Did he deliberately survey the robberies and wrongs and woes he was in a fair course to inflict? He certainly could easily, and certainly should. Had he no good excuse? None, except such as "pavo hell." The operations involved heavy losses; the whole came to light; the stockholders lose their hundreds of thousands because one or two men had not the four-fold foundation, the Roman virtues—justice, prudence, self-control and fortitude—a set of corner-stones that stand yet unsurpassed by any modern substitutes of stucco or whitewash. The president was unjust, and fell into the other faults as the natural results. If "woes cluster," so do crimes or virtues. He violated the charter repeatedly and increasingly; he risked detection and exposure, and risked it coolly amidst augmenting peril; he walked a hypocrite among associates who thought him still strictly honest and honorable; he received, and bore as his due, praises and honors that would have been curses and black reproaches had he been understood by the business men who met him daily; he sunk deeper or rose higher with his embarrassments as a swimmer when the under-tow of the ocean beach grasps and grips him, is whirled lower or higher; he was borne down, struggling with frantic agony, and his corpse was thrown up, at last, a terrible warning to the bold, the venturesome, the misjudging, for he lost the game by a single mismove, which he thought only men played and where God bore no hand. Amidst the mingling blessings of his private friends and curses of his helpless victims, the eulogies of his beneficiaries and the varied comments of his fellow citizens, such a defaulter may live to endure all these experiences, or die suddenly and pass to the solemn account of the judgment day.

The educator, the parent or teacher who omits moral culture, wrongs his scholar in the most vital part, defacing the very image of God Almighty, and periling the fair heritage of immortal bliss.

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