

generous feeling for others : in a word the fine manners that come from a good heart are essential to both. Fine manners are not a veneer ; they are a pervading reality , they add a delicate charm to the most beautiful form and face, as well as to the homeliest , we may liken them to a radiant sunset, which in itself may not be of any practical use in the universe, but which can and does glorify equally one of Nature's sublimest scenes and the quiet meadow of an English homestead.

As there are color-blind people in the world, so there may be some to whom beauty in its many and different shapes does not appeal ; but these are exceptions to the general rule of human beings. We can all cultivate one form of beauty—beautiful manners, and in so doing we are really adding to the graces of the soul and the heart on which depend the amenities of life.

For manners are not idle, but the fruit
Of loyal nature and of noble mind.

—*The Sunday Magazine.*

TALKS TO TEACHERS ON PSYCHOLOGY.

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(Continued from page 85.)

It is obvious that psychology as such can give in this field no precepts of detail. Here, as in so many other fields of teaching, success depends mainly on the native genius of the teacher—the sympathy, tact and perception which enable one to seize the right moment and to set the right example.

Amongst the recent modern reforms of teaching methods, a certain disparagement of emulation, as a laudable spring of action in the school room, has often made itself heard. More than a century ago, Rousseau, in his *Emile*, branded rivalry between one pupil and another as too base a passion to play a part in an ideal education. "Let *Emile*," he said, "never be led to compare himself to other children. No rivalries, not even in running, as soon as he begins to have the power of reason. It were a hundred times better that he should not learn at all what he could only learn through jealousy or vanity. But I would mark out every year the progress he may have made, and I would compare it with the progress of the following years. I would say to him : 'You are now grown so many inches

taller. There is the ditch which you jumped over, there is the burden which you raised. There is the distance to which you could throw a pebble, there the distance you could run over without losing breath. See how much more you can do now!' Thus I should excite him without making him jealous of any one. He would wish to surpass himself. I can see no inconvenience in this emulation with his former self."

Unquestionably, emulation with one's former self is a noble form of the passion of rivalry, and has a wide scope in the training of the young. But to veto and taboo all possible rivalry of one youth with another, because such rivalry may degenerate into greedy and selfish excess, does seem to savor somewhat of sentimentality, or even of fanaticism. The feeling of rivalry lies at the very basis of our being, all social improvement being largely due to it. There is a noble and generous passion of rivalry as well as a spiteful and greedy one ; and the noble and generous form is particularly common in childhood. All games owe the zest which they bring with them to the fact that they are rooted