

Again the great difference between man and man lies in self-control, in self-direction, in self-conduct. The school must be made an apprenticeship in right living, so that right thoughts may pass into right acts, and right acts into right habits. Now the essential principle in self-direction is self-determination; for as the existence of a moral act depends upon the freedom of the mind in determining, hence, when an act is necessitated by conditions external to the person and over which the soul has no control, the act has no moral value. (How many parents and teachers forget this, if they ever consciously knew it, by their governing solely through repression!) It thus follows that moral training is essentially will training—the training of the will to act habitually in free obedience to what is felt to be duty. But the will determines in view of motives and thus the moral character of an act depends primarily on the motive which occasioned it. Now motives are subjective—created by the mind itself—not external. Motives are feelings such as desires. But desires arise in the mind in response to intellectual conceptions and these conceptions are under the direction of the will. The mind may be diverted by the free action of the will from that which awakens a desire of a certain kind to that which awakens a desire of a different, or an entirely opposite kind. Hence, the moral efficiency of training depends upon the character of the motives by which its ends are attained. It is not enough that the outward act be right. This must result from right feelings, from worthy motives. The child, whether at home or at school, must at all times be appealed to as a free moral agent and as such responsible for his conduct. Thus it becomes evident that instruction, *direct* instruction, in religion and morals is neces-

sary to the end that the child may be able to set up proper motives for himself.

These two reasons, (1) the organic unity of physical, intellectual and moral training so as to have an education at all, and (2) the instruction of the pupil so that he may have the power and the desire to set up proper motives for himself, show that religious and moral training is essential to every one.

Ways of imparting such training may now be considered.

Some think that the proper way, and the only proper way, is to give such incidentally as occasion requires and as opportunity arises. This is well enough in its place, but the reasons adduced for giving moral instruction at all show that this important and necessary part of training should not be left solely to the uncertain incidents of the daily routine of work. If it is necessary to have any subject relegated to odd times and seasons, surely common sense would dictate that it should be one of the less important ones as Geography or Arithmetic, and not the one of all others most essential to the right training of every human being. The only excuse for this treatment of moral training is the fact that every lesson properly taught, every movement definitely executed, every exercise carefully wrought, by habituating the pupil to care, definiteness, perseverance and accuracy, has its part in forming character.

A second mode of imparting moral training is that of giving direct instruction, wherein the subject is treated merely as an intellectual acquisition. This has been tried—indeed is now being tried—and whether it produces better citizens than is produced by the Public Schools of Ontario, you are quite capable of judging.

There can be no greater pedagog-