

bond between my soul and the souls of my pupils, I am not a suitable person to be entrusted with the training of the men and women of the rising generation. We have heard it said that the mind may receive moral tone from what may be termed the principle of *humanity*. We have Herbert Spencer spending a life-time in elaborating a system of moral principles which he presumes will take the place of a system which, to his thinking, has outlived its usefulness. We examine the last work, "The Data of Ethics," of that able writer, and compare it with the precepts of the Bible. Hope, warm feelings, and bonds of sympathy towards our fellow-man characterize the latter, while a keen, cold, and intellectual philosophy of the head, and not of the heart, marks the pages of the other. The principle of *humanity* appears to me a frigid and metaphysical expression, a relic of Christian sentiment, unconsciously retained. He who thinks moral teaching may be performed apart from religion, spits on the grave of his grandfather, or, as Benjamin Franklin puts it, resembles the son who "kicks the mother that has left him a legacy." The teacher cannot separate his personality from his instruction. What he *is* strikes the pupil ten times more forcibly than what he *says*. Writers who would scarcely be regarded as orthodox give full assent to this statement. Bagshot very properly says "it is the life of the teacher that is *catching* and not his tenets." The character of the teachers of our early years will remain stamped upon our minds until the day of our death. The life of the Great Teacher had more to do with the spread of Christianity than his precepts. The successful teacher must possess a strongly marked individuality. Without such individuality that magnetic power which every good teacher exercises is wanting, and the power also to mould

the minds of the students entrusted to his care.

How shall morality be taught? I should strongly oppose the use of text-books for the purpose. I should also object to the setting apart of certain hours for imparting ethical instruction. To use the Bible as a school-book I think unwise. Better to have a teacher who respects its teaching. To the teacher who believes in the power of prayer the reading of a form of prayer is not of prime importance. To read a chapter from the scriptures and that excellent form of prayer prescribed, I do not regard as essential, though I think the practice has advantages. It is a recognition, formal though it may be, of the value of religion. It associates the idea of home with school life, and brings the school together as a family. That is an important regulation that places the teacher in the position of a parent. It forms the very key-stone of good discipline. The moral power it confers is enormous, and the responsibility is equally great. Not by long moral disquisitions does the successful teacher touch the heart of the child. Moral training, to be effectual, must assume a silent character. Ponderous and prosy lectures have more than once produced a distaste for religion. When the young heart is softened by some wave of emotion, or quickened to enthusiasm by some inspiring example, then drop the good seed in the fallow ground. A word, a thought, or even a look of approbation, may thrill the soul and echo through the halls of memory till life departs. The good teacher makes his pupils moral unconsciously to themselves. The law of kindness and good manners attends his every act. Formal rules are most unwise. A smile, simply, indicating satisfaction or an expression of surprise, when politeness has been neglected, will do more to form the character than per-