

lot was not cast in that golden age when the human race had no protection against the cold but a cavern." But such men may be classed with those whose words and conduct are not in harmony. Few are the men, even amongst the most ignorant and apathetic, who decline to make use of any of the modern resources placed within their reach; such, for example, as those that have originated in the laboratories of the chemist or the engineer. The only reason why men did not travel as rapidly formerly as now, did not communicate with each other, and transmit information to a distance, did not utilize the powers of heat, light, electricity, was—that they did not know how.

I will proceed to sketch, as briefly as possible, what I consider to be the prominent problems of the science of Conduct.

Let me remark at the outset, that we have in mind the training of the young for the business of life. The weaknesses, faults, and failings, exhibited by children at school, are generally typical of what may be observed in men and women who have not in childhood acquired the power of guarding against misconduct and error. In checking the faults of the child, we must endeavour to fortify him against more serious errors of the same kind in after life. We must not, therefore, base our correction on principles which may be afterwards rejected as fallacious. Again, we must, as teachers, respect the confidences that are placed in us by those who commit their children to our care. On both these grounds, therefore, the principles on which our science is to be based must be such as *all* observant and thoughtful men must necessarily accept. It will be no new thing in science to reason with such restrictions as these, for, in the science of pure Geometry, we, for certain reasons, limit the instru-

ments that shall be used in making the necessary constructions.

*Axiomatic Principles.*—1. We could not live at all without food, clothing, fuel, and shelter; nor with much enjoyment, unless provided with many other things essential for health and recreation.

2. Life, as much as possible, free from bodily suffering, trouble, self-reproach, the dislike or contempt of our fellows, alarm and anxiety, is wished for in common by us all.

3. The comfortable existence of as nearly all as possible, the admixture of the least possible suffering in the lot of life, is the end towards which the conduct of each ought to be directed.

*Work and Industry.*—Let us in the first place direct attention to the most obvious essentials of comfortable existence—food, clothing, fuel, shelter, etc.—say, the material essentials with which we are surrounded. We have a large store of those essentials—larger than existed in former times, but evidently not large enough adequately to supply the wants of all. If it were all suddenly destroyed, thousands of years must elapse before it could be replaced. The means of subsistence being taken away, the human race would perish, excepting that small remnant for whose support the spontaneous products of the earth might possibly suffice.

The history of our own country proves to us that for many years our store of the means of subsistence has been steadily increasing; and, as this store has increased, so also have the people increased in number. We are daily consuming the store which has been accumulated around us; and if we did nothing but consume, our store would gradually disappear, and we should perish. Later extinction would follow upon the gradual consumption of our store without its replacement, as certainly as early