

tion between morals and religion. These have different foundations in human nature. Our moral notions were all based on the feeling of duty that was present in every man. This feeling was developed at an exceedingly early age through the perception of relations between one human being and others. Children, very young, gave indications of possessing this feeling. Now all systems of religion were based on something totally different. They were based on a conception of some relation between human beings and supernatural beings. In some nations religion and morals did not cover the same ground. The ancient Greeks were a case in point. They had gods for everything, even a god of thieves. Their religion was not morality and it did not cover the moral sphere completely. Our religion on the contrary was remarkable as covering the moral sphere. It was obvious of course to those who believed in any religion at all, that the religious duties were moral duties because they were those we had to observe; but it was common to make a distinction between morals and religion, to confine morality to the duties we owe society. In the same way religion was sometimes limited to strictly religious duties. He would proceed to notice some of the peculiarities of our moral nature which it was necessary to notice in order to have clear ideas on the remainder of the subject. He had already adverted to one of those peculiarities—that there was an innate capacity in mankind for classifying conduct as right and wrong. In the next place it was to be noticed that we had within us a monitor that praised or condemned our actions in a very curious way. You could not influence it or change it by any argument whatever. It was inflexible. It gave a certain decision, and that remained its decision. But it was also necessary to observe that this Rhadamanthus of the inner nature varied in different countries. That was considered right in Asia which was held to be wrong in America, though this quality of variation was limited. This directed his attention to another important peculiarity, and this was that, though we knew what was right, and though our conscience told us we should do what was right, we did not always do it. Everyone of us could say with Horace, *Scio proboque meliora, deteriora sequor*—"I know and approve of the better; I follow the worse." Moral training was necessary to get over to some extent this peculiar defect in our nature. They all admitted that a man's morality was to be estimated not by what he thought was right, but what he did. It was conduct which was the test, and in order that our conduct might be right in as great a number of cases as possible it was necessary that we should form habits of right action. These acquired habits relieved us of the necessity or formally deciding in a great many instances. Of course there would always cases arise in which it would be very difficult to come to a conclusion as to what was right or wrong; but by acquiring these habits an important economy was effected. Habits were formed by a natural process, and determined the character of the future man to an exceedingly large extent. The capacity of forming habits depended upon the imitative faculty. They were formed by repetition of actions. The capacity for imitating was particularly strong in the young, and it was in youth that most habits were formed. It would at once be seen that the associations and surroundings of a child from the very earliest period were instrumental in determining its character, its moral nature. It would, therefore, be evident that home influences and other influences outside the school, must have far more to do

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