

But the prospective genius is having too much of our time. Let our thoughts become more general, and especially take in those who have any given faculty in less than normal or average strength—so little strength, for instance, that it certainly can never be made remarkable. Does the fact that a particular faculty exists only in the merest germs relieve the schoolmaster of the duty of fostering and cultivating it? The special and careful nurture of a weak plant that nevertheless may be designed to fill a particular place in the general economy is the demand of individuality in such a case. Take music as an illustration. Some persons have good ears and good voices; some without training would never be able to see any difference between "God Save the Queen" and "The Old Hundredth," and never to reproduce a note of given pitch. Yet in Yorkshire I have often heard the children of a very large school almost without exception singing accurately and with expression from sight under the patient teaching and leading of Tonic-sol-fahists. It has then seemed to me that that system has set an example with regard to the development and general treatment of a weak faculty. The key of the success lies in connecting individual attention with collective exercise. The same method is sometimes found in art. I have heard persons say: "I could not draw a stroke until So-and-so took me in hand."

There is another faculty in regard to which individuality presents a two-sided claim. It exists, naturally, in different persons with very wide variations of intensity, but, in most cases, by attention to the individual conditions it may be developed. It manifests itself by reverence for good, noble and holy thoughts and for sacred thoughts and things, by a spirit of devotion and by certain qualities which bring to their possessors much

calm contentment and power of endurance, and make a man or woman having them a perpetual source of happiness to others. I shall not be misunderstood if I call it the religious faculty. Seeing how much of the influence and happiness of life are dependent on its possession, I have no doubt it is the schoolmaster's duty to cultivate it in all his pupils. Probably, in most cases, he may not be required to consider the particular form its application is afterwards to take, any more than he is required to consider when he begins his labors to awake intelligence, the particular occupation or profession in which the pupil is to apply that intelligence. But *he* will have a very lame notion of his duties who tries to send out creatures in other respects intelligent but absolutely lacking reverence and devotion. But the due cultivation of this faculty requires a double attention to individualities. In the first place, the individual differences as regards the faculty are so wide that no wholesale treatment will be sufficient. In the second place, the time and circumstances must be suitable, and the treatment really called for, and not forced; so that this work cannot be wholly placed in certain fixed squares of the time-table.

A suitable occasion for the teaching may crop up in any lesson on any subject. I may mention an illustration which has for nearly forty years served me as a kind of pattern. In 1859 I was one of a class studying formal logic. No subject surely could, in its nature, be less likely to encourage the kind of lesson we are considering; yet the opportunity came. The correct forms and modes of hypothetical syllogisms had been considered, and a number of examples of fallacious reasoning had been collected from known authors. Then, at the end of the lesson, the principal's manner and tone of voice were