

of school organization and management, and of the intellectual exercises in a general way.

There can be no teaching without school organization and school management. But there can be no organization or management of pupils rising higher than mere compulsion and fear that does not rest upon a moral basis—on right, not might.

The very first prerequisite for teaching is a moral condition involved in the organization of the school. And such organization and management is not merely a means or condition of the mental training. It has significance also for the further moral training of the pupils. In school management the teacher is endeavoring to morally train his pupils in the habits and virtues of order, obedience, courtesy, and respect for law.

The child learns social co-operation; respect for others and their rights, the basis of good manners and good morals. He is taught self-control and self-expression in the orderly social life of the school. He is thus led to develop his own moral nature and acquire moral habits as he takes his place in the organized school life and fulfils its duties.

The intellectual exercises of the school have also a moral significance that is sometimes strangely overlooked. There can be no intellectual advance without attention. But on the moral side attention demands earnestness and concentration of purpose. If continued, as it must be in the more difficult parts of the intellectual training, the child acquires in this painstaking application the moral qualities of perseverance, patience and self-denial. If the intellectual training is successful in arousing, quickening and establishing a genuine interest in the discovery of truth, the child gets a glimpse of the significance of the ideal. He learns the lesson of self-control, self-expression and self-

development in devotion to the claims of truth, which is higher than selfishness, higher than mere likings, aversions and individual waywardness and caprice.

This attitude to truth is invaluable in leading to a similar recognition of the claims of beauty, goodness and righteousness.

It is evident that the habits above mentioned are not merely intellectual achievements. They are moral elements incorporated into the life and forming part of the character of the child.

Subdividing the above general considerations, we may note the possibilities of moral training in the physical, intellectual, æsthetic and social aspects of the school life.

*Physical training* may be made a basis for valuable moral results. Erect and manly bearing helps courage, and courage is a fundamental virtue. Cleanliness and neatness helps self-respect. Courage and self-respect will assist in repudiating many degrading habits. These will appear as mean, unworthy, contemptible to the self-respecting child. The boy's desire to become strong and manly should be utilized in warning him against cigarette smoking and all debilitating and demeaning practices. The girl's desire to be comely and attractive may be appealed to in a similar manner, and true beauty of soul inculcated. From this standpoint all degrading forms of punishment, such as pulling the ears of the pupil, are to be deprecated. The teacher should train the pupil to regard the body as the sacred temple of the spirit.

*Intellectual training* has been already dealt with in general terms. The moral value of a genuine interest in study must not be overlooked. To work assiduously to pass an examination may train insubordination of lazy tendencies. Although there may be concentration of purpose without