

of this "divine visitor," which in some shape or other stands by the side of every noble-minded youth as he prepares to march out at the "golden gates:" "Be not afraid to encourage the young to cherish truly noble ideals; set before them as their motto the words of George Herbert's 'quaint and deeper wisdom,'" quoted in the same address:

"Pitch thy behaviour low, thy projects high,  
So shalt thou humble and magnanimous  
be,  
Sink not in spirit; who aimeth at the sky  
Stoops higher much than he that means a  
tree."

But it is in the relation of the teacher to the formation of the pupils' habits that we find the most fruitful source of his power to mould their character. It would not, perhaps, be going very wide of the mark to define character as the sum total of the personal habits. The "child is father to the man," not more because the one possesses the identical germs out of which what is native to the other is developed, than because the mental and moral habits formed in childhood and youth become consolidated and perpetuated in manhood.

I have said "mental and moral" habits, and for the sake of convenience shall loosely adopt that division, though, as a matter of fact, the two are so interwoven in the texture of the "inner man," that it is impossible to draw any distinct line of division. My time will admit of but a word and an illustration under each head.

The essence of all mental activity is expressed by our good Anglo-Saxon word, "thinking." By right mental habits, I mean simply right habits, or modes, of thinking. Modes and habits of thinking are what mainly distinguish one man or woman, intellectually, from another. The one great end of all education, so far as it relates to the intellectual part of our nature, is to develop the power and

to form the habit of thought. Thinking is man's appropriate work; next to worship, it his highest work. There is something in the very act of thinking closely, earnestly, continuously, upon some worthy theme, which, apart from all considerations of discipline, apart, too, from all relations to knowledge, and to truth, elevates and refines the whole nature. The effects of thinking are written in the very face. It adds lustre to the eye, it remodels and chastens every feature, it breathes intelligence into the whole expression. How often do we meet a face that would be surpassingly beautiful but for the dimness of that subtle, spiritual light with which a few years of earnest thinking would have irradiated it? And, how often, on the other hand, are we charmed with one which would be positively ugly but for the shining through of the glory which the habit of patient and earnest thought has enkindled within. Every teacher of children must find it at times a delightful task to watch the shadows come and go over the features of some bright boy, or girl, in quick sympathy with the play of thought within. Now, the brow contracts and the face darkens with the struggle for mastery of some uncomprehended thought, and anon the shade flits off and the gleam and flash which tell of triumph succeed. Thinking is the condition of the highest types of moral as well as of physical beauty. It adds the indescribable charm of refinement to the attractions of the largest generosity and the most devout piety. In short, I can scarcely conceive it possible for a man or a woman to be an earnest and vigorous thinker, and at the same time the slave of any very ignoble passion, or degrading vice. Now, no argument is needed to shew that teachers have perhaps more to do than any other persons—certainly more than any others except parents—with forming