

tion of society, and woe betide society were this otherwise.

But the school teacher comes next, I think, in the order of the conservative ranks in the community. It is remarked that women are more conservative than men. We should expect this, because the characteristic vocation of woman in the family is the rearing or nurture of children. The child begins life a savage, ignorant of civilization. He must be taught everything: how to take care of his person, how to behave in the presence of others, how to do his work in the world and earn an honest living, how to observe and how to think. He has to learn the view of the world which the civilization has attained. The woman as mother has this work of rearing the child into an observance of these forms of civilized habit. These forms of habit are not written out in statute books and interpreted by a caste of lawyers. They are so subtle that it would be difficult to write them out. They consist of a mass of punctilios and ceremonies, formalities and usages, which consist partly in action and partly in refraining from action. The action of the will in refraining from action is called by the technical term of inhibition. The good mother is always on the alert to see to it that her child learns to inhibit—learns self-control or self-restraint. Out of one thousand things he may do, nine hundred and ninety and nine are improper to be done, and he must refuse to adopt them. Passing by all these, he must do only the one thing proper.

The child who followed every impulse of nature just as the animal does without inhibiting could not live in civilized society. To do this, he must inhibit more than nine-tenths of caprices and impulses and force himself into the forms of behaviour that have been settled by society. Some of these forms and usages are mere fashions that

do not concern objective well-being. Others, however, are habits which concern health or prosperity or peace with one's neighbours and cannot be neglected with impunity.

No wonder that woman becomes conservative when she has, as mother of the family, all the work of training children into the observance of so many forms and usages! Her chief work is inhibiting, this or that and educating the child into the practice of inhibiting constantly. He must repress his animal nature and form in its place a spiritual nature.

The vocation of the mother in rearing the child is taken up and continued by the school teacher. The child has already acquired—thanks to his family education—his bundle of personal habits and the use of language to communicate ideas and to receive them.

But the teacher has many new provinces of habit and knowledge into which to lead the pupil. These belong on the one hand to behaviour and concern the education of the will, and on the other they concern the intellect and relate to perception, reflection, thought and insight.

The special work of the school in the great process of education is that of giving to the youth letters and civil manners. The active process of education includes, as is evident, not only the school, but the family nurture and the church, also the State and civil society.

The school in teaching civil manners differs in its functions from the family. Behaviour in the family is based on a form of socialism—each one shares in the property of the whole, and there is no hard and fixed line of division drawn within the family, such as separates one family from another. Hence, family education does not suffice to develop the individuality of the pupil beyond its most elementary stage. The