

and offences which spring from a less vicious source. For the less serious kind of wrong-doing, what can be better than suitable corporal punishment? It is sharp and short; it is sufficiently unpleasant to make it disliked; while it has the advantage of teaching a boy to bear bodily pain without screaming, as every boy with noble instincts would despise himself for yelling over a little pain in the presence of his companions. It is what brave, high-spirited boys greatly prefer to any other kind of punishment, as it does not interfere with their ordinary sports. I well remember a manly, high-toned boy grumbling to me one day because at his school the

master had substituted a task for some strokes over the hand for trifling offences; as he well said, "It interferes with our games, spoils our chance of any enjoyment of our leisure time, and makes us do work in which there is no good." On the other hand, a tame-spirited lad, who took no part in games, and only loafed about during holiday time, would find little to annoy him in the work he would have to do, as it would be an excuse for not sharing in games in which he ought to take part, and would nurture the idea that bodily pain was the greatest of evils.—*Robert Gregory, Dean of St. Paul's, in North American Review.*

ETHICS IN SCHOOL.

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IF all children were assured of the moral influence at home, it would be unsafe to leave so large a portion of time as they spend in school, unimproved in this most important part of education. But when it is remembered that, especially in cities, an alarmingly large number of school children come from homes of vice and moral ignorance; and when we remember the contagious nature of all forms of immorality, and how helpless, childish innocence is against contamination, the need of every known weapon with which to fight evil is seen to be imperative.

The common school and the Bible were the great civilizing powers of New England.

It may be that we are so much truer and stronger than our fathers that we can dispense with the chief one, and make the common school do the work alone; for it is certain that

the school is the only place where children of degraded and vicious parents are sure of getting any training that helps them to rise above their unfortunate birth and grow into good citizenship.

Unless we mean to allow the vicious and criminal classes to increase practically unchecked, the public school must teach ethics, and teach it effectually.

The public school alone has power to compel attendance; church and Sunday-school can only invite and entreat.

To develop the intellect in the public school, without corresponding development of the moral nature, would only increase the capacity for mischief in the dangerous classes.

Probably the first thought in a child's mind, when required to subordinate desire to duty, is "Why should I do this?"