

THE MORAL DISCIPLINE OF THE SCHOOL.

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THE education of a human being presents itself in a three-fold aspect. Man is an animal, subject to the influences of physical laws; he is a rational being with capacities and necessities for mental culture and development; and he is a moral being, endowed with conscience and governed by laws of duty to himself and his fellow man, which he cannot transgress without incurring penalties. Each of these capacities is so distinct from the other, that one may be cultivated to a very large and almost undefinable extent without regard to the other, although the three are necessary to the full development of the perfect man. I do not deny the presence and the supreme claims of a fourth characteristic—the religious. But although it is common to assert that the moral may flourish without the religious, I prefer to accept the fuller and higher view that there can be no true religion without the highest morality, and that he who is faithful in the highest sense to the moral impulses of his nature and the behests of conscience, is indisputably a religious being.

Now education as it is passing through experiments and becoming moulded into the fashion of an Art, is taking full cognizance of the two aspects, the animal and the intellectual. For securing the first, every consideration is paid to the claims of the body. Ventilation of school rooms, exercises for muscular develop-

ment and general health, whatever is considered necessary to good health, receives more or less attention, and advances its claims in the economy of school government. For the development of mind, methods are still more advanced. Never before was such activity, such thoughtfulness, and so much invention manifested. In this regard—the cultivation of the mind by methods of instruction, study, books, and other appliances—education is fast rising to the dignity and safety of a systematized art. Much of this is no doubt due to the fact that mental proficiency, success in study, pays best. It pays the student best as it wins him distinction and substantial rewards, and it pays the teacher best, as his professional reputation depends chiefly on this kind of success. Society has not yet attained the wisdom of regarding the moral culture of the pupil as the highest and final object of all education.

But I must be understood in making that accusation. Does any national school system sanction in any form falsehood, vice, or irreligion? Of course it does not. If we take this Province as an illustration, we know that all school authorities unanimously enjoin the supreme claims of morality and religion. Nay, the school is in many respects in advance of society in its careful regard for propriety of conduct, and those external acts by which the sovereignty and providence of God are acknowledged; and though