

ill than great fortunes yield them of good. When life has been duly rationalized by science, it will be seen that among a man's duties care of the body is imperative, not only out of regard for personal welfare, but also out of regard for descendants. His constitution will be considered as an entailed estate, which he ought to pass on uninjured, if not improved, to those who follow; and it will be held that millions bequeathed by him will not compensate for feeble health and decreased ability to enjoy life. Once more, there is the injury to fellow citizens, taking the shape of undue disregard of competitors. I hear that a great trader among you deliberately endeavoured to crush out every one whose business competed with his own; and manifestly the man who, making himself a slave to accumulation, absorbs an inordinate share of the trade or profession he is engaged in, makes life harder for all others engaged in it, and excludes from it many who might otherwise gain competencies. Thus, besides the egoistic motive, there are two altruistic motives which should deter from this excess in work.

The truth is, there needs a revised ideal of life. Look back through the past, or look abroad through the present, and we find that the ideal of life is variable, and depends on social conditions. Every one knows that to be a successful warrior was the highest aim among all ancient peoples of note, as it is still among many barbarous peoples. When we remember that in the Norseman's heaven the time was to be passed in daily battles, with magical healing of wounds, we see how deeply rooted may become the conception that fighting is man's proper business, and that industry is fit only for slaves and people of low degree. That is to say, when the chronic struggles of races necessitate perpetual wars, there is involved an idea of life adapted to the requirements. We have changed all that in modern civilized societies, especially in England, and still more in America. With the decline of militant activity, and the growth of industrial activity, the occupations once disgraceful have become honorable. The duty to work has taken the place of the duty to fight; and in the one case, as in the other, the ideal of life has become so well established that scarcely any dream of questioning it. Practically, business has been substituted for war as the purpose of existence.

Is this modern ideal to survive throughout the future? I think not. While all other things undergo continuous change, it is impossible that ideals should remain fixed. The ancient ideal was appropriate to the ages of conquest by man over man, and of the spread of the strongest races. The modern ideal is a proper one to ages in which conquest of the earth and subjection of the powers of nature to human use is the predominant need. But hereafter—when both these ends have in the main been achieved, the ideal forms will probably differ considerably from the present one. May we not foresee the nature of the difference? I think we may. Some twenty years ago a good friend of mine and a good friend of yours, too, though you never saw him, John Stuart Mill, delivered at St. Andrews an inaugural address on the occasion of his appointment to the Lord Rectorship. It contained much to be admired, as did all he wrote. There ran through it, however, the tacit assumption that life is for learning and working. I felt at the time that I should have liked to take up the opposite thesis. I should have liked to contend that life is not for learning, nor is life for working, but learning and working are for life. The primary use of knowledge is for such guidance of conduct, under all circumstances, as shall make living complete. All other uses of knowledge are secondary. It scarcely needs saying that the primary use of work is that of supplying the materials and aids to living completely, and that any other uses of work are secondary. But in men's conceptions the secondary has in great measure usurped the place of the primary. The apostle of culture as it is commonly conceived, Mr. Matthew Arnold makes little or no reference to the fact that the first use of knowledge is the right ordering of all actions; and Mr. Carlyle, who is a good exponent of current ideas about work, insists on its virtues for quite other reasons than that it achieves sustentation. We may trace everywhere in human affairs a tendency to transform the means into the end. All see that the miser does this when, making the accumulation of money his sole satisfaction, he forgets that money is of value only to purchase satisfactions. But it is less commonly seen that the like is true of the work by which the money is accumulated—that industry, too, bodily or mental, is but a means, and that it is as irrational to pursue it to the exclusion of that complete living it subserves, as it is for the miser to accumulate money and make no use of it. Hereafter, when this age of active material progress has yielded mankind its benefits, there will, I think, come a better adjustment of labor and enjoyment. Among reasons for thinking this, there is the reason that the process of evolution throughout the organic world at large brings an increasing surplus of energies that are not absorbed in fulfilling material needs, and points to a still larger surplus for humanity of the future. And there are other reasons, which I must pass over. In brief, I may say that we have had somewhat too much of "the gospel of work." It is time to preach the gospel of relaxation.

This is a very unconventional after-dinner speech. Especially it will be thought strange that in returning thanks I should deliver something very much like a homily. But I have thought I could not better convey my thanks than by the expression of a sympathy which issues in a fear. If, as I gather, this intemperance in work affects more especially the

Anglo-American part of the population—if there results an undermining of the physique, not only in adults, but also in the young, who, as I learn from your daily journals, are also being injured by overwork—if the ultimate consequence should be a dwindling away of those among you who are the inheritors of free institutions and best adapted to them; then there will come a further difficulty in the working of that great future which lies before the American nation. To my anxiety on this account you must ascribe the unusual character of my remarks.

MORALITY IN OUR SCHOOLS AND HOW TO TEACH IT.

The following is an abridgement of an address delivered on this subject to the Oxford teachers' association by the Rev. John McEwen. After distinguishing between what he called the "upper" and "lower" planes of educational effort—the former belonging to high schools and universities, and the latter to all grades below these—and defining, in a general way, the relation of morality to religion, the lecturer proceeds:—

Having emphasised the supremacy of morals—and the potency of the teacher—we come to the second part of our subject:—"How is this work to be carried on?" In this investigation we have defined to ourselves what we mean by morals in schools, namely:—"A religious atmosphere in which reverence for God and loyalty to our duty as teachers, fill the nature and hallow the work." We must now outline the methods, or ways in which the work is to be carried on. We give this outline in the order of nature and its education, and without any exposition, which would require another hour:—

1. The self restraint of the body.
2. Obedience to constituted authority, and submission to righteous rule.
3. A healthy fear of loss and degradation.
4. Sincerity of purpose, expressed in mental and moral honesty.
5. Purity of moral tone and conduct, expressed spontaneously in pure English, and direct words and phrasing.
6. Love of truthfulness, devotion to simple ways, and admiration of noble lives.
7. The Teacher must be an embodiment of what he aims to enforce in school morals.

In this outline, with interpretation lying in the order and between the lines, with ever varying degrees of attainment and shades of manifestation we regard it as thoroughly practical in school life, and constituting the lower, or earthly plane, of the sweetest morals and of lofty character. These pathways of moral life in school have conditions that must be looked after, else our highest aims, and our purest force, may be balked in their results.

The physical condition of teaching morals. The conditions we are about to enumerate belong to teaching as a work; but we regard them as specially emphasised in the moral aspects of that work.

1. Ventilation, pure air, pure morals.
2. Cleanliness, of person, copies, books, rooms, &c., made clean by clean speech and objects.
3. General ease, and comfort to the body.
4. Constant occupation.

The deadly germs of morality are flooded and hatched in idleness.

The Social condition of teaching Morals:—

1. Order—as voluntarily given as possible.
2. Organized co-operation between the Teacher, and a wise selection of the best portions of the school.
3. Adaptation to the stage of life, or grade of study and as far as possible to individual life.
4. Surroundings that are harmonious with the average social condition of the scholars.
5. Well organized plays, games, recreations that are antidotes to idleness, or riot.

These we conceive to be to moral life on its lower plane, what atmosphere is to physical life—conditions without which the life cannot be held together. The physical conditions give tone to the social conditions, and the social conditions give embodiment to the moral life. At this stage of our paper we wish to say, that we are not pleading for a place on the time table, for morals in the lower