

Church becomes less efficient when it abates in any way the impressiveness of its ceremonial in its art and music and in its use of the language of the Bible in its ritual."—*Dr. W. T. Harris, U.S. Commissioner of Education.*

Good discipline in a school promotes morality. A pupil generally learns morality as an art, and not as a science. Doing right may become a habit. The function of school government is training pupils in habits of self-control. Self-control implies self-denial and resistance to temptation. Habits of regularity, punctuality, accuracy, courtesy and other valuable features of character are promoted by good discipline. Moral training should be mainly incidental. Ethical truths expressed in a didactic form often fail to bind the conscience of the child. A set period for moral lessons is not found in the time-table of a good teacher. Morality is no more to be taught by rote, or by means of a book, than football or swimming. Doing good is the only way to become good. A good disciplinarian will see that all the arrangements of the school make it easy for the pupils to do right. A moral, or Christian teacher or parent, if deficient in powers of discipline, will make a poor teacher of morals. A good example is not enough. The bad teacher of the subjects of the curriculum, even though a good man, is a poor teacher of morality. To train a child to act and speak rightly, he must be trained to think rightly. This implies the necessary power to be possessed by the teacher. That country is doing most to promote moral training in its schools which is doing most to provide well-trained teachers.

Unjust charges are often made against the Public School. The imputation that the school is greatly at fault is too serious to be passed over. The frequency with which

crimes are committed by persons who pass through our schools is mentioned as proof that knowledge is not the blessing it has been claimed to be. It is contended that the Public Schools turn loose upon society thousands whom they have helped to make sharp rogues. Now, it should be understood that the science of education has to do with all knowledge, and that it is yet very imperfectly understood. The average ratepayer regards himself, however, as fully competent to settle the most difficult educational problems. For every evil that afflicts the community, some persons are ready with a remedy. Too often the imperfections of the school are regarded as the only source of prevailing troubles. It is a fact that no human agency is more beset by advocates of plausible nostrums than the Public Schools.

It should be at once asserted that it is very unfair to make the school a scapegoat for all the evils that are rampant in society. The school is not the only agency for promoting morality. The teacher cannot visit the homes of his pupils and counteract the bad training of those who have reached positions of parental authority without realizing its responsibility. It is not easy for him to implant principles of obedience, truthfulness, honesty, courtesy, and self-control in the minds of children who from their infancy have been furnished with examples of an opposite kind. It is too much to expect during the short time which the average child remains in school that the teacher's influence will overcome the bad associations of the streets, the vile language so often heard, the degrading effects of the saloon, and the hundred other evils that pollute society in all large cities. It is unreasonable to expect teachers to be able to stamp out evils which society itself tolerates. It is safe to say