

but so stimulate his desires that he may take the right one. Block his path if he unwittingly enters upon a wrong course, and when he has deliberately chosen an evil course compel him to retrace his steps. It is only when his journey tends to harm himself or others that he need know of your control; then his knowledge of it should be distinct and convincing.

The last feature of moral culture I will name is practice continued till it results in habit. Instruction alone, whether formal or incidental, is not sufficient to form or reform character. Example, potent as it is, will avail only when seen or remembered—and not always then. A few right choices occasioned by the mastery of right impulses will not suffice. The exercise of the will must be continuous, without serious interruption, and progressive, from the easy to the more difficult, until by instinct, as we carelessly say, or more properly, by habit the child's choice turns, "as the needle to the pole," to the deliverances of conscience and sound reason. Then, we are accustomed to say, the man is governed by principle. He is not the sport of whims or the victim of passionate tempests, but is master of himself.

"And blest are those
Whose blood and judgment are so well com-
mingled
That they are not a pipe for fortune's finger
To sound what stop she please. Give me
that man
That is not passion's slave, and I will wear
him
In my heart's core, ay, in my heart of heart."

Having thought out, in some such way as this, the processes of moral culture, the next step, obviously, is to study the children and to ascertain the means at hand for occasioning in them this kind of growth.

"The proper study of mankind is man," sang the poet of Twickenham. In an especial sense the proper study

of the teacher is the young mind he hopes to lead,—and this alike whether the results he aims at be intellectual or moral. A part of this study can best be done in silence and without suspicion of the fact arising in the thoughts of the subject. A part must come by question and answer; but self-conscious answers may be misleading. The more one knows of the home and its tendencies, of the play and amusements, the more he mingles with the boys and the girls in school and out, the more perfectly can he learn their real selves. Then can he determine both where to begin and what is the line of least resistance in moral effort. Some, he will find, have already learned to tell the truth, but are not averse to acting a lie or leaving a falsehood implied. Some will be honest in all important matters, but will cheat about their lessons. Most have learned to be industrious in what they like, but will neglect distasteful work. All are willing to love their friends; few can sympathize with rivals or be generous towards opponents. Many are obedient except when in anger, but have feeble self-control under provocation. In all there will be found traits worthy of praise; in all, too, faults that will excite your contempt or arouse your pity, according as you contemplate the pupil. If you compare him with your ideal you may have little patience with him; but if you are blest with a good memory and compare him with yourself at his age, you may find more cause for pity than contempt, and end by hoping instead of despairing about his future. In this work "Put yourself in his place" is an excellent motto. Not a few troubles between teachers and pupils arise from unwillingness or inability to look at the mooted question from all points of view. In passing, it may be said that this study of young lives is the most delightful phase of school work.