

by insensible degrees develop into personal responsibility.

Of the higher moral duties, there are some that relate mainly to the individual himself. The school teaches cleanliness, neatness in person and in clothing, temperance, and moderation in the gratification of the animal appetites; though its opportunities for enforcing the latter are slight. On the other hand, it has powerful resources for leading the pupils to what the ancients termed prudence. To us the idea is better known on its intellectual side as self-culture, and on its practical side as industry. For instance, what better method can be devised to train boys and girls in industrious habits than the school method of requiring work in definite amounts and at definite times and of an approved quality?

There are duties also that relate mainly to others. One of these we may term courtesy, including politeness, modesty, respect for public opinion, liberality and magnanimity. This may be effectually taught and trained in the school-room, but never, it is plain, by a teacher who is sour and surly, petulant and fault-finding. Another such duty is justice—the highest of the secular virtues—a much-embracing duty. It includes honesty, fair dealing with others, respect for their property, their rights and their reputation; it includes also the telling of the truth. On this point the school can be very effective. Every lesson is an exercise in searching out and defining the truth. But a teacher's carelessness may suffer weeds of deceit and open lying to grow up in the fairest child garden; the dishonest pupil may be suffered to pluck the fruits which belong only to honesty and truth; and so the school may teach immorality, instead of virtue. Eternal vigilance is the price not only of liberty, but of moral advancement as well. A third duty in this altruis-

tic division is respect for law as the only means of protecting the innocent and punishing the guilty. In the cultivation of this duty a few years have made a great change. In our best schools punishment through the sense of honour has largely superseded the use of the rod. It is easy now to find schools admirably disciplined, with their pupils enthusiastic and law abiding—governed entirely without corporal punishment. On the other hand, when governed by an arbitrary and passionate teacher, the school is a terribly demoralizing agency in a community. By it the law abiding virtue is weakened and the whole train of the lesser virtues is routed by the selfish instincts summoned to the front.

Shall we go too far if we name one more group of virtues as properly within the domain of the public school? It is our profound conviction that there may be diffused in the school by teachers of the requisite qualifications valuable features of the "celestial virtues," faith, hope and charity; of faith, a belief in the theory of the universe which Christianity teaches; of hope, its practical aspect, the expectation that the destiny of the world is in accord with this theory, and consequent action; of charity, the greatest of the three, unselfish devotion to the welfare of others. Yet certain it is, that these traits can be taught by no teachers save those who themselves are under their inspiration. This fountain cannot rise higher than its source.

PRINCIPLES OF MORAL TRAINING.*—Thus we have sketched the possible moral outcome of public school life. Let us next review some of the principles which underlie all moral education.

* This portion of the report, as well as the closing page, is essentially taken from a paper by the chairman of the committee, printed in *The Academy* for February, 1888.