

in doing so, who daily utter falsehoods more hideous than those of Ananias or Baron Munchausen, and who are as full of jealousies and all manner of unsavoury prejudices as a neglected egg is full of noisomeness. They know that Christ said "An eye for an eye" ought to have no place in a civilized world, and yet "Tit for tat" is one of the first principles of their lives. They know that the key-note of Christ's message was and is,—“Love your enemies;” and yet they continue to be better haters than Philip II. or Bluebeard. Nor are these people tabooed by society. They are respectable people. They are invited out everywhere. They are not moral by any means. Indeed they make no pretensions to religion or even a mediocore morality, beyond going to church on Sunday or sending a female proxy. What does it matter to them whether a man's soul is nasty or nice, as long as its outward adhesion to the respectabilities of society is all that society demands? No, they are not moral, though they have been to school. But they are intelligent. They are heirs to wealth through birth or marriage, or they have succeeded in their tradings. No, they are not all politicians, though many of them are possessed of even less than a moiety of the morals required for that professional way of living. They are not even the heathen at home. They have been to school. They have had a moral training in school, and now all that we can say of them is that they are sociological forces at play with other sociological forces. Whether for good or bad we know each has his value; and it is for us as educationists to find out what that value is in order that we may put some estimate on the moral training given to them while at school, to find out how it works for good or bad, and how it may be revised or verified, how it may be converted into a means toward an end, the end being the enhancing of the value of the individual in the economy of nature. This enhancing of value is the legitimate work of education, and applied school-ethics is the force that will bring about the enhancement. In a word, as far as education has to do with sociology as one of its sub-sciences, its work is to define the maximum value of the individual, and to formulate and foster methods that will raise the citizen to the highest ethical standard of communal worth.

I do not think that the individual as a force co-ordinating with other social forces can ever work only for good.