

mingle in *all* the exercises; the sports of recess, as well as the recitations of the school-room. Every striking incident or event, whether sad or joyous, which can be turned to moral account, should contribute to the aid of the teacher. At every school we claim, for moral education, all the time and labor of the teacher which its importance demands. If there be not time and place for every thing, or every thing that it is desirable to learn, let something else be omitted, and not this. Let all that attention be given to it which may be found necessary to lay the foundation of a correct character; all that may be requisite to inculcate the great practical lesson of love to God and love to man. Surely, a teacher can do for his pupils no better service than this. The same spirit should pervade all the purlieus of education, and indeed all the walks of life. It should rule in the nursery and at the fireside. It should be the presiding genius of home. It should rule in all the departments of business; be found in the market, and in the work-shop; in the stall, and in the counting-room; on the farm, and wherever men resort either for deliberation, for action, or for pleasure. Men can be nowhere and can do nothing, when they should not be controlled by this spirit. It should appear in all things, at all times, and in all places, and nowhere more than in the school-room, that CHARACTER is the object for which we should live, and labor, and pay our money. I have already said, and I say again, that this thing cannot be taught effectually in our schools by means of books and lectures and set lessons, though these may help. Goodness cannot be simply *talked* into children: it must come by a LIFE, by practice, by example.