

in its midst like the "Children in the Furnace." Such power comes not from formal instruction in morals, nor from conformity to any external standards, and yet such power is needed by the citizens of a free state. Such only is virtue.

Virtue consists in a completeness and perfection of being, whose aims, ambitions, purposes, and ideals all tend to one end. It includes knowledge, not knowledge of laws, proverbs, or formulas, but a comprehension of causes and relations. It embraces all of life, every thought, every act, so that resistance to evil is no more an effort than the oak's resistance of the zephyr. To such a character good deeds become nature, not supernatural, not artificial. The new birth of the Scripture is its type. All its streams of life flow in one direction. No act is unmoral. It may appear so, superficially, but every act derives a moral quality from the aim and spirit of the life.

Such character can be produced by no system of formal instruction; it must grow out of experience; but this experience must not be artificial.

With this point of view, I claim that character can be produced in school; not by the ordinary formal instruction and discipline, nor by technical moral instruction; but by introducing the child to a real, complete life, in which every activity tends to produce in him moral force, for every influence of environment, every occupation of mind, every activity of the body or soul enters into and becomes a part of the child's moral fibre. It cannot be otherwise. Our characters are the products of the whole of our living, and not of a part of it.

What traits must a good character possess? First, high ideals; second, clearness of judgment to determine between good and evil. This includes

essential truth, which means the same, I suppose, as Dr. Harris' "moral insight," a grasp of relations, power to discern the real from the fictitious, the superficial. It is different from veracity; it is more than honesty, though it involves them both. It is such a constitution of the whole nature that the real appeals to it, appears lucid before it, and is in harmony with it. A good character possesses, third, taste, or appreciation of the good; fourth, a will both strong and good.

How may these traits of a good character be developed in school? By making the school life as real to the child as the larger life is to the parent, by filling his time with those experiences which result in wisdom.

It is sometimes said that one generation stands upon the shoulders of the preceding. If this were in every sense true, civilization would advance much more rapidly than it does. In a moral sense, it is not true at all. Intellectually, here and there, a soul standing upon the shoulders of the past, may, for a moment, catch a glimpse of a wider horizon; but we cannot stand on shoulders long. No generation, no man enters into the experience of the past. We grow by our own experience, and not by those of our ancestors. It is often said that, when we have acquired, through experience, wisdom enough to live, we die.

What one generation does for the following is to raise the sure foundation, a little, an inch; to create a little better environment than it itself enjoyed, so that the new generation shall gain a little better experience; only a little; not the experience of the past, not its failures, but the institutions it created, the spiritual atmosphere it produced are what benefit the future. The child of to-day is born into a world that is a little better than that found by the child of fifty years