

sentences (whether it be called grammar or logic) is a valuable aid in *learning how to think*, which, we take it, is the highest fruit of intellectual education. They even believe that some of this advantage may have been gained by students of English grammar who are able to "analyze complex sentences if the relations are not very obscure," even though they are still "shaky on participles and infinitives." Within a few years textbooks in grammar have freed themselves from much chaff, and the forms of grammatical statement have lost much of their verbosity. Teachers have learned that correct habits of speech are to be sought through other means than grammatical rules. They have relegated syntax to its proper place in the higher grades of school work, and are seeking to apply to it more

rational methods of instruction. It may be still a question whether its place is not higher still, among the *ologies* of the high school course. But we venture to predict that the study of the construction of English sentences can never be eliminated from our courses of public instruction. It has been well said that "those who are born to be heirs of a highly analytic language must needs learn to think up to it." At present geography and the various natural sciences are the centres of interest with most teachers. But we are confident that all efforts to displace the higher forms of language study will lead to a reaction in the form of renewed interest in the structure of the noble language which is the heritage of our English-speaking people.—*Journal of Education* (Boston).

MORAL TRAINING IN PUBLIC SCHOOLS.

THE POSSIBILITIES OF SCHOOL-LIFE.*—The first requirement in the school room is obedience, ready and complete, for without this there can be no successful management. It is evident that this is a discipline having abundant application elsewhere—towards parents, towards employers and their agents, towards the government and all properly constituted authorities, and towards the divine will itself, however revealed. We may be sure, then, that in holding our pupils to obedience we are laying a good foundation for moral growth. Moreover the pupil is compelled to be punctual. Sleep, sluggish feelings, play, business—all must give way that he may be in school on time. Once there he must be regular in habits till school is ended. Lessons must be

ready at the hour of recitation; he must rise at the signal, move in line, and in all respects observe a required order. Upon these two habits, punctuality and regularity, all management of machinery must depend, and, in fact, all forms of occupation that involve combination of effort. Then from the school the pupil obtains the discipline of silence, "the soil in which thought grows." He is led to restrain his natural impulse to prate and chatter, an inheritance from his animal nature, not only that he may cease to hinder the work of others, but still more that he may the more readily concentrate his own feeble and diffused efforts. These four mechanical duties of the school-room—obedience, punctuality, regularity and silence—form an elementary training in morals without which it is exceedingly difficult to advance to ripe moral character; for morality must begin in mechanical obedience and

* Based upon a paper by Wm. T. Harris, LL.D., before the American Institute of Instruction in 1884.