

It is assumed in this case that there is an inherent power in the child to see things as they are that can be trusted. And because of this assumption, such work and exercises are entrusted to the child as develop and train his intellectual powers in a proper manner. The opposite of this course is pursued with the conscience. From infancy up the child is treated as if he had no *spiritual eye*, by which to see the *ought to be* and the *ought not to be*. His parents' and his teacher's spiritual eyes are supposed to do all the seeing where the "ought to be" and the "ought not to be" are to be considered. He is expected simply, machine-like, to execute orders without any regard even to the existence of his conscience. Such a course, and it is a very common one, soon dwarfs and warps the conscience so that its authority is little felt or regarded.

(c) The proper development of the moral nature demands that the conscience should be constantly called into exercise. Commencing with infancy, the child should be guided so that he will acquire the habit of considering always before doing a thing, whether it *ought* or *ought not* to be done. This habit should not, as is frequently the case, have reference to one or two classes of acts, as for

example, obedience to parents and truthfulness. It should be coextensive with the child's activities, including the exercises of the body and of the mind. Here it should be carefully noted that the decisions of the child's conscience have reference to the child's view of the conditions presented. They should be judged and respected as such. The development of the moral nature is possible only by requiring the child to exercise his conscience in making decisions for himself regarding the "ought to be" and the "ought not to be," and to act upon these decisions when made. This course should be pursued from infancy to manhood by both parents and teachers. In all kinds of school-work, as well as in matters of conduct, there should be a systematic, constant, and direct exercise of the conscience. Pupils should not be forced or induced to perform their work, or to pursue a required course of conduct simply by the use of artificial devices, such as marks, prizes, and so forth. These devices may be used so as to secure present results, but they never leave a permanent impression upon the mind which will be of service in their absence in controlling and directing both work and conduct.

INEQUALITY OF THE SEXES.*

MISS S. STEWART, AT THE OTTAWA TEACHERS' ASSOCIATION.

(Published by request.)

THE question of the equality or inequality of the sexes has been mooted at different meetings of this Association. At a recent meeting, one of the gentlemen, a mathematician, remarked that he had found,

from his own experience, that though girls up to a certain limit were the equals of boys, beyond that limit they did not attempt to compete with boys. He acknowledged that there were exceptions to the rule, and named Miss Watson as an eminent mathematician. Another gentleman, also, a mathema-

* Read before the Ottawa Teachers' Association.