

There seem to be four elements in effective moral training.

The first is knowledge. The child must be led to see what his duty is, and often why it is his duty. Thus only can he learn to see a moral quality in his own acts, and to follow right principles. The daily reading in a reverent manner of appropriate selections from the Bible, as required by the law of the Commonwealth, supplies an excellent background of knowledge, while cool unimpassioned conversation on the occasion of some special demand for action completes the work. For this purpose the numerous "cases of discipline" furnish precisely the occasions needed. Every one of them is an opportunity for the training of character, and only by so regarding and so using them, can the teacher or the scholar find in them any sort of satisfaction; but when so used they often become turning points in the lives of the disciplined. Let us recall our own school days. Our moral views in those old times were not of the clearest; inexperience, prejudice or passion not seldom made the false seem true and the worse appear the better reason. Yet some of us can remember a day when by an apt presentation of the truth we were led to see with a clearer vision, and to discern beauty where before we had beheld naught but the beast. This done, a long first step was taken toward right action.

The second element in moral advancement is right motives. The choices of the will depend upon the emotions. The immediate occasion of each volition is an impulse to act springing from some desire. The character of the desire determines the character of the act of willing; the intensity of the desire will affect the energy of the will. Hence one who would train another morally should so surround him that right and wise desires may be suggested to his emo-

tional nature, and lead up to right and wise exercise of the will. What rich opportunities for this are offered in the little autocracy we call a school, has already been shown. Regularity and novelty in due proportion, occupation and relaxation by turns, cheerfulness and sober earnestness, all have their place in gentle compulsion, associating pleasurable emotions with right doing, and stimulating the desire to act as duty demands.

Third among the requisites for moral growth is the opportunity for choice. The will, like the intellect and the emotions, must get its growth by action. If in our own youth we had little freedom of choice, there came a period when we were conscious of a tendency to indecision, a weakness of the will, that was by no means a help to virtue. A man of character must have a strong will as well as one rightly directed. Our teachers were wise, then, if they left open before us more ways than one, blocking our path, indeed, when we unwittingly went wrong, and resolutely compelling us to retrace our steps when we had deliberately chosen an evil course.

In the fourth place, there should be continued practice until habit is set up. Is it not true that good instruction alone is impotent to form or reform character? Example, powerful as it is, avails only when seen or distinctly remembered—and not always then. A few right choices occasioned by the mastery of right impulses will not suffice. The right exercise of the will must be continuous, without serious interruption, and progressive, from the easy to the more difficult, until by habit the choice turns "as the needle to the pole," to the deliverance of conscience and sound reason. Then we have the man of principle. He is not the sport of whims or the victim of passionate storms, but is master of himself.