

the spiritual nature was vivified, and man, as a race, began to see the beauty, as well as the expediency, of virtue. The race had then a higher standard. Virtue was practised for its own sake—"Because right is right to follow right were wisdom in the scorn of consequence," for, "we needs must love the highest when we see it."

As there is a character of the human race, as a whole, developed by experience, so there is an individual character of each man, woman or child, each unit; and in between these two, is easily discernible a distinctive national character, the German, the French, the English, etc., the national character being the outcome of national experience. So Taine tells us that the English character is now very artificial; the education of circumstances has made our nature restrained, proud, conventional, somewhat hard and stolid. And, by the way, it is often pointed out that the American is much more emotional, more swayed by sentiment than the Briton. May it not be that our real underlying character is having a chance to assert itself in the American, owing to the absence of conventional trammels?

But to come back to our infant: Man is the heir of all the ages. The infant of the present, in his short earth-life, epitomizes the experience which came to the race through the slow teaching of the centuries. While this is a fact, it is also true that in many respects the human infant begins life with many physical faculties far less developed than are those of the young of the lower animals—he himself is largely animal; the moral faculties are still latent; by education they are brought out, and education begins in the cradle.

Education acts first by authority; some things are forbidden to the

child, and associated with pain or discomfort, or the displeasure of the mother; other things are allowed, and associated with pleasure. Thus the child's first ideas of abstract right and wrong are actions which are allowed and actions which are not allowed. Hence the mother must be steadfast, and not variable, a thing must not be allowed one day and disallowed the next—otherwise the child can never get fixed his standard of right and wrong. In these first and early years the mother represents to him the law of life. "God couldn't be everywhere, and so He made mothers."

The mother must be a keen observer. She must find out what the child's good tendencies are, and strengthen them; she must discover his undesirable tendencies, and try to side-track them into the near-by virtues, transmuting cowardice into caution, avarice into economy, egotism into self-respect. How? It seems to me that the most important work is to train the emotional nature first (a child is almost all emotional), until you have given practice to the desirable, and prevented at least the manifestation of the undesirable feelings; and to develop will-power, because it is on right feeling and self-control that all virtue is based.

Education is often narrowed down to mean intellectual growth. I very much question if the acquisition of any amount of positive literary knowledge does or can of itself affect character. A man is not made a better man by becoming proficient in foreign tongues, or by exploiting the higher mathematics. You don't educate a man by telling him what he knew not, but by making him what he was not. Some of the grandest characters in this world have been illiterate peasants,