

pendent on satisfactory evidence of this result having been attained, or at any rate, of the exercise of the approved expedients.

*Lying* is a fault painfully prevalent in common elementary schools. Yes and no are often practically used as expediency may suggest, not as truth dictates; and when the teacher is morally certain of a boy's criminality, the accused might, not unfrequently, sit for a picture of *injured innocence*. It is sometimes difficult to cope with this fault, yet there is an undoubted tendency in the human mind to speak the truth, and a corresponding tendency to believe what is asserted, though motives of interest lead to falsehood, and experience of falsehood leads to unbelief. Few can tell a lie without a conscious effort, and as few are disposed to be always doubting. Whether this be the result of instinct, or springs from moral repugnance to what is unjust to others, the fact of an innate tendency to shun falsehood is on either supposition beyond doubt; and the teacher who combats this vice, has the satisfaction of reflecting, that his efforts are powerfully seconded by the natural bias of the mind towards truth. The natural use of language is to express our thoughts, not to misrepresent them; and he who indulges in the distortion of truth, does violence to his nature. Habitual indulgence in this vice, will no doubt deaden the force of inherent restraining influences in the mind, and lead to a fatal facility in the practice of lying; still, if the teacher's vigilance leave no hope of falsehood passing undetected, while his precepts lead the mind into the path of truth, the best results may safely be counted upon. Truth is so natural, so congenial to the mind, that it never doubts until it is deceived. It is indigenous to the soil, and only requires the action of influences favourable to its growth, to spring up a living principle in the soul, and a preparation for the reception of every other virtue; and when the mind again recovers a truthful tone, the moral beauty of veracity will strike it with all the greater force, from the contrast of truth to falsehood, which its own experience can so readily suggest.

Our social nature has been so constituted, that the idea of justice is inseparable from it; it is the power that holds together the elements of society, and is as essential to its stability as cohesion to the particles of a solid body. In the playground no less than the market-place does it exercise its sway, and there is nothing that boys so readily resent as any attempt at its violation. It generally requires great caution on the part of the teacher to avoid the appearance of injustice, as children can hardly comprehend the justice of meting out different punishments to different boys for the same fault, though the teacher, from his knowledge of characters and circumstances, may sometimes view with comparative leniency in one, what would be highly criminal in another, and would therefore be unfairly visited by similar punishment.

The expedient of exposing the unloveliness of a child's actions under figurative guise, is one of the most effective means at the teacher's disposal for leading the mind to reflect on the repulsive character of actions it may have regarded with indifference or approbation. The bulk of our school books are well furnished with lessons inculcating morality, and did the forced attempt to "point a moral," less frequently involve the employment of silly or unnatural narrative, much good could be derived from this source.

The term *justice* is so comprehensive that it may be said to comprise all the moral duties which our relations with our fellow-men involve; and he who honestly strives to be just, must practise every virtue. What is true of justice is consequently true of every moral duty. It will therefore be unnecessary further to discuss this part of our subject. There is, however, another and a higher aspect of morality which it will be impossible to pass over in silence. The duty we owe the Being that created us, while it comprehends the donest discharge of our obligations to our fellow-creatures, involves a higher significance, a more mysterious relationship. How far it is the duty of the teacher to initiate his pupils in the mysteries of another world, is a disputed point. We are however, disposed to think that he should lead the child, step by step, from the contemplation of the beautiful in matter to that of morals, and thence to the attributes of the Author of such infinite beauty, wisdom, and goodness, who must be so infinitely wise and good. To go further would be to enter the arena of ecclesiastical differences and controversies; and as these are matters with which the teacher ought to have nothing to do, he should stop short at the threshold of the church.

#### ESTHETICS IN MORALS AND MANNERS.

Among the majority of children attending elementary schools, there is little regard or consideration paid to what is popularly known as the feelings, even in cases where substantial kindness is ungrudgingly conferred. There is, in consequence, a perceptible degree of blinded feeling very much to be deprecated. "You're a liar" is considered to be satisfactorily settled by "You're another," and "You stole a pear" as comfortably compromised by "So did you." Even when retaliation cannot so readily make amends for wounded feelings, a disagreeable nickname, or an unpleasant remin-

der, will unhesitatingly be hurled by a boy who would the next moment share his worldly goods with his victim.

There is no child, however unfavourable the circumstances of his home, whose better feelings cannot be reached through some avenue, or to whom the only ill of life is physical discomfort. All are more or less liable to mental pain. The most callous and indifferent have sore points. The points on which a boy is liable to feel sore may be few, but the fact that he is at all capable of recognising the existence of sources of mental pain, on which others may operate on at pleasure, must prepare him for apprehending the possibility of a larger catalogue of assailable points than his own experience may suggest. He is thus in a fair way for being moulded by the judicious teacher, who will be careful to regulate his intercourse with his pupils by as much gentlemanly courtesy and politeness as may be consistent with the due exercise of discipline.

It is much to be regretted that many teachers practically forget their duty in this respect. A practice, formerly very common, and even now more prevalent than polite, was to address the most offensive epithets to their pupils. "Blockhead," "ass," "dunce," "goose," were the stock compliments of the school, and great occasions were marked by correspondingly significant additions to the complimentary titles. "You are the biggest dunce that ever lived," and "You stupid cork-head," are forms of expression better calculated to expose the teacher's inability to instruct, than to demonstrate the child's stupidity, or teach him good manners. Nothing can be less in harmony with the proper objects of a well regulated school, than the use of such language. It familiarises the children with habits repugnant to politeness; it blunts their feelings, and thereby incapacitates them for sympathising with the feelings of others; in a word, it trains them into a use of language forbidden in good society, and disagreeable to any society.

The personal habits and peculiarities of a teacher are so liable to be copied by the pupils, that he requires constantly to guard against furnishing obnoxious patterns of conduct. This is the more essential, since the presence of mere children is too often supposed to demand no special attention to the usual amenities of society, and imposes no particular restraint on peculiar proclivities. One of H. M. Inspectors reported of a certain school, that "the master indulges in excessive expectation, a practice in which the children appear too generally to follow his example."

Most schools furnish special evidence of the teacher's example, and in nothing more than in personal habits. It is surely then incumbent on those who aim at imparting the best impressions to the young, constantly to guard against those peculiarities which men sometimes so unconsciously display, and which may prove so detrimental to the plastic minds of children. The teacher should never sink the gentleman in the pedagogue, any more than the pedagogue in the gentleman. Both characters are essential to the perfection of his art, and those who, on the one hand, sink to the level of their pupils, or on the other hand, assume an air of unapproachable refinement, are equally censurable. A judicious medium must be struck, so that the children may be encouraged to look upwards, without being chilled by fashionable frigidity.

#### ESTHETICS OF SCHOOL DISCIPLINE.

Order, the first essential to successful teaching, is of itself an invaluable training to children. It implies conformity to conditions naturally repugnant to the young, and which, from the very outset of the school career, are curbs on the lawless propensities of book-hating urchins. They gradually reconcile them to uncongenial restraints, which in time become a second nature. If for no other purpose than its civilizing effects, strict order should be a primary feature of every school. Discipline, to be really effective, must be kindly but firm, and above all, sustained, for it is laxity in this last essential that renders the good intentions of many parents, and not a few teachers, so ineffective. The following extract from the report of Messrs. Sellar and Maxwell, to the Scotch Education Commission, very strikingly illustrates consequence of laxity in discipline:—"We found a large number of schools where it was impossible to carry on the work of examination until half of the children were dismissed. And in school they were constantly disorderly and careless in their appearance and manner. They lolled about the benches, sat and stood with their caps on their heads, and their hands in their pockets, talking to each other, and playing tricks on their neighbours. In the play-ground they were rough and unmannerly, and not unfrequently indecent, and all these minor immoralities were unchecked by the teachers, who seemed to consider they had nothing to do with the civilization of the children or the formation of their characters, but that their work was done when they heard them say their daily lessons in the school-room." The practices here described, are exactly those that would be checked and gradually removed by strict discipline. There are circumstances, however, in which it is extremely difficult to exercise the necessary authority, and where it would be unjust to