

But, still, while enforcing exact obedience to school rules, you must not—under penalty of becoming a martinet yourself, and inflicting great injury on your pupils—neglect to remind yourself constantly that these small school rules are but means to a great end. You may inculcate discipline and order as means for getting on in life (and I am by no means disposed to deny that for boys of a certain kind and at a certain stage that argument may sometimes be rightly used), but, as a basis for morality, they must be enforced on the ground of the good of the school—the common good. If the young can be made to recognize that the school rules are for the school's interest, then, and not till then, in the simplest actions of school routine, by giving a willing and intelligent obedience, they are being imperceptibly imbued with that habit of subordinating private inclinations to public benefit, which is one of the best means of preparing a boy in a school to become a citizen in a state.

But, now, to pass from the "exercises" of the pupils to those of the master. They are, of course, not direct or deliberate, nor even conscious for the most part: but, for this very reason, they are often most effective, when they naturally and spontaneously spring out of his management and control of the class. I sometimes think a teacher might do more for the morality of his pupils than he is aware by paying an absolute and almost punctilious respect to their rights, and by consulting the wishes of the majority on small occasions where no harm can be done.

To keep pupils over time, because you are greatly interested in a lesson, is a mark of zeal; to do it because you came into the class-room after your time is a mark of penitence; but in neither case is it quite fair. Again, if boys are fined for dropping paper or leaving books about, is it

altogether Quixotic that a master himself should contribute to the fine fund for similar offences? Then, as regards the administration of justice and punishment of faults, although the pressure of work in a great school prevents nice discriminations and lengthy inquiries, still, the habit of always allowing an appeal (after lesson), even to the perpetrator of seventy-times-seven offences, is so valuable to our pupils as to be worth some expense of a master's time and energy. Some masters think it right to punish a whole class for the fault of one or two undetected pupils in it. I would not go so far as to say that it is not right; but I am pretty sure that it is not wise. For the same result can be obtained by holding an investigation after school hours, at which, of course, you require the attendance of the whole class for the purpose of giving evidence. Thus you inconvenience the whole class, as also you inconvenience yourself; but you do not treat the whole class as guilty any more than you treat yourself as guilty. The lesson to be deduced from these natural inconveniences is that if one member of a body goes wrong, the whole of the body is liable to suffer; and this is a profound moral and civic truth well worth inculcating in practice. But it is all lost if you arbitrarily say, "Since I cannot detect the one offender in a class of forty, I will punish thirty-nine innocent boys simply that I may punish one guilty one." I lay the more stress upon justice because it is the one virtue that is open to all teachers to practice, and easy for all pupils to understand and respect. Many teachers are so shy and reserved, or so afraid of being partial or indulgent, that they cannot make themselves liked; but they can all make themselves respected if they are just. No lessons on morals are of much use from a master who is not respected by his