

ample, by putting some simple question in regard to the right and wrong, even of apparently trivial acts, or by leading the child blinded by passion or prejudice, or even at a loss as to the duty he is anxious to perform, to "put himself in his fellow's place," to cultivate the habit of moral reflection, and of applying the spirit of the glorious golden rule to feeling and conduct. This is the best and most practical kind of moral culture; and it often has seemed to me that moral culture is one of the great wants of society. Injustice and wrong in the ordinary relations of life are probably oftener the result of the want of such culture than of conscious lack of principle, or intentional selfishness and dishonesty. How many do we meet in our daily intercourse with those about us, whom we must believe to be sincerely anxious to do right and to be useful, who yet fall sadly short of any high standard of character or conduct, simply because they have not formed the habit, or acquired the power, of putting themselves in another's place. We do not doubt that the man whose heart is right, but whose life, from defects of training, or faults of disposition, may be sadly crooked and inconsistent, stands nevertheless on an immeasurably higher plane than his neighbour whose life, by reason of different constitutional or educational influences, may be comparatively free from gross irregularities, but whose heart is dead to all the best and noblest impulses. The highest moral law demands imperatively the right feelings and motives. But what a pity that when these primary conditions of a symmetrical character and a noble life are present, this character and life should so often be sadly marred in their development for want of the secondary.

Moral culture is a process which, like all other educational processes, must mainly be performed by the in-

dividual upon himself. But in this, as in other cases, the young need, not only "line upon line, and precept upon precept," but illustration upon illustration, to teach them how to carry on the process. The first and indispensable condition of all moral excellence is a habit of conscientiousness. And who has such opportunities as the teacher, for cultivating this habit in his pupils? By judiciously and unostentatiously instilling into their minds, both by precept and example, as occasion offers, that the one great question to ask oneself first of all, and always, before deciding upon any doubtful course of conduct should be, not Is it expedient, or customary, or profitable, or pleasant, or easy, or fashionable? but Is it RIGHT? until the habit is too firmly rooted to be eradicated, he may be every day laying the corner stone of a noble superstructure of character.

Let me give a single illustration of what seems to me a very common and glaring want of moral culture, and of the way in which a judicious teacher may help to impart it. I will take the quality of truthfulness. The expression, "love of truth," is an ambiguous phrase. It may mean the characteristic of a truth-seeker, or of a truth-speaker. I had intended to say a few words in regard to it in the first of these senses, and to attempt to shew how comparatively easy as well as noble a thing it is for the teacher to develop such a quality in the young minds with which he is in daily contact, leading them to detect and to aim at rising above every warping and obstructive influence from within himself, as well as to patiently surmount every obstacle from without. But the length to which this paper is growing warns me to confine my illustration to the love of truth as essential to truth-speaking. I think it is Froude who has remarked that it will generally be found in the history of nations