

Fairy Glen.*

Hid in the virgin wilderness,
The fretted Conway's Fairy Glen
This summer day reveals its charms
For painter's brush or poet's pen.

The air is flecked with night and day,
The ground is tiger-dusk and gold,
The rocks and trees, empearled in haze,
A soft and far enchantment hold.

The place is peopled with shy winds
Whose fitful plumes waft dewy balm
From all the wildwood, and let fall
An incommunicable calm.

Through cleft rocks green with spray-wet moss,
Deep in the sweet wood's golden glooms,
The amber waters pulsing go,
With foam like creamy lily blooms.

Shuttles of shadow and of light
In-gleam and gloom the watery woof
As rolls the endless stream away
Beneath the wind-swayed leafy roof.

So life's swift shuttles dart and play
As ceaseless spreads its flashing loom:
Our day is woven of sun and cloud.
A figured web of gold and gloom.

God's arbor, this enchanted Glen!
The air is sentient with His name;
Put off thy shoes from off thy feet,
The trees are bursting into flame!

—T. H. Rand in *McMaster University Monthly*.

* Near Bettwys-y-Coed, North Wales.

Character Building.

The conscientious teacher is constantly confronted with the thought that the state requires as the result of her labors not scholars, literary men and women, mathematicians, linguists, etc., but *good citizens*; that the entire school system has been built up with this end in view—the production of thinking, intelligent men and women who shall carry on our system of government, our free and philanthropic institutions, and leave to their children a better legacy of civilization than we do to them.

Let our schedule work be never so faithfully performed, though we may thus produce well trained minds, we have not necessarily given to the community good citizens. The schedule is necessary, of course, but it is the mere husk of what the child should and *does* get from his school training.

There are silent influences at work unseen, building up the character of these future citizens, that every true teacher should direct and make use of in every possible manner. Her desire for good should animate the soul of every boy and girl under her charge! Every day by some softly spoken word of

praise or look of appreciation for effort to subdue self, the teacher can impress a sense and standard of right upon her pupils.

Children should not only *know* the difference between right and wrong but should *feel* it. This question of ethics, the science of human duty, is certainly a serious one, and let us hope that the time is not far off when those of us who are struggling so blindly along in all but vain efforts to raise the standard of morals will be able to receive assistance from the experience of others who feel that they have obtained fair results from their methods. In some schools a certain time each day is set aside for talks on "Morals and Manners," but this does not seem to me a "natural method."

A good wide-awake story that does not make its moral too conspicuous, but allows its influence to steal into the mind unsuspected is an excellent way of causing children to think on these subjects—but such stories, we all know, are difficult to find. Most story books devoted to ethics are not palatable to pupils. In one school where English literature is taught, the private character of the author is discussed in connection with his works, and the teacher finds many an opportunity to point a moral and show causes for success or failure. The first step is to teach children to think on subjects which suggest questions of right or wrong; second, to give *honest expression* to their thoughts; and third, to make them *feel* right and wrong. Don't be afraid of a little sophistry in your pupils, if they are honest in their opinions; but lead them to see flaws in their own reasoning, for this is just the training they need. It is the fault of the age to generalize too quickly and from too little data. Let us impress this one fact on this generation and we have added our quota to progress.

Let a child feel himself in a moral atmosphere and he will absorb ideas and opinions of right and wrong and never dream that they were not always his own. As an experiment which I have been trying has proved a help to me in this matter of character training, I will briefly state it, hoping others may find it useful. It may be used in connection with the language and composition work. A few suggestive questions are placed on the board and the class requested to think them over, generally until the next day, when they are required to express their thoughts on paper and pass to me. (Occasionally I give them no time to prepare.) Some of the thoughts are then culled from these compositions and at a subsequent lesson read to the class and discussed. One set of questions, for example, were as follows:

1. Which is it better to lose, a good name or a good character? Why?