

4th. Can a person be taught the principles of morality in any case, or to intelligently choose the right, without being taught the facts which show why one set of acts, or course, is right and another wrong; and are not these facts the science of the case?

"Strengthen the will," do you say, "to resist temptation." How do we strengthen the will? The will is the faculty in us that acts on choice, and our choices are more or less influenced by our knowledge or ignorance of the facts in the case. How would you strengthen the will of a boy against the temptation to row across the Niagara River a little way above the Falls; by telling him he must not, it would be wrong, or explaining to him the reason the perils that inhere in that fatal current? How would I strengthen a boy's will against intemperance? I would try to give him intelligent reasons on which his will should act, just as I would teach him the character of the Niagara Rapids. I would teach him the nature of those other, the alcoholic rapids, that lead to a worse, a more hopeless plunge, into utter darkness. While I would never exaggerate, I would search for the truth on this topic as for "hid treasures," and then teach it, abating not "one jot or tittle," leaving the consequences with Him who said, "I am the truth." He has so made the human mind that it is moved by truth that warns, as well as promises. I would not preach at the boy or weary him with repeated homily, but I would lead him, through the study of the laws of his own being, to see and understand for himself that the inestimable blessing and happiness of a strong, healthy, useful life are the result of obedience to laws that are written in our living tissues, and that the penalty of disobedience inheres in the law itself.

"But," the objector says, "if you do, your boy will want at once to try the use of these things for himself." If we tell the boy the perils of the smooth, safe-looking stream above the Falls, will he immediately wish to embark thereon? Is it a rule that teaching the consequences is only furnishing a motive for immediate plunging into that evil?

Experience must after all decide, and happily we are not without precedent. Wherever in the thirty-five States of our country the spirit and letter of the law requiring this study are obeyed, and well-graded text-books on this topic, containing the truths the law requires taught are used, with the same wise and thorough methods of teaching, as in the case of other branches, pupils thus taught have not consequently rushed headlong to the saloons. On the contrary, an intelligent aversion to alcoholic drinks and other narcotics is manifest; fewer cigarettes are smoked and pupils are more careful to obey other laws of hygiene.

Shall we make no attempt to teach the children better because the fathers drink and smoke? Because some parents murder the Queen's English, we do not therefore think it useless to teach their children correct speech, and the generations rise in the scale of better utterances.

The difficulties are appreciated of teachers who were commanded to teach this topic and given nothing to do it with but the imperfect, badly-graded books first prepared. But a better day has dawned. Well graded manuals of instruction that contain those truths adapted to all classes are published in great abundance and variety.

Truth is the lever of Archimedes that moves the world. The truth against alcohol and other narcotics as the greatest enemy of man is out. Ours is the opportunity to scatter that warning truth; and we have the promise that "the truth shall make you free."

The right of the state to tax for the support of education implies that the education given shall be the best adapted to secure the safety and welfare of society. The school is bound, so far as it can be done, to impart that knowledge and to form those habits which prepare them for the best citizenship.

In times past vague and imperfect conceptions of the laws of health led to their constant violation to the great injury of the individual and of the state. But modern investigation has revealed a large body of scientific truth, regarding foods, ventilation, drainage, clothing, cleanliness and the effects of the so-called stimulants and narcotics. In the modern conditions of life a knowledge of these facts is of the most vital importance.

To overcome the inertia of ignorance, the prejudices and inherited tendencies towards strong drinks and the cupidity of the many who profit by these weaknesses, it was necessary that this new school study should receive the moral support of special government enactment.

It will be a matter of some difficulty and time to select the best text-books and yet have them cheap enough to be within the reach of all.

In the meantime it would seem to be the duty of all teachers to procure copies of some well-organized and approved series of physiological temperance books and to familiarize themselves and their pupils with the subject.

As an aid in giving oral lessons, the Pathfinder series will, perhaps, be the most helpful. They are now used in some parts of the province. For the teacher's private study, "Martin's Human Body and the Effects of Narcotics" will give the best results. It has been found by experience that the health instruction contemplated by the law can be given in fourteen weeks, three lessons of twenty minutes each per week, or in all fourteen hours of school work per year—a small amount of time considering the importance of the subject. Of course both teacher and pupils are supposed to come prepared for the recitations. The result of this work will be watched with very great interest by all parties.

It (the Dominion Educational Association) will foster an *esprit de corps* in the teaching profession, a thing especially to be desired among the teachers connected with the public school system, and it should be a valuable aid in removing one principal cause of weakness and inefficiency in that system, that, namely, which comes from regarding teaching as a mere episode in one's life work—a stepping stone to something more permanent and desirable.—*Messenger and Visitor*.