

constant; there is no specific. Every reformatory is a school in which emphasis is laid upon moral and industrial habits, which in the young become, as it were, a part of their nervous organization. This is shown by the fact that moral individuals when hypnotized unconsciously resist evil suggestions. When passion, perplexity or temptation causes the loss of self-control then it is that good habits implanted in childhood and woven into the constitution overcome evil and criminal impulses. The force

of habit is as strong for good as it is for evil. One of the principal facts brought out at the late National Prison Congress, at Baltimore, was that all prisons should be reformatories. All men, no matter how old in crime, can at least be improved and benefited. That is to say, the best prisons of the future will be reformatory prisons, and the main means of reform will be the inculcation of good mental, moral, physical and industrial habits; in other words, education.

PUBLIC OPINION.

MANNERS—Mr. Ruskin once said that, in his judgment, what is commonly called Education is little better than a training in impudence. Without doubt the manners of our children leave much to be desired, and we constantly need to be reminded that the school ought to be the place for the formation of right habits as well as a place of instruction. The aim of education, according to Locke is, "Health of Body, Virtue, and Good Breeding," and with us it should be a "habit of good action under a sense of duty." And of good action the obedience, courtesy, and self-control which constitute good manners form no inconsiderable part. It is impossible for any system of training to guarantee them, but the child can be guided and led into those habits without which they are impossible. "Use can almost change the stamp of nature;" the right habits must be formed in childhood, for no virtue comes to man by nature. If good manners have not been acquired in youth, it is extremely difficult to acquire them in after-life, and such as may be subsequently put on have the appearance of ill fitting clothes.

But when all is said we must depend ultimately upon the teachers:

"As is the teacher, so is the school." If the teacher will remember that in every detail of organisation and management the moral end should be the end in view, if he will be careful always to present a good model—for it is by imitation that the child begins those habits which are to form the basis of its character—if he realize that we look to him not merely to produce what Mr. Goschen has termed "saleable knowledge," but "the building up of the kingdom of God in the heart of every child," then these minor morals to which we have referred would cause us no anxiety, for the greater includes the less. This may seem a counsel of perfection, but the highest profession—and there is none higher than that of educating children—must have a high ideal. Discipline must depend upon the moral authority of the teacher, and in exercising his authority his commands must have no taint of personal feeling or convenience, but be entirely dependent on the moral purpose of his profession; as, for instance, in the words of Herbart, "we must never censure so as to cause a boy to lose his self-respect."

It would, however, be unfair to overlook the fact that want of courtesy