

structors. Even Adler, whose system is typically altruistic and humanitarian, would have the teacher say this is right and that is wrong, but he would not have the reason given. The more rational advocates of moral teaching would follow that information with the reason, would speak, discriminately, of course, of the basis on which action should be tested, and would appeal to the principles of the Decalogue. This may be done without developing the self-consciousness and self-righteousness of the child; and without making such instruction distasteful.

But everything depends on the teacher: "A teacher of high moral character is the chief requisite of moral training." "The teacher leaves his everlasting imprint on every child placed under his care." (Miller.) Those who ignore the importance of indirect moral teaching make a serious blunder. Few influences are so potential in character-building as those of the teacher of noble ideas and a noble life, who has true conceptions of what life should be, and whose constant aim is the development of true character in his pupils. The whole round of studies, of movements, of duties and incidents is made to contribute to the strengthening of the motive and will power, and the exercise of self-improvement, self-control, self-denial and self-sacrifice to serve others and secure the approbation of the Divine Being whose presence is ever realized in the life of the morally strong teacher.

With teachers of such a type, it matters little whether direct moral instruction is said to be complementary to their influence or that their influence is complementary to the moral teaching. The combination is ideally satisfactory; and would satisfy the most earnest advocates of thorough ethical training in our schools.

How are we to secure such teachers? We already have many; and it will not be difficult to have introduced into our training institutions a department for giving instructions in the duties of teachers in morals as is done in Great Britain.

What shall be our text-book? "Material for such instruction adapted to the needs of the child exists in great abundance. The Bible does not contain it all, but it contains the cream. Still it should not be taught to children indiscriminately. Highest on the roll of books stand the incomparable Gospels. The story of Jesus and His great utterances, as the Sermon on the Mount and the parables of the Prodigal Son, the Good Samaritan, the Talents and the Sower, should be fixed in every mind." Paul's Song of Love and his Ode to Immortality should not be omitted. "Some of the tales (of the Old Testament) as that of Joseph, Sermons of the prophets, passages of Job, parts of the Hebrew wisdom and many of the Psalms, are unsurpassed, if not indeed unequalled, as means for creating noble ideas and developing noble feelings. Still more, the educative value of the Scriptures is much increased by the noble language in which the thoughts are clothed. And this thought suggests again the close connection between ethical and spiritual impressions."

Having briefly presented the views of those who advocate only indirect moral teaching on the one hand and of those on the other hand who insist upon direct teaching of morals, and having directed attention to the value of the Bible as a text-book in the language of Hinsdale, it might seem fitting to close with the syllabus of the London School Board for the guidance of its teachers, which has been adopted by over one hundred other boards through England and Wales; but