

as others of which he is profoundly unconscious—a firm moral principle that shall enable him to resist all allurements to evil; patience, perseverance, industry, economy, a kindly disposition, a love of justice, a benevolent heart. Whoever helps him to attain his conscious wants may benefit him and earn his gratitude, but he who can arouse within him a sense of the deeper needs of his nature and help him to supply them, is his truest friend and benefactor.

This unconsciousness of the deepest needs is the greatest foe to all growth and improvement. The contentment of the slave with his chains forges them more firmly than the tyranny of any master can do. It is when the real need for liberty¹ becomes also a conscious need that the era of freedom has begun. So with other evils; as long as we are unconscious that they *are* evils, content to abide in them, taking them as matters of course to be accepted, instead of foes to be conquered, so long they will retain their power over us. He who arouses us from this torpor, who shakes us out of our self-satisfied condition, even at the risk of disturbing our passive ease and comfort, renders us a far greater service than if he ministered to a thousand wants which our fancy is constantly suggesting.

If this be true, benevolence has a farther reaching service to render to mankind than is usually supposed. Not merely to listen to complaints, to relieve conscious suffering, and to supply recognized deficiencies, is her appointed work, but also to detect the poverty that fancies itself rich, the ignorance that thinks itself wise, the grievances suffered unknowingly, the wrongs inflicted unthinkingly, the sins committed without remorse, the woes endured without effort to avert them. These are, indeed, needs that should appeal to every kind and generous heart. There are men and women who cannot hear of a wrong without longing to set it right, whether that wrong is openly known and felt or not. It may be a down-trodden child unconscious of its abuse, or an oppressed race which knows not of its oppression, or a soul sitting in darkness that never heard of the light—their sympathies go out to the needy one, and they long to help him, even though he desires it not. It is this spirit which is to regenerate the world. The unconscious needs of mankind are crying aloud to those who have ears to hear and heart to respond, and benevolence has no better or greater work than to reveal these needs, and to assist in providing for them.—*Philadelphia Ledger*.

"THE nation," says the *American Journal of Education*, "has its roots in our public schools, and national life is being fed from this source. Whatever to-day we put into these schools will manifest itself in the national life of the next generation. As the life of a nation consists in the virtue of its people, it is the duty of every citizen to see that the system of popular education established by the State affords that moral education which alone can give dignity and virtue to the citizen, and secure 'good government through good citizenship.'"

WHILE a word is yet unspoken you are master of it. When once it is spoken it is master of you.

IMPRESS upon their minds that tardy pupils make tardy men and women—that tardiness will produce negligence and carelessness; that in being tardy at school, they are forming the habit of going through life tardy, always behind time, their work always crowding them to such an extent that they will never in their lives get ahead of it, and have a resting spell.