

part in shaping the social relations and the general course of conduct of this period. It is a common saying, "boys and girls are impulsive." We mean by this that they act from their feelings rather than from the dictates of their reason and judgment. In this connection it should be carefully noted that the emotional nature is exceedingly inventive, and that this inventive power is in some degree universal. There are comparatively few, who, in matters requiring the exercise of pure intellect, are inventive; yet every one, in matters pertaining to the feelings, possesses this power. This is particularly true between the ages of fifteen and twenty-five. Hence the endless variety of devices by which young people are able to carry out the demands of the feelings and of the heart; hence, also, the importance of supplying the proper social conditions for the exercise and training of this power.

(c) An over-exercise of the social nature which draws so largely upon the feelings or emotions is productive of great injury both to the body and to the mind. The effect of such a course upon the body has already been pointed out in 11 (c). A similar effect is produced upon the mind by such a course. Rugged and clear thinking, even in the case of what may be called strong and matured minds, soon becomes impossible if the emotional nature is overtaxed. How much more, then, is the intellectual vigour of boys and girls undermined by indulgences in social life and by the reading of sensational books, both of which make a strong draft upon the feelings? Under such conditions, they soon reach a point where they spend a large share of their time in a dreamy, passive state. They lose all desire for positive, active, vigorous mental work. This is only one of the many evil results of over-indulgence of the social nature,

so commonly permitted and even encouraged by parents of the present time. There is a golden mean in this matter, and parents and teachers should not fail to adopt it, as either extreme is productive of great injury.

23. *The development and training of the moral nature should receive the first attention of parents and teachers during each of these three periods. Under proper guidance all the activities of the intellectual nature may gradually be subordinated, as they ought to be, to the control of the conscience.*

(a) The conscience is as susceptible of education as any other power of the mind. Its developments run parallel with the development of the intellectual powers. It manifests itself in infancy in enforcing obedience to the simple laws of nature learned through experience. The "ought to be" and "ought not to be" enters very early into the child's consciousness. Indeed it accompanies every experience he passes through where he knows that one of two courses would avoid pain or suffering. A mistake is very commonly made regarding the province of the conscience. It is practically restricted by many in its operations to what is known as the spiritual part of our being. Conscience to such has nothing to do with the ordinary exercise of the functions of the body. This is a great mistake, and leads to fatal results in the training of the infant and child. The decisions of the conscience are coextensive with the work of our entire being. They alone settle authoritatively *when, where, how, and for what purpose*, each function of the body and each power of the mind *ought* to be exercised.

(b) The development and training of the conscience is usually sadly neglected. From infancy up to manhood, in all matters pertaining to the intellect, every encouragement is given to independent action, and the results and decisions reached are respected.