

appeal to the laws. In the elementary schools, the work of maintaining discipline and morality is probably far more laborious than in the schools of the wealthy; surely, therefore, it is monstrous that a punishment freely allowed in the latter should be denied to the former—and this not by any recognized interpretation of the laws, but by an eccentric and capricious abuse of the power of a local magistrate!

In the infliction of all punishments, corporal or otherwise, the old and humane caution of Deuteronomy is ever to be present with us. There is to be a limit to the number of stripes, "that thy brother may not seem vile unto thee." The young teacher should bear this in mind in the infliction of metaphorical as well as literal stripes. We sometimes resort to reproach or sarcasm with the view of stimulating without punishing; and too often, without knowing it, we have exceeded the forty stripes and made our brother "vile," not perhaps in our eyes, but in the eyes of his schoolfellows and his own. That is a sad mistake. If we are to imbue boys with the spirit of morality, it is essential that they should count no one "vile"; they must be taught to believe that there is some good in every one—some good even in the worst of their schoolfellows. Whether they believe this or not will largely depend upon you; upon your faith in human nature and upon your power of manifesting that faith in action.

But it is time to pass from moral "exercises" to moral "rules." I have omitted much that seemed inapplicable to day schools for young boys—organised school games, debating societies, school clubs and the like. Any defects in this part of my subject will be supplied, a hope, by subsequent speakers. Let us come now to "rules," and "reasons for rules," that is to say, direct teaching

bearing on moral and civic duty. Under this head we may consider, first, what we teach at present, and whether we might teach that better; and secondly, new means and methods of teaching.

Direct moral instruction, apart from that which is based on Scripture lessons, should not, I think, be given frequently, nor even regularly, lest it should come to be taken as a matter of course and become stale and flat. The most impressive teaching of this kind can often be given in the way of warning, when something has gone wrong in the school. But it is not well, either to delay giving one's pupils guidance till some of them have gone astray. At the beginning of each term the head master, with the whole school, and class masters, with their several classes, have an opportunity of giving direct moral instruction which is likely to have good and permanent results if masters can speak with conviction. The topics will be always open to variety of illustration based on the experience of the preceding term, but in themselves they will be always much the same. How the welfare and happiness of the whole school depend upon the good conduct of each member of it; how the disorder and mischievousness of a few may disturb and trouble the many; how unfairness, and cheating, and dishonesty in school work, as well as in other things, infect the atmosphere of the whole school, vitiate the relations between boys and masters, and drive away the spirit of frank confidence and friendliness which should bind all together; and how much a majority of well-disposed boys might do by remonstrance and moral or other pressure to put down those mean and dishonest tricks which they ought no more to tolerate in school work than in school games—these subjects, term after term, will re-appear, and may be so handled as