

school has to develop the secondary stage of individuality, that wherein the youth acquires a deeper independence. The school pupil must learn how to behave towards independent equals and towards those established in authority over him, not by nature like his father and mother, but by civil ordinances appointed his teachers. Omitting for a moment the other phase of school education, that of intellectual training, let me ask you to consider more in detail this education of the pupil's will in the matter of behaviour. This is not theoretical instruction, but essentially practical—the training of the youth in doing. To be sure, the good teacher mixes with his discipline a gradual training into the reasons for it. He shows why the pupil must be observant of the rules of the school—namely, for the efficiency of the school itself. But the instruction in the theory of good behaviour is not so important as the practical training itself. It is more important that the youth shall form habits of punctuality, regularity, silence and industry, than it is that he shall see the use of these habits.

The school, as I conceive, is in this respect the most signal means that exists for the training in citizenship.

In recent years, we have seen educators give especial attention to this function of education, and a large association has been formed with a view to promote instruction in civics. I do not think that it has been thoroughly considered how exactly the well-disciplined school furnishes just the training that is needed in civics.

Coming from the family, the child is fully nurtured in the clan feeling; he now must be educated out of the clan feeling into civil obedience. The form of school discipline furnishes this kind of education. The youth finds prescribed tasks and is required

to form habits of working in concert with others. He must practice rigidly the semi-mechanical virtues of regularity, punctuality, silence, and industry in obedience to the constituted authority of the teacher. We must not fail to notice that those semi-mechanical virtues are just what is required to adapt the man to combine with his fellow man. He must restrain himself out of respect for the rights of others. He must be persistent, regular, and punctual, or his work will interfere with that of others. He must be industrious. There is no community where so much respect is taught for equals and superiors as in the school. Civil behaviour is not the behaviour that is demanded within the family—that is too much one of mutual confidence and interdependence. The form of school order is of a more advanced quality, because it presupposes independent interests combined with a common interest.

The child who behaves well at school, therefore, practises such conduct as enables him to co-operate with others in the community and respect others' rights, while he supports a common authority. The school pupil simply gets used to established order and expects it and obeys it as a habit. He will maintain it by a sort of instinct in after life, whether he has ever learned the theory of it or not. But the good school inculcates gradually the principles of its rationality in the mind of the pupils. They gradually come to see that rules of order are based on deep underlying reasons, and are not the arbitrary will of the teacher, but the necessity of the school itself as a social institution. If youth are to be collected into an institution, the school, in order to be taught, it is necessary that they should observe such rules and regulations as make possible the instruction of the same in classes and by teachers.