

true morality, for an evil end may be persistently pursued, it is nevertheless true that there can be no strength of character, no advance in goodness, upon the basis of vacillating instability of disposition. In the prevention of copying an occasion is given to teach honesty, self-respect and self-reliance.

*The æsthetic side* of the child's nature is influenced by surroundings. There should be good pictures in the schoolroom. The child should be taught to appreciate the beauties of nature. Music may be made a potent refining influence. The wide possibilities for influencing the children's dispositions through suitable music and appropriate words is worthy of the teacher's careful attention.

*The social side* of the child's nature is developed in connection with the organization and management of the school which involves at every step the co-operation of the pupil.

The playground should be supervised by the teacher to assist the pupils in forming a true code of honor in the games, where the child may learn to despise meanness, cheating and roughness, and may cultivate a spirit of fairness, truthfulness, and brave self-control.

In all the discipline of the school the moral aspect becomes more prominent. No punishment is properly viewed apart from its moral tendency. The whole purpose of discipline is to correct, modify, amend and improve the conduct, and through this the character of the pupil. In this way the pupil is being prepared for the duties and responsibilities of later years in the home and civic life.

If the axiom that all punishments and corrections should be administered with dignity, calmness, kindness, courtesy and mutual respect were kept in mind, corporal punishment would tend to become a vanishing quantity if it did not disappear altogether.

It is the teacher's duty to assist the pupil in preserving self-respect. For this reason reproof or correction should in nearly every case be privately given, seldom before the other pupils, never before visiting strangers or inspector. When rules are broken the teacher should very carefully seek for the motive that actuated the disobedient child. Was it ignorance, carelessness, mischief, or defiance? The teacher should lead the pupil to regard him as a true friend. The teacher should expect a great deal from his pupils. Unblessed is the teacher who expecteth little—he will not be disappointed. The teacher should trust his pupils and endeavor to assist them in living up to the high standard of his confidence in them.

No rules should be arbitrary, and all rules should be explained. In this way the pupil learns that right and duty are not mere commands capriciously enforced by a stronger power, but based upon deepest reason.

With regard to the direct enunciation of moral rules and principles, we may notice that all through the literature used in the schoolroom are to be found skilful and beautiful expositions of moral ideals. The teacher of tact and insight will know when and how to add his hearty approbation of noble sentiments. He may also utilize essays and supplementary reading in the same way. This is more effective than learning definitions of moral virtues. Beware of Pecksniffian moralizings.

Although my topic is Moral Training, not Religious Instruction, I have been compelled to take some notice of the latter vexed question.

It should be evident from what has been said that a great deal of moral training can be carried on successfully whether religious instruction be given or not.

Those optimistic people who say we all ought to agree upon the more im-