MORAL EDUCATION IN 18 COUNTRIES

REPORT

ON

MORAL INSTRUCTION

(General and Denominational)

AND ON

MORAL TRAINING

IN THE SCHOOLS OF

Austria, Belgium, the British Empire, China, Denmark, France, Germany, Holland, Hungary, Italy, Japan, Norway, Portugal, Spain, Sweden, Switzerland, Turkey, and the United States

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[ISSUED BY THE INTERNATIONAL UNION OF ETHICAL SOCIETIES]

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OBJECT: To urge the introduction of systematic Moral and Civic Instruction into all schools, and to make the formation of character the chief aim in education.

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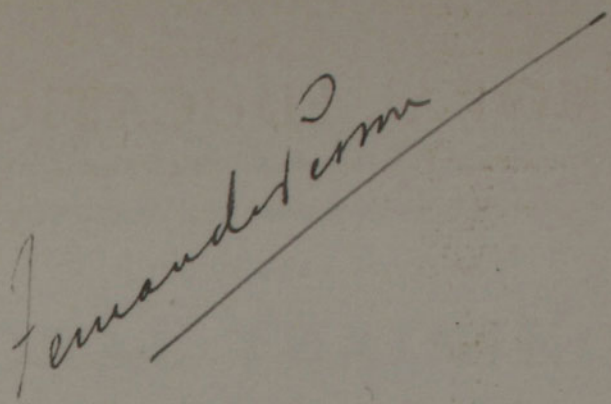

REPORT

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Dedicated,

IN DEEP RECOGNITION

OF THEIR INVALUABLE SOCIAL SERVICES,

TO THE

TEACHERS OF ALL COUNTRIES

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1909

SOME PRONOUNCEMENTS

FROM THE BIBLE: "*He that loveth his neighbour hath fulfilled the law*" (Epistle to the Romans). "*All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law and the prophets*" (Matthew). "*By this shall all men know that ye are my disciples, if ye have love one to another*" (John).

AUSTRIA: "*Pagans, too, are bound to keep the Ten Commandments, so far as they know them; and if they do this, they can be saved*" (*Bobelka*, "Religionsunterricht," *a Catholic manual*).

ENGLAND: "*All education must be moral first; intellectual secondarily*" (*Ruskin*). "*I do not wish to underrate the importance of teaching children the elements of morality. I attach considerable importance to such teaching.....I am persuaded that, rationally conducted, it can be made a very live and a very real thing. I do not think for a moment that morality can only be taught on a theological basis. I am quite sure that it can be taught, with spirit and with force, apart from such basis.....There are other sanctions besides the religious sanction; the social sanction is one of them, and the moral sanction is another*" (*Augustine Birrell, Minister of Education*).

FRANCE: "*Amidst the multiplicity of systems, the variety of civilisations, the incessant transformations in society, morality forms an uninterrupted chain which binds the world of the ancients to the modern world, old Europe to the new Continents, pagan cults to the Christian religion, centuries of barbarism to the most advanced culture; it proves and constitutes the nobility of the race*" (*Jules Steeg*). "*As the majority makes the law, it is, above all, necessary that the majority be morally sane and sufficiently enlightened*" (*H. Marion*).

GERMANY: *"The one and the whole work of education may be summed up in the concept—Morality" (Herbart). "Man's reason informs him of what is good and evil" (Dreher,* "Leitfaden der katholischen Religionslehre," *a Catholic manual). "The most important branch of education is recognised to be that which concerns itself with the formation of a good character" (Wille, agnostic).*

HUNGARY: *"The aim of the State is the furtherance of the secular welfare of mankind" (Demény,* "Erkölcstan," *a Catholic manual).*

UNITED STATES: *"However much men may differ in reference to religious education in the public schools, there is no difference of opinion as to the advisability—yes, the necessity—of Moral Education." "No man, for example, can learn the wisest methods of helping the poor simply by studying the words of Jesus. Obviously, the Master never intended that we should"* ("Proceedings of the First Convention of the Religious Education Association").

PREFACE

ABOUT a century ago the large majority of men lived, loved, and died in villages. Their thoughts were circumscribed by their restricted experience, and their actions possessed, therefore, no large significance. Parlour talk and ale-house gossip constituted the principal means of communication and exchange of ideas.

All this is altered. Men dwell largely in towns; they change their abodes; they travel; a cheap press keeps them in touch with the latest news from every part of the world; international considerations enter into every branch of business, politics, and opinion, and affect profoundly even family life; and the complete suffrage, at least for men, is nearly universal in the more civilised States.

The life of man has thus become immensely complicated.

New moral problems, as comprehensive as they are profound, have accordingly to be solved. My duty to my "neighbour" does not mean any longer merely my duty to my family and to the village folk with whom I may chance to come in contact; for I am also responsible for village politics, county politics, and national and international affairs. Illiteracy in any man, however humble his calling or however small the village in which he resides, becomes under these circumstances a calamity and constitutes a danger to international peace and happiness. Hence Governments build Schools everywhere, and insist that every child shall enter the arena of life with a good intellectual outfit. And what of the future citizen's *moral* outfit? The furnishing of this the State left until recently to the religious instruction; but this, it is clear, it can do no longer unless the relative emphasis on the religious and the moral aspects is shifted, in which case the religious element would be reduced to insignificance. The separation of the Moral from the Religious Instruction is, therefore,

inevitable, if the one or the other is not to be seriously handicapped. Moreover, seeing the indispensability of efficient Moral Instruction, the State must make it compulsory, inspect it and control it, which again is only consistent with its becoming one of the regular subjects, developed in harmony with the moral principles that should pervade the life and the curriculum of the School.

Education Authorities are convinced of this. Let anyone study the new Austrian and Hungarian Education Codes, the new Italian Code, the new City of New York Code, the new English Code, as well as the Codes of many of the British Colonies ; let him acquaint himself with the question in the United States, France, and Japan, and he will conclude that the problems of Moral Education are being felt keenly, and are being dealt with more and more energetically, by most Authorities responsible for the Schools.

The relative non-success of Moral Education up to the present has been largely due to the prevalent opinion that everybody can effectively teach the duties of life without any preparation, whereas there is scarcely a school subject which is so surrounded by pitfalls. To make this clear is one of the objects of this volume.

Owing to democratic and other developments, as we have seen, the problems of Moral Instruction and Moral Training are coming to be regarded as first-rate social and educational questions. Under these circumstances there is need of a volume which plainly and exhaustively tells what is being done in respect of Moral Education all over the world, thus enabling teachers and Authorities to profit by the labours of others in this difficult subject. To satisfy this need, the present volume contains *in full* most of the Moral Instruction Syllabuses and other ethical matter of the Schools of France, Italy, Japan, Belgium, Germany, Switzerland, the British Empire (including England, Scotland, Ireland, India, and the Colonies), the United States, and of many other countries. It gives a large number of references to the subject in the Education Codes of the civilised world. It sets out in detail the definitely ethical portions of the Protestant, Catholic, and Jewish religious instruction manuals of the principal countries, and offers in this way a comparative study of religious systems of

Moral Instruction.[1] In about forty pages of Notes it supplies the pith of thought contained in the best literature on the subject. And, last but not least, it offers an annotated Bibliography of some 750 volumes, embracing nearly everything that has been published on Moral Education. In addition, it furnishes a complete scheme of Moral Instruction (with special emphasis on methods of teaching), based on personal experience, varied observation, and on the study of several hundred volumes; and suggests reasons why the Churches should heartily support the giving of separate Moral Instruction. The volume may be regarded as complementary to the work published in connection with the Inquiry into Moral Instruction and Training, of which Prof. M. E. Sadler was Hon. Secretary, and to that published by the First International Moral Education Congress (morally supported by nearly thirty countries), of which the present writer was Hon. Organiser.

For assisting me in the preparation of the volume, I have specially to thank Mr. Harrold Johnson, and also Madame Lucie Barboza, M. Georges Dwelshauvers, Mrs. E. J. Harrington, Mr. W. T. Stead, M. Emile Waxweiler, Dr. Adolf Weiss, and Professor K. Yoshida.

The volume is specially recommended to Education Authorities, Training Colleges, Libraries, and to all persons and bodies engaged, or specially interested, in the education of our youth, both in undenominational and denominational establishments. May the present work help to hasten on the time when the School will be a powerful factor in promoting a permanent *entente cordiale* among individuals and nations!

GUSTAV SPILLER.

[1] The point of view from which denominational Moral Instruction is regarded in this volume will be found concisely stated on p. 305.

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PART I.

INTRODUCTORY

Chapter I.

THE CHURCHES AND MORAL INSTRUCTION

1.—MORAL INSTRUCTION AS A PART OF THE ORDINARY CURRICULUM.

Should moral instruction form an integral portion of the ordinary curriculum? Up to recently the Churches almost uniformly disputed this. They contended that morality could not be separated from theology, and that, therefore, it could only be taught in the time devoted to specific religious instruction.

2.—SPECIFIC RELIGIOUS INSTRUCTION IN STATE SCHOOLS TO-DAY.

This claim of the Churches is part of a larger claim (of which one hears comparatively little to-day) that we must examine here. About a century or two ago the Church was the teacher, and at that time the school curriculum possessed primarily a theological character.[1] Several hours a day were devoted to theology pure and simple, and in some cases little else was taught, and what else was taught bore the denominational impress.[2] An enormous change has to be registered in this respect. In Austria and Hungary the theological teaching extends to two hours a week. In Prussia it averages four hours a week. In Switzerland the public school is not committed to any religious conception. In France, Italy, and Holland no theological principles are inculcated in the State schools; but one day a week, in addition to Sunday, is set free for the convenience of those who

[1] For this and other notes in text see p. 86.

desire such teaching for their children. In England some five half-hourly lessons per week are usually given, and the State does not concern itself with the teaching. In the United States the schools are very frequently opened by a few minutes' specific religious exercises, and generally that is all which is allowed.[3] And the Colonies of Great Britain resemble the United States in their relative non-provision of theological instruction. Only in the rarest cases, as in Malta, does the State provide denominational religious teaching.

Even this picture only partially illustrates the metamorphosis of the school curriculum of the last century or two. Unsectarian teaching—that is, Christian teaching not supposed to be distinctive of any particular denomination—is not only something new in the history of education, but it is something which has considerably developed and is continuing to develop. The Scripture teaching in the United States,[4] in England, in the British Colonies, in Switzerland frequently, is non-sectarian, often to the point of embracing only Bible reading without any comment on the part of the teacher, or the singing of a hymn and the plain recital of the Lord's Prayer. In Austria, Hungary, and some other countries, the theological teaching is not given by the regular teaching staff. Only in Prussia has denominational teaching been lately strengthened.[5]

It is obvious, then, that the School atmosphere is tending to be no longer denominational or even definitely Christian, that the time allotted to theological instruction has been universally reduced to very small dimensions, and that the direct control of the school by the Church has practically ceased. Nor let it be said that we have made no mention of the many schools, as in England and in other countries, which are controlled by denominations, for, while it is true that in these schools denominational teaching is given, the high standard of secular teaching demanded by modern States generally reduces the dogmatic teaching to about five hours or less a week, besides prescribing that the ordinary or non-theological portion of the curriculum should resemble almost absolutely the ordinary secular curriculum. Most Governments insist in this connection on certain subjects being taught, alike in private, semi-public, and public schools.

Indeed, the principal theological influence exercised in the denominational school is now often restricted to the influence outside school hours.[6]

To what shall we trace so vast and uniform a transformation?

3.—EDUCATION ALMOST NON-EXISTENT IN THE NEAR PAST.

Before we answer this question we must deal with a fact related to the historic position of the Churches in school life. A few centuries ago the Church was the teacher; but an inquiry will show that popular education scarcely existed. We may calculate that perhaps nine children out of every ten were doomed to be very nearly illiterates, and that the number of those who possessed an education equal to or above that ordinarily given to-day to the majority of the young in the more civilised States was perhaps one in forty.[7]

Add to this that the school provisions,[8] school discipline, and school methods were primitive, if not barbarous, compared to those prevailing in our own day, and it will be evident that grave causes must have produced such radical changes.

4.—THE EDUCATIONAL FORCES OF TO-DAY.

What have been the educational forces at work in those centuries? We may cite four of them, more especially.

(*a*) *The Growth of Industry.*

The rapid development of industry and commerce demanded that every worker should receive at least a satisfactory grounding in the three R's—Reading, 'Riting, and 'Rithmetic—and to these subjects were naturally added in the course of time, among others, history, geography, and elementary science.[9] This necessitated a gradual extension of the school period, and the consequence has been that children are generally supposed to be at least seven years at school, that is, to about the age of fourteen. To ensure school attendance, laws have been passed in most States making attendance compulsory up to a certain age, and this action has been generally accompanied by the abolition of all school fees and expenses for children.

Another result was that, to gain time for secular subjects, the hours devoted to theological instruction were reduced to a minimum.

(*b*) *The Growth of the Democratic Spirit.*

The rapid evolution of industrialism was equalled by the growth of democratic institutions. Germany, France, Switzerland, Austria, Finland, the United States, and the British Colonies boast of manhood suffrage; England closely approaches these countries in this respect, and one may say that soon manhood suffrage, and at a not very distant date, it is to be hoped, womanhood suffrage also, will be universal among civilised nations. The meaning of this is that the reins of the State are passing into the hands of the people. Hence the ruling statesmen have been naturally anxious that the democracy should be intelligent, and the peoples themselves have more and more desired that their children should obtain a good education which should fit them for the new life and the new civic tasks.[10]

(*c*) *Movement of Populations.*

Owing to the influences mentioned it has become more and more common for individuals and families to move from one town to another, and from country to country. Consequently there is much less unity in religious belief in any particular locality, and, as a result of the absence of unity, the common school has become undenominational, ethicised, and secularised, allowing almost everywhere—even in denominational schools—contracting out from attendance at theological lessons. For the same reasons, teachers either have ceased to teach the Bible and the creeds, or have been permitted to excuse themselves from teaching them. Extreme sectarianism is universally discouraged.

(*d*) *Scientific Advance, etc.*

Lastly, through various causes, such as the advancement of science, creeds have become modified, making a State denominational system of education, or even an undenominational State system, altogether impracticable and unjust.

5.—ONLY THE STATE IS CAPABLE OF CONTROLLING A SYSTEM OF UNIVERSAL EDUCATION.

In a natural way, therefore, the control of schools has

been passing out of the domain of the Churches and into the domain of the State. Of course, one might imagine a scheme where innumerable churches should all be supported by the State in their educational work ; but *if attendance at school is to be compulsory, if the teaching is to be gratuitous, if the subjects taught and the way these are taught are to be properly controlled, and if, in some cases, 150,000 and more teachers are to be kept in touch with, it is impossible to proceed effectively apart from the simple and centralised machinery of the State.* In other words, only the State is capable of organising and controlling education where it is free and compulsory ; only the State has the enormous wealth required for such a purpose ; only the State has the power ; and only the State has the necessary interest and oneness of aim.

Accordingly, the State has, generally speaking, taken over the education of the young, and in time must educate all the children. In so far as it has not done this, there have been difficulties,[11] and education has languished. Partly, the ideal of the School was kept low in order that private undertakings should be able to compete with it ; partly, an inferior class of School was tolerated ; and, partly, the State made substantial contributions to support non-State schools. If the whole system of education (including secondary and higher schools, and teachers' training colleges) is to be efficient, it must accordingly become national and be conducted by the State, outside denominational and ecclesiastical control. Until that time arrives, our system of education will be an apology for what it should be.

6.—THE STATE IS BECOMING SECULAR.

There is yet another convincing reason why the atmosphere of the school is bound to become ethical and non-supernaturalistic. While in the Europe of the Middle Ages, where beliefs were uniform, the State was, as a matter of course, closely allied with the Church, to-day the State, *because of the growing absence of religious uniformity,* is everywhere dissolving its old partnership. The law has become indifferent to the theological beliefs of plaintiffs, defendants, and witnesses ; civil servants may hold or reject what supernaturalistic conceptions they please ; voters and

representatives are not asked for their philosophical opinions; and generally the State, contrary to the practice of some centuries ago, takes no cognisance of the religious views of its units.[12] What is more, the State must discourage all sharp divisions, and the School is, therefore, regarded as the common meeting-ground of all. Separate schools for rich and poor, for Protestant and Roman Catholic, for black and white, are forces which tend to break up the State and to introduce unnecessary friction. The unity on the basis of theology is giving way to the unity on the basis of ethics, although, with scarcely an exception, the ruling classes are friends of the Churches.

7.—WHY MORAL INSTRUCTION MUST FORM PART OF THE ORDINARY CURRICULUM.

The excursion we have made into the history of education has not been, we hope, an unprofitable one. *If the number of those receiving some school instruction has increased fivefold in the last two centuries, if the length of time spent at school has been added to greatly, if the time devoted to theological instruction has decreased proportionately, if the school atmosphere is no longer plainly theological and is becoming definitely ethical, if the theological instruction is generally of an undenominational character, if denominational schools largely depend on State grants and must follow a certain curriculum and observe certain regulations, and if school hygiene, school discipline, and teaching methods have been much improved—it is only to be expected that the once defensible claim of the Churches to give the moral instruction needed can no longer be maintained.*

8.—THE DENOMINATIONS CANNOT BE DICTATED TO AS TO WHAT ETHICS THEY ARE TO TEACH.

The State cannot dictate to the denominations what ethics they are to teach and what ethics they are not to teach in the religious hour; how much time they shall devote to ethics; how often they shall give it each week; what methods they are to employ in teaching it; and that they shall separate, grade, and *systematise* their moral teaching, and have it given by competent persons. Any attempt on the part of the State

to remould the theological lesson to suit the ethical requirements of the School would argue the grossest interference with religious liberty, and would certainly be bitterly resented and firmly opposed. Such a course might be tantamount to recasting the various religious beliefs in the most arbitrary and radical manner. Above all, if the direct moral teaching is not under State direction and control, the State cannot have a single scheme of ethical influence running through all the subjects of the curriculum and through the whole discipline and life of the school.

Some formal pressure the State can bring to bear. Thus in France for many years, up to 1882, "religious and moral instruction" was given according to law, and such "religious and moral instruction" is compulsory now in Austria, Hungary, and some other countries. In several British Colonies, in many parts of the United States, in many school districts of England, something of the same kind takes place —that is, the specifically religious lesson is partly devoted, or supposed to be devoted, to moral teaching. The effect, however, of such legislation has usually been insignificant. Any of the Syllabuses, and especially the examinations—see the Syllabus of the London County Council in our Report—will show that our attitude is justified. Benevolent legislation and advice in this matter have proved historically to be waste of energy, and new attempts in this direction would mean fresh failures. The State has only succeeded with the schools in so far as it has controlled them, and, in the nature of the case, the State is only likely to get the moral instruction it wants and needs, if it itself provides or completely controls such instruction.

9.—THE CHURCHES HAVE BEEN UNINTENTIONALLY THE ENEMIES OF EDUCATIONAL ADVANCE.

The well-intentioned claim of the Churches to the control of the School—*which claim ignores the changes which have supervened during the last few centuries, and assumes that the ecclesiastical interpretations of the moral life suitable to the Middle Ages (when they originated) are suitable for all ages*—has immensely retarded educational advance. Legislators, instead of being busy improving the education

of their day, have been almost invariably concerned with discussing the *pros* and *cons*. of various theologies. Consequently, only when the School is definitely ethical and non-theological, without being in any way anti-theological, and when the justice and reasonableness of this are admitted by the clergy, will legislatures be able to deal freely with the great and grave educational problems which are confronting democratic countries. The time will come, as it has practically come in the United States, when the Churches will see the justice of the School having a moral and not a theological basis and atmosphere—as is already the case with modern legislation, science, art, civics, and social life. Until then the Churches will be unwittingly the bitterest enemies of education.[13]

10.—THE CLOSE RELATION OF THEOLOGY TO ETHICS.

The Churches may rightly enough consider that morality and theology are allied in a peculiar manner.[14] According to the Roman Catholic Church, the Pope and the Church are *expressly* infallible in matters of faith *and morals*—not in art or science. In agreement with this view the larger Catholic Catechisms refer to the Ten Commandments, four cardinal virtues, four sins crying to heaven, seven capital sins and their seven complementary virtues, seven works of mercy, eight beatitudes, nine indirect sins, and three good works; and the test above all tests in Roman Catholicism is one of morals, not of faith, *since theological faith without moral works cannot save us,*[15] *and since moral works without theological faith can.*[16] In fact, we need only think of the Ten Commandments, and particularly of the liberal interpretation given to them by Roman Catholics, Lutherans, English Free Churchmen, and, doubtless, other Christian denominations, to perceive that morals have a quite peculiar standing in Christianity. Yet this does not prove what it appears to prove with regard to the privileged position of the Churches in the modern State, for the simple reason that every religion and every view of life give equal prominence to morals. Jewish, Confucian, Brahman, Parsee, Epicurean, Stoic, and Comtist all claim to be vitally interested in morals, and the army of those to-day who hold views in harmony with modern science

or modern humanitarianism is not a whit behind others in its enthusiasm for righteousness. *The modern State tolerates all who are ethical, and tolerates no others;* and since men who are ethical hold the utmost diversity of beliefs about religion, the State would evidently be unjust if it based its morals on any one particular view of life and existence to the exclusion of any other. Hence in State-supported schools, outside the religious hour (where there is any), theological references are, in justice, dropped—a practice that is found even in those denominational schools which accept children outside their denomination.

Of course, one theological or philosophical belief is not likely to be precisely as valuable ethically as another. But how is the State to decide upon the facts? If all heathens were wicked men—idlers, gluttons, drunkards, extortioners, —and all Roman Catholics, for instance, were ethical saints, or if the difference between the heathens and the Catholics with regard to conduct were striking and obvious, the State would be in a dilemma, as it might have to decide in favour of some particular religion. In reality, no such self-evident differences are observable. Jews, Confucians, Buddhists, Brahmans, Parsees, and those moderns who do not acknowledge allegiance to the Churches which are called orthodox, are in no decisive way to be morally differentiated from their Christian brothers.[17] However, a further test remains—namely, are definitely Catholic, Lutheran, or Anglican parts of the world (Russia, Spain, Portugal, Italy, Germany, England, the United States) remarkable for their exceptionally high or low state of morality? The answer which statistics give shows no peculiarly exalted enthusiasm for noble deeds—and about an equal amount of depravity—among populations; therefore the State must, in self-defence, endeavour to improve upon what has been accomplished in an ethical direction by the various creeds.

II.—RIGHT CONDUCT IS LARGELY A SOCIAL AND EDUCATIONAL QUESTION.

Such action on the part of the State by no means implies an attack on any of the existing religions. It is rather an affirmation of the fact that the moral standard of life of vast

numbers of people is unsatisfactory, irrespective of the dominant religions in any country, and that it is the business of the State to endeavour to alter this.[18] Why, one may respectfully ask, should it be impossible for religious teachers to be insufficiently acquainted with the intricacies and complexities of the social organism, and therefore to lack clear insight into what is socially wrong, or how what is wrong is to be righted? The one thing evident is that lust, drunkenness, low pleasure-seeking, oppression, and degrading or poor ideals are common ;[19] that the various religions have not removed these, and that political, social, and economic institutions have much to do with the prevalent misery and evil.[20] *Why, we ask further, should not the social interest which has abolished barbarous legal punishments and cruel usages in warfare, softened manners, introduced the kindly treatment of the insane, prohibited very nearly all cruel sports, provided against illness, accidents, unemployment, and old age, multiplied benevolent agencies, abolished dangerous trades, given liberty of speech and belief, decreased ignorance and crime, popularised fire brigades, hospitals, and lifeboats, supplied numerous first aid societies and societies for the protection of children and animals, given education to cripples, the backward, and those lacking certain senses, and put a check on arbitrary rule, not go much further in a humanitarian direction?* On what grounds, finally, should, in times such as ours, experts in theology be regarded as authorities in social and political matters, or in ethical psychology and pedagogy?[21]

12.—PUBLIC OPINION HAS BECOME ETHICAL AND NON-THEOLOGICAL.

We have spoken of the way in which the schools grew and were de-theologised. We note now that the rise of industrialism, democracy, humanitarianism, and science has been accompanied by a change in public opinion even more far-reaching than the change which has up to the present come over the schools. While a hundred years ago even scientific works contained, with rare exceptions, theological expressions, to-day literature, politics, and social life are ethical and non-theological. When an epidemic threatens,

when some social disaster occurs, when poverty and crime obtrude themselves, when some section of society suffers injustice, the remedies suggested are of an ethical, not of a supernaturalistic, type. A democracy naturally seeks to do for itself as much as possible, and this it is bound to do, even according to the Roman Catechism, which says: "We sin through presumption if we trust only to God and do not do ourselves what we can and ought."[22] More and more, therefore, the emphasis in the Churches is coming to be laid on ethics, and, outside the Church buildings and often within them, laymen and ordained clergy deal with many a question from a non-supernaturalistic and ethical point of view, and assume that *one ought to do right because it is natural to do it.*

13.—THE ATTITUDE OF THE STATE TOWARDS THEOLOGY.

If, then, the State is bound to ask of its citizens that they be ethical; if it has special moral responsibilities in a democratic age; if the general machinery of the State is ethicised and secularised; if public opinion is ethical and non-supernaturalistic; if, by general consent, the School is to be interpenetrated with an ethical ideal; and if the State must rely on itself in the matter of education, it follows that there is no blasphemy and no unorthodoxy, no unfriendliness towards religion, in the State demanding that separate moral instruction should form an important part of every curriculum.[23]

14.—IN THE SPECIFICALLY RELIGIOUS LESSON TOO LITTLE TIME IS GIVEN TO ETHICS.

The general argument in favour of non-theological moral instruction is not yet complete. A careful consideration of the problem of moral instruction, as it is developed in this Report, indicates that an hour a month or even an hour a week allocated to this subject is far from sufficient. One school hour a day would not be excessive, especially if we include in moral instruction such subjects as *hygiene, social economy*, and *civics*. Considering, moreover, that the State is bound to ask that the moral instruction be *separate, uniform, systematic, connected,* and *graded,* it becomes manifest that there is no room for such moral instruction in

the present schemes of specifically religious teaching. Perhaps, on further reflection, the Churches will recognise that only the State can give the best education and the best moral instruction in the schools, and that, therefore, the State deserves to be blessed for undertaking them. Finally, *since the specifically religious lesson should not be, and generally is not, compulsory, it follows that moral instruction itself, the most important of all subjects, would be often optional and frequently altogether excluded if the State did not make it compulsory.*[24] Such a deplorable condition cannot be tolerated, and becomes every day more unbearable.

Here several points of cardinal importance require elucidation—viz., the relative amount of time devoted to explicit moral instruction in the theological teaching, the separate treatment of morals from theology, and the nature of the morality taught. Only this we ought to premise, that the earnestness which distinguishes the theological lesson is in itself a most valuable ethical asset.

15.—THE RELATIVE AMOUNT OF TIME EXPLICITLY DEVOTED TO ETHICS IN CONNECTION WITH THE RELIGIOUS LESSON.

Though it is generally difficult to furnish a quantitative estimate, yet the difficulty is not altogether insurmountable in the case under consideration. If the London County Council's examination paper in Scripture for 1905 be taken as an example, as it very fairly might be, the Bible teacher would certainly not allot more than about one-fifteenth of his time and interest to explicit ethical teaching. In some books, such as the *Petit Manuel de Catéchismes,* the time and interest devoted to ethics descends perhaps to one-fiftieth, while in exceptional cases it may rise to one-fifth, of the total time absorbed in the specifically religious teaching. Summing up the various theological catechisms and manuals—and fair specimens of these have been collected from most civilised countries for the purposes of this Report—it would be well within the mark if, from the point of view of time devoted, the average ratio of explicit morals to the other parts of theological instruction were regarded as one to ten. This is not to be wondered at when we consider the ordinary

scope of theological instruction. The larger Austrian Catechism[25] consists of 877 questions and answers which have to be memorised. In addition, stretches of the Old Testament and of the New Testament (especially the portions dealing with the last days of Jesus), the geography of Palestine, creeds, prayers, hymns, preparation for confession, and Church history, have to be studied by the Roman Catholic, much of the matter being learnt by heart. Under these circumstances the few hours that may be spent each week on theological instruction naturally leave at best a casual quarter of an hour once in a while for definite moral instruction. Unless, therefore, the scheme of theological teaching be revised out of all recognition, there is no hope of anything even approaching adequate attention to moral instruction in the religious hour.

16.—WHERE DOES THEOLOGY END AND MORALS BEGIN?

We come now to our second point; for if it should happen that the aim of theology be altogether ethical, it is manifest that our quantitative estimate has been sadly at fault. Let us look into the matter more closely. Since the Roman Catholic Catechisms recognise "theological virtues," and since "good works" are defined as consisting of prayer, fasting, and alms-giving—these being conceived of as a rule as theologically inspired—it is impossible to determine what precisely the terms "good" and "bad" mean in theological phraseology, leaving aside the rare occasions when concrete illustrations are given. Since, furthermore, loving one's neighbour is usually defined as loving one's neighbour for Jesus' sake, and doing good is defined as obeying God's will, it is justifiable to infer that the words "good" and "bad" carry very often a theological signification. "Fly the evil, pursue the good," may almost be considered the motto of Roman Catholicism; yet when we read, "*before everything else* practise the theological virtues!.....Seek *also* to acquire the moral virtues!"[26] (italics are ours), we become doubtful of the ostensibly ethical meaning of the motto.[27] Moreover, the Christian scheme of salvation, as worked out in detail by many present-day Churches, is not primarily an ethical one in the social sense, but is rather an appeal to the

individual to save himself by turning his thoughts to theological beliefs and exercises.[28] Through Adam's fall each one of Adam's descendants is said to be lost unless saved by baptism and continued faith, prayer, and grace. As an eternity of bliss or one of intense suffering is said to be decided by our conduct,[29] we are commended to live in thoughts of another world. A man holding the above views will try to obliterate himself, and, therefore, incidentally and indirectly, he will discourage all impulses towards evil; furthermore, in order to lay stress on his submission, he will serve others and repay evil with good. On the negative side, accordingly, much which is immoral tends to be rooted out through certain Christian teaching; but the same teaching tends also to wipe out much that is self-reliant, robust, positive, and social in human character. The oak deliberately transforms itself into a broken reed. The primary aim of specifically religious training is to make a man think much of the deity and of another life, to take what the fates bring him with a grateful and resigned spirit, and to perform assiduously religious exercises.[30] Duty spells here as a rule duties towards God, and moral acts done from an inborn love of goodness or of one's fellows are, at least in Catholicism, often regarded as useless, from the point of view of eternity.[31] Leaving out of view, therefore, specific ethical teachings, we are not entitled to assume that the theological training of to-day conduces to a great extent to positive moral conduct.

17.—THE ETHICAL ELEMENT IN THE RELIGIOUS LESSON.

Having endeavoured to obtain a glimpse of the non-ethical portion of the theological teaching, and having at the same time attempted to separate the ethical element in this teaching, we ask ourselves what of a specifically ethical character—omitting such aspects of duty as duty to God and angels—there remains. It would be fair to say that meekness, gentleness, patience, forgiveness, together with chastity and charitable actions, submissiveness and obedience to parents and superiors, are the virtues highly lauded in most Protestant and Catholic manuals.[32] Spontaneous love for others is commonly ignored,[33] even though the founder of Christianity expressly placed the love of one's neighbour on

an equality with the love of God, and though St. Paul said that "he that loveth his neighbour hath fulfilled the law," and that "Thou shalt love thy neighbour as thyself" sums up the Commandments.[34] Speaking generally, one would not gather from the ordinary catechisms, manuals, and prayer books that a direct love of one's fellows was conceivable, in spite of the fact that there is no more patent human experience than such love. Again, society as such, democratic citizenship, the State, social reform, social perfection, international federation, general mental and physical development, are—in conformity with an ideal dating back to, and probably fitting, the Middle Ages—almost absolutely excluded from the purview. Even the larger Catholic Catechism used in the Republic of the United States does not hint at civic duty other than that of obedience.[35] Social responsibility and the duty of active interest in social and civic affairs are ignored when they are not actually disparaged in favour of divinely appointed rulers.[36] Accordingly, such virtues as self-respect,[37] dignity, self-reliance, co-operation, toleration, patriotism, living for mankind, are referred to most rarely, if at all.[38] It is true that the four Greek cardinal virtues have a high place allotted to them in Roman Catholic Catechisms; but, unaccountably, in these Catechisms no Greek spirit breathes. It is also correct to say that many vices are reproved and many virtues are commended in religious manuals; but the larger proportion of these vices and virtues is generally subjective in character, and are, with rare exceptions, merely enumerated. There remains the just division into acts, words, thoughts, desires, and omissions,[39] as well as the wise division into direct and indirect sins, the doubtful division into venial and mortal sins, and the need for repentance and consequent good resolutions and restitution.

Psychologists know too well how easy it is to be sincerely repentant,[40] to be surprised that the confessional—which need only be entered once a year[41]—and confession fail to make a profound impression on most persons; but psychologists will be surprised to find such a dangerous and sharp distinction drawn as that between a mortal and a venial sin.[42] This especially when one considers that the missing of a large part of one Mass,[43] the stealing of what keeps a man

in his station of life for one day, or menial labour for several hours on a Sunday—all indefinite offences—are regarded as mortal sins worthy of punishment extending to hundreds of thousands of millions of years—in fact, to eternity. [44]

18.—SPECIAL WEAKNESSES IN THE SPECIFICALLY RELIGIOUS LESSON.

There is much else which is not beyond criticism in the set religious teaching as ordinarily given. If one may judge by the catechisms, the ethically obvious and commonplace appear to reign in the religious lesson. Moral delicacy, refinement, insight, and sympathy—the flowers of the good life—receive little attention there, while the beauty of positive ethical holiness is scarcely at all appreciated. Finally, the method of instruction is not one which makes the most of the moral truths to be inculcated.

19.—THE CHURCHES COULD ADAPT THEMSELVES TO MODERN LIFE.

It is far from our intention, as is evident from the purpose of this Report, either to favour or to attack any of the religions or denominations. On the contrary, we would fain show that the leading Christian denominations could agree to the most modern ethical instruction being given, if they only chose certain passages from their Scriptures and allowed those passages to be treated with the insight and liberality which has marked the treatment of the last six Commandments. Each denomination could then leave the social ethics to the ordinary curriculum, *even in the denominational school,* and deal in the religious hour with the theological duties. It would be no transgression against the fundamental creeds of the Churches to bring them into harmony with the modern world, any more than it was an outrage for the Churches to adapt themselves to the social conditions of the Middle Ages. For instance, only adding a slight emphasis on the exposition in the Austrian Catechism of the three good works, Prayer, Fasting, and Alms-deeds, we should get, at least for the moral instruction lesson, aspiration, self-denial, and well-doing;[45] similarly, self-reliance and co-operation could be taught through the emphasis of not leaving to the deity what

we can do ourselves; the relations which should subsist between inferiors and superiors could easily receive a democratic interpretation; and, lastly, the revised seventh Commandment, "to respect the property of others and give to everybody that which belongs to him,"[46] may readily be interpreted, if necessary, even in a collectivist sense, for collectivists base their claims on the sense of justice. In a word, just as Protestants, Catholics, and Jews re-interpret the Commandments, explain that sitting on the right hand of God and the wrath of God[47] are figurative expressions, just as the "Give us this day our daily bread" is mostly made to cover all the wants of body and soul,[48] and as the six days of creation are explained to mean six periods of undefined length,[49] so Christian and Jewish ethics could and should readily be made to agree with the ethics of States which possess manhood suffrage, and in which there exists a robust sense of individual and social self-reliance. Under such circumstances, Protestant, Catholic, and Jew might welcome the introducing of systematic modern moral instruction as a separate subject.

20.—CHARGES AND COUNTER-CHARGES.

It used to be said that morality is a peculiarly Christian product, and that the non-Christian world is steeped in sensuality and brutality.[50] In the face of the humane and honourable behaviour of the Japanese in the late Russo-Japanese War, strikingly contrasting as it did with that of their orthodox opponents, and in contradiction to the testimonies as to the average conduct of the four hundred million inhabitants of the Celestial Empire, such a contention would argue nowadays astonishing ignorance or blind prejudice. Read, for instance, what one scholarly Christian missionary says about the Chinese:—

> Take the Chinese people as a whole, apart from the points on which I have already given my opinion, and there is much about them to like, and even to admire. They are cheerful, industrious, and kindly; and in these respects they will bear a comparison, perhaps a favourable comparison, with the masses of our own population.....I found those of them who had any position in society for the most part faithful to their engagements and true to their word. I thought of them better, both

morally and socially, when I left them, than when I first went among them, more than thirty years before (Legge, *Christianity and Confucianism Compared in their Teaching of the Whole Duty of Man*, p. 34).

And observe what one of the most highly stationed and universally esteemed European officials in China (lately retired) writes about the same people :—

They are well-behaved, law-abiding, intelligent, economical, and industrious ; they can learn anything and do anything ; they are punctiliously polite ; they worship talent, and they believe in right so firmly that they scorn to think it requires to be supported or enforced by might ; they delight in literature, and everywhere they have their literary clubs and coteries for learning and discussing each other's essays and verses ; they possess and practise an admirable system of ethics, and they are generous, charitable, and fond of good works ; they never forget a favour ; they make rich return for any kindness, and, though they know that money will buy service, a man must be more than wealthy to buy public esteem and respect ; they are practical, teachable, and wonderfully gifted with common sense ; they are excellent artisans, reliable workmen, and of a good faith that everyone acknowledges and admires in their commercial dealings. In no country, that is or was, has the commandment, 'Honour thy father and mother,' been so religiously obeyed, or so fully and without exception given effect to ; and it is, in fact, the keynote of their family, social, and national life. (Quoted by Lowes Dickinson, *Letters from John Chinaman*, pp. 32–4.)

That non-Christian nations are not markedly different as regards *conduct* from Christian nations will, therefore, be admitted. Similarly, the contention as to the low ethical *ideals* of non-Christian races is decisively met by a study of Confucian, Buddhist, and Brahman writings. Though the various Scriptures differ in moral value, the differences are sufficiently slight to dispose of the idea that the secularisation of the schools, always assuming the introduction of efficient moral instruction, would tend to demoralise them. The impartial statesman who is concerned with School legislation will, therefore, reflect that he has to deal with an ecclesiastical rather than with a religious difficulty, and that these accusations of moral inferiority were, as it were, yesterday levelled against Catholics by Protestants, and against Protestants by Catholics,[51] and flung against Jews by both Protestants and Catholics, and *vice versâ*—as indeed by one nation and race against another.[52]

21.—A MAGNA CHARTA OF UNIVERSAL GOODWILL.

Protestants, Catholics, and Jews live now together in peace. Why not draw the obvious moral and live in comradeship with all men who are earnest and desirous of doing good, following the dictum of the Roman Catholic Church and of the Jewish Synagogue that the Ten Commandments or the moral law are both natural and revealed?[53] We would put it to the various Western denominations: since a not unkindly feeling for one another has not endangered their fundamental beliefs, why should it be thought *that a Magna Charta of goodwill towards all* would endanger those tenets?[54] Every precedent is against that supposition, and statesmen who are anxious not to hurt the religious feelings of those composing the State will go boldly forward in moralising and de-theologising the schools, knowing full well that in the end no sect, denomination, or religion need suffer.[55] All that has to be assumed, therefore, for the purposes of this volume is that the average moral man is not inferior to the street ruffian, who readily risks life and limb without regard to a deity or a future life.

22.—USELESS RECRIMINATIONS.

Tauntings have led to tauntings, and now a number of distinguished men have set up the same futile contention of superiority on behalf of what is called the new morality. Paul Bert, for example, asserts of the Catholic Catechism: "I have vainly sought there that which corresponds to love of country, to respect for personal dignity, to belief in progress, to a sentiment of social solidarity, to the cult of liberty and tolerance. I found, on the contrary, and to the full, everything which leads to servitude, everything which engenders fanaticism."[56] In another passage he asserts: "Religions have no authority to make pronouncements about morals, for they repose on false foundations, on unjustifiable hypotheses, on erroneous conceptions of the nature of man and of his place in society and in the physical world; and when it happens that religions say what agrees with a true morality, it is because they have borrowed the sublime and eternal precepts from the universal conscience of all times and all peoples."[57] And Professor Jodl is not less

emphatic: "If the society of our day tolerates at all that such a subject as Christian morals is taught in its schools as the foundation of practical conduct, then that has only proved possible through the morality of the old Biblical Christianity having become, in the course of centuries, substantially changed. It was a tough piece of work to adapt for the wholly different conditions of a later age that definitely communistic, labour-hating, transcendental, wonder-seeking morality which dreamed of the swift passing away of things and which arose out of the needs of the then existing proletariat.....Precisely in proportion as in modern times Christian morality has proved capable of surviving, has it, in the historical sense, ceased to be Christian."[58]

These counter-tauntings are gradually increasing in volume. It is contended that we do not know Jesus as child, as scholar, as worker, as politician, as husband, as father, as educator, or as one who reached full maturity, let alone old age. At best, therefore, it is hotly argued, he is a very incomplete pattern, since the part of his life with which we are acquainted occupies but a small fraction of a normal life. It is further assumed that he showed no interest in corporate life or politics; that he always lived in Judea, and displayed no remarkable sympathy for non-Jewish peoples; that he did not appreciate culture or learning; that he preached the doctrine of hell; that he was often violent in his language—and so forth. It is not our business here to decide how far humility and dignity, care for self and care for the body corporate, forgiveness and punishment, were taught by Jesus, or are taught in the Old Testament and in the New: our interest is only that the same conclusions should be reached by all. We would rather urge the cessation of tauntings and counter-tauntings, and plead that men's energies should be absorbed in more useful and amiable activities, which process would of itself lead to mutual respect and co-operation. Let Christian and non-Christian both seek to prove all things and hold fast that which is good, and the community will morally prosper.

With regard to the differences which we are discussing, we must remember that neither party does justice to the other. The theological party too often says: "Find strong

motives for right conduct; changes in the environment are of no importance." The non-theological party too frequently contends: "Change the environment, and right conduct will follow." And so convinced are both parties of their point of view that they do not see the great strength there is in both positions. Let the parties coolly reflect, and they will learn that environment is only of radical importance if men are furnished with strong motives for right conduct, and that strong motives for right conduct are likewise only of radical importance if the environment is favourable to virtue. The personal as well as the social life must be ethically organised, and trust in the one or in the other alone is a vain trust. Let, then, both parties emphasise the importance both of motives and of environment. In the systematic moral instruction to be given both factors have, therefore, to be considered. Accordingly, the young are to be brought up to be reformers not only of society, but of self; and the whole school life and teaching has to be organised with this double end in view. Such a system of moral education should unite both parties, and cause each party to see the serious half-truth there was in the contention of the other party.

23.—THE RELATIVE ADVANTAGES OF THEOLOGICAL AND NON-THEOLOGICAL MORAL INSTRUCTION.

That an efficient system of moral instruction cannot be evolved at once must be obvious when we reflect that it always requires a generation or two before a subject is really well taught in schools. The denominationalist has no small advantage in centring his instruction round a single volume; but even here the problem is complicated by the volume dealing with a civilisation altogether differing from that under which our children live,[59] and by the instruction being connected with the lengthy history of a distinct race passing through a primitive stage of development.[60] Nor has specifically Christian ethics a single central idea, as witness the fact that the Church, the Bible, the priest, the saint, relics, the Patriarchs, the Guardian Angel, the angels, Mary, the Holy Ghost, God the Father, rewards and punishments, and much else, enter into consideration. Again, the tragedy of the Cross, rousing in believers the sense of

gratitude and the fear of hell, is a dramatic aid of no small consequence; yet such a view as that put forward by Payot, in which man's tremendous debt to man is insisted on dramatically, or such a standpoint as that of Rauh, which emphasises both our dependence on society and on nature,[61] easily lends itself to similar treatment. However, a well-thought-out scheme of moral instruction should not aim merely at harrowing the feelings of the children, or warming them to a fever-heat; it should endeavour rather to change the total intellectual, moral, and social atmosphere which envelops the young.

No strong reason exists why there should not be agreement among theologians and non-theologians concerning the ethical influences to be brought to bear on the child. The new conception of duty needs only to be supplemented by the new conception of motive, and the problem is solved. We have seen that the national and international plane on which we are living to-day imperatively demands plentiful references to social duties. Similarly, the last few centuries have revolutionised the methods of dealing with children. Rewards and punishments are rapidly passing away, the teacher is not allowed to impose his personality, unquestioned authority is considered out of place, nor do such notions as submission, gratitude, or forgiveness play any longer a leading part. Everywhere—in home and school education, in social and political life, in the treatment of criminals and the insane—men seek now to conquer by intelligent organisation, by a quiet persistence to which temper and passion are strangers, by a friendliness and love which are far removed from undignified familiarity and blind inclination, and by raising the sense of responsibility to self and to others. The true contrast here is not between theological and non-theological ethics, but between the social ethics of the Middle Ages and of our own age. Therefore, just as the Churches have naturally adapted themselves to modern science, industry, politics, and education, so they are naturally coming to adapt themselves to modern methods of influencing character. Hence, neither with regard to conduct nor to motive need there be any division of opinion in the moral education of the children.

24.—NON-THEOLOGICAL MORAL INSTRUCTION IS UNAVOIDABLE.

The social spirit of modern life has become secularised on the one hand and moralised on the other, and as a result a universal demand is making itself felt that the ethical end should be regarded as the supreme end in education, and that a system of non-theological moral instruction should form one of the principal subjects in every school curriculum.

The Churches have been hitherto the moral teachers, as they were at one time the educators, the scientists, the lawyers and statesmen; but if moral instruction is to be given as efficiently as other subjects, it must come to be under the complete control and direction of the State and of the ordinary teacher, and form an integral portion of the ordinary curriculum. For the State to dictate to the Churches that they should revolutionise their special instruction — for nothing less would have to be demanded — is impossible. It only remains, therefore, to introduce systematic non-theological moral instruction into all schools; and considering that such instruction has been in more than one instance introduced into denominational schools, as, for example, in Catholic Portugal (see Report), without the Church complaining, there is no reason why there should be any objection on the part of religious bodies to such action.[62] There would still be room in the specifically religious hour to speak of the connection between theology and ethics, if this were thought desirable.

25.—THE SECULAR CURRICULUM.

Once more: geography, history, and science used to be dealt with from a theological point of view. In speaking of different nations and races, the references were largely to missions and the conversion and deplorable state of unbelievers; in speaking of history, it was mainly conceived of as God's dealings with men, punishing them for presumptuousness and rewarding them for fidelity; and, in speaking of science, nature and nature's sequences were principally regarded from a theological and even a denominational point of view. Furthermore, the reading and literature lessons were mainly utilised for strengthening orthodox sentiments,

the writing lesson often drew its material from orthodox sources, the walls were decorated with religious pictures, the songs possessed a theological character, and the teacher's encouragements and rebukes were equally coloured with a certain theology. Yet the Churches are now agreed that outside the specifically religious lesson the school atmosphere should be primarily ethical. Let them further agree that the moral law is inherent in man, and they will not hesitate a moment to make moral instruction a subject in the ordinary curriculum. The teaching of morals non-theologically can be no more an outrage than the teaching of history and of science non-theologically. And, finally, since the nations regard it as essential and insist upon it that the whole tone and spirit of the school teaching and discipline should be ethical, why should not all the subjects in the curriculum and the whole school life be made to reveal an ethical tendency in harmony with modern humanitarianism?

26.—THE CHURCHES OUGHT TO ASSIST THE EDUCATION AUTHORITIES IN INTRODUCING AND PROMOTING SYSTEMATIC MORAL INSTRUCTION.

The Churches, by their very principles, are bound to hail the spread of universal education, physical, intellectual, and moral; and since the State is the only force which can compass so far-reaching an end, and since the variety of beliefs makes all theological teaching unjust to taxpayers, parents, teachers, and children, as a whole, the State is compelled to develop a non-theological system of moral instruction. In this the State should have, as in time it certainly will have, the hearty concurrence and co-operation of the Churches, many of which are unfortunately making an efficient system of national education an impossibility by their mistaken insistence on antiquated notions and privileges. May the day soon come when the Churches will everywhere support a truly universal system of education, which shall have for its object the physical, mental, and moral development of the young! May they themselves hasten to introduce the subject of separate moral instruction into their schools!

Chapter II.

THE PROBLEM OF MORAL EDUCATION

1.—THE SUPREMACY OF THE ETHICAL END IN EDUCATION.

When we speak of morality we speak of something which, by universal consent and acclamation, is regarded as the supreme concern of man. According to the Roman Catholic Church, salvation may be found outside its boundary if there is a sincere desire for truth and an ardent pursuit of virtue; and the Jewish teaching on this point is not less emphatic and general. Assuming, as we shall see that we have a right to do, that Protestants agree with Roman Catholics in this matter, it follows that the Western world regards right conduct and right aspiration as the object of, and as towering above, theological faith. That is to say, the true end of man's deepest yearning is expressed in devotion to the right. This or that religion or philosophy makes moral salvation easier, and should, therefore, other things being equal, be embraced; but the reason for embracing it lies ultimately in what men deem the moral superiority of that philosophy of religion.[63]

This thought of the supremacy of the ethical end may often have been obscured and forgotten; to-day, however, it stands out boldly, and tends to receive fuller and fuller recognition. In two directions the consequences of this clarification have been appreciated: in the social and literary life, where the cardinal and wide-reaching importance of the moral factor is now being felt; and in education, where the conviction is rapidly ripening that the end of true education is primarily an ethical one.[64] On all sides educationists are insisting on this end, and the Church, too, has not been behindhand in paying homage to the worth of character. A Memorial signed by the two English Archbishops, eight of the Bishops, and a host of highly-placed dignitaries, was addressed in January, 1905, to all the Education Authorities

in England, urging upon them the supreme importance of moral education.[65] Innumerable other testimonies could be quoted to the same effect, of which we give a few in a note.[66]

It is, moreover, rare to meet with any expression of opinion to the effect that the cultivation of the intellect is the paramount object of the school. Only Mr. N. P. Gilman, himself an ardent believer in some form of moral instruction, in his *Laws of Daily Conduct,* takes that not unreasonable point of view.[67] The solid phalanx of opinion, however, maintains that where the intellect is trained in the absence of any corresponding ethical enlightenment the result is socially dangerous. Guizot expresses this well in the following passage :—

> As regards moral education, I rely chiefly upon you. In you a desire to do well is indispensable. You are not ignorant of the fact that this is, beyond a doubt, the most important and most difficult part of your mission. You are aware that, in confiding a child to you, each family asks you to return to it an honest man, and the country a good citizen. You see that virtue does not always follow upon enlightenment, and the lessons imbibed in childhood might become opposed to it if they addressed themselves merely to its intelligence. Let the teacher, therefore, not hesitate to assume the rights of the family by giving his first care to the inward culture of his pupil's soul. Just as he should avoid opening his school to sectarian and party spirit, and bringing up the children in religious or political doctrines which lead them to revolt against the authority of home counsels, so should he rise above the passing quarrels which agitate society, to endeavour unceasingly to propagate and strengthen those imperishable principles of morality and reason without which universal order is imperilled, and to sow deeply in their young hearts those seeds of virtue and of honour which age and passion shall never stifle.

And Talleyrand before him was not unaware of the importance of moral education :—

> It is, above all, necessary to steep oneself in morality, for that is the first need of all constitutions. It is not enough to impress moral laws on all men by means of the feelings and the conscience ; it is necessary to teach them in the form of a true science, whose principles can be demonstrated to the reason of all men and all ages. Only in this way will morality be strong enough to stand all tests. It has long been deplorable to see how men of all nations and of all religions have made morality depend solely on the many opinions which divide them. Many evils have resulted from this, for in delivering morality over to uncertainty, and often to absurdity, it was necessarily compromised and appeared to vary and

waver. It is time to put morality on a proper foundation; it is time to show men that, if unhappy differences separate them, morality at least offers a common meeting-ground where they may take refuge and become united." (Page 53.) (Quoted from Talleyrand's project of a system of education, by Steeg, *La Vie Morale.*)[68]

Lombroso has recently emphasised this. "The beneficent influence of instruction on crime! Here is a proposition in which no longer anybody believes. To instruct the criminal is to perfect him in evil, and to furnish him with new weapons against society.....The chief aim of every school should be the education of character, on which all human conduct depends; this education should strengthen the character where it is weak, create it where it does not yet exist, direct it where it needs directing" (Gustav Spiller [Editor], *Papers on Moral Education*, p. 217).

2.—TWO VIEWS ON MORAL EDUCATION: A NARROW AND A BROAD ONE.

However, there is an exaggerated reaction against the old intellectualism which assumed, with Herbart, that learning or manifold interest would of itself lead to the moral regeneration of our youth and of the race. Perhaps a compromise might be proposed, in the form of a suggestion that the moral ideal usually dwelt upon is too narrow, and that the cultivation of the intellect, the care of the body, and the love of the beautiful in nature and art should be included in the ethical view of life;[69] else, it might be said with justice, we turn the children into moral fanatics, and true morality would be as much the loser in that case as if morality had been treated as being of secondary importance. We see this tendency to narrow the scope of morality illustrated in the conception of moral education which prevails in French State schools. The writing lesson, the reading lesson, the essay, the wall of the school—everything is utilised for ethical purposes; yet the ethics itself is of a strictly social and benevolent character, and all the other aspects which we have mentioned above—intellect, art, nature—are almost uniformly overlooked. The love of nature is incidentally encouraged in connection with the belief in a deity.[70]

We learn, then, first that, as the Bishops' Memorial says,

"The supreme object of all education — the formation of character — [should] hold the chief place in the aim of" educators; and, secondly, that the phrase "the formation of character" should be taken in a broad sense, so as to include all that is best in nurture and nature, laying special stress, of course, on socially right or benevolent conduct. We would, therefore, divide the subject of ethics into (1) *general morals*, (2) *civics*, (3) *social economy*, (4) *general civilisation*, and (5) *hygiene*; and we would regard history and geography as substantial parts of ethics. (See p. 54.) The very spirit of the School in all its manifestations will have, accordingly, to bear witness to the supreme purpose of education.[71]

3.—THE ETHICAL VIEW OF PUNISHMENT.

Let us now descend to details. As we shall see from the extracts out of Austrian, French, and other official documents, not only is corporal punishment prohibited in several countries, but everything which would injure the child's sensibilities and individuality is condemned.[72] Scolding, ridicule, sharp reproof, are out of place; the teacher must rule by love and insight, not by anger and authority.[73] As Morlet so well puts the case:—

> I heard once cited some words of a famous headmaster addressed to a young teacher who was beginning his career: "You will be surrounded by young bandits with rosy lips, but full of guile. Keep your eyes open; do not relax your watch for one instant. I will give you your weapons—keeping in, standing out, etc. Defend yourself!" What a mistake!—what blasphemy! And what progress would that young master ever make in the knowledge of the characters of the pupils committed to his charge? They would shut their hearts to him, and would be possessed by but one idea—to deceive him, and with one aim—to discover the weakness in his armour. Let us rather say to young masters who begin their work under our direction: "You have to love a score of children who are good and affectionate, but mischievous for the most part, having been spoilt, perhaps, by a too indulgent father or mother. The thing is to lead these children to conduct themselves properly and work well in order to please you. You must inspire them with such affection and respect that they will dread to do wrong for fear of displeasing you. To do this, begin by making them understand that you are not there to punish them, but to prevent them from being punished—to play the part of an elder brother who gives the younger ones good advice to help them to escape their father's displeasure." (Morlet, *L'Education Morale au Collège*, p. 39.)

Punishment, in fact, must be reduced to a minimum which shall scarcely be distinguishable from no punishment at all; and what punishments remain must be, as Kant already demanded, of an ethical character—that is, the offending child should, as a result, feel heartily sorry. The strain on the teacher who acts in this spirit will be naturally considerable; but, on the other hand, he will be more likely to accomplish the end he has set before himself. With very large classes—and these are the rule in most countries—thoughtfulness and love cannot succeed of themselves, nor is a high-purposed discipline easy in degraded neighbourhoods of towns, or where the children come to school half-starved. The ethical end will demand here root-and-branch alterations—no large classes (and this is being more and more emphasised), changes in the homes of many people, and the proper feeding of children in the home or the school. Punishments, then, must disappear, at least in their old form of corporal punishment, scolding, ridicule, standing in front of the class, being kept in school, having extra tasks allotted, and the like. The best school systems in several parts of the world succeed without gross punishment; and such punishment, therefore, except in certain rare instances, must be abolished. Intelligent love and proper organisation are destined to take its place.

4.—THE ETHICAL VIEW OF REWARDS.

Where a senseless despotism reigns in the school the ethical result is exceedingly poor.[74] However, the end of education may be insidiously defeated by the offer of rewards. If ability, industry, and attendance are rewarded by higher places in school, by medals, by books, and by other favours, the consequence generally is that progress in knowledge as such is not desired, and the tendency is to perform only actions which are rewarded in some artificial way. The likely outcome will be men and women who have not acquired, or have lost, the sense of loving a thing for itself, and who do not understand what it is to act unselfishly—*i.e.*, men and women who, having left the school period behind them, will have no interest in study because study no longer brings with it factitious rewards. Such an education may produce

shrewd and not over-scrupulous business men, but not men of character and culture. On the contrary, what is required is that the teaching should be so shaped that the scholar should love his work for its own sake and for its social value. *The teacher must communicate his enthusiasm to the child in order that the child may love to study and love what he studies.* Only in this way, by avoiding unmeaning punishments and rewards, will the child do its utmost in School and out of School, and, what is of cardinal importance, after it has left School.

5.—THE ETHICAL VIEW OF "INTEREST."

The subtlest form of reward is the creation of an artificial interest—that is, the making of a lesson above all things attractive, and avoiding all strain—all sheer hard work—on the part of the children. Yet, when the child enters the great world on leaving School, he will find no substitute for the teacher who made everything easy. Downright toil will be demanded of him, and woe to him if he is not used to this. Professor Felix Adler[75] and others are, therefore, right in saying that, while a lesson must be made interesting, it must also call out strenuous effort. The child must grow to learn that unquestioning devotion is required to achieve anything in the world.

6.—THE SUPREME AIM OF THE TEACHER MUST BE TO CREATE A PERMANENT INTEREST.

Punishment, reward, and passing interest defeat the final purpose of education,[76] for all educational methods which enlist the child's co-operation for the moment only, and do not create a permanent interest in study itself, offer a shadow for the substance. For this reason, the teacher who rules by means of his personality, who laughs or awes children into action, has missed the ethical end. On this account, too, the mechanical grinding-in of knowledge, the machine-like learning by heart,[77] stands also condemned, for such a training is no preparation for an ethically desirable future. *The one educational method par excellence*—which does not, by the way, exclude secondary helps[78]—*is the communication of enthusiasm from teacher to pupil.* It is the absence of such

a method, and the presence of the other methods which we have described, that are chiefly accountable for the almost total cessation of study when children leave School at an early age. And yet it is essential that the citizens of democratic States should be hard readers and thinkers. Citizens who are ignorant and incapable of considerable effort, who can only read tit-bits, and can only understand what has been digested for them, do not possess the quality which will redound to the honour and welfare of the commonwealths for the management of which they are responsible.

7.—ETHICAL CONSIDERATIONS SHOULD ENTER INTO ALL SCHOOL SUBJECTS.

Thus much about right discipline and right method, and about the feelings which the teacher should inspire.[79] The next point to be considered is the form of the teaching, so far as more strictly ethical considerations enter. We may consider here the French School[80]:—

(*a*) *The Reading and Writing Lessons.*

The reading-books for the earliest standards are frequently books containing moral tales pure and simple.[81] Even the knowledge of common facts required in the first standards—knowledge about nature, about trades and the like—is often given in the form of stories with a moral, or rather in the form of moral stories; as, for instance, in Bruno's *Livre de lecture et d'instruction pour l'adolescent.* The writing lesson is similarly utilised: the teacher puts on the blackboard a maxim which is first explained and then copied, thus partly bridging over the space between incidental and systematic moral instruction.

(*b*) *The New View of Teaching History.*

The history lesson is of considerable importance ethically, persons of eminence in the educational world having urged a treatment which would displace the learning by heart of innumerable dates and names and the inculcation of Jingoism, by introducing an ethical element which would transform the whole conception of the teaching of history.[82] Paul Bert, who had so much to do with the initiation of the present education laws in France, expressed himself as follows in an eloquent passage:—

We have not entered the subject of history in the list of subjects in the primary school for the purpose of charging the child's memory with the names of unknown kings, with dates of battles, legendary tales, and foolish anecdotes. We have done it in order that the teaching of general history shall leave in his mind an idea of the development of humanity through the ages. The history of France should teach him at what cost of sufferings and through what bloody struggles she has become a nation, and has recently acquired civil and religious liberty; it should teach him the power which France has been in the world, and what illustrious and useful men she has produced; and it should point out how she has always been the champion of generous causes: thus he will learn to honour those who have been great and to venerate those who have suffered for progress and liberty, to love the social era which they have ushered in, and to work in his turn to defend it and improve it, and learn also to hate fanaticism and despise tyranny" (Paul Bert, *L'Instruction Civique à l'Ecole*, p. 6).

Professor Adler is also emphatic on this point, and does his utmost to realise his ideal in his justly celebrated school in New York. The English Board of Education is alive to some extent to the ethical issue, as can be seen from its Code, and so also is the Scotch Education Department. In short, there is a threefold demand on the ethical side. First, that universal history, taught from the point of view of a developing civilisation, should take the place, to a considerable extent, of a purely national history statically treated; secondly, that while love of one's country should be inculcated, efforts must be made at the same time to show that other nations deserve warm respect for what they have contributed towards general culture and for what they are; and, generally speaking, the test to be applied in history teaching should not be "my country, right or wrong," but truth, justice, and humanity. It follows as a consequence that ethical and cultural or dynamic considerations will take the place of dynastic or static ones.[83]

(*c*) *The Geography Lesson.*

Geography has important ethical bearings, for we have to take account, on the one hand, of the different races, and, on the other, of the interdependence of nations as illustrated by the necessary interchange of goods of a material and a spiritual nature. Geography may thus, in its own way, as the City of New York Geography Syllabus strikingly points

out,[84] prove the solidarity of the human race, and the ethical tone will naturally displace the commercial one.

(*d*) *The Mathematics Lesson.*

Of the more common subjects there remains now only mathematics, at first sight a most unpromising subject to deal with ethically. Yet Mrs. Boole[85] has shown that not only can arithmetic be taught thus, but that it cannot very well be taught effectively in any other way. In general, the selected examples might largely be of an ethical character, and the need for precision in all thought might be illustrated by applying mathematical methods to what are ordinarily considered non-mathematical subjects.[86]

(*e*) *Other Subjects.*

Such subjects as singing, music, and drawing are eminently amenable to ethical treatment. Ethical songs would take the place of colourless songs and of theological ones ; music would be enlisted on the side of righteousness, and drawing would have an ethical end, as painting had for a long time a theological end. Nor is there room to discuss such subjects as literature (which occupies in German schools a high place ethically), gymnastics, civic instruction, elementary law, political economy and hygiene, which form part of the French school curriculum, and which should be treated in the same manner and spirit as those other portions of the curriculum which we have referred to above.

(*f*) *Wall Decorations.*

Finally, the walls of the school, as in France, would be decorated to some extent with ethical pictures and maxims.[87]

8.—A DEFENCE OF THE PREVIOUS SECTION.

Such a thorough re-casting of school subjects into an ethical mould may seem extravagant, and may appear to argue an unreasonable reaction. In reality this is not the case. To begin with, we must bear in mind that an enlightened moral ideal is very wide in its scope. The love of nature, the love of art, the love of science, the love of a well-knit body, the love of a social ideal, must all be regarded as falling within the moral instruction given. Secondly, ethical conceptions are more concrete, and therefore easier

to communicate, than the abstract and isolated notions which are usually preferred in the different subjects. Thirdly, there is nothing men get more of, and get less tired of, than human relations, and therefore there is every likelihood that a school where the whole trend of the teaching is ethical and human will challenge the children's interest more emphatically than the educational methods which prevail now. Only one serious difficulty exists, and that is that a new method is not easily applied in the right way, and that it may take a generation or two before the ethical mode of thought is successfully realised in all school subjects.[88] But difficulties exist to be surmounted.

9.—THE NEW IDEAL IN EDUCATION.

We have pictured a School whose supreme object is judged to be an ethical one, a School where punishments are rare and consist mainly of arousing in the offender a resolution not to repeat the offence, where the reward lies in the work done, where strenuous effort and independent activity are encouraged, where the communication of enthusiasm is the leading educational method, where the child's individuality and sensitiveness are respected, and where an ethical note distinguishes every lesson.

10.—INCIDENTAL MORAL TEACHING.

In the School, as we know it at the present day, there is also to be noted the method of incidental moral teaching. If a child is unpunctual, noisy, unkind, disobedient, or in any other way offends, the teacher occasionally points the moral in the class-room. Much stress has been laid in the past on this kind of moral instruction, to the extent of regarding it as embodying all the ethical teaching necessary, and it has been contended that it has the additional advantage of dramatic unexpectedness. That such incidental talks, given by a good teacher, have been of much use in the past, there can be little doubt,[89] and occasions for such talks may always exist. However, the very spirit that pervades so much of modern educational legislation demands that offenders should not be expostulated with in the class-room, and that ethical formation and reformation should be the result of thoughtful organisation rather than of a spontaneous or a planned

harangue. The new discipline and the improved methods of teaching materially reduce the occasions for impromptu moral instruction.[90]

11.—APPROACHES TOWARDS SYSTEMATIC MORAL INSTRUCTION.

A further step in the direction of the introduction of systematic moral instruction is to be found in the practice, common in the United States, of beginning the school day with a few minutes' ethical reflection on a theme suggested, for instance, by a maxim.[91] Here the instruction is regular, though not systematic. We come nearer to the goal when, as in the Austrian Code, teachers are required to inculcate certain specified virtues as often as opportunities offer themselves (see Report). The occasional set moral lesson brings us nearer still. And in the religious scheme of lessons, where, as in the Aberdare Syllabus (see Report), the doctrinal part of the teaching is replaced by the ethical part, we come close to introducing systematic, graded, direct, and connected moral instruction.

12.—DIRECT, BUT NOT SEPARATE, MORAL INSTRUCTION.

It is frequently contended that moral instruction has its natural place in connection with the ordinary subjects of the curriculum. Thus the copy-book may contain its due proportion of ethical sentences; the themes for composition set with the grammar and some other lessons may often possess an ethical character; the reading-book may contain ethical stories; geography, history, and natural history have ethical aspects; some of the School songs may be ethical, and so forth. This contention is a valid one, for, since ethical conceptions permeate the whole of our thought, they must not be neglected in the various subjects taught at school. However, one obvious and serious shortcoming found invariably in such semi-direct instruction is that the teacher does not receive systematic ethical instruction to enable him to know how to proceed. Let it not be imagined that the teacher will instinctively know what to teach and how to teach. We have only to study books on moral instruction to learn that ethical crudity will and can only be overcome by the

combined and prolonged efforts of many experimenters. *One author, for instance, appeals to self-interest, another to religious motives; one is abstract or sentimental, another vague or pedantic; one is all for referring to rewards and punishments, and another insists that love should be the sole inspiration.* And what is true of authors will hold, with increased force, of teachers. Consequently, if the teacher is to teach ethics at all, there must be *for him at least* direct and separate moral instruction in order that out of the fulness of his ethical acquisitions he should be able to communicate appropriate ethical notions and sentiments.

We must, however, go further. Even when we shall have taken the utmost ethical advantage of the various subjects of the curriculum, there will remain much of considerable importance morally which could not be appropriately dealt with in connection with those subjects; in addition to which we must remember that the finest scattered bits of ethics will not yield a unified and clear conception of the moral life.

Nor is the related argument that the ethics should be taught as an integral part of religion more satisfactory. To begin with, if we mean by religion the study of the Bible, two serious difficulties confront us. First, the ethics would have to adapt itself to the Biblical material, and, consequently, the systematic and graduated treatment of morals would be impossible. Secondly, the ethics of modern life is so vastly different in its conception of the State, of society, and of the individual from that embodied in the Bible, which deals with an earlier civilisation, that it is out of place to connect religion, as usually understood, with ethics. If, further, it be said that ethics rests on religion or philosophy, the answer comes that ethics is neither more nor less dependent on these than physical science or mathematics; that, as a matter of fact, the fundamental scientific conceptions are accepted in moral instruction as in all other teaching; and that, moreover, *religious conceptions vary so much, and each variety of religion is so highly revered by those who profess faith in it, that it would be in the highest degree impracticable and unjust to select any particular religious view*—Christian, theistic, pantheistic, or vaguely emotional—*for inculcation in schools.*

Warm sentiments in favour of the good may be aroused independently of all methodical presentation; but such sentiments are powerless to cope with the intricate problems of modern life, or withstand, in the majority of men, the wear and tear of social conditions.

Direct and separate moral instruction, for teacher and pupil alike, is, therefore, an indispensable demand.

13.—THE PROBLEM OF DIRECT MORAL INSTRUCTION IS A LIVE ISSUE.

No well-informed person can dismiss the problem of direct moral instruction as an idle one. Direct moral instruction is compulsory in Japan, France, Italy, and Portugal; the English Board of Education recommends it for all but exceptional circumstances; it is given in many parts of the United States and the British Colonies; and the religious education of to-day is providing more and more space for developing a scheme of moral teaching. The problem of direct moral instruction cannot be, therefore, dismissed with a wave of the hand.

14.—NOR CAN ITS SOLUTION BE LEFT TO THE CHURCHES.

Nor can such instruction be simply left to the Churches. *The modern civilised State demands of all men that they shall be ethical, but of no person that he should profess a certain religion.* If then, moral instruction is necessary, the State must determine its nature. Only under these conditions has the State full control, and only under such circumstances can the State develop the subject to the utmost and bring it into correlation with the whole curriculum.

15.—THREE PRINCIPAL OBJECTIONS.

(*a*) *Morality is Dependent on Theology.*

There are three principal objections raised against a system of direct moral instruction.

It is said that morality cannot be taught independently of theology. As Bismarck said: The most important thing for every man is his relation to God.[92] Such a view, however, is out of date. The atmosphere of modern life is ethical and non-theological, and takes for granted that every man

should do right whether the existence of a deity or the truth of any particular religion can be demonstrated or not.[93] The ethics in which the community is interested is non-theological, and, therefore, not distinctive of any religion or philosophy. Still, we have discussed this problem at full length in the preceding chapter, to which we must refer the reader.[94]

Nor could we entertain in this connection the suggested compromise that the teacher of ethics should avoid touching on the question of the sanctions to or the motives of the moral life. For the sake of ethics and the teacher of ethics we must say, *Either no ethical teaching by the State or else an ethical teaching which is as unrestricted as the teaching of science.* Once we begin to lop off branches from the ethics to be taught—once we say, for instance, that only the elementary ethical ideas are to be communicated—it is difficult to tell where the process of mutilation is to cease. A mangled ethics would be appreciated neither by the teacher nor by the child. We must insist, as Mr. Augustine Birrell —English Minister of Education—did in a speech in Parliament in which he hinted at the introduction of moral instruction into the English State schools :—

> I do not wish to underrate the importance of teaching children the elements of morality. I attach considerable importance to such teaching, and, if I remain much longer responsible for the Education Department, I hope in the Code to give some encouragement to such instruction. For I am persuaded that, rationally conducted, it can be made a very live and a very real thing. I do not think for a moment that morality can only be taught on a theological basis.....There are other sanctions besides the religious sanction ; the social sanction is one of them, and the moral sanction is another (Quoted in *Moral Instruction League Quarterly Notes*, July 1st, 1906).

(*b*) *Virtue Cannot be Taught.*

The second objection is the very old allegation that virtue cannot be taught.[95] *Virtue* is said to be a matter of the emotions, of the will, of habit, and of action ; and *instruction*, it is alleged, cannot go beyond imparting information. It is even contended that it is dangerous to familiarise a person with ideas referring to action when action is not immediately contemplated.[96] In any case, it is said, knowledge of virtue is not what men need, but an inclination towards virtue and

the habit of it, and those things instruction cannot supply. The argument is plausible rather than sound, and we have, by anticipation, answered it in another connection. We saw, namely, that all methods of teaching which do not communicate enthusiasm fail deplorably, and that only such methods of teaching are justifiable as make the child love the subject, so that outside school hours and after he leaves School he shall pursue his studies and be interested in the subject itself. In other words, the teacher of mathematics, of literature, or of geography, is only an effective teacher in proportion as he rouses in his scholars enthusiasm about the subject he teaches, leading them to make considerable sacrifices in order to continue to learn and act in the spirit of what they have been taught. If, at a later stage in life, certain duties are connected with that subject, then the properly prepared pupil will eagerly act accordingly. To put it differently, *the true teacher communicates his own feelings, his own will, his own readiness to act, and thus prepares the way incidentally for the formation of appropriate habits. Pari passu*, the efficient moral instruction teacher, who is first and foremost an efficient teacher, will not pass on to the children lifeless and meaningless words and definitions; but, like his efficient fellow-teachers, he will communicate his enthusiasm for his subject, and thus influence the pupil's emotions, will, actions, and habits.[97]

A bad moral instruction teacher produces the same effect as any bad teacher; the child hears a number of words which possess no vital meaning for him, and about which he does not trouble himself outside school hours. Virtue, therefore, can be taught just as—and no more nor less than—any of the subjects in an ordinary school curriculum. It might, of course, be argued that unfortunately such teachers are rare to-day; but this is an indictment of the general method of teaching, and once governments and parents, and also teachers, realise the enormous waste which results from leaving the outlook of the child unaffected, they will not rest until the right method becomes universal. The need for efficient moral instruction will accelerate the demand for efficient instruction generally.

(*c*) *Conscience and Headmaster.*

Yet a third objection is often raised. It is argued that our conscience tells us what is right, and that ordinary experience perfects the conscience. Given a good will, it is said, nothing more is required. Accordingly, moral instruction is superfluous; it is an elaborate presentation of what is familiar, an analysis and classification of known facts. The general atmosphere of the School and the personality of the teachers can achieve everything that may possibly be attained in improving the children. Who has not heard of the wonderful influence of headmasters, and what more is, therefore, wanted than headmasters with striking personalities? Fascinating as is this conception of the conscience and of the headmaster, it is not free from serious exaggeration. We live in an age of questioning and of advance; a hundred years ago the number of moral problems which a man had to face was very small, and that which tradition whispered in his ear, that which custom sanctioned, that which his station of life was said to demand, that which authorities decided, was never questioned. Such an imitative and unreflective system of morality could well be breathed in with the surrounding air. It is, however, otherwise in a complex and progressive society like ours, where every man is supposed to be a responsible citizen, and where everybody is regarded as a free man who only recognises the authority of an enlightened conscience and a trained reason. *An uninformed good will is as likely to lead to harm as to good in an age of restless activity, and a man of unconscious habits will almost certainly wear out his good habits and acquire bad ones without knowing it.* In the turmoil of modern life, therefore, only clear principles and a knowledge of the world will keep us morally afloat. Habits and enthusiasms, when unenlightened, make a good partisan, not a good man and a good citizen; and the sophistries of the heart, which tend to colour all our actions, soon find excuses when our ethics consists of a system of unilluminated inclinations and impulses. *Direct moral instruction* is, accordingly, of the utmost importance, for it *gives in reasoned form an insight into the vast implications of the moral life; it warns and prepares against the principal dangers; it supplies weapons of defence and attack; and it leaves nothing to chance*

opportunities and chance occasions.[98] Indeed, the ideal set up in connection with moral instruction will react on and tend to widen and deepen the general moral ideal, and will lead, more than anything else perhaps, to the building up of a science of ethics whose conclusions shall be universally acceptable. Ethics is, therefore, not only a fit and proper subject, but the most fit and the most proper subject, of instruction. Its absence in any system of education argues a fatal flaw.

16.—OTHER OBJECTIONS.

(*a*) *Men are not Good Enough to Teach Morals.*

It will be objected that no man who is modest will permit himself to pose as a moral instructor. How is an imperfect teacher, it may be asked, to expatiate on the beauty of perfection? How is he to paint in glowing colours the attractiveness of holiness when he is not holy himself? Now, if by this line of reasoning be meant that a teacher of geography is required to be enthusiastic about geography, while enthusiasm is not to be demanded of the ethics teacher, the conclusion is certainly without justification. On the contrary, whatever other qualification a teacher is supposed to have, it is certainly demanded of him that his moral character should, short of greatness, be beyond reproach. The Austrian Code is emphatic as to this (see Report), and it is seldom that a high moral character is not presupposed in the candidate for a teachership. All teachers are, therefore, supposed to be morally well equipped, and the introduction into schools of moral instruction will accentuate the demand that they should be this. If, however, it be meant that the moral teacher should be a shining light and pattern of perfection, the reply is that this is wholly unnecessary. The exaggerated demands on the teacher of ethics for moral earnestness and devotion may be dismissed on two grounds—namely, because no more shall be required of him than of any other efficient teacher, and because the child would be repelled by special solemnity and unction. The teacher must take the child into his loving confidence, not awe him or impose upon him.

(*b*) *An Important Practical Objection.*

A further objection is of a practical nature, and is very

weighty. It is maintained that no guarantee exists that the instruction will not be exploited by the dominant political parties and economic or theological interests, and it is argued that the ethical teaching may result in a glorification of jingoism and of our present state of society, the children being trained to look up to authorities rather than to care for weighing evidence and deepening and broadening their sympathies. Nor is this objection based on theoretical considerations only. Reflecting the autocratic trend in ancient politics, the Churches have for ages preached obedience to the authorities that be. The Roman Catholic attitude, for instance, we have already characterised, and the Church of England Catechism is not less decided (see Report).

Such a kind of teaching, it is maintained, degrades the individual into a creature who does not freely reflect, or who takes no active part in social affairs. Nor is such an attitude a peculiarity of the Churches. The innumerable French moral instruction books are as unanimous in warmly praising the great Revolution[99] as they are emphatic in endorsing the present social order in France and regarding the thought of any considerable social improvement as utopian, chimerical, and pernicious.[100] A caricature of collectivism is presented in these books, and the workers are told that if they will only be industrious and saving they can escape poverty and become their own masters. Poverty and evil will never cease, and must be borne; but everything will be righted—most of the writers add when they come to speak of God and immortality—in another world.[101] In a recent, carefully elaborated suggestion for teaching civics in Germany, another aspect is illustrated. Every reform and every good is traced back to the head of the State as its source, and a worship, approaching to religious worship, of the head of the State is incessantly preached. We have here a real danger which it is easier to recognise than to remove.

Yet perhaps the very becoming aware of these dangers may suggest a remedy. Just as in France respect for the religious opinions of others is taught according to the Government programme, so, too, *the need for great social reforms*—the possibility of removing, by united social effort, most of

the poverty, vice, crime, and ignorance which exist—*and the duty of the individual to be an active reformer could, and should, form part of official programmes of moral instruction.* Jingoism[102] should be met by the suggested reform of the history and the geography lessons, and by the constant reference to the growth of humanity from a number of barbaric hordes to an approaching Parliament of Man and a federation of the world. Teaching children to think of their country in the light of to-day only, and ignoring yesterday and to-morrow and all that their country owes to civilisation in general, can scarcely be dignified by the name of moral instruction.[103] Thus conceived, moral instruction is primarily a defence of vested interests, and must lead to stagnation and reaction in moral and social matters. On the contrary, the children must be prepared by the School, as Professor Adler's school demands, to be reformers. If any other spirit broods over the ethical teaching, then we have a wolf in sheep's clothing; we teach immorality under the guise of morality; and we are raising up a wall against progress. The answer to the practical objection must, therefore, be of a practical nature. The moral instruction lesson must be inspired by a lofty personal and social ideal; it must recognise the advances made in the past, and emphasise the advances yet to be made to-day and in the future; and it must also demand that children should be trained to be high-minded and broad-minded reformers.[104]

Still, we must not fall into the opposite error of teaching certain political doctrines of an advanced order to the children, for the School is no political platform. Let us picture to the children the progress made through individual and social effort from the stone age to the age of electricity; let the children be put face to face, as they grow older, with the many social imperfections which yet remain; let them hear of the hopes of the greatest and best men concerning the future; and let them be made to feel and see how each individual should do his utmost, through personal and social endeavour, to bring about vital reforms. As to the political parties of the day, which they are to join when they have grown to man's estate, the decision must be left to their developing judgment. A soundly constructed system of

moral instruction will avoid both dangers—that of being the servant of some political party and that of airy abstractions.

(c) *A Last Objection—Moral Instruction is Dry, Cold, and Colourless.*

One other objection, which used to be a weighty one, has lost its force. It was customary to say that moral instruction must be lifeless, colourless, dry, abstract, and repelling. To-day, however, when many scores of moral instruction manuals show by their concrete, vivid, and fascinating treatment of the problems of right conduct that no subject is more interesting, when schools under the Leicester Education Authority actually arrange for the ethical lesson to be given at a time when the attendance during the week is poorest, because of the love of the children for the ethical lesson, and when almost universal experience shows that there is no difficulty in making the subject attractive, the objection falls to the ground.[105]

17.—THE TEACHER OF ETHICS MUST FOLLOW THE SAME RULES AS THE TEACHERS OF OTHER SUBJECTS.

Now that the first attempts at moral instruction are matters of history, we must take a sober view, and demand nothing more nor less than what is demanded by leading educationists in other School subjects. *(a) The moral instruction teacher must communicate his enthusiasm to the child, and intelligently lead him, just as every good teacher of every subject does. (b) He should be no more and no less restricted in the treatment of his theme than if he were instructing in caligraphy or geography. (c) Like every good teacher, he will, as much as possible, avoid being mechanical, avoid appealing to passing interest, and avoid employing rewards and punishments, or otherwise influencing the children except through the communication of enthusiasm. And (d) he will be eager that moral instruction shall be taught no more and no less systematically than other subjects when they are well taught.*

(a) to *(c)* have been previously dealt with ; it remains to make *(d)* clear, the more so as a systematic treatment of moral instruction, which should approach or equal the systematic treatment of other School subjects, is yet to come. In

the partly Biblical and partly ethical syllabuses teachers have been usually asked to draw lessons, as opportunities offered themselves, from events and personalities in Biblical history. In the incidental treatment of School offences there could be, of course, no system. In the decision to emphasise certain virtues in the various School lessons we have a primitive attempt to achieve some definite end. In the maxim which is used in the writing lesson or for introducing remarks at the opening of school,[106] or in the ethicised reading-books, system is naturally absent. Thus, also, in the casual lesson we do not meet with a methodical plan. Finally, as we shall see later, the regular ethical lessons given in so many parts of the world exhibit little cohesion.

As we are more especially interested in the set moral lesson, we must enter here into some detail. *Our ideal of system is, as we have said, the same as the ideal existing for the other subjects of the School curriculum.* Let us see what is expected there by good educators. *The parts of the lesson must be well co-ordinated, something definite being learnt by the children in each lesson; the lesson must be connected in an orderly way with the previous lesson or lessons; systematic repetition of what has been learnt must be allowed for; the second year of study must be based on the first, and the first year's teaching must not be forgotten when the second year's begins; a scheme of study, graded according to the capacity of the child, must be drawn up which must comprehend the whole of School life.*[107] Such is the common School practice, which, if neglected, ends in one lesson after another being forgotten, and one year after another passing by without material results. Absence of the ordinary School procedure means constant repetitions on the part of the teacher and no clear grasp or definite interest on the part of the scholars.

18.—WHAT USED TO BE MEANT BY SYSTEMATIC MORAL INSTRUCTION.

Unfortunately, the above rules have been almost universally overlooked in connection with moral instruction. Teachers have been asked to give a half-hour lesson once a week with only an apology for a syllabus to guide them, and even where definite syllabuses were drawn up the general

principles which we have mentioned above have been severely sinned against. Strict sequence and orderly repetition for the purpose of ensuring steady progress have not been attended to. Take, as an extreme instance, the Syllabus of Moral Instruction used in the French primary schools, excellent as that is in many respects. For the first two years general directions only are given that the instruction should move in pictures, simple stories, songs, and should penetrate all subjects. The third and fourth year have the same rather short syllabus. The fifth and sixth year have one syllabus, the seventh and eighth years likewise, the last syllabus being a more reasoned development of the preceding one.[108] These three syllabuses are ordinarily expanded into books of less than 200 pages, dealing usually with a course of two years each, and not infrequently the book is intended for the first or for the last four years. It is left to the teacher to prepare some 200 to 800 lessons from the meagre suggestions given to him, while there are scanty provisions for ensuring that the child shall retain what he has learnt—*e.g.*, the committing to memory of maxims and artificial *résumés*. No wonder the French teachers used to be often out of touch with the moral lesson, and preferred to give civic instruction instead, since in the latter there is no lack of material and co-ordination. The evident conclusion is that *the ordinary routine of a good school must be followed in moral instruction as in other subjects, and that co-ordinated material must be supplied to the teacher.* When the child leaves school, after seven or eight years of ethical teaching, he ought to possess a considerable quantity of ethical information and energy, both ready for use and for further development.

19.—SOME SCHEMES OF MORAL INSTRUCTION.

Given the matter of the moral instruction, we have seen how the teacher should utilise it. How about the matter itself? We encounter here a grave problem. (*a*) Very frequently a host of virtues have been taught, one virtue indiscriminately following another; (*b*) the virtues have been grouped, and one group after another has been considered; (*c*) the purely formal aspects of the inner moral life—conscience, freedom, responsibility—have been examined;

(*d*) special subjects have been taught each year; (*e*) about a dozen virtues have been developed every year, some virtues being slowly dropped and more advanced ones gradually added; or (*f*) the relations of life have been considered in succession and developed from grade to grade.

20.—A BRIEF EXAMINATION OF THE ABOVE SCHEMES.

It would take us too long to enter into an exhaustive examination of the various schemes propounded. Our examination must, therefore, be brief.

(*a*) *Teaching one Virtue after another.*

We must reject the scheme of teaching one virtue after another. Even though concretely illustrated, the scheme has serious defects; it is abstract in its nature, since virtues are abstractions; the virtues are not connected, forming thus an unintelligible string of facts; there is no limit to the number of virtues which one might select; and the need of covering most of the chief virtues in the course of every year is ignored.

(*b*) *Grouping the Virtues.*

The second scheme, of grouped virtues—a decided improvement on the first one—fails more especially for the last reason given above, unless the groups are sub-grouped in such a way that the ground is, on the whole, covered every year so far as the children's ethical needs are concerned. This scheme, too, lacks concreteness and natural continuity.

(*c*) *Conscience, Freedom, Responsibility.*

In analysing in class the conscience,[109] freedom, responsibility, the *summum bonum*, happiness, sin, remorse, and similar notions, we are not only engaged with abstractions, but we transgress pedagogically in other ways. The child thus trained would know next to nothing of the relations of life, of the duties to be performed, or, indeed, of the moral life itself. Except we know the moral life through experience—and the child is yet in the stage of beginning to gather experiences—it is futile to analyse ethical notions. Besides, such a scheme of teaching the young is no more specially applicable to morals than to writing, mathematics, or art. There is a mathematical and a caligraphical conscience, for

conscience merely means awareness of something and all that is psychologically connected with such awareness. The budding artist could be told that there is a perfect beauty, that he will be punished and rewarded by the artistic conscience according to his artistic deeds, that he will feel æsthetic remorse if he transgresses the laws of art, that he will be happy when he obeys these laws—and so on through the list. Conscience, freedom, and their allies must not be forgotten in ethics; nor ought they to be forgotten in caligraphy, mathematics, and art, but they form no basis for an elementary scheme of moral instruction. Their place is, with philosophy generally, in the university. The fact that the abstract scheme we are speaking of is reconcilable with every kind of morality, however high or low, indicates that its place is at the end of moral instruction, not at the beginning.

(*d*) *Special Subjects for Each Year.*

There is a charm about this scheme, illustrated *par excellence* in the exemplification it has received in the New York Ethical Culture School. We begin with fairy-tales;[110] we pass on to fables;[111] we continue with the Bible; we study Greek life; and we go on to Roman and modern life. One subject each year, and each subject graded according to the child's stage of development. There is a certain unmistakable roundness and soundness about this scheme. Still, it scarcely seems to do justice to the many sides of the developing child; it is far removed from actual experience; and it is difficult to arrange the various subjects so as to form a single and continuous whole. Much time is certain to be lost in dealing with what is remote in time and space; many hours must also be devoted to making the far-off comprehensible; and there is, therefore, a great danger of the lessons becoming merely historical. The special feature in the scheme is the emphasis on some one virtue which the child is specially susceptible of at certain stages; and this feature ought to be retained in any scheme adopted,[112] while the material of the scheme should be utilised for the different stages of moral instruction.

(*e*) *Certain Chief Virtues Further Developed Each Year.*

In one respect the scheme, as realised in the syllabuses of

the English Moral Instruction League, is almost flawless, and has received much praise and support."[113] The several chief virtues appropriate to children in the first standard are, to begin with, dwelt upon in that standard. In the succeeding standard the same virtues are treated of, only on a higher level. In the third standard the plan is continued, some virtues being superseded by others of a more advanced character. And so on to the end of the standards. Assuming that the syllabus is full and deep enough as to matter, there is only one objection—that, after all, virtues are primarily contemplated in the scheme, that virtues are not naturally connected, that they are abstract, and that the fundamental relations of life, which give meaning to the abstract virtues, are only indirectly dealt with.

(*f*) *The Systematic Treatment of the Relations of Life.*

It is the scheme exemplified in the French system of moral instruction which alone, in the writer's opinion, adequately meets the needs of the case. If we assume the French scheme to be as carefully graded and developed as the last scheme above discussed, we shall possess what we require. We would start at about the age of seven or eight. We would begin with the Family, pass on to the School, Companionship, duties to Self and Others, and end at the conclusion of each school year with Patriotism, and later with the Love of Mankind. We would, moreover, for the elder scholars, break up the subject of ethics into General Morals, Civics, Social Economy, Civilisation, and Hygiene (p. 54)."[114] In the French scheme the subject-matter is concrete, familiar, interesting, connected, embracing the whole of life, and capable of being indefinitely developed. So simple a conception can scarcely be too highly lauded; and if only the authors who developed in manuals the official French syllabuses had not regarded these as a cage with so many unconnected compartments, but had followed the spirit rather than the letter, the French nation would have by now a marvellous system of moral instruction. Happily, Jules Payot's book, and several of the most recent books, make it plain that the old scrupulous adherence to the letter of the official programmes is beginning to pass away. If the present writer had not looked through over one hundred French manuals of moral instruction, he

would not have believed it possible that in a free country there could be such unanimity of treatment where no unanimity was officially demanded.

21.—FEATURES PECULIAR TO MORAL INSTRUCTION.

Before, however, we make any attempt to enter into the details of the scheme which we desire to suggest, we will first touch on some features peculiar to the subject of moral instruction.

(*a*) *Moral Teaching Should be Positive.*

Scolding, adversely criticising, and insisting on the removal and heinousness of vices are far easier methods to apply than their opposites—understanding, appreciating, and insisting on the cultivation and beauty of virtues. Yet the moral instruction teacher must break with the former habit. Vices resemble diseases in being abnormal and in being endless in their variety, and vices do not cohere like virtues. Besides, *speaking of vices draws attention to them, and does not necessarily fix the regard on active well-doing.* All the Catholic catechisms lay, therefore, stress on the distinction between innocence and goodness, though the catechisms themselves are, in substance, essentially negative in character. For these reasons chiefly, and for the supreme reason that men wish the children to be lovers and doers of the good, authors agree generally that, as a rule, *the teacher should extol virtue and show its beauty, and only occasionally warn against evil and point to its repulsiveness.* Differences of opinion range principally around the question whether vices should be spoken of at all. We conclude, therefore, that the teacher will, as a quite general rule, and in accordance with the positive character of the new discipline, encourage virtues rather than discourage the opposed vices.[115]

(*b*) *Deeds, Words, Thoughts, Desires, Tone of Voice, and Manners.*

The religious catechisms are unanimous in demanding that not only deeds, but words, thoughts, and desires, and, we would add, manners and tone of voice, must be expressions of goodness.[116] Such an attitude is in complete harmony with modern thought on this subject, and the teacher must bear this in mind, for children are apt to take note only of actions.

Accordingly, the child will be made to appreciate the fact that "the man without fear or reproach" is equally watchful over his deeds and words, thoughts and desires, manners and tone of voice. Manifestly, it would be a primitive morality which would restrict itself to the criticism and appreciation of deeds.

(*c*) *Morality is primarily a Matter of Habits.*

It is rightly urged that morality is primarily a matter of habits. The teacher, consequently, who only passingly affects the feelings of the children is mistaking the aim of moral instruction, the first object of which is to elicit *the habit of virtue,* for a child (or an adult) who incessantly turns over in his mind whether he should be punctual, helpful, or orderly will lack character and decision.[117] If the teacher creates a permanent interest in his theme, he will achieve his object, for the child will practise the virtues till they become habitual. The further question of the direct inculcation of habits through actual prescribed practice will be examined lower down (p. 61).

(*d*) *Ethical Reflection as a Habit.*

Yet the object of moral instruction would be equally defeated if the teacher interpreted narrowly the demand that his teaching should be calculated to form habits. *Therefore, among the habits most to be encouraged is the habit of ethical reflection.* The developing child must come to obey more and more completely the famous inscription on the temple of Delphi, and know himself—that is, he must more and more know, and be master of, his habits, his inclinations, his appetites, his desires, and his thoughts, and, as he approaches manhood, he must come to possess a clear grasp of the relations of life and the principles of morality.[118] *Habits tend to be* INSENSIBLY *lost, acquired, and changed, especially under the enormous pressure of a complex environment, while only a self-conscious morality can counteract such pressure.*[119] Many of the situations of life are complicated and demand a nice adjustment, which only an alert mind, practised and skilled in drawing distinctions, can effect. The habit of reflection must, therefore, be encouraged in the child.

(*e*) *Duties of the Present, of the Near Future, and of Adult Life.*

It is of some significance whether we should restrict

ourselves to the inculcation of such duties as children may put into practice immediately, whether we should also take into account the next step in the development of the child, or whether we should treat of the duties of adult life. It is evident, on reflection, that moral instruction must deal with all these three phases, laying most stress on the present, less stress on the near future, and growing stress on the duties of adult life. Unless the last is done, the object of moral instruction would be to form good children, but not, as is essential, good men and good citizens. Nor is it allowable to reason that the good child will naturally become a good citizen, for the child, being ignorant of, and unprepared for, the duties of later life, will generally fall an easy prey to the difficulties he is bound to encounter in his ignorance as he steps forth into the world. It may, of course, be urged that children cannot comprehend the duties of adult life, and within plain limits this is true; but a short examination also shows that children possess no inconsiderable knowledge of the world about them. The street and railway traffic, shops, policemen, postmen, soldiers, town halls, and innumerable other aspects of adult experience they are acquainted with. Moreover, as they grow older they pass judgments on their elders, they take much interest in the simpler forms of adult life, and they dream of the men and women they are to be. Within a range easily fixed by the teacher, the child may be interested and prepared for manhood or womanhood. *Moral instruction must*, therefore, *take into consideration the present, the near future, and also the elementary forms of the duties of adults.*

(*f*) *A Generous Conception of Life: the Ethical Robinson Crusoe.*

A simple division of duties is that of duties towards self and duties towards others, and some thinkers have even abolished the division and acknowledged only duties towards others. The French scheme of moral instruction also errs on the side of narrowness. Duties towards self and others are insisted on; duties towards animals are discussed to a slight extent; and the love of nature is usually relegated in the manuals to the three or four pages where the duties towards God are expounded. Very rarely is anything said in favour

of science and the lifelong pursuit of knowledge, and, strangely enough for France, art is altogether ignored in the ethical scheme of things. Similarly, the thought of a sound physique—apart from the virtue of ordinary cleanliness and the proper care of the body—is not among the matters which the French manuals dwell upon. *We would, for our part, say that the scope of morality should be conceived as including warm respect for self and others, for social groups and institutions, for animals, plants, and inanimate nature, and for science, art, and bodily health.* The altruistic aspect of the ethical life may, as in the present age, be the most important one, but our ultimate goal must be a full and healthy life for all.[120]

The comprehensive list which we have just referred to will be generally accepted as practically including the complete round of human duty. Yet one danger we must guard against. So jealous have moralists become of the relatively less important aspects of the good life that all duties are somehow explained as deriving their sanction from altruistic considerations.[121] Such a narrow view alienates many, and should not be forced on children. These should love nature because nature is beautiful and they are its children, love art because it beautifies, love a robust physique because such a physique is inherently desirable, love animals because they are our fellows only one degree removed, and love science because it dispels darkness and sheds light. Similarly with self-respect. The Stoics, St. Paul, Thomas à Kempis, Montaigne, Bishop Butler, and others, recognised that to oust discord from the human breast and enthrone harmony there was a goal worthy to be attained. As a matter of fact, the many feelings and inclinations within us may, as in the old Roman fable, be regarded as so many individuals of a commonwealth, who clamour for social peace and harmony. There exists, therefore, an individual as well as a social morality, and a little reflection will show that we have dealings with ourselves and judge ourselves to a very considerable extent.

A Robinson Crusoe would hate the discord within him and would yearn for inner harmony, and the consequence would be an ideal which rules and harmonises the whole of

his individual life. Robinson Crusoe would be no coward, no self-deceiver, no promise-breaker; not a man of impulse or of anger; he would be, with himself and with other things, gentle, considerate, and true at the risk of his life.[122] Innumerable persons have been repelled by the idea that morality is a purely social phenomenon, for they felt that they possessed a rich inner life of their own apart from the social life. Much would be gained, accordingly, in moral education if we also emphasised the ever-present individual aspect of morality.

The larger and more liberal view here advocated offers, therefore, a series of interests that may well be opposed to the conventional ones, which consist not infrequently of idle amusements, leading only too commonly to vice and crime, destitution and disease. When we come to speak of the after-school life, we shall return to this important aspect of moral instruction.

In practice the conception underlying this section should carry with it a treatment of ethics under several distinct headings: (1) *general morals* (of which we speak more particularly in this Report); (2) *civics, including elementary law;* (3) *social economy, including primarily work in general, then private, social, and political economy;* (4) *the story of general civilisation, the aim of which is to emphasise the interdependence and unity of mankind;* and (5) *hygiene, personal and social.*

(*g*) *Analysis must be Supplemented by Direct Instruction.*

We must avoid the mistake of proceeding exclusively or predominantly along the line of drawing out the child's views on conduct. The child grows in morality as he grows in knowledge, and while it is, therefore, wise to obtain from him by analysis what he is already acquainted with, it is necessary to help him by communicating to him new ideas and new enthusiasms. Analysis should, consequently, be supplemented by direct instruction; or rather direct instruction should be supplemented and assisted by analysis. Questioning the child is necessary in morality, since it is otherwise difficult to be informed what the child knows and feels; but *the teacher must beware lest analytic procedure spell merely time-killing procedure, as is too often the case.*

Accordingly, the semi-conversational lessons which are becoming common in all school subjects, and where both teachers and children contribute their quota, should also be the pattern for moral instruction.[123]

(*h*) *A Strictly Logical Treatment is Inappropriate.*

Some writers hold that every appeal to the emotions should be discarded, and that a strictly reasoned system should form the substance of moral instruction.[124] There are various objections to this proposal. First of all, no reasoned system exists to tell us of every duty and its place; further, the child is incapable of deducing everything from a system, and is also unable to follow subtle deductions; and, finally, generalities mean nothing to a child unless they have been preceded by particulars. Yet we must not empty the bath while the child is still in it. Within certain limits children reason, and as they get older their ability in that direction develops. To this extent, therefore, the teacher must encourage his pupils to reason. We need only add that such a reasoned exposition may be as warm and alive, as likely to lead to action, as any other method we pursue.[125]

(*i*) *Reality rather than Fiction.*

From many points of view *it is important that the teacher should derive most of his material from the realm of reality rather than from that of fiction.*[126] If he does the former, he will not be tempted to misinterpret reality, to exaggerate, or to underrate. He will obtain much which is far more striking than most of what is offered by fiction. Furthermore, the child will be more impressed, have more confidence, and be better prepared for the realities of life.[127] By that means, too, the learner may become, and should become, acquainted with the greatest men, events, and discoveries of history.[128]

To be more particular. Since moral instruction concerns itself with a certain group of children, on the one hand, and transcends the present time and one's own country, on the other, it will be easy for the teacher to find appropriate illustrations. Several definite sources can be drawn from. The news of the day should yield much material. The life around as well as the child's inner life should prove a

treasure-house, as it does to Dr. Foerster in his moral lessons.[129] We would not, however, be satisfied with building on the child's desire to be somebody and do something, as Dr. Foerster does; but, realising his need and love of comradeship, we would insist on the supremely social nature of human life.[130] Next to these sources, autobiographies, biographies, striking historic deeds and events supply material; but that material must be to a very considerable extent prepared for the teacher. There should be many volumes of biography (*Lives of Ethical Saints*) for teachers' use.[131] Stories innumerable should be collected, partly by the teachers themselves, from which the teacher might select what is appropriate; in the present French moral instruction literature alone perhaps many hundred good stories could be found, and Mr. F. J. Gould has collected about a thousand. In time such material will unquestionably be at the teacher's disposal, and until then his difficulties will have no end. The almost complete restriction to reality may seem to lessen the material; as a matter of fact, it opens up rich and inexhaustible mines. At the same time, as the French moral instruction literature shows, there is considerable room left for volumes of fiction as an aid to easier comprehension.

(*j*) *Indirect Virtues and Vices.*

The Roman Catholic catechisms rightly lay stress on indirect sins. In truth, if we did not communicate evil by precept or example most evils would be unknown to men, and hence an enormous responsibility rests on men not to induce others to sin by precept or example. So great is the offence, and so readily is it committed, that the teacher must do his utmost to wean his pupils from in any way encouraging others to sin. However, the negative aspect must be correlated with, and be subsidiary to, the positive aspect of indirect virtues. We must make especially the older children feel that they have a mission, by precept in connection with example, by forming public opinion, to spread virtue in addition to acquiring it. Our indifference, our goodness, and our defects are all necessarily infectious.

(*k*) *Five Virtues that should Give the Tone to the Instruction.*

(1) CHEERFULNESS.—Some virtues should form the

matrix of the teaching and give the tone to the instruction, *including the instruction in the whole school curriculum.* The first of these is cheerfulness. The healthy man is cheerful, and does not eat his own soul. He appreciates others; he is genial; he is not irritated by trifles. In such smaller and larger disappointments as are inevitable he is not despondent, and despair, anger, hatred, malice, envy, are far from him. Cheerfulness possesses many virtues. A cheerful person is not altogether dependent on his environment for his happiness, and therefore will not be strongly tempted to fall into the sins of luxury and debauchery. A cheerful person is liked, avoids much ill-will, may take great liberties, and infects others with his cheerfulness; he is able to bear much without feeling the strain of it; and his cheerfulness should specially show itself in genial courtesy, sociability, and helpfulness. A gloomy, bitter mood should be discouraged by the teacher. Seriousness and serenity are wholly compatible with cheerfulness.[132]

(2) THE SIMPLE LIFE.—Simplicity of tastes is another initial virtue which should be tended. Health is precious, and must not be lightly sacrificed; but it is well known that most comforts and luxuries are worse than superfluities, for they make one dependent on them in countless ways, and are far from bracing or happiness-yielding. The man of character should have simple tastes, so as not to be tempted to be idle himself or to enslave others. Professor Felix Adler rightly points to the dangers of a home where the children are pampered and trained to a life of self-indulgence. A cheerful man of simple tastes and sound judgment is the man who, armed with a high ideal, will accomplish much, and will not succumb to temptation.

(3) BROAD-MINDEDNESS.—Broad-mindedness should also distinguish the atmosphere of the moral lesson. The chameleon story should be thoroughly appreciated. The child must feel that white, yellow, and black races; Christian, Jewish, and other Churches; materialistic and spiritualistic philosophies; Germans, Englishmen, and those of other nationalities; poor and rich; ignorant and educated; men belonging to this or to that political party, are all substantially one in worth. Much error prevails, and with it some

evil; but it is as likely that we are to some extent in error as that others are, and it is almost certain that our own views are not wholly justified in reason and in conscience. Our duty must be to encourage the search for truth and good in order to minimise error and evil, and not to look down upon others when we are possibly their inferiors. Respect for others, for the sake of their humanity, in the full consciousness that the differences between men are as a rule secondary, and that the truth and the good are not altogether on our side, combined with an eagerness on our part to abolish differences through encouraging knowledge and promoting goodness, should preside over and permeate the teaching. All hatred and pride should be discouraged in favour of the common search for truth and good.

(4) FEARLESSNESS.—Fearlessness is another atmospheric quality, for the right and the truth should be served unflinchingly. To be illegitimately influenced by ridicule, by flattery, by friendship, by pleasures, by disappointment, by illness, by want of recognition, by persecution, by threats, by love, by family or party considerations, when a duty is to be performed, is inexcusable. Fearlessness should be an unquestioned principle, for a weak-kneed creature who balances every pleasure and every pain, every loss and every gain, will not be the kind of man or woman whom we wish our scholar to become.[133] Fearlessness as a habit should be easy to communicate when it is constantly assumed in the class and outside it, especially since it is a relatively easy virtue where cheerfulness and simple tastes prevail. We must remember, too, that fearlessness is a joyous quality, desirable in itself, and that cruel martyrdom is rarely required of men. Fearlessness, as here conceived, would lead men to dare to do the right and dare to resist evil, and that with the expenditure of relatively little effort or self-denial. The fearless man is usually to be envied, and the man who always balances gains with pains is to be pitied. There is no greater satisfaction than to call one's soul one's own.

(5) ORDERLINESS.—Nothing saves more time and temper than orderliness. To have an appropriate place for everything, and to keep everything in that place, is most essential. Habitual cleanliness and tidiness; regular keeping of resolu-

tions and promises; orderly thinking and business habits; a desire for order in the home, the State, and the world generally; habitual promptness, punctuality, attention, and work; unhesitating obedience to what is regarded as the right course to pursue; in fact, regularity and orderliness in all things are the greatest possible boon to the individual and to mankind. The opposite of orderliness is chaos, and means contempt for the lessons of experience. For these reasons the very atmosphere of the school, and of the moral instruction class in particular, should always be charged with the idea of orderliness.

(*l*) *The Best Moral Instruction Scheme will be Defeated if Children Leave School Early.*

The most perfectly elaborated system of instruction may be defeated in a very simple way. Let the child be taught till it is nine years of age (as in Italy), ten years of age (as in Japan until recently), or eleven years of age (as in many cases in France), then be launched out into a world where much is hostile or indifferent to the child's further development in an ethical direction,[134] and by the time the average child comes of age most of the instruction received in school will be a vague memory. Leaving school early has the additional disadvantage of sending the child away before even the period of learning easily has arrived, for this comes about the age of thirteen or fourteen. If education is to leave ineradicable traces, we must insist that *compulsory school life should be extended to the age of sixteen or seventeen*, that *up to that age the child should be prohibited from accepting any employment, be it for an hour a day or an hour a week*, and that *the attendance at school be strictly regular*. Industrial and rural districts are in this respect gravely to blame, and governments must cease to yield in any way to the demands for utilising the children for work before the age mentioned above.[135]

Now, what is true of instruction generally is more especially true of moral instruction. From the ethical point of view, if from no other, parents, teachers, and citizens must insist that, if the children are to receive an adequate grounding in morals, moral instruction and moral education must

be extended to at least the age of sixteen or seventeen. It is foolish to expect that a very elementary teaching should suffice to do what no such elementary teaching would be expected to achieve in any other subject. If the School is to turn out good citizens, we must insist on an adequate and prolonged course of moral instruction, and on an ethical atmosphere which never loses contact with the child. France, the pioneer of moral instruction, has been peculiarly lax with respect to School age and School attendance.

(*m*) *The Items of the Daily Programme, with Special Reference to Ethical Songs.*

The French School provides that moral instruction should be given in the primary School every school-day, and according to ordinary practice these lessons, the first of the day, last about half-an-hour daily.[136] This will be regarded in time as an irreducible minimum for such an important and wide subject as practical ethics, seeing that, for instance, as much time is often given to-day to the teaching of Hygiene. Teachers will naturally arrange for repetition lessons, for learning ethical pieces of literature by heart, for singing, for special lessons arising out of current events, and the like, which will considerably reduce the weekly two and a-half hours of definite ethical teaching. Indeed, from the age of eleven the half-hour daily should become about an hour a day. As to the daily programme, much might be said. Some time should be devoted once a week to current events (including public birthdays, festivals, etc.), and the interest should be here extended beyond the borders of the school, the village, or the country; and once a fortnight, or for periods together, civics and law, social economy, the story of our general civilisation, and hygiene, might be subjects arranged for at certain stages. A few poems of rare excellence and moral value should be learnt by heart until the child has in time mastered all that is ethically best in his own literature. In this connection, the learning by heart of maxims and of *résumés* cannot be recommended, for these seem unpedagogical and are not employed in other school subjects. Maxims cannot be connected, and they

mean too little to the child; and *résumés* suggest learning by rote rather than understanding.

Ethical songs should be a settled portion of the moral instruction lesson. The Churches have understood the value of school hymns and have cultivated their use, and it is difficult to understand how France, which has developed to such a high degree the moral education side, and which actually refers to moral songs in connection with the infant classes, should possess no ethical hymn-books for the young. This is the more surprising since a long document referring to singing in public elementary schools, published by the French Minister of Public Instruction and consisting of suggestions by high musical authorities, is emphatic on the point that the songs should possess a distinctly ethical character. The moral instruction lesson, on certain days of the week at least, might thus be begun and finished with a children's ethical song.[137]

(*n*) *The Active Side in Moral Education.*

Another feature of moral education must also receive recognition. The customary excursions to places of interest must find their counterpart in ethical visits to various local institutions, hospitals, monuments, fine buildings, zoological gardens, woods, and streams. Nor is active well-doing, which is the counterpart of the object-lesson, to be forgotten. Scrap-books might be made up of pictures collected by the pupils, and toys and useful gifts should be manufactured by the children, which objects are to be presented afterwards, by deputation or otherwise, to hospitals, to cripple homes, and similar institutions. Birds (especially in winter) might be fed, domesticated animals attended to, parents and teachers helped, younger children assisted, etc. Various services might be planned for the children in the School, and generally the active side should receive no less attention than the side of instruction. Co-operation among the children is another factor,[138] and children might join Bands of Hope, Guilds of Courtesy, and Life Brigades. Fire-drill, classes in first-aid, etc., are of importance.[139] Last of all, though not important in their way, might be collections of money for philanthropic purposes. Future generations will be

profoundly grateful to the moral educationists who develop this active side to the same extent as the teaching side is being developed.[140] Much might be learned here from church and other institutions.

(*o*) *Vulcan did not Fall from Heaven in a Day.*

Everywhere science has demonstrated to men that what is of import is not the obvious and the large, but the hidden and the microscopic. The sciences of physics, of chemistry, of energetics, of electricity and magnetism, of biology, illustrate the point. In ethical teaching, so far as it refers to practice, the same fundamental truth must be borne in mind. "We fall not from virtue, like Vulcan from heaven, in a day"—that is, virtues are not lost or gained all of a sudden, nor are vices kept at bay by contemplating obvious and gross offences. Unless men are on their guard against what is scarcely perceptible in conduct, they are bound to become like their neighbours, and these are often very imperfect.

Let us supply a single example which many men have had occasion to observe. A young person has been well brought up so far as habits are concerned. He hears vulgar talk, and is shocked. He most likely moves away from the persons so demeaning themselves. If he cannot move away, he possibly mutters to himself in order not to hear what is said. Gradually he gets accustomed to hearing such talk, though still disgusted with it. The nausea slowly passes away, and gives place to a state of amusement. Being amused, he indulges after a time, for the sake of amusement, in a little low talk himself, still protesting to himself that he could never be low in earnest or act as unchaste men do. He becomes progressively more and more used to such talk, and, a few steps further, his words become symbols of his actions.

All ethical teaching is vain if the scientific truth of the gradual fall from virtue into vice is not fully appreciated. One may put it otherwise, and say that with a very large number of those who fall it is solely the ignorance of this truth which is to blame. Much excellent and otherwise effective ethical teaching in the home and in the school is thus nullified, and it may be said that we *are building our moral edifice on sand if we ignore the active influence of the*

infinitesimal. Nor would it avail much to attempt to demonstrate the process to the children, for the stages often pass so insensibly one into another that no adult, let alone a child, could discover the gradations. Such fine distinctions can only be recognised by noting the final results of the changes for the worse or the better.

There remains, therefore, only one thing to be done. We must hitch our waggon to a star and keep it hitched there, or, what is a safer course, endeavour to hitch it to a star even more remote. We must absolutely refuse all compromise with sin, even if the compromise appears trivial, because we know full well that many people sink very low, because they depart a fractional distance from the right. To meet this contingency—granted a general ethical education—there exists a simple rule to the effect that *the right should be done "unhesitatingly."* Once we know what sobriety, kindness, chastity, strenuousness, a simple life, orderliness in thought, word and deed require, we must refuse any compromise as to whether in the particular case we may or may not depart from the rule. *In cases of doubt follow the rule unhesitatingly, and* AFTERWARDS *inquire into the matter.* It will be found that in most instances the doubt was not justified, and that where it was we can provide suitably for the future. It is far more important not to tamper with the rule than to make a mistake, which is seldom of any consequence. Given, then, a clear and well-defined ideal of orderliness, sobriety, chastity, strenuousness, helpfulness, and justice, we shall act up to it *unhesitatingly* and *eagerly;* and to ensure the absence of unperceivable deterioration, we shall always endeavour to do a little more than seems morally required of us.[141] Many writers on moral instruction recognise this truth—as, indeed, the religious catechisms recognise it in theory, and some writers, like Dr. Foerster, dwell on it; but *ethical teachers should be convinced that the pivot, the centre, the soul of practical ethics is to refuse the smallest, the most trivial concession to sin, and steadily to labour to improve oneself morally.*[142]

(*p*) *The Pedagogical Need of an Ideal.*

Those interested in moral instruction have felt that the virtues should somehow culminate in one virtue, and that

they should not be regarded as having an independent existence of their own. Some one ideal should embrace all particular ideals, just as our many habits should be expressions of one character. The Confucian speaks of the superior man, the Christian of the true Christian, Herbert of the honest man; the perfect man has been another epithet, and the word gentleman has been recommended as being all-comprehensive. After much thought, the author has come to the conclusion that the simplest and perhaps the most beautiful and most dignified term is that of man. To be a man, to be all that is specially characteristic of man, as the Stoics interpreted the word, *to be guided, that is, by broad considerations and wide sympathies*,[143] seems not only a comprehensive, but also a just and practical, ideal. To live in the light of what is distinctive of human nature, as distinguished from the impulsiveness of character and narrowness of outlook which link us to the animal world, is surely a safe and true ideal to hold before ourselves and the youth of the world. The superior man, the honest man, the perfect man, the true man, the gentleman—all seem to lack the directness and simplicity of the injunction, "Be a man!"[144] How is this man to be characterised in general? We could not perhaps sum him up better than in the characterisation which Bayard received—"a man without fear or reproach," a formula negative in expression and positive in meaning. Or we may speak of him, to the older children, as possessing unflinching rectitude and delicate refinement. Or we may think of him as exhibiting the four cardinal virtues of courage, prudence, justice, and temperance; or as one who aims at being a perfect citizen in a perfect State; or, in plain phrase, as one who wishes to leave the world better than he found it, or as one who connects personal responsibility with glorious opportunities for advancing humanity. Each of these formulæ, or all of them, or similar ones, may be selected by the teacher, to suit the age of the child; but it would be probably best to choose "a man without fear or reproach," and characterise him as exhibiting the cardinal virtues, as possessing unflinching courage and delicate refinement, as being a perfect citizen in a perfect State, as leaving the world better than he found it, as connecting personal responsibility with glorious opportunities of

advancing humanity. *For pedagogical and ethical reasons it is essential to insist on the oneness of all duty and all goodness.*[145]

22.—THE SHAPING OF THE MORAL INSTRUCTION SYLLABUS.

We will see now how the general ethical syllabus might be shaped, for it is out of the question to present in this Report a syllabus exactly graded and developed. We would only remark that for practical purposes *the syllabus could not be too explicit or too comprehensive.* Perhaps, by combining the syllabuses of the English Moral Instruction League with those used in the French State schools, *considerably extending the variety of detail,* the maximum of good might be achieved. In its final shape the syllabus should be the product of many men's thoughts, and should be based on repeated attempts to induce the largest number of persons representing varying interests to make contributions.

23.—THE TWELVE CATEGORIES.

We will utilise the French plan on the assumption that it consists of twelve categories: (*a*) Home and Family, (*b*) Companionship, (*c*) The School, (*d*) Social Life, (*e*) Animal Life, (*f*) Self-Respect, (*g*) Work, (*h*) Leisure and Pleasure, (*i*) Nature, (*j*) Art, (*k*) Citizenship and Internationalism, (*l*) Past and Future.

24.—THE ADVANTAGES OF THIS SCHEME.

Here is a scheme which probably embraces all the important relations of life, both static and dynamic, and ensures that the thought and sense of duty, when developed, shall be no provincial matter, no conception which ignores life in its breadth and depth, no vague mass of obscure feelings and impulses. The child will, by the time he leaves School, at about the age of sixteen, thoroughly know and appreciate these relations, so far as they can be grasped by the young. If men and women generally were fully aware of them, that in itself would be a great ethical advance and gain, for provincialism and empty sentiment would be things of the past.

The child is familiar with most of these categories as concrete realities, and, therefore, readily appreciates and

understands them,[146] thus making the task of the teacher relatively easy, while the teacher himself has a wealth of material put at his disposal which he can arrange and communicate to the children.

A glance at the skeleton scheme will show the advance of the adapted French scheme over others, especially over those based on lists or groups of virtues. It was a happy inspiration for the French Conseil Supérieur to have adopted this concrete form, suggested in substance by Paul Janet,[147] which forces teachers and the writers of handbooks to be concrete and broad-minded.

25.—THE DEVELOPMENT OF THE SUGGESTED CATEGORIES.

Let us now proceed a step forward and develop the most evident implications in the twelve categories.

(*a*) *Home and Family.*

The home and family embrace the home (including near neighbours), children, parents, grandparents and great grandparents, relatives of every degree, including deceased relatives of a near degree, adopted children or others sharing the home, household helps or servants,[148] as well as domestic animals. The more special virtues of the home and the family are: loving concord,[149] mutual aid, allowance for different temperaments and capacities, obedience, gratitude, sympathy, and honouring the family by one's conduct. An ideal family, acting as a member of an ideal family, as well as respecting others' families, is the end.[150]

(*b*) *Companionship.*

Companionship ranges from casual acquaintanceship (comprising also the men and women we hear or read of) to devoted friendship, including the relations between youths and maidens, men and women, and those of courtship. The centre of gravity lies here, of course, in friendship, where trust, respect, and loving service are expected. Heartfelt respect, genial courtesy, ready tolerance, trust, and helpfulness are the special virtues referring to this section. The end is ideal companionship, acting as an ideal companion would, and respecting others' companions.

(*c*) *The School.*

School, as here conceived, embraces all study and progress

in school, out of school, and after leaving school. The love of knowledge, of literature and science, of moral and physical improvement, are parts of it. The term "school" is employed because the School is the symbol of knowledge and of individual progress. The elementary school virtues are: the desire to improve, industry, concentration, perseverance, punctuality, rejoicing at the success of others, respecting teachers and fellow-scholars, obeying the school regulations, encouraging each other in everything good, and being jealous of the tone of the class and of the school.[151] Loving, seeking, disseminating, and promoting the good and the true, and living and dying for them, are the complementary virtues for those who have left school. The end is a high degree of intellectual, moral, æsthetic, and physical education for all, and steady individual and social growth in wisdom and goodness.

(*d*) *Social Life.*

Social life embraces the general social life—our relation to our neighbours, the people in the street, in the tramcar, the railway, the boat, the post office, the shop, the theatre, the concert-room, the lecture-hall, the public meeting, and so forth; in short, social life embraces all the persons we meet with casually or whom we might affect by our conduct. As in (*b*), heartfelt respect, genial courtesy, tolerance based on respect, consideration for others, bearing in mind the results to others of our conduct, trust, and helpfulness are the special virtues. Ideal sociability, acting in accordance with such an ideal, and gladly respecting the social life of others, is the end.

(*e*) *Animal Life.*

Animal life, as here understood, refers to harmless and ferocious, domesticated and undomesticated animals, including the whole range of animals we are likely to come in contact with, directly or indirectly. Domestic animals—cats and dogs, horses and donkeys, cows and sheep—more especially require thoughtful treatment; wild animals, especially birds,[152] should not be kept in captivity, or, if kept captive, be at least well cared for. Harmless animals should not be hunted, and wild animals should not be in any way tortured or hunted merely for the pleasure of hunting;

slaughter-houses should be humanely conducted, and the transport of animals should be in accordance with the demands of kindness; birds should not be killed for the purpose of adorning headgear; no unnecessary furs, and humanising the methods of obtaining fur; knowledge of animals, especially of birds, through observation in natural haunts, and attracting the harmless ones to gardens and public spaces; place of domestic animals in the history of the human race and in economics. The special virtues to be shown towards animals are respect, kindness, fellow-feeling, and (to domestic animals) gratitude. The end is respect for animals on our part and generally.

(*f*) *Self-Respect.*

The virtue of self-respect covers a wide area, and is a difficult subject to treat of,[153] including, as it does, a thorough cultivation of a healthy body, mind and character. Consistency, truthfulness, moderation in everything, cleanliness and neatness, physical culture in general, orderliness, courage, dignity, chastity, modesty,[154] magnanimity, generosity, care for the good of others, living according to a high ideal—all may be brought under the heading of Self-Respect.[155] The end is uprightness and inward growth and harmony cherished in oneself and in others.

(*g*) *Work.*

By work we understand the trade, profession, or occupation which anyone is following. Work we conceive of as that which gives us our ideas, our food, our raiment, our shelter, and everything else which makes life desirable. Work should be regular, prolonged, strenuous, intelligent, resourceful, original, thorough, useful, and beautiful; and honesty should rule supreme in occupations.[156] Our relations to fellow-workers and trade unions must not be omitted, nor the gravity of choosing, following, or leaving an occupation. Work also includes the activities of the bureaucracy, of members of local and national representative bodies, including the statesmen and heads of states; and of these are especially required an eager desire to serve the community, thoughtfulness, absolute respect for the general good, and complete integrity or incorruptibility. The duties of the soldier and officer, the

lawyer and judge, the teacher, thinker and physician, and those of the philanthropist and reformer, are treated under the same heading. We also deal here with the work of the home and the school, with the sources and the right use of wealth in home, factory, mine, and field, and with the fact that the whole world is one market which satisfies man's manifold wants. The *general* ideal is a co-operative commonwealth where everybody gladly and efficiently works, and the *individual* ideal is to work and to help others to work, as men and women would work in an ideal commonwealth. (The subject of this section should form the basis of a separate ethical course on Social Economy, including the problems of private, social, political, and international economy.)

(*h*) *Leisure and Pleasure.*

Under Leisure and Pleasure come the amusements of children; the excursions, travels, games, and entertainments of younger and older people, as well as all the serious work which those who have reached maturity may be busy with in their spare time; the use of Sundays and holidays; of leisure due to illness, unemployment, and similar causes; the well-deserved rest of those whose life's work is done; and the legitimate desire for being happy. The provision of museums and galleries, of parks and open spaces, of public theatres and concerts, and of festivities and cheap excursions, fall under this heading. Smoking, drinking, gambling, betting, idleness, incontinence, are naturally to be condemned in accordance with the gravity of the offence. Far-sighted philanthropy, and assisting such philanthropy, have their place here. The end is a sanely joyous life and leisure well spent, and the encouragement generally of sane pleasure and healthy leisure. One's example counts here for much.

(*i*) *Nature.*

The category of Nature has a threefold aspect. (1) First and foremost comes the love of Nature for Nature's sake. The woods, the flowers,[157] the birds, the mountains and hills, the brooks, rivers and seas, the sunrise and sunset, sun, moon, and stars, springtime, summer, autumn, and winter, should be loved for their beauty. Excursions into the country,

travels abroad, should also be encouraged in this connection. (2) Our absolute dependence on Nature should be made plain to the child, and it should be shown that if we disregard that dependence, if we wish to lord it over Nature, disease and death follow. Men speak truly of mother Earth. Like a mother, children should love her. Earth, too, is man's larger home, and home is something precious. Larger than earth is the Universe, and we are parts of the Universe. The suns and stars, as has been said, are our brothers and sisters. The infinity in time and space of the Universe, and the thought that we are integral portions of it, must fill us, on reflection, with wonder and awe. (3) Nature does not reveal herself to the idle gaze. She yields up her secrets only to long research. Careful observation, experiment, calculation, and consequent reflection have shown us the simplicity and constancy of Nature's scheme. Science has thus been, on the one hand, the deadly enemy of degrading superstitions, and, on the other, is arming man with almost incalculable power. Science not only shows the order in outward nature, but it tells us how to bring about a reign of order and solidarity in self and in humanity. The general end is the love of natural scenery, wonder at the vastness and the simplicity of the Universe, respect for science and its methods, and the dissemination of that love, wonder, and respect.[158]

(*j*) *Art.*

Art introduces us to the beautiful in human products, including the products of culture, human beings. Under this heading we treat of making the human world and human life beautiful in every aspect, and more especially we treat of the duty to produce only beautiful things that shall be to the user, the beholder, and to posterity a joy for ever.[159] Man's successful struggles with Nature should be fully examined. (The subject of this section and that of the last might be treated in a separate ethical course on Nature and Art.)

(*k*) *Citizenship and Internationalism.*

Citizenship covers much ground. It embraces the various local institutions—the post office, the police station, the fire brigade, lifeboats, the magistracy, museums, as well as public conveyances, charitable work, monuments, streets

and open spaces, the supply of water, gas, and electricity, the system of sewers, and so forth. The meaning of local rates, the selection and election of public representatives, the serious duties of those elected, the purpose of local authorities, are here discussed.

Next comes national patriotism, including references to the legislative, the judicial, and the executive functions of government. Here especially must be pointed out what has been accomplished through the efforts of high-minded men, as well as all that yet remains to be done, the first arousing gratitude, and the second the determination to continue the work of reform. In this connection, the child could be made to feel that he, too, is in duty bound to become a reformer when he grows to man's estate, and that citizenship requires of him to make every relation of life—filial, social, economic, religious—in which he enters, to harmonise with a lofty conception of the State. From this point of view most duties become civic duties. Particularly to the older boy or girl the importance of good political, legal, and industrial institutions must be pointed out, and the share everybody is expected to take, by careful deliberation, independent thought, and determined action, in further improving them. The pure aim, the grave responsibility, and the complete integrity of the bureaucracy and of those publicly elected and electing must be insisted on. The State must be ethically conceived of, and must have for its object the good of all.[160] The watchwords "Liberty, Fraternity, and Equality," "Love, Order, and Progress," as well as the notion of Justice, are specially applicable to citizenship, though these should refer just as much to all the relations of life.

Internationalism is concerned with our private and public relations to other nations and races. It includes the peace movement, the movement for the extension of arbitration and the establishment of an international court of justice, and the movement which aims at bringing about a federation of the world, politically and otherwise. The growth of these movements should be sketched, and action in their support should receive praise. Internationalism also comprises the holding of international congresses and the encouragement of international undertakings, travel abroad, the value of an

international language, and the reading of the history and literature of other nations. It also includes an appreciation of the various nations, their diversity and their essential likeness to us. The differences must be shown to be secondary, and to be induced by social conditions chiefly. Here should be pointed out that all countries have much to learn from one another, that all have excellent customs worth imitating, and that customs which seem to us strange are not necessarily inferior to ours. To the thoughtless foreigner our ways appear as curious and imperfect as his ways seem to us (if we are unwise) absurd and crude. Nor do the ordinary customs show the heart of a people. The ideal is a universal brotherhood, and individually and collectively we must strive to draw the ideal nearer and to live in the light of it. Citizenship is local, national, and international.[161] (The contents of this section might form the basis of a separate course on Civics—local, national, and international, the primary aim of which would be to rouse a strong, intelligent, and permanent civic interest.)

(*l*) *Past and Future.*

Past and future offer much food for reflection. The teacher will progressively unfold how we have risen from animal-like shouts to a series of languages, some of which possess nearly 100,000 words, and so forth with progress in general—all which has meant individual and collective effort. We are essentially social beings, absolutely dependent on society. All that we are is the result of ages of struggle, labour, and pain. Let the teacher picture what we should be, or have, without society, and how all we possess is the outcome of slow collective development, as with a coral reef. If the world now is imperfect, how almost infinitely superior is it to the first stages in man's career! And shall we do nothing in return, perhaps even seek to turn the hands of the clock of time backwards? Shall we not joyfully join the many who have done so much, and add to what they have done? Should we not leave the world better than we found it, just as others have left it better than they found it? Far as we have progressed towards the ideal, we are not yet anywhere near it. Let the teacher picture, in connection with

historic utopias, the far-off future and the happiness and lofty virtues which shall be common—knowledge, beauty, truth, justice, goodwill, warm respect. And all this as the outcome of combined human effort. To us it is given to do something towards bringing about a perfect society. Individually we can do little, yet out of these individual efforts, multiplied a millionfold, our civilisation has been built up. Let the teacher impress upon the children our absolute dependence on the past; the debt we are in honour bound to repay, since millions have toiled for us; and the beauty of living in the deep consciousness and the large interests of what is revealed by a study of the past and an anticipation of the future. The notion of orderly progress and a progressive order, the need for and the encouragement of liberty of thought and a good education for all, the value of civic institutions, the devotion to humanity, the reading of the great books of the past, may all be dwelt upon in this section of the subject. Our life purpose should be dominated by gratitude to and admiration for the past, and the determination, individual and collective, to bring about an ideal humanity. (The subject of this section might form the basis of a separate ethical course, the Story of Civilisation.)

26.—A SPECIAL COMMITTEE MUST ELABORATE THE SYLLABUS.

Such is a very rough sketch of the material basis of a possible system of moral instruction. That the material permits being treated in ever more developed and refined forms, from the infant class to the university, is evident; and it would be the business of a special syllabus committee to work out the plan in detail, in order to cover at least ten years, say from the age of seven to seventeen. A study of the many syllabuses now in existence would help much in this direction. We repeat, even the mere intimate knowledge of these various relations of life—knowledge duly acquired like living knowledge generally, and not in the form of arbitrary summaries—would tend to advance morality to a sensible extent.

27.—AFTER THE SPECIAL VIRTUES COME THE GENERAL VIRTUES.

In dealing with the twelve categories—which should be organically connected as representing the one category of Life—we have treated of the scope of morality as well as of the special virtues complementary to the various relationships of life. We must now turn to the general virtues which enter into life as a whole.

The last six of the Ten Commandments[162] contained in the Old Testament have been so excellently interpreted by the Christian and Jewish Churches that we might be tempted to take these as our basis for the scheme of general virtues. There are, however, several objections to taking such a course. It would be invidious to drop the first four Commandments; the Commandments themselves as enumerated in the Bible are negative and narrow; and, thirdly, it would be unwise to give a re-interpretation of an interpretation.[163] On these grounds we cannot make use of the time-honoured Commandments.

28.—THE FOUR CARDINAL VIRTUES AS THE FOUNTAIN OF THE SPECIAL VIRTUES.

In the four cardinal virtues we find, however, what we want. These virtues reflected once the total ethics of Greek life; they have been adopted by the Roman Catholic Church,[164] and they are still current coin the world over, though the meaning of the words has somewhat changed. If we, then, select the cardinal virtues of *courage, justice, prudence,* and *temperance,* and re-interpret them systematically as the Churches have re-interpreted the Commandments, we may achieve our purpose—a simple scheme of closely connected individual and social virtues. The teacher would, consequently, have to treat of the twelve relationships of life and of the four cardinal virtues, and these together, properly developed and unified, would yield the complete material for the moral instruction lessons.

Let us consider the four virtues, and seek for an interpretation consonant with modern morality.

(*a*) *Courage, Individual and Social.*

Without courage nothing can be achieved, and much courage is required to achieve anything of value. We must face with equanimity ridicule, contumely, persecution, sickness, and martyrdom ; but also praise, power, and pomp. A man must be without fear. The courageous man perseveres, is patient, forgiving, admits his mistakes, ever speaks the truth, is candid, frank, and modest. Illness, disappointment, poverty, misery, ingratitude, malice, and hatred do not unnerve him, nor do they make him swerve from his purpose. Whatever happens, he does his duty in the social as in the individual life, and is what he appears to be. Courage is a public as well as a private virtue.

(*b*) *Justice, Individual and Social.*

The just man is just towards himself and towards others. He looks upon all men as primarily equal, and in framing or executing laws, or in public elections, he knows no distinctions between men. He treats everyone justly, not curtailing the liberty of anyone, not hurting anyone's feelings, not taking a mean advantage of anyone, not misleading anyone, not letting another be dealt with unjustly ; but, on the contrary, seeking to increase everybody's liberty, respecting and honouring others' feelings and ideas ; desirous to say only what is good of his neighbour, and cherishing his neighbour's reputation as his own ; leading everybody aright ; increasing the happiness of others ; and labouring that everybody should be dealt with justly. He takes account of men's peculiar capacities, individualities, and sensibilities, and is just to the aged, the infirm, and those in any way handicapped. He recognises social responsibility in good and evil, and is anxious for just social conditions which shall encourage men to be just. Wishing to be just himself, he contributes his full share, by labour, example, and precept, towards encouraging individuals, society, and the State to be just. He will not do unto others what he does not wish others to do to him, and he will do to others more than what he wishes others to do to him. He will be anxious that each man shall receive his just share of the labours of the ages, and he is conscious of his enormous debt to the

past and to his fellows now living. He works for a reign of justice where each shall stand by all and all by each, where each shall receive according to his needs and each give according to his capacities, where co-operation and friendship shall replace competition and rivalry.[165] He will be just in all the relations of life.

(*c*) *Prudence, Individual and Social.*

Prudence to-day means care that one's health or one's possessions should not suffer, and should, if possible, be advantaged. The original and wider acceptation, which should not be difficult to restore, is the one we adopt. The *prudent man assures himself that the means he uses shall be those that shall conduce to the end he desires.* He looks before he leaps. He is not a moral bigot who is indifferent as to the result of his actions so long as his intentions are unexceptionable.[166] He makes sure of both, intention and result, and does all in his power in order that the consequences shall agree with the intentions. Accordingly, the prudent man reflects and observes much, is prepared for emergencies, is willing to learn from others and seeks their advice, discourages action from sudden impulses, has presence of mind, educates himself thoroughly so as to be able to reason and to judge well, and, because one can never know enough, remains a life-long student. He is calm and serene. He weighs his words; and he is careful of his tone of voice and of his manners, besides being thoughtful in his actions. He orders his desires, his thoughts, his words, and his actions, and the sense of order penetrates all his habits and activities. He has a life-purpose, and acts from the largest considerations. And, being interested in right action generally, he will encourage a system of universal education which shall train the judgment and the powers of reasoning and observation; he will promote science and life-long culture; and he will seek to promote warm respect for others' opinions, docility,[167] independence, originality of thought, general self-restraint, and a broad outlook which shall embrace the life of the individual and that of humanity. His prudence will also extend to a wise harbouring of health and wealth in himself, in others, and in the State, so that nothing is wasted

and everything is thought of—work, leisure, robust health, old age, unemployment, illness, accidents, and other conditions tending towards or against a full life for one and all. Prudence, in short, means being thoughtful in all things. Prudence is a public as well as a private virtue.

The virtue of prudence, except in its most obvious form, has scarcely received recognition in ethical manuals. Prudence requires not only general thoughtfulness and care for bodily and material welfare, but it demands tact in dealing with different ages and differing temperaments, understanding of others' points of view, recognition that we must be bold, enterprising, ready, ingenious, shrewd, far-sighted, original, thorough, alert, quick, resourceful, and energetic in individual and social thought and action. General conscientiousness and general thoughtfulness form the indispensable foundations of social life; but only the many qualities just enumerated allow us to rear a fair structure on them. Efficiency is the crown of the cardinal virtues.

Furthermore. The scientific method must not be reserved for scientific investigations only. Correct observation, careful experimenting, accurate calculation, bold and yet wary generalisation and deduction, must be common property.

(*d*) *Temperance.*

Temperance is often regarded to-day as the equivalent of moderation in consuming intoxicating liquors, and its importance in this sense cannot be too much emphasised in our day when the drink demon rages like a pestilence.[168] Temperance, however, manifestly does not refer to drink alone. Moderation in eating, simplicity in dress, furniture, and housing accommodation, are other aspects of the same virtues.[169] Modesty, open-mindedness, peacefulness, chastity,[170] calmness, thoughtfulness, must all be expected from the temperate person. Moderation and restraint in all things referring to body, mind, and morals is here the watchword. From that vantage-ground we reach the concept of a harmony, and a harmonious development of the inner life—in a word, of *a well-tempered life*. Living strictly according to an ideal, always consistent, always cheerful and

serene, always undaunted, always subordinating the animal to the man, always frank, always dignified in illness and misfortune as well as in health and good fortune, always grateful to the past and determined to repay what we owe, always loving our fellows whose services are indispensable to us and with whom we feel as one. From such a conception of temperance many other aspects could be deduced by the scholar and by the teacher. The Greeks, the Stoics more especially, St. Paul, Thomas à Kempis, Montaigne, and Bishop Butler may be consulted on the nature of temperance.[171]

29.—THE TWELVE RELATIONS AND THE FOUR VIRTUES.

An outline of the implications of the four cardinal virtues has been offered above. This must naturally be systematically and organically developed, and in that development the various lists of virtues to be found in catechisms and other books could be utilised. The chief thing, however, is the systematic application of those four virtues to the twelve relations of life. What must be impressed on the scholars is the love and the practice of the four virtues, while the manifold implications must be regarded only as a refinement and an elucidation of the cardinal virtues, and emphasis on them should be indirect. Let the child love the cardinal virtues as such, and he will readily learn and appreciate their implications. Moreover, *the four virtues must be presented as implications of the one virtue of Manliness—of being a man without fear or reproach, a man who has wide sympathies and is guided by broad considerations, and respect for the twelve relationships of life should also be summed up in the same fundamental virtue or quality of Manliness.* The whole scheme of moral instruction might be divided into (1) special or relational virtues dealing with the various relations of life, and (2) general or life virtues dealing with the moral life as a whole. In this way the oneness of duty and goodness can be demonstrated to the child, and all disconnected abstractions avoided. We should really have two categories—the one dealing with the several relationships of life, and the other with what is common to these relationships.[172]

30.—WANTED: A GRADUATED SYLLABUS OF TEN SECTIONS FOR TEN YEARS.

We have sketched above a general ideal—the situations in which a man finds himself, and the virtues which he should exhibit in those situations. Assuming the sketch to be embodied in a well-thought-out and graduated Syllabus of ten sections for ten years from the age of seven to seventeen, we have what will soon be demanded from every school. At the present day, of course, the age of fourteen is about the average school age limit for children, and, therefore, a primary (to the age of fourteen) and a secondary (to the age of eighteen), as well as a college, Syllabus should be prepared.

31.—SECONDARY EDUCATION.

The number of pupils who pass through Secondary schools is insignificant compared to that other number which only visits the Primary schools; but if we reflect that the former will, in all likelihood, occupy most of the positions of responsibility in business life, in the professions and in the government of the country, it will be evident that the importance of a sound system of moral instruction for Secondary schools cannot be exaggerated. Add to this that the age of the pupils makes the acquisition of reasoned and systematised knowledge peculiarly easy, and the case for a system of Secondary moral instruction is complete. In such a system integrity, industry, the considerate treatment of subordinates, care for the common welfare, intelligent and conscientious interest in civic life, the wise use of wealth, the ethics of the various professions, the promotion of reforms and of all that beautifies and elevates life, the value of leisure and how to fill it, individual and social progress, independence of judgment, sexual purity, strict sobriety, general self-control and self-respect, and many other virtues, would be emphasised. It is difficult, indeed, to be too optimistic concerning the results of such a course in ethics; for if young men and women, as they entered life, entered it with a full understanding of the moral tasks before them and with noble ideals as their guide, the present callousness, class prejudices, and unethical indifferentism and conservatism, would make

room for a genuine social and political interest, which would go far to rationalise and moralise life. From this point of view it might even be contended that the systematic teaching of ethics in Secondary schools, provided that the ethics has the character above referred to, is even more important than the giving of moral instruction in Elementary schools. However, it is vain to be guided by comparisons of relative importance when a universal need is to be satisfied.

In this section we can do no more than show in a general way the wisdom and the urgency of introducing into Secondary schools a system of moral instruction which is free from scholastic discussions, and which aims at preparing the pupils for the life which lies before them. We can, unfortunately, only take passing notice of Secondary education in this Report.[173]

32.—THE LAST YEAR OF SCHOOL LIFE.

The last year of school life is of special importance (always assuming that the child does not leave school before the age of fourteen or fifteen), since the direct instruction may cease after this period. In this year certain problems must be thoroughly dealt with, and the time devoted to moral instruction should probably be for the period somewhat increased, if not doubled. The choice of an occupation and all that is connected with the child's future work must be gone into. The question of leisure and companionship must be exhaustively treated ; here the love of nature, the love of the beautiful, of study, of science, of the best music, of the best literature and press,[174] and the choice and value of right-minded companions, are important considerations. *Chastity*, *sobriety*, *industry*, are the leading virtues to be borne in mind at this period. The avoidance of evil companions and the selection of appropriate ones are essential demands, and with this object in view special clubs, classes, guilds, and other forms of healthy and joyous companionship should be pointed to by the teacher and be joined by the children during the last year. The double danger is, companions that will tend to wean the youth or maiden from a high ideal, and the fact of falling from virtue unperceived, *step by step*. This latter fact must be made clear as sunshine

to the boy or girl leaving school; "rather die than sink" must be the motto. He should be also encouraged to wean others from evil, and this can well be done through children becoming members of Guilds of Courtesy or Life Brigades. Let him only keep in mind in the last year of his schooling "the man without fear or reproach," "the perfect citizen in the perfect State," "the reformer who must equip himself for a serious task," "the man who is jealous of preserving man's estate," and it is difficult to see how, with few needs, with self-restraint, with his leisure and his mind occupied, he could be easily tempted and become a tool of evil or trickery.

33.—AFTER SCHOOL LIFE.

We would, however, go a step further. Following a practice not uncommon in the Churches, there might be ethical continuation classes, young peoples' associations, and special books for the after-school period, which period, for our purposes, might commence with the last year of school life. One book might deal with industry or work; one with the use to be made of leisure and the choice of companions; and others might treat specifically of nature, art, and the other relationships of life. However, above all things, chastity should be powerfully insisted on by ethical manuals as well as by parents, who should be the loving friends in whom the young confide their thoughts; for with unchastity, a most despicable vice in itself, is associated weakness of character, dissimulation, lying, loss of self-respect, coarseness, callousness, and a host of other offences.

Then comes the preparation for later periods. Books on citizenship, on business, on marriage, on the bringing up of children, could be introduced to the adolescents as they come of age. Is it an extravagant prophecy that the novels of the future will frequently be concerned with an ethical issue, instead of having the love of man and woman as their almost invariable theme?

34.—DUTIES OF THOSE OUT IN THE WORLD.

Though the well-educated child is far from being a hot-house plant, he is, nevertheless, likely to be too weak by himself to make his way unscathed through early life. One

radical means of aiding the young cannot, therefore, be too much recommended—namely, that *those who are out in the world already should do nothing to tempt the young, and should do everything, by example or at least by precept, to encourage them in right-doing.* This is the one supreme duty of those who are out in the world to those who are newcomers there.

35.—THE METHODS TO BE APPLIED FOR THE DIFFERENT AGES.

There is little to be said as to the method to be applied from the age of fourteen to seventeen, for the twelve categories lend themselves to ever profounder and more reasoned treatment as the boy or girl grows older. The various races, nations, and religions[175] might be examined; the history of laws and of morals might be learnt; and hygiene, civics, social economy, the story of general civilisation, nature, and art would be separately studied. Such treatment would call out the judgment and the reasoning powers of the young, as a consequence of which they would, on leaving school, possess a ripe moral judgment. What has usually been regarded as systematic ethics or the history of ethical systems should form only a small portion of the course on the history of morals, and should be left to the university or to books, as with the philosophical aspect of other subjects.[176] In this respect the contrary counsels as to moral instruction in Secondary schools which have prevailed in France, as expressed by Paul Janet and Marion, have not helped the older students and the teacher. The methods to be applied until about the age of eight, including infant sections and kindergartens, must also adapt themselves to the methods generally used for school children of that early period.

36.—THE TRAINING OF TEACHERS AND TEACHERS' MANUALS.

Before, however, altogether leaving the consideration of the child at school, we must say a word about the teacher. Serious for good as the effects of moral instruction are supposed to be, it cannot be imagined that, contrary to the

common practice in other school subjects, the moral instruction teacher shall receive no special training. We must, therefore, ask that training colleges should treat of the methods to be applied in moral instruction,[177] that there should be books on method, that there should be handbooks for teachers (some of them dealing with the several categories and the cardinal virtues separately), and that books providing biographical and other material should be supplied. Respecting the spirit of the teaching, the study of the best books—the Confucian Analects, the Buddhist Dhammapada, the Memorabilia of Xenophon, the Old and the New Testaments, the Meditations of Marcus Aurelius, the Imitation of Christ, the Essays of Montaigne, Emerson, and Carlyle, the writings of Ruskin, Goethe, and Schiller, and much else in ancient and modern literature, may be recommended.

37.—HOME AND SCHOOL.

A difficulty which is almost invariably appreciated and specifically referred to in many official documents is that connected with the relation of the home to the school.[178] In the United States the parents visit the schools frequently; in England the Education Code draws attention to the relation between home and school; in Austria and other countries parents' evening meetings are arranged; and it is generally felt by education authorities that home and school should amicably collaborate. More especially is this important in moral education, for if the teacher's counsels to the scholars are passively or actively discouraged in the home, then, to say the least, the teacher's task is made excessively difficult. If, in addition, the home is a poor illustration of the virtues taught in the school, the teacher is almost in the position of Sisyphus, for just as fast as he pushes up the rock of good habits during school time, so fast perhaps is it rolled down by home influences.[179]

38.—MORAL TRAINING IN THE HOME.

We must, in fact, take a broader view of the subject of moral education. Assuming that the utmost is done by the school authorities to bring parents and teachers together, and to reap all that can be reaped from such meetings, we

must go further, and ask for a deliberate moral training and a well-weighed incidental instruction in the home. Such training must, of course, begin with the birth of the child,[180] and should be preceded by a special moral instruction and training course for the parents. Here nearly everything remains to be done, which, if done, would infinitely strengthen the school's endeavours. At present, because of the delusive effects of ordinary rewards and punishments, parents most often pursue a line of conduct which, in spite of the best intentions, ends in the child becoming passionate and selfish, and being but indifferently affected by all the well-meant teaching it receives. If ethical courses for parents became popular, there is every likelihood that a system of moral education for the home would evolve which would leave little to be desired; perhaps educational authorities could be induced to regard such courses as an integral portion of their task. As the result of such courses, books might come to be written which would be guides for parents in their endeavour to bring up their children ethically. It would be well, too, that the books should be graded, one to embrace the first year of childhood, the next the second, third, and fourth years, and two or three other books for later stages. In the first generation or two, and especially where the home is very poor, the complete effect will evidently be wanting; but hosts of children would, nevertheless, be trained with advancing thoroughness from generation to generation, and those trained in this way will do much to lessen poverty, vice, and crime, and will thus indirectly improve homes and ethical conditions generally.

39.—TEACHERS AS SOCIAL REFORMERS.

From the home the teacher often receives the child in a far from satisfactory physical, intellectual, and ethical condition; during the school period the home too often acts as a drag; and when the child leaves school, he often enters an environment not particularly favourable to ethical development. The teacher who takes his calling earnestly, and is eager that the child should advance as rapidly and as far as possible, will, therefore, become a determined social reformer.

40.—CONCLUSION.

This Report, we hope, will make it evident that moral instruction is not something to be neglected, to be handed over to the various religions and sects, to have allotted to it a casual lesson of a half-hour a week or a few minutes in the morning, or to be given by not specially prepared teachers according to an incomplete and imperfect syllabus. On the contrary, the demands of moral educationists are likely to lay bare the principal defects of the ordinary school organisation and curricula, and thus to react beneficially on education as a whole.

The State must insist on universal moral instruction of the most systematic kind. Every citizen must demand it. Every father and mother must petition for it. Every educator must insist on it. And the Churches must acknowledge that, since morality is the concern of every religion and of all men, since the State requires it above all things from all its members, and since morality is in the first instance chiefly a social and educational question, the continued claim that moral instruction should be a part of the Scripture lesson—which generally is optional, and often consists of readings without note or comment—is retarding the development of a sound system of moral education, for which the Churches profess to have as profound a regard as the State. If science and history, and indeed reading and writing, can be taught and are taught to-day, in contrast with the past, without reference to theology or metaphysics, why should not and could not morality be taught in the same way? Without being aware of it, those orthodox persons who resist the introduction of a system of non-theological moral instruction into the ordinary curriculum, as a complement to the ethicised school discipline and school atmosphere, are resisting the triumph of what they consider highest.[181]

NOTES TO THE PREVIOUS CHAPTERS

[1] "During the undisputed domination of the Roman Catholic Church in Europe education not only included religious training as a matter of course, but it was almost wholly confined to religious training" (*Principles of Religious Education*, p. 7). "For the country schools of Wurttemberg the following regulation as to the ordinary time-table was still in force [in 1895]: 'Of the twenty-six school hours one-third is to be devoted to religious instruction, including memorising'" (Tews, *Schulkämpfe der Gegenwart*, p. 100).

[2] Prussia stands alone among the most civilised communities in upholding, or attempting to uphold, the old ideal. "It can be proved that practically all lessons, especially the instruction in German, are made to serve denominational purposes, and that the school instruction as a whole is dominated by religious ends" (Arons, *Die preussische Volksschule*, p. 18).

[3] "The view that the State-supported schools must refrain absolutely from exerting any religious influence, however small, is one which has found wide favour among the American people" (p. 8). "Judge Orton, in a supplementary opinion, adds: 'The schools are called by those who not only wish to have religion, but their own religion, taught therein "Godless schools." They are Godless, and the Educational Department of the Government is Godless, in the same sense that the executive, legislative, and administrative departments are Godless. So long as our Constitution remains as it is, no one's religion can be taught in our common schools'" (p. 10). "The Supreme Court of Wisconsin has given forcible, definite expression to the view held by the large majority of American citizens, and has clothed that view with the authority of law" (*Principles of Religious Education*, p. 10. A Course of Lectures delivered under the auspices of the Sunday School Commission of the Diocese of New York).

[4] "Not a religious text-book can be found in a public school in the United States to-day" (*The Religious Education Association*. First Annual Convention, p. 33).

[5] "The public elementary schools are, as a rule, to be conducted in such a manner that Protestant children should be taught by Protestant teachers, and Roman Catholic children by Roman Catholic teachers" (Schiffer, *Das preussische Volksschulunterhaltungsgesetz*, pp. 60–1). The new law came into force in 1906. An account of the demands made by Protestants and Catholics, especially by the latter, will be found in chap. iv. of Tew's *Schulkämpfe der Gegenwart*.

[6] An English Government Inspector of Schools writes: "In answer to your two questions respecting religious teaching in the Church schools, I should say: (1) In Church of England schools from about 9 to 9.15 is spent in prayers and hymns, followed by a Scripture lesson or Catechism lasting till about 10. In some cases, though not often, the Scripture lesson is given by the vicar or curate once or twice a week. In Roman Catholic schools the religious teaching, divided similarly into prayers, hymns, catechism, and lesson, is usually given from 9 to 9.30, and again from 11.30 to 12. In some cases again in the afternoon. I do not find that the Church teaching permeates the rest of the teaching. It would, of course, be directly against the Government regulations. Occasionally a piece of recitation is chosen more or less of a religious character. It is always in the power of the Government inspector to disallow such recitations. On the whole one may say that the secular instruction in Church schools in no way differs from that in Council schools."

[7] "In 1800 Paris had only twenty-four public elementary schools. Twenty years later, in 1820, there were 132; but the greater part were only small charity schools, where the instruction was very mediocre, and the total number of pupils was not reckoned to be over 1,500" (E. Levasseur, *L'Enseignement Primaire dans les Pays Civilisés*, p. 94). "In 1821 there were more than 11,000 communes where schools were altogether wanting.....Only in the market-places of some Cantons could be seen men walking about with a pen stuck through the band of their hats and an inkpot fastened to their belts; these were schoolmasters. Those who taught reading alone had one pen; those that also taught writing carried two pens; and finally some carried three to show that they could also teach arithmetic. These latter passed for learned men" (Burdeau, *Manuel d'Education Morale*, p. 26).

"In 1827 Berlin, with 230,000 inhabitants, had seven public elementary schools" (Lexis, *Das Unterrichtswesen*, etc., vol. iii., p. 196). "The regulations issued in 1722 and 1738 lay it down that 'as sextons and schoolmasters in the country no other working men besides tailors, weavers, smiths, wheelwrights, and carpenters should be accepted.'..... 'If the schoolmaster is a working man, he can earn his own living; if he is not, he has permission to go harvesting for six weeks as a day labourer.'.....Teachers as such did not, at that time, exist; teaching was an accessory occupation of manual workers and labourers" (Clausnitzer, *Geschichte des preussischen Unterrichtsgesetzes*, p. 13).

Here are some up-to-date figures quoted from *The Statesman's Year Book* of 1906: In the United Kingdom, of those who married there signed with a mark, in *England and Wales*, in 1903, 1.9% of males and 2.3% of females; in *Scotland*, in 1903, 1.74% of males and 2.3% of females; and in *Ireland*, in 1904, 10.4% of males and 8% of females; in *British India*, 23.3% of boys and 2.8% of girls attend school; of the European population of the *Cape of Good Hope*, in 1904, 22.23% of males and 24.03% of females could neither read nor write; in *Victoria*, 2½% were illiterate in 1901; in *Queensland*, in 1902, 2% of those married were illiterates; in *South Australia*, in 1901, 17.54% of the population could neither read nor

write, 2.28% could only read; in *Western Australia*, in 1901, 3.65% of the white population over fifteen years of age were unable to read or write; in *Tasmania*, in 1900, 20.29% of the population were illiterates; in the *United States*, in 1900, 10% of those of ten years of age and over were illiterates (native whites 4.6%, foreign whites 12.9%, and coloured 44.4%); in the *Argentine Republic*, in 1904, of the total population over six years of age, 50.5% were illiterate; in *Austria*, in 1900, 16,067,972 could read and write, 778,782 could only read, and 9,303,954 could neither read nor write; in *Hungary*, in 1900, 9,483,930 could read and write, 507,034 could only read, and 9,131,376 could neither read nor write; in *Belgium*, in 1900, 22.1% of the population over seven years of age could neither read nor write, and in 1904 8.33% of the recruits were illiterates; in *Bolivia*, in 1900, 1,086,559 out of 1,633,610 persons over seven years of age had received no elementary instruction; in *Brazil* the number of illiterates is returned at 84% of the population; in *Chile*, in 1901, 70% of the conscripts were illiterates; in *China* "education of a certain type is very general, but still there are vast masses of adult countrymen in China who can neither read nor write"; in *Colombia*, according to a recent estimate, 143,076 persons were in colleges and primary schools out of a population of 3,917,000; in *Costa Rica*, in 1904, out of a population of 331,340 in 1902, 17,717 were in elementary schools; in *Cuba*, in 1899, 64% of the population could not read, 2% could read but not write, 33% could write, but were without superior education; in *France*, in 1904, 4% of the conscripts could neither read nor write, and in the same year 3.9% of the men and 5.8% of the women who married were illiterate; in *Germany*, in 1902, 0.04% of the recruits were illiterate, and "most of the smaller States had no illiterates"; in *Greece*, "of the army recruits 30% are illiterate, and 15% can read only"; in *Guatemala*, in 1903, out of a population of 1,842,134, 36,477 were in elementary schools; in *Honduras*, in 1901, the population was 744,901, and the average attendance in elementary schools 22,745; in *Italy*, in 1901, the percentage of illiterate men and women over twenty years of age was respectively 43.85% and 60.39%; in *Japan*, in 1904, out of 7,416,930 children of school age, 5,084,099 were in elementary schools; in *Mexico*, in 1895, out of a population of 12,491,573, 10,345,899 could neither read nor write; in the *Netherlands*, in 1904, 2.1% of the conscripts could neither read nor write; in *Paraguay*, out of a population of 530,103, 25,000 are in elementary schools; in *Persia*, "the bulk of the population are taught only to read the Koran"; in *Peru*, in 1903, the number of children of school age was 407,987, and the number who attended school was 76,137; in *Portugal*, in 1900, 78.6% of the total population could not read; in *Roumania*, in 1899, 78% of the population over seven years of age could neither read nor write, and in 1904 69% of the recruits could not read; in *Russia*, in 1898, there was one pupil for thirty-one inhabitants; in *Salvador*, out of a population of 1,006,848 in 1901, 30,177 pupils were enrolled in primary schools; in *Santo Domingo*, out of an estimated population of 416,000, about 10,000 were in schools; in *Servia*, in 1900, 16.99% of the population could read and write; in *Spain*, in 1889, 68.1% of the population could neither read nor write; in

Sweden, in 1900, 0.08% of the recruits were unlettered; in *Switzerland*, in 1904, 0.09% of the recruits could not read, and 0.46% could not write; in *Turkey* one of every twenty-four of the population is in school; in *Egypt*, out of a population of 9,734,405 in 1897 there were about 228,000 in schools; in *Uruguay*, in 1900, out of a population of 754,503 over six years of age, there were 350,547 illiterates; in *Venezuela*, in 1870, "only 10% of the adult population were able to read and write."

From these quotations it is obvious that general education is of recent origin, and has made moderate advances only. Germany and a few small States can alone boast of an insignificant fraction of illiterates.

[8] Such provisions as the following with regard to premises are common in modern codes of education: "Before any grant is made to a school the Department must be satisfied that.....the premises are healthy, well-lighted, cleaned, warmed, drained, and ventilated, properly furnished, supplied with suitable offices, and contain sufficient accommodation for the children attending the school" (*Code of Regulations for Day Schools*, Scotch Education Department, 1908, p. 4).

[9] The First Article of the Law of April 28th, 1882, defines elementary instruction as follows: "The instruction comprehends moral and civic instruction; reading and writing; the mother tongue, and the elements of French literature; geography, particularly that of France; history, particularly that of France up to our own day; some general ideas of law and political economy; the elements of the natural sciences, physical and mathematical; their application to agriculture, to hygiene, and to the industrial arts; manual labour and the use of the implements used in various callings; the elements of drawing, modelling, and music; gymnastics; for the boys military exercises, for the girls needlework." As to Germany, "The subjects in the elementary schools are, in the States, generally the same as in Prussia—religion, reading, writing, arithmetic, elementary geometry, drawing, history, geography, natural science, singing, gymnastics, and needlework" (A. Petersilie, *Das Öffentliche Unterrichtswesen im Deutschen Reiche*, etc.; Leipzig, 1897, p. 128).

[10] "Democracy is, of all forms of government, that which presupposes in the nation the greatest amount of wisdom, reason, and justice" (p. 338). "As the majority makes the law, it is above all necessary that the majority be morally sane and sufficiently enlightened, that it knows what it desires, and that it wishes, above all things, order and the public well-being" (Marion, *Leçons de Morale*, p. 339). "Democracy, and the conviction that the support and control of education by the State is a duty in order that the State and its citizens may be safeguarded, has necessarily forced the secularisation of the school" (*Principles of Religious Education*, p. 7). "The progress of democratic ideas has been favourable to elementary instruction; the progress of the sciences as applied to industry has also advanced it" (Levasseur, *L'Enseignement Primaire dans les Pays Civilisés*, p. 492). "Formerly, every individual had only to trouble himself about his own well-being and that of his family, whereas nowadays he has his influence and his responsibility in the common life.....Elections are everywhere necessary to scale any of the rungs of the social ladder;

municipal councillors, district councillors, departmental councillors, deputies, senators, from the highest to the lowest, we nominate and elect those who have charge of our affairs. And it is not only public affairs which are ruled by a system of voting, but industrial, commercial, financial, agricultural, scientific, literary, artistic societies, and those for mutual aid and assurance, education and instruction—they are all of them ruled by the suffrage. Almost every trade and profession has its committees, its elected syndicates. The suffrage has become, if not the only, at least the principal means of access to positions of authority, and we may expect to see this widespread privilege become rather farther extended than to see it limited" (Vessiot, in *L'Inspection Académique*, 1900, pp. 66–7). "No great amount of integrity is necessary for a monarchic government, or one which is despotic, to maintain and sustain itself. The force of the laws in the one, and the iron fist always raised in the other, rule or constrain all; but, in a State ruled by the people, something additional is needed, and that is virtue" (Montesquieu, quoted by Dugas, *Cours de Moral Théorique et Pratique*, p. 457).

[11] "Law and administration often vainly endeavour to determine who is legally responsible for the maintenance of the schools, and to discover the bearer of the responsibility. Over and over again fresh questions arise which lead to prolonged and costly lawsuits, and produce bitterness and discord among the parties concerned" (Schiffer, *Das preussische Volksschulunterhaltungsgesetz*, p. 14). What is true of Prussia is true of every known educational system where the authorities and interests are manifold.

[12] "Church and State should work together harmoniously for the welfare of men. Each has its own special purpose" (*A Catholic Catechism for.....the United States*, p. 38). "The State must have no preferences with regard to religion; there ought to be no religion of the State, for the State is the concern of everyone, while religion is the private affair of the individual" (Burdeau, *Manuel d'Education Morale*, p. 86). "The aim of the State is the furtherance of the earthly welfare of men" (Demény, *Erkölcstan*, p. 118). "In America there is, for perhaps the first time in modern history, a complete emancipation of the State from the Church. .....The supreme law of the land, the Constitution, makes no mention of Christianity, or of the Bible, or of God. Washington and the United States Senate stated the exact truth when, in the Treaty with Tripoli, in 1796, they said that the Government of the United States was not, in any sense, founded on the Christian religion" (Salter, *The Bible in the Schools*, p. 98).

[13] "One of the principal difficulties involved in the organisation of primary education is the question of the relation between the school, the Church, and the State, a question which is now (1858) the order of the day, not only in Holland, Belgium, and France, but also in Germany, in Piedmont, in Portugal, and in England, and, indeed, wherever the instruction of the people is a matter of public concern" (quoted from Emile de Laveley, in vol. viii. of the *Special Reports on Educational Subjects*, p. 297). Unfortunately, the case has not much altered in the last fifty years.

[14] "One of the chief reasons for the intervention of the Church in school affairs is the moral education of the child. 'Without religion no morals,' men say, or at least the foundation on which to form and firmly base the moral sense" (Levasseur, *L'Enseignement Primaire dans les Pays Civilisés*, p. 513).

[15] "It is not enough that we believe what God has revealed to us; we must also keep the Commandments" (*Kleiner Katholischer Katechismus für die Diöcese Breslau*, p. 19). Most of the Roman Catholic catechisms contain passages to this effect.

[16] "The pious people of all nations have a part in the future world" (Herxheimer, *Glaubens- und Pflichtenlehre für Israelitische Schulen;* Talm. Sanhedrin 105, p. 3). "Thus all God's children, and of their number are the virtuous among the pagans, share in the eternal bliss" (Levin, *Lehrbuch der Israelitischen Religion*, p. 25). "Thus all our wise men teach us: 'The just of all nations will take part in the blessings of a future life'" (*Catéchisme ou Eléments d'Instruction Religieuse et Morale à l'usage des Jeunes Israélites*, p. 40). "We saw that it is the aim of religion to raise men morally, and that the proof of the presence of religion is found in all-embracing love, rigorous conscientiousness and virtuous conduct" (Schneider, *Lehrbuch für den Religiös-sittlichen Unterricht in Freireligiösen Gemeinden*, vol. ii., p. 71). "Apart from the religious sentiment, and independently of the commands of God.....every man, whoever he may be, discovers in himself indications of a superior law which points out his duty to him" (Mabilleau, *Cours de Morale*, Cours Elémentaire et Moyen, p. 88). "He who innocently remains outside the Catholic Church may, it is true, be saved in an extraordinary way if he sincerely seeks the truth and conscientiously obeys God's will as he apprehends it; but he lacks many means to be saved more easily and more certainly" (*Grosser Katechismus der Katholischen Religion;* mit Approbation des oesterreichischen Gesammtepiskopates, p. 47). "Those who are outside the Church can only be saved when, without fault on their part, they are firmly convinced that they belong to the true Church of Christ, and die free from mortal sin" (*A Catholic Catechism for.....the United States*, p. 41). "We prove that we love God when we do what is good and leave undone what is evil" (*Kis képes Biblia*, p. 76). "The law as revealed by Nature says, Pursue the good, avoid what is evil. This is one with the Ten Commandments, leaving aside the Third Commandment" (Demény, *Erkölcstan*, p. 10). "One can be saved in every Christian Church if one only truly believes in Christ" (Richter, *Leitfaden des Konfirmandenunterrichts*, p. 113). "Whatever faith one professes, one can always be a good and honest man, just as one can always be a scoundrel" (Rauh et Revault, *Psychologie appliquée à la Morale et à l'Education*, p. 166). "Pagans, too, are bound to keep the Ten Commandments so far as they know them. And if they do this, they can be saved" (Bobelka, *Religionsunterricht für das zweite Schuljahr*, p. 127). "Morality is (objectively so far as the will is concerned, and subjectively so far as ability is concerned) altogether independent of religion; owing to the pure practical reason, morality is self-contained" (Kant, *Die*

Religion innerhalb der Grenzen der blossen Vernunft, p. 3). "'In his *Foundations of Belief*, Mr. Balfour says: The two subjects on which professors of every creed, theological and anti-theological, seem least anxious to differ are the general substance of the moral law and the character of the sentiments with which it should be regarded. That it is worthy of all reverence, that it demands our ungrudging submission, and that we owe it not merely obedience, but love: these are commonplaces which the preachers of all schools vie with each other in proclaiming. And they are certainly right'" (quoted in *The Ethical Record*, October–November, 1901, p. 17). Thus all the Churches and all the schools are agreed as to the supremacy of Ethics.

[17] The time has gone by for such sentiments as these to find approbation, or not to receive immediate contradiction: "I should like to see a man who is sober, temperate, pure, and just declare that there is no God, for at least he would have no interested motives; but such a man is nowhere to be found" (La Bruyère, as quoted by Pontsevrez, *Problèmes de Morale*, p. 169).

[18] "We must face the fact that the State is obliged to educate all children, for her own protection against the dangerous element of illiteracy, and that the State must, so far as her schools are supported by taxation, absolutely refuse to allow any distinctive religious teaching in them" (*Principles of Religious Education*, p. 34).

[19] "What high mountains of misery, what deep valleys of wretchedness, are there about us! what vices rule! what a spirit of unchristian selfishness meets us everywhere!" (Garbs, *Streiflichter auf dem Gebiete sittlicher Erziehung*, p. 17).

[20] "A thoroughgoing improvement in general morals is only to be achieved by means of an improvement in social conditions, of the social order itself. When the great bulk of the population is no longer poor, uneducated, overburdened, and oppressed—when exploitation and competition have ceased to be, then the ill-effects of those social conditions will be removed, and men, as a consequence, will be far more moral" (Wille, *Lehrbuch für den Jugendunterricht freier Gemeinden*, vol. iii., p. 366). "A consequence of that comfortable conservative policy which always and for ever confuses symptoms with causes, and declaims on the wickedness of men instead of thinking of improving social conditions" (Jodl, *Moral, Religion und Schule*, p. 18). "In the present state of society over-work, poverty, and disease often constitute a material obstacle to the development of a man's moral personality" (Lalande, *Essai de Catéchisme Morale*, p. 13). "The knowledge of the insecurity of the parents' position, and of the precarious hold they have upon the necessities of life, produces in the children of the poor, however well they may be guarded, a sense of uncertainty, which is a foe to the sense of discipline and to the habit of order" (Supplement to vol. viii. of *Special Reports on Educational Subjects*, p. 8). "Not only our pleasures, but our health, the health of those near to us, our good name, even the dignity of our life, depend constantly upon the money we have at our disposal" (Appuhn, *Lectures de Morale Personnelle*, p. 165).

[21] School readers and theological manuals are often marred by stories which are supposed to illustrate the working of Providence in favour of good men. Those who are tempted to add to these stories should take to heart the following remark in a theological manual: "When, owing to the negligence of a railway employé, an accident happens, the carriage in which there happen to be more just than unjust people is as likely to run off the metals as any other. And if, through the negligence of the captain or the man at the helm, an emigrant vessel sinks, no one will dare to argue that there was an unusual number of criminals among the passengers" (Pfeifer, *Ethik in der Volksschule*, p. 376).

[22] The same sentiment is repeated in Jewish manuals: "Trust in God is irrational and unjustifiable if, without doing anything ourselves, we expect our food from God; or if, without reforming ourselves, we hope that God will forgive us our sins; or if, when we are ill, we do not take proper means to recover, but say, 'God will help'" (Herxheimer, *Glaubens- und Pflichtenlehre für Israelitische Schulen*, p. 40).

[23] "In practice, so far as the public schools are concerned, religion and morality are no more connected than two remote planets whose orbits never meet. Nobody, I take it, objects to the teaching of morality in the public schools; generally it is recognised in some formal way in the curriculum. But specific religious teaching is practically banished by law from every public school in this country, so far as I am informed" (*The Religious Education Association:* Proceedings of the First Convention, p. 124).

[24] "The Church agencies cover only about a third of the school population of the nations which ought to be under systematic moral instruction" (*The Religious Education Association:* Proceedings of the First Convention, p. 169).

[25] "……the Sunday school, the primary function of which is the teaching of the 'Catechism'—an elementary, concise, and systematic presentation of the doctrines of faith and morals" (McDevitt, *The Moral Training of the Young in the Catholic Church*, p. 421). "The very form of a catechism implies that questions are to be asked by the instructor and answers be given by the pupil, that there is to be committing to memory and reciting of that which is so committed" (*Luther's Small Catechism*, p. iii.). Speaking of France, the Rev. Edward Myers says (in Professor Sadler's *Moral Instruction and Training in Schools*, vol. ii., p. 54): "It is usual to learn the text of the catechism by heart, questions and answers."

[26] Klose, *Erklärung des Römisch-Katholischen Katechismus*, p. 272. As one Catholic author writes: "That concerns morals which is either good or evil. But that is good which agrees with the will of God, and that is evil which contradicts his will" (Dreher, *Leitfaden der Katholischen Religionslehre*, p. 1).

[27] "If from a feeling of pity you give alms or tend a sick person; if from a natural sense of justice you pay your debts, and do not steal; if you keep sober from a natural love of temperance, you do what is not contrary to, but according to, the will of God, you perform a good work, but one that is ONLY NATURALLY good. We are not speaking here of such

works as are only naturally good, but of no value for heaven" (pp. 90–1). "There are two classes of virtues, divine and moral. The first class is the highest, because God is the immediate object and motive of these virtues" (*A Catholic Catechism for.....the United States*, p. 96). ".....the remainder are all moral virtues" (*Elemi Katekizmus*, p. 26). To these moral virtues no reference is made.

[28] "The moving spring (motive) of our good deeds ought to be the love of God and the hope of heavenly reward" (Dreher, *Leitfaden der Katholischen Religionslehre*, p. 7). "The chief motives are: (1) That sin offends God, who is infinitely good; (2) that it has caused the death of Jesus Christ; (3) that it deprives us of the enjoyment of heavenly bliss, and renders us worthy of the torments of hell" (*Catéchisme Illustré du Diocèse de Paris*, p. 158). "The religious man must regard the offer of a reward as offending his sense of duty. His principle is to do the good for its own sake, and his highest reward lies in a good conscience, in the happy consciousness of having done what is right" (Levin, *Lehrbuch der Israelitischen Religion*, p. 22).

[29] "C'est pour toute une éternité
Qu'on est heureux ou misérable;
Ah! devant cette vérité
Tout ce qui passe est méprisable!"
—(*Petit Manuel des Catéchismes*, p. 104).

[30] Many Roman Catholic manuals contain a Rule of Life, a fair specimen of which will be found quoted in the United States Report.

[31] See note 27.

[32] "The principal virtues we are to learn of our Blessed Lord are meekness, humility, and obedience" (*Catechism of Christian Doctrine*, p. 65). "Gentle, humble, pure, zealous, patient, charitable, and resigned" (*Catéchisme Illustré du Diocèse de Paris*, p. 7). "What good works are especially recommended in Holy Scripture? Holy Scripture recommends especially prayer, fasting, and alms-deeds" (*Small American Catechism*, p. 34). "How can the just become perfect? The just can become perfect by: (1) Avoiding venial sin as far as possible; (2) Denying themselves, even in lawful things; (3) always striving to act from the love of God; (4) praying diligently and often going to the sacraments. What is the most powerful means to perfection? The most powerful means to perfection is, For the love of Christ, to renounce all worldly goods, to lead a life of virginity, to be obedient to a spiritual superior" (*A Catholic Catechism for.....the United States*, p. 97). "He began his public teaching with the unfolding of that marvellous system of ethics, the clearest and most comprehensive compendium of morality, of the rule of life, of the relation between man and God, and between man and man, which was ever spoken to mortal ear.....detailing the great characteristic virtues of meekness, mercifulness, and righteousness, and purity, and poverty of spirit, and peacemaking" (*Principles of Religious Education*, p. 24).

[33] "He that loveth not his brother whom he hath seen, cannot love God whom he hath not seen" (1 John iv. 20).

[34] "Owe no man anything, save to love one another; for he that loveth his neighbour hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not covet, and if there be any other commandment it is summed up in this word, namely, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour: love therefore is the fulfilment of the law" (Paul's Epistles to the Romans, xiii. 8–10). "'And the second is like unto this'" (Matt. xxii. 39). "He means that it is of equal importance" (*A Catholic Catechism for.....the United States*, p. 83). "All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law and the prophets" (Matt. vii. 12). "By this shall all men know that ye are my disciples, if ye have love one to another" (S. John xiii. 35). These quotations plainly assume that it would be counted for righteousness if we naturally loved our fellows. According to some writers, we ought to go beyond loving our neighbour: "It is not enough to say: Love thy neighbour; we want to love 'as such.' Not only our neighbour, by which term is meant a human being, do I desire to love, but the creature, the animal, the creation. I want to love the grass plot; I want to love reverentially the starry sky" (Egidy, *Ueber Erziehung*, p. 26).

[35] "Special sins.....of citizens: (1) To have contempt for spiritual and temporal authority; (2) to criticise or ridicule unjustly; (3) to resist lawful commands; (4) to refuse to pay taxes; (5) to revolt" (*A Catholic Catechism for.....the United States*, p. 69).

[36] According to v. Egidy (*Ueber Erziehung*, pp. 4–5), the five points of modern reformers are abolition of war; government by the people; striving of the oppressed, including women, to free themselves; removal of social distinctions; and, lastly, self-regulation in the place of authority.

[37] In the Hungarian Roman Catholic manual of ethics for higher schools self-respect is mentioned among the duties to self. (Demény, *Erkölcstan*, p. 79.)

[38] "Take any average young man who has grown up in the Sunday school, the Endeavour Society, and the Y.M.C.A.; ask him about the system of poor-relief in the city. He can give no account of it. Ask him what hospitals there are, and whether they are adequate, whether up-to-date. He knows nothing. Go on about the social settlements, the boys' clubs, the prisons, whatever concerns the moral and religious welfare of the city. With mortification he confesses that he has been trained in nothing later than the parable of the good Samaritan.....No man.....can learn the wisest method of helping the poor simply by studying the words of Jesus. Obviously the Master never intended that we should" (*The Religious Education Association:* Proceedings of the First Convention, pp. 152–3).

[39] "It is not enough to weed a garden; we must also plant in it beautiful flowers" (Bobelka, *Religionsunterricht für das zweite Jahr*), p. 169).

[40] "The keenest sorrow and shame may be felt for faults committed, yet again and again the same fault will be repeated, the same vicious

practice indulged in, because the vital, strength-giving will is absent" (Shearer, *Morals and Manners*, p. 79).

[41] "The practice of Confession is begun as soon as the child is able to distinguish between right and wrong; and four times a year he presents himself until he reaches the age of eleven or twelve, when it becomes a monthly practice, and, as years go on, very frequently a fortnightly or a weekly practice" (McDevitt, *The Moral Training of the Young in the Roman Catholic Church*, p. 428).

[42] "The classification of men into good and bad belongs to a very childish psychology" (Fr. W. Foerster, *Jugendlehre*, p. 667).

[43] "Those souls that are in the state of mortal sin are cast into hell..... 'and the smoke of their torments shall ascend up forever and ever'" (*A Catholic Catechism for.....the United States*, p. 44). "Theft becomes a mortal sin when we take from a man as much as he would need to keep himself for a day in accordance with his station in life" (p. 60). "For instance, some one has committed three mortal sins: twice he has deliberately missed mass; he bears great hatred towards his neighbour" (Bobelka, *Beiträge zum Religionsunterricht*, p. 131). "It is a venial sin to do servile work [on a Sunday] without necessity for a short time; it would be a mortal sin to do it for some hours" (p. 65). "To miss Mass, or a great part of it, through one's own fault is a mortal sin" (*A Catholic Catechism for.....the United States*, p. 66). "The Church has always taught that the punishment for mortal sin is eternal damnation" (p. 24). "To steal a few pennies from a rich man is a venial sin; to take the same sum from a beggar is a heavy, mortal sin" (Demény, *Erkölcstan*, p. 114).

[44] "For a long time, for a long time, day and night, always, always, eternally, eternally, must one burn and remain in hell" (Bobelka, *Religionsunterricht für das erste Jahr*, p. 24).

[45] "Prayer means all works of devotion and piety. Fasting means all works of penitence, self-denial and mortification. Giving alms embraces all corporeal and spiritual works of mercy" (*Grosser Katechismus der Katholischen Religion;* mit Approbation des oesterreichischen Gesammtepiskopates, p. 209). An unusual conception of prayer and worship is to be found in the following passage: "The Latin tongue is the language of the Church. If she makes use of that language in her services, even though the majority of the faithful do not understand it, it is because in order to pray well it is not necessary to grasp the meaning of the words which we utter" (*Petit Manuel des Catéchismes*, p. 40).

[46] "The Seventh Commandment requires us (1) to labour honestly for our own support; (2) to pay honest wages for labour; (3) to aid our neighbour to improve and protect his property....." (*Luther's Small Catechism*, pp. 38–9).

[47] "The Holy Scriptures speak of God's eyes, ears, hands, and so forth, for the purpose of making comprehensible to us God's attributes" (*Katholischer Katechismus für die Diöcese Breslau*, p. 6). "How do you explain such expressions in the Holy Scripture as the hand, the mouth, the arms of God? These expressions ought not to be taken literally; they are only employed in a figurative sense" (p. 13). "Can we take the

expressions in the Bible referring to the anger, the vengeance, of God literally? No; for the feelings of anger, grief, hatred, repentance, and vengeance are only human weaknesses" (*Catéchisme ou Eléments d'Instruction Religieuse et Morale à l'usage des Jeunes Israélites*, p. 15).

[48] "When we say 'Give us this day our daily bread,' we pray that God may give us daily all that is necessary for soul and body" (*Catechism of Christian Doctrine*, p. 27). "What is meant by daily bread? All that belongs to the wants and supports of the body, such as meat, drink, clothing, shoes, house, home, land, cattle, money, goods, a pious spouse, pious children, pious servants, pious and faithful rulers, good government, good weather, peace, health, order, honour, good friends, trusty neighbours, and the like" (*Luther's Small Catechism*, p. 11).

[49] "Whether by the word 'days' periods of twenty-four hours or of many thousand years are to be understood, He has not revealed to us, and therefore we do not know" (Klose, *Erklärung des römisch-katholischen Katechismus*, p. 47).

[50] Long fed on boundless hopes, O race of man,
How angrily thou spurn'st all simpler fare!
"Christ," someone says, "was human as we are;
No judge eyes us from heaven, our sin to scan;
We live no more when we have done our span."
"Well, then, for Christ," thou answerest, "who can care?
From sin, which heaven records not, why forbear?
Live we like brutes our life without a plan!"
So answerest thou, but why not rather say:
"Hath man no second life? Pitch this one high!
Sits there no judge in heaven, our sin to see?
More strictly, then, the inward judge obey!
Was Christ a man like us? Ah! let us try
If we then, too, can be such men as he"?

—*Matthew Arnold.*

[51] In Deharbe's *Katholischer Katechismus* there is a bitter attack on Luther and on Protestants, which fortunately is quite exceptional in Roman Catholic manuals.

[52] ".....now it can be said that nearly all the hedges which used to grow high between people of different nations, different races, different religions, to keep them from feeling that they are fellow men, of like nature and having like claims on each other, are going to decay" (Larned, *A Primer of Right and Wrong*, pp. 67–8).

[53] "Man's reason tells him what is good and evil" (Dreher, *Leitfaden der katholischen Religionslehre*, p. 1). "What does our conscience do for us? (1) Our conscience tells us what to do and what not to do; (2) It urges us to do what is good and to avoid what is evil; (3) It rewards us for doing what is good, and punishes us for doing what is evil" (p. 90). "When God made us He gave us understanding, and thus endowed us with the power to distinguish between good and evil; the voice of conscience is called the voice of God within us" (*A Catholic Catechism for .....the United States*, p. 90). The Gentiles "show the work of the law

written in their hearts, their conscience bearing witness therewith" (Paul's Epistle to the Romans, ii. 15).

[54] "To a certain extent morality is, for all of us, independent of religion, and as such can become within certain limits a basis of common action on which we can unite for the promotion of various enterprises for the welfare of the community or of individuals" (Rev. S. F. Smith, in *The Month*, a Catholic magazine, December, 1906, p. 610). "It may also be said that the system makes overmuch of sanctions, and appeals excessively to the hope of reward and the fear of punishment. We by no means deny that there are many people who lead noble lives without being dominated by either of those so-called hedonistic motives, and that the consciousness of duty fulfilled seems to be the animating principle of their lives. Blessed are such men and women! Mighty and strong, they remind us of the rock-bound coast that neither the frowns nor the smiles of the ocean disturb" (McDevitt, *The Moral Training of the Young in the Catholic Church*, p. 429). "They [the French Catholics] did not, and do not, deny the possibility of a sound ethical system, involving an idea of initial and fundamental rightness and wrongness, based upon reason as apart from revelation.....Furthermore, they contend that, whereas ethical motives may affect the cultured few, religious motives alone will appeal to the many, who have neither the capacity, the leisure, nor yet the will to devote themselves to such a course of study as is requisite to equip the student of ethics" (Rev. Edward Myers, in Professor Sadler's *Moral Instruction and Training in Schools*, vol. ii., pp. 56–7).

[55] "The causes which have worked for the decrease of parental nstruction in religion have not wrought the same havoc with parental instruction in morals. Unquestionably, there is much moral training in the home. It may not be of a formal sort, not as deliberate in purpose nor as conspicuously labelled as was the older instruction, but as real, as purposeful, as wholesome, and as resultful as that which preceded. Truthfulness, sobriety, cleanness in speech, unselfishness, service, good manners, these and all other virtues are taught in Christian homes to-day as earnestly, and possibly as effectively, as in any other day" (*The Religious Education Association:* Proceedings of the First Convention, pp. 111–12).

[56] *L'Instruction Religieuse dans l'Ecole*, p. 23.

[57] *Ibid*, p. 21.

[58] *Moral, Religion und Schule*, p. 13. "Up to the present our whole life has been ruled by 'thou shalt' and 'thou shalt not.' Thou shalt honour father and mother, with the ugly addition, in order that thou may'st prosper and live long on earth. Thou shalt not kill; thou must not steal. Let us say, on the contrary, I will honour father and mother, even though I should not live long, even though I should not prosper on earth. I cannot kill; I do not want to steal" (Egidy, *Ueber Erziehung*, p. 5). "'Vicarious expiation, the judicial punishment of the innocent, and the appeasement of an angry God, are surely now recognisable as savage inventions'" (Sir Oliver Lodge, as quoted by Thompson in the *International Journal of Ethics*, 1904, p. 45). "Modern instinct reproves.....

a morality which proclaims the good inclinations as foreign to our nature, which despises the dignity of work so far as to trace its origin to a divine curse, and which declares woman to be the source of all evil" (*Catéchisme Positiviste*, p. 10).

[59] "If the old Israelites attributed to their God commands that outrage our children's sense of justice and mercy, do not excuse that which is brutal, or attribute it to God, but rather explain how such things were the fruit of a rude age; point out the steps of growth, and the contrasts between the law of Moses and the Gospel of Christ. And when the child asks the inevitable question 'Is it true?' or 'Is it fact or story?' if you do not know, say so; and, if you can, add that this was a story the Israelitish mothers told their children, or that it is certainly a beautiful story, or that it doesn't seem to make very much difference whether it really happened or not, for we can easily see what it means" (*Principles of Religious Education*, pp. 156–7). ".....the endless difficulty of adapting Biblical stories to the wholly different environment and the natural presuppositions of the child" (Jodl, *Moral, Religion und Schule*, p. 32).

[60] "Whenever we read the Bible, we must reflect that it was written in times far different from our own" (Herxheimer, *Glaubens- und Pflichtenlehre für Israelitische Schulen*, p. 3).

[61] "Society rules us because it is outside us and superior to us; the distance between it and us makes it an authority before which our authority bows. But as, in another way, it is within us, is interior, as it, in fact, is ourselves, we love it and desire it, though with a desire *sui generis*, for, whatever we do, it is ours only in part, and towers over us infinitely" (Durckheim, *La Détermination du Fait Moral*, pp. 133–4). In a discussion which took place in connection with Durckheim's thesis, Rauh expressed himself thus: "Religion has not only been the symbolic expression of a social bond. It expresses also the idea of our relation to the Universe independently of society; this idea, adopted and secularised, ought to be preserved" (*ibid*, p. 204).

[62] "Ecclesiastics and directors of Catholic schools, with whom he conferred during his investigations, admitted and regretted the fact that in the Catechism itself there is no very definite or adequate moral instruction. He himself regretted that this defect was not remedied by ethical and moral teaching supplementary to the Catechism, and he was glad to find a movement in France in this direction" (Mrs. Reginald Balfour, writing with reference to her husband's school visit to France, in Professor Sadler's *Moral Instruction and Training in Schools*, vol. ii., pp. 114–15). "Owing, perhaps, to the condition of the world at the time of its rise and extension, Christianity does not afford direct moral guidance as to the relations of the individual to the State—that is, to the community in its secular aspect—of which he is a member" (*ibid*, p. 114).

[63] "Amid the multiplicity of systems, the variety of civilisations, the incessant transformations in society, morality forms an uninterrupted chain which binds the world of the ancients to the modern world, old Europe to the new Continents, pagan cults to the Christian religion,

centuries of barbarism to the most advanced culture; it proves and constitutes the nobility of our race" (Steeg, *La Vie Morale*, p. v).

[64] "However much men may differ in reference to religious education in the public schools, there is no difference of opinion as to the advisability, yes, the necessity, of moral education" (p. 142). "If we cannot teach religion in the public schools, we can and ought to teach morality" (*The Religious Education Association:* Proceedings of the First Convention, p. 164). "The most important branch of education is recognised to be the formation of a good character; that is, the moral education and training of the young" (Wille, *Die sittliche Erziehung*, p. 4). "The supremacy of the ethical interest in human life is perhaps the point of most general agreement among philosophers of all schools" (Griggs, *Moral Education*, p. 47).

[65] The following are some extracts from the memorandum referred to: "The children are under influence for eight or ten years; they are ours to form their character in the most receptive and plastic years of their life; herein is our opportunity not only for imparting knowledge, but for inculcating those habits of self-restraint, true conscientiousness, fidelity, honour, and kindness which are needful alike for individual self-respect and national well-being. From these habits springs character, the best asset, it has been said, of a nation's wealth, the best guarantee of its industrial energy, and the strongest bulwark of its security. We earnestly trust, therefore, that, while other subjects are pursued, this, the supreme object of all education—the formation of character—will hold the chief place in the aim of local authorities, managers, and teachers." And the appeal ends with the following words: "We approach the matter in the interests of no denomination, but in the interests of the nation and on behalf of the children who will be the men and women of the next generation, and on whose moral fibre and character the welfare of the Empire will depend." The memorial concludes with the following practical suggestions: "(1) The reading books should be of a kind which hold up high ideals of conduct; they should contain stories of heroism, self-denial, and integrity, and thus give the teacher the opportunity of teaching the value of character. (2) Songs which stir the noblest emotions should be encouraged; songs tend to form the character of the young. (3) Pictures which illustrate heroic deeds might be placed on the walls. (4) Scholars should have their strict attention drawn to the laws of health and Christian conduct, from which the evils of intemperance and gambling and other vices which degrade national character could be pointed out. (5) Teachers could, by superintending games in the playground, promote manliness of character, self-control, and a love of fair-play. (6) The formation of an Old Scholars' Association cultivates loyalty to the school and a wholesome *esprit de corps*."

Among the signatories to the memorial were leading representatives of the Established Church (including both the archbishops and eight bishops), the National Free Church Council, the Wesleyan Methodists, the Baptists, the Salvation Army, and many of the nobility, including Lords Grey, Kelvin, Meath, Rosebery, Roberts, and Wolseley. Among

other names of weight were those of the Vice-Chancellors of the Universities of Oxford and Cambridge.

[66] "Knowledge becomes power only when it is rightly used; knowledge promotes happiness and private and public morality only when it is accompanied and conditioned by the ethical qualities of concentration of mind, of reverence for all that is great and good, and of self-denying application to duty" (Maxwell, in *What the Ethical Culture School Stands For*, p. 4). "One of the great effects of the training of a good school is the gradual development of this idea of duty for duty's sake. If nothing else be done but this, an excellent education will have been given, and, however extended and perfect the curriculum may be, the child has not been educated unless this idea guides his future actions" (Collar and Crook, *School Management and Methods of Instruction*, p. 56). "The best of all instruction is that with which this little book is concerned. Other subjects are of great importance; this is of supreme importance" (Steeg, Preface to the first edition of *Instruction Morale et Civique*). "The aim [of the school] should be above all to build up manhood, to develop character" (Adler, *The Moral Instruction of Children*, p. 27). "'The English and American school is founded on the idea that moral education is more important than intellectual'" (Quoted from Dr. Harris in volume x. of *Special Reports on Educational Subjects*, p. 17). "I now come to morality, to which no one will contest the place of honour in education. To educate a child is not only to provide his intelligence with the most necessary ideas; it is, above all, to form his character, enlighten his conscience, strengthen his will, establish his moral life on a solid basis, give him good habits, inspire him with the love of good and a horror of evil, as also with the feelings of honour and duty" (Cadet, *Lettres sur la Pédagogie*, p. 147). "The school is naturally modelled on society; it is made in its image; and endeavours to produce the kind of man that society desires. For the purpose of developing the faculties and talents it accustoms the children to try for first places, to struggle for prizes, to strive for showy success. As for forming the heart, moulding the character, inspiring the love of virtue, and preparing the child for the practice of the good, if it can be said that the school is not without interest in the matter, it cannot be said that it consecrates itself to the task. Education in the true sense has been a bare postulate; it has never occupied the place which is due to it—that is, the first place, and we must give it that place to-day" (Vessiot, in *L'Inspection Académique*, 1900, p. 62). "The one and the whole work of education may be summed up in the concept—morality. Morality is usually acknowledged as the highest aim of humanity, and consequently of education" (Herbart, as quoted by Jolly, *Ruskin on Education*, p. 111). "The good can only be realised by means of the true, but the true has no worth except as a means of realising the good" (Bourgeois, *Solidarité*, p. 37).

[67] "The plainly visible chief function of the public school is to impart the elements of knowledge" (p. 12).

[68] Here are two further opinions: "Sir Walter Scott once wrote: 'We shall never learn to respect our real calling and destiny till we have

taught ourselves to consider everything as moonshine compared with the education of the heart'" (p. 109). "All education must be moral first; intellectual, secondarily. Intellectual before—much more without—moral education is, in completeness, impossible, and, in accomplishment, a calamity" (Quoted from Ruskin by Jolly, *Ruskin on Education*, p. 110, who also quotes the former passage from Walter Scott).

[69] "The task of education is to form men who are destined to live in society; the triple aim of education is to make men robust, intelligent, and ethical" (Morlet, *L'Education Morale au Collège*, p. 11).

[70] "The problem of giving the child a healthy, sanitary, physical environment, good, simple food, rational exercise, bodily culture, wise medical care when needed, is distinctly a moral problem; indeed, is a basal element in moral education.....A cultivated imagination is the basis of altruism, and a sensitive emotional life is the requisite for all response to moral ideals.....Equally important for moral character is the cultivation of the reason" (Griggs, *Moral Education*, pp. 52–3).

[71] "To supervise the amusements of the children, to organise their games and take part in them if necessary, and gain a moral ascendancy over each child by the spoken word, and above all by example, is not a super-addition to the main task of the teacher, but is the essential thing. Therein consists the dignity of the teacher's calling, for in this way he can become a moulder of noble characters" (Masson et Roustan, *Nouveau Livre de Morale Pratique à l'Usage des Ecoles et des Familles*, p. 142). "The most advisable means for influencing the children's feelings are: Choice and arrangement of the moral environment where they may form their characters by adapting themselves to it or by reacting on it; the appeal to certain feelings which serve as allies—to affection as much as possible, and to fear as little as possible; sometimes to desire for pleasure, often to the instinct of imitation (for nothing is stronger than example), and, when it is legitimate, to admiration, on which respect, moral authority, and ascendancy are based" (Rauh et Revault, *Psychologie appliquée à la Morale et à l'Education*, p. 38). "As phases of the changed spirit of school discipline the following may be selected: (1) Increased liberty allowed to children; (2) the effort to make them self-governing; (3) the ways of gaining attention; (4) altered modes of punishment; (5) details of organisation; (6) the universal reliance on the personality of the teacher" (Mark, in vol. x. of *Special Reports on Educational Subjects*, pp. 78–9). "First of all, let the young teacher give heed to the admonition and the example which come down to him through nearly two thousand years, alike from the pagan philosopher and the Saviour of the world—Reverence Childhood. The task he has to do requires a delicate and respectful, as well as a strong, hand. Secondly, let his rules be just and easily obeyed. Thirdly, let him not expect the will of a man where there is the heart of the child or the boy. Fourthly, let him not strain too far the power of application. Fifthly, where there has been assiduity let him accept a little well done, and discountenance quantity and display. Sixthly, let him trust the honesty of his pupils, but remove all occasions of stumbling. Seventhly, let him be vigilant,

but let him disdain inquisitorial methods of prying or deputed espionage. Eighthly, when he doubts in the matter of truth-telling, the fulfilment of obedience, or the propriety of punishing, let him always give the pupil the benefit of the doubt. Ninthly, let him so act that the school will feel that it is regard for the moral law rather than for his personal authority that regulates his praise and blame, his rewards and punishments. And, finally, and above all, let him do unto others as he would that others should do unto him" (Laurie, *On Primary Instruction in Relation to Education*, pp. 172–3).

[72] "Liberty ought to be respected already in the child" (p. 230). "The child's dignity should be our first care" (p. 231). "Let us take care early to leave him a little field for his growing personality, and let us not fear to encourage in him the spirit of liberty" (Marion, *Leçons de Morale*, p. 233).

[73] "No anger, no violence of language or of any kind, in their presence, no heedlessness or negligence, but a simple, correct—in a word, an exemplary bearing" (Pavette, *L'Enseignement de la Morale*, p. 4). "The idea of 'confidence' should take the place of the notion of 'authority,' and 'insight' should take the place of 'obedience'" (Egidy, *Ueber Erziehung*, p. 42).

[74] "Many teachers seem, even in these days, to imagine that good discipline and severity of manner and language are inseparable; whereas, on the contrary, severity defeats every object of discipline. Where the painful silence of awe pervades a school, all the technical results, however high, ought to be rigidly discounted by an inspector. What amount of acquaintance with words and things can compensate for the loss of a freely-working conscience? Silence and slavish obedience do not constitute moral order" (Laurie, *On Primary Instruction in Relation to Education*, p. 159).

[75] "It is quite possible to interpret the doctrine of interest upon which the new education lays such stress in such a way as to make it mean entertainment, amusement, and so to introduce into the school itself that very pleasure-seeking which the school should guard against.....Some strenuousness and a due insistence upon the adequate performance of assigned tasks within the time allotted for them are absolutely necessary to preserve power and virility" (Adler, *The Distinctive Aims of the Ethical Culture Schools*, p. 5). "Moral truth ought to be mastered by the child just as much as mathematical truth" (Picquet, *Manuel d'Instruction et Education Morale*, p. iv).

[76] "'We are all anti-emulation men—that is, all against a system of rewards and prizes designed to withdraw the mind from the comparison of itself with a standard of excellence, and to substitute a rival for that standard'" (Horace Mann, as quoted by Jolly, *Ruskin on Education*, p. 134).

[77] "By an unscientific or mechanical school is meant one that is still conducted on the antiquated notion that the function of the school consists primarily, if not entirely, in crowding into the memory of the child a certain knowledge of cut-and-dried facts.....Further.....the teachers

making no attempt to study the needs of the child, and consequently no bond of sympathy forms between the pupil and the teacher" (Rice, *The Public School System of the United States*, p. 20).

[78] "The wise teacher will appeal to the taste, the intelligence, and the feelings of his pupils.....he will touch those various springs of conduct all the time, and get from them all the help he can" (Adler, *The Moral Instruction of Children*, p. 25).

[79] "If one succeeded in creating in the school an emulation with regard to morals such as that which prevails with regard to the intellect; if the children tried to excel in virtue as they try to excel in knowledge; if they exhibited the same ardour for the good as they exhibit for intellectual acquisitions; if men worked as much to form their characters as to furnish their minds, as much to prepare them for the practice of the good as to prepare them for examinations, as much to make them good men as to enable them to take certificates and degrees; in short, if education went hand-in-hand with instruction, what abundant sowing of seeds for prospective good actions, what a rich harvest for the future, what a re-birth of morality in public and private life, what additional strength and health for the social organism, what a pledge of security for the nation, of stability for the Republic and honour for the country" (Vessiot, in *L'Inspection Académique*, 1900, p. 60).

[80] "Everyone recognises that there is a mode of moral instruction which may pervade all the teaching of the school, all the child's lessons, and even all the actions of his life. Morality can be taught by reading, by the writing lesson, by grammar, by history, and even through the sciences. We may teach the children to read from good books which contain little moral lessons; in the writing lesson we may take for the copy maxims and precepts which will remain in their memories; their dictation can be taken from the writings of the moralists; and history at every step presents moral teachings. Even arithmetic can be utilised, for from the rules of interest, for example, can be drawn the practical conclusion that one should not incur debts, or, if one has done so, that they should be paid off. Moral problems are to be found in connection with the child's daily actions, its games, and its pleasures. All day long the teacher is forced to demand cleanliness, politeness, obedience, industry, and the spirit of peace and kindness. From this elementary point of view the whole school, as such, is a school of moral instruction" (Paul Janet, in *Décrets et Arrêtés Délibérés par le Conseil Supérieur de l'Instruction Publique; Enseignement Primaire;* Premier Fascicule, p. 280).

[81] "The best means for the purpose of directing the inclinations of the child towards the good are appropriate stories. There is no way of reaching the heart except by that which issues from the heart" (Pavette, *L'Enseignement de la Morale*, p. 9).

[82] "There is one objection to biographical study that should be borne in mind. That is the tendency, while dealing with a great hero, to forget the mass of the people. The one man is separated from society and idolised, while the proper teaching of history brings pupils into the

closest touch with great social problems" (*Principles of Religious Education*, p. 208).

"History, instead of being a mere collection of names and dates which we find so miserable and unproductive, ought to be, on the contrary, rich in opportunities for calling forth the moral judgment of the children. Are there not frequent opportunities in these lessons for making the acts of great men and philanthropists, who have worked for humanity, examples of the principles of good and bad? Instead of being a mere chronology which has little effect on children's minds, ought it not to be a perpetual lesson in morality? Ought one not constantly to try and excite their admiration for the benefactors of mankind and their indignation against those who have injured mankind? Is history not, then, a sure means of making them, when they are men, resolved to act unhesitatingly as good citizens?" (Bourgeois, *L'Education de la Démocratie Française*, pp. 132–3).

"It is in the power of the teacher to train the moral judgment and to increase the moral insight of his pupils by leading them to enter into the motives, and to weigh the right and wrong of the action which history reports" (p. 30). "A knowledge of universal history is a check on spurious patriotism" (Adler, *The Moral Instruction of Children*, pp. 240–1).

"History is rich in moral lessons, not in self-evident moral lessons, as we sometimes hear it said, for many of its pages are very immoral; it registers the good actions and the bad, and perhaps the latter in greater number; it is full of iniquities of all kinds. But it offers opportunities for forming moral judgments regarding the conduct of the people whose lives and actions it recounts. What splendid means of arousing love or hate, admiration, enthusiasm, and generous indignation in the hearts of the children!" (Marion, *Leçons de Morale*, p. 396).

"History presents frequent opportunities for moral training through the biographies of great historical personages. In studying the lives of these men we are able to notice the great effects for good and evil that have followed from their conduct.

'Lives of great men all remind us
We can make our lives sublime.'

The moral teaching is always so much more effective if based upon the lives of real men than if given merely upon the vices and virtues in the abstract; children's emotions are more deeply stirred, and they are powerfully excited to action when they are taught perseverance from Bruce or Cobden; industry from Foley, Petty, or Strutt; energy from Warren Hastings; devotion to duty from Wellington or Collingwood; philanthropy from the liberators of the slaves; the wisdom of living within one's means from Earl St. Vincent or Sir Charles Napier; or fortitude in time of danger and chivalry towards women and children from the loss of the *Birkenhead*. The biographical department of school history should have a powerful moral influence upon the pupils by elevating their aims in life and establishing in them a hope that they themselves may do and be what they have been taught that others have done and been..... Patriotism must also be free from narrowness; the same obligation

which binds us to love our country also binds other people to love theirs. Hence the teacher should take care that the spirit of patriotism which is fostered in his lessons is a broad one, which, while impressing upon the pupil the need of defending the rights of his own country, leads him also to recognise its duties to other countries, and to respect their rights" (Collar and Crook, *School Management and Methods of Instruction*, pp. 183–4).

[83] "The teacher of history should show what each nation has contributed to the progress of the race, starting with the early civilisations, with Persia perhaps, and coming down to the present time and the idea of democracy" (Adler, *The Distinctive Aims of the Ethical Culture Schools*, p. 7). "History, which should include, in the lower classes, the lives of great men and women, and the lessons to be learnt therefrom, and in the higher classes a knowledge of the great persons and events of English history and of the growth of the British Empire. The teaching need not be limited to English or British history, and lessons on citizenship may be given with advantage in the higher classes" (*Code of Regulations for Public Elementary Schools, with Schedules*, 1908, p. 3).

We make the following quotations from a remarkable *Memorandum on the Study of History in Scottish Schools*, published in 1907 by the Scotch Education Department: "Properly speaking, there is but one history which should be made the object of study for educational purposes—viz., the history of the beginnings and growth of civilisation" (p. 1). "The school study of history should be more than a mere intellectual discipline. It may well have, indeed it should have, a high degree of ethical value. .....Even quite young children can be stirred to admiration for heroism and to sympathy with misfortunes nobly borne, to indignation at treachery, cowardice, and self-seeking, and to respect and love for the wise, the gentle, the self-sacrificing. As a matter of fact, it is probable that the school has at its command no more potent means for the development of character. It is, therefore, imperative that a careful selection should be made of the material available; other things being equal, preference should be given to those stories which have the higher ethical value" (pp. 3–4). "He may take an institution of the present day and trace it back to its origin in remote ages; he may contrast present-day habitations, food, and dress with those of previous generations; he may make a systematic review of the historical monuments and historical relics of the neighbourhood, showing in what way and to what extent the story of each may be elicited; he may illustrate the progress of inventions, or draw attention to the characteristic art forms of different generations" (p. 12). "The main study of history has not had its due effect on the pupil till he realises how forces that are living and active in the civilisation of to-day—in its politics, its social life, its literature, its art, nay, in its religion—trace back their descent, in no obscure way, to ideas germinating and fructifying in the civilisations of twenty and twenty-five centuries ago" (p. 15). "If the teaching of history be conducted on the lines suggested in the present Memorandum, there are four things to which it may always be made to conduce, in different degrees at different stages—an interest

in the life of the past, a training in the laws of evidence, a philosophic understanding of the development of human civilisation, and last, but not least, a clarified moral sense and the acquisition of a spirit of justice and charity in passing judgment on human nature, whether in nations, in parties, or in individuals" (p. 18). The History Syllabuses of the Belgian schools are conceived in the same spirit as this Memorandum. We refer to our Report on Belgium.

[84] "Geography has been defined as 'the study of the earth as the home of man.' How his physical environment aids or hinders the development of man, and what man has done to modify, adapt, and utilise his physical environment, constitute the subject-matter of geography. The human feature—man's achievements in industry, commerce, and political organisation—should predominate in the study. As Dr. Harris has stated the proposition, the pupil 'must begin with the natural differences of climate and lands and waters and obstacles that separate peoples, and study the methods by which man strives to equalise or overcome these differences by industry and commerce, to unite all places and all people, and make it possible for each to share in the productions of all.' The objects of teaching geography may be classified as practical, intellectual, and ethical" (p. 3). "The ethical purposes of the teaching of geography are to lead to the moral lesson that all men must work, and that each man should so work that his labour will benefit, not only himself, but the whole community, and that what is true of individuals is equally true of nations. 'There is probably,' says Professor Laurie, 'no one subject so prolific of matter for independent thought and judgment on the affairs of life, and the destiny and duty of man. By means of it, too, we not merely furnish moral material, so to speak, but we extend the sympathies of the pupil, and lay the foundation of that sentiment of humanity which is the necessary counterpoise to narrow and parochial prejudices'" (p. 4). See also F. J. Gould, *The Moral Instruction of Children*, in Stanton Coit's *Ethical Democracy*, p. 181. Fr. W. Foerster, *Jugendlehre*, pp. 374–84.

[85] M. E. Boole, *Lectures on the Logic of Arithmetic*.

[86] For a fuller treatment of this point see the author's paper, "The Ethical Utilisation of Ordinary School Subjects," in *Papers on Moral Education*, edited by the author. A complete scheme of history teaching from an ethical point of view will be found in a leaflet to be obtained from the present author, entitled *Anregungen für eine Reform des Geschichts-Unterrichts im ethischen Sinne*, by G. S(piller), L. J. and J. L.

[87] Several series of wall-pictures having a definite ethical purpose are issued by French publishers, the most popular wall-picture being the "Declaration of the Rights of Man." The Japanese Board of Education has published two rolls of some sixty large pictures to illustrate the moral lessons given in Japanese schools. In these the mother plays the chief and central part, and sympathy forms the keynote. The political and the warlike element are almost wholly absent. The Secretariat of the International Union of Ethical Societies wishes hereby to thank the Japanese Board of Education for the gift of a full set of eighteen ethical manuals and the two rolls of pictures.

[88] The following invaluable testimony as to the attractiveness of systematic moral instruction comes from the report of the Senior Inspector of the Leicester Education Authority, England. In an official report he says: "The subject is one much liked by the pupils. This is so much the case that in some instances the subject has been set down for Friday afternoons, the slackest time for attendance during the week, in order to keep up the attendance" (*The Moral Instruction League Quarterly*, January, 1907, p. 7). And, in 1885, the Chairman of the School Board in Birmingham, where moral instruction formed part of the curriculum, cited the following testimonies from teachers: "The effect on the children is very varied and great. If the lesson is 'Obedience,' they seem to see more clearly why they should be obedient.....and are in future more obedient when you refer to the moral lesson when any one is disobedient. The children seem to enjoy them more than any other lesson." "They have effected a decided change in the characters of some of the children..... the effect of lessons on such subjects as 'gentleness' and 'kindness' is very marked in the playground" (quoted by Hayward, *The Reform of Moral and Biblical Education*, p. 85). Finally, the well-known headmistress of the North London Collegiate School for Girls writes: "My experience, based on some teaching to schoolgirls between the ages of about twelve and eighteen, is: (1) that young people are much interested in the ideas of right and wrong, (2) that they are apt to be impressed and effectively moved by that strain of moral reflection which shows the unity of virtue in all the variety of virtues, and (3) that they acquire this kind of knowledge as naturally as any other, while they are apt to apply it with more interest and skill.....As regards its permanency of effect and variety of application in later as well as in earlier life, the direct personal testimony of the learners is singularly abundant and convincing" (Bryant, *The Teaching of Morality in the Family and the School*, pp. vi–vii).

[89] "Especially after reward for right-doing, or punishment for wrong-doing, a gently urged precept will be dropped into a prepared soil and will take root" (Laurie, *On Primary Instruction in Relation to Education*, p. 178).

[90] "As a rule, there is no opportunity given to the teacher to develop the ideas that underlie the duty of reverence towards parents, the fraternal duties, the duties towards inferiors, the duty of the social classes towards each other, etc. I say, there is no spontaneous or natural opportunity to discuss these matters unless the opportunity is artificially created; and if it is, why then, to that extent we accept the principle of systematic teaching" (Adler, *The Distinctive Aims of the Ethical Culture Schools*, p. 9). "It seems as if diffused or indirect moral teaching leaves too much latitude to the initiative of the teacher. No doubt all teaching should be a medium of moral training. But what if it is not done by the teacher? And what guarantee is there that he will do it properly? How far should this kind of moral instruction be allowed to encroach on the other subjects?" (Paul Janet, in *Arrêtés*, etc., Premier Fascicule, p. 281).

[91] "The opening period of the school is usually given, very wisely, to some exercise that may contribute a helpful thought to consecrate the

day's work" (Griggs, *Moral Education*, p. 264). "The direct moral teaching is: (*a*) in connection with the formation of some good habit, such as cleanliness or kindness; (*b*) taken up as part of the opening exercises for the first five, ten, or fifteen minutes of morning school; or (*c*) associated with class mottoes, or with selected quotations written upon the blackboard" (Mark, in vol. x. of *Special Reports on Educational Subjects*, dealing with the United States, p. 181).

[92] Quoted by Jodl, in *Moral, Religion und Schule*, p. 14. The general point of view of Bismarck is to be found in this passage from the same book by Jodl: "Two views were defended with equal decision both by the Imperial Chancellor and by the Minister for Ecclesiastical Affairs as against the contention of the Liberals concerning the proposed education law—namely, that there existed no such thing as a universal ethics without religion, or even without a particular denomination, and that, if such an ethics existed, it would be a subject of philosophical disquisitions and not of instruction in schools."

[93] "The laws which your conscience reveals are not imposed by an exterior authority. Why, then, should you obey them? Simply because you hold them to be good and worthy of esteem above all other things. In observing them you are only submitting yourself to your reason. You are like a citizen of a free republic: he ought to respect the laws, but for these laws he voted, without being forced to do so, merely because he believed them to be good; thus the sovereignty is in himself. The conscience, in order to impose its laws upon us, draws its authority from itself" (P.-F. Pécaut, *Entretiens et Lectures de Morale Personnelle*, pp. 230–1).

[94] "Juvenile criminality has often been attributed to the absence of religious teaching. It would have been wiser to assign as the primary cause truancy and absence of education." Payot further says: "Only two per cent. of the young criminals who are in prison have received an elementary education" (Payot, in *L'Inspection Académique*, 1900, p. 498). Speaking of the United States, Dr. Harris says: "Counting the persons in jail in the United States, it is found that the quota of the illiterate is nearly, or quite, eight times as much as the quota from an equal number of persons who can read and write. In the Detroit jail in twenty-five years there were reported 37,089 out of 40,838 as having religious training against 2,249 who had none" (Dr. Harris, as quoted in Mark's *Report on Moral Education in American Schools*, in vol. x. of *Special Reports on Educational Subjects*, pp. 47–8).

[95] "The chief objection.....is that of breeding a barren intellectualism, a cold, abstract way of looking at moral ideals, and of weakening the connection between precept and practice" (Adler, *The Distinctive Aims of the Ethical Culture Schools*, p. 10).

[96] "It is feared that systematic ethics teaching, which appeals largely to the intellect at moments when interest in the subject taught is not spontaneously active, and which offers directions for the guidance of conduct in matters lying outside the immediate experience of the pupil, and which, therefore, cannot be immediately put into practice, will have

the effect of weakening the connection between insight and conduct, between moral knowledge and the exemplification of such knowledge in actual life; and will thus wound, if not destroy, the morality of the pupil at what is conceded to be its vital point" (Adler, *The Distinctive Aims of the Ethical Culture Schools*, p. 8).

[97] "If morality cannot be taught in the didactic sense of the word, it communicates itself in great measure. Let the educator, therefore, be deeply penetrated by it, and let him endeavour to establish between his pupils and himself a relation in which, on the one side, an authority based on affection, and, on the other, voluntary submission, lead to perfect confidence" (p. vii). "To express great truths in beautiful language is of little use in the school; to find an echo in the souls of those to whom those truths are addressed is everything" (Madame Coignet, *La Morale dans l'Education*, p. viii). "To excite the child to goodness the teacher must (1) teach him to distinguish good from evil; (2) implant in his heart the love of goodness and a horror of evil; (3) help him to gain and experience the strength to do good and resist evil" (Kooistra, *Sittliche Erziehung*, p. 2). "When the teacher presents the moral aspects of any deed or disposition, or rule of conduct, he not only gives occasion for the child to use its own power of discrimination, but he directly and powerfully transfers his own valuations and judgments, his own ethical repulsions and admirations, to the child" (Coit, "Moral Instruction," in *Ethics*, October 8th, 1904). "With the child the conscience is awakened through the feelings, and it is by means of them that you must appeal to his reason" (Gérard, *Maximes Morales du Petit Ecolier Français*, p. i). "Mr. Squeers, no doubt, taught arithmetic so as to deaden to the utmost his pupils' minds. One may well rejoice that Mr. Squeers did not give systematic lessons in morals.....Mere verbal statements, made and heard as such, do not constitute real teaching in any subject. To learn 'by heart' either Euclid's propositions or 'My duty to my neighbour' is to acquire deadness of intellect where life is essential" (pp. 30–1). "(1) Good character grows by the practice of right conduct, and ideas of right conduct tend to produce the practice, and are themselves produced directly by a process of imagination and reason. (2) Good character grows by constant attention to right ideas of character on all occasions of action and deliberation" (Bryant, *The Teaching of Morality in the Family and the School*, p. 36).

[98] "The very object of school teaching of morality is to give not only the what but the how and why of duty—to instruct and guide the conscience" (Laurie, *On Primary Instruction in Relation to Education*, p. 187).

[99] For a spirited defence of the French Revolution see especially Paul Bert's book *L'Instruction Civique à l'Ecole*. Compayré, *Eléments d'Instruction Morale et Civique*, has also some trenchant passages, and most French writers on moral instruction wax enthusiastic when referring to the Revolution.

[100] "There will always be rich and poor, masters and workmen; such is the law of nature" (p. 185). "The extinction of pauperism is an

utopian dream" (Compayré, *Eléments d'Instruction Morale et Civique*, Cours Moyen et Supérieur, p. 193). For a typical statement against a (fancied) distribution of goods, see Marion, *Leçons de Morale* (pp. 264–5). "We have poor and rich, and without doubt we shall always have them" (p. 70). "If, therefore, you should ever hear it said that property is theft you will reply firmly: 'Property is work, accumulated work'" (p. 71). "Let each of their workmen do as they have done.....and I predict that in their turn, without upsetting society, they will become masters and proprietors" (Liard, *Morale et Enseignement Civique*, Cours Moyen et Cours Supérieur, p. 75). "You will often hear it said that the inequality of conditions is unjust. You should reply that this inequality cannot be avoided. All men are stimulated by the desire to acquire riches for themselves and for those belonging to them. If the fruit of their work were divided among all, we would not have any incentive to work, we should only labour in order to escape starvation" (pp. 42–3). "Never complain of competition" (p. 45). "All Frenchmen have equal rights; but there are among us inequalities which spring from nature or from riches. These inequalities cannot disappear (Laloi, *La Première Année d'Instruction Morale et Civique*, p. 47).

[101] We quote here a few typical passages from some of the best known authors in illustration of the views which the French manuals take on the subject of a deity and immortality: "It is right, it is necessary, that the spirit should survive. The man who has done his duty has, in effect, the right to a reward, and a reward equivalent to his merit" (p. 140). "George replied with tears in his eyes: 'I wish for it, I hope it, and I believe it'"—referring to immortality (Compayré, *Eléments d'Instruction Morale et Civique*, Degré Moyen et Supérieur, p. 141). "The future life ought to make a reparation for those injustices which actually subsist, and to permit the good man to finish the work of perfecting himself which was interrupted by death.....The belief in duty implies the belief in God; the existence of God, as also the immortality of the soul, is a postulate of the moral law" (De la Hautière, *Cours Elémentaire de Philosophie Morale*, p. 219). "All law presupposes a legislator. The moral law presupposes accordingly a moral legislator; in this way morality leads us to God" (p. 8). "There is a God. The universal testimony of man proves it. The moral order demands it imperiously" (Paul Janet, *Petits Eléments de Morale*, p. 118). "Thus it is a universal belief that another life will re-establish the troubled order, and that God, who is a just judge, will assign to good and evil their proper places" (p. 43). "We did not create ourselves; we did not create the world in which we live" (Steeg, *Instruction Morale et Civique*, p. 123). "Belief in the soul and its immortality is the principle underlying all progress and the foundation of all morality" (Le Peyre, *Livret d'Education Morale*, p. 6). "God must exist, for the conscience cries out to him and the reason calls for him" (p. 145). "The good man himself will not ask for a reward; we demand it for him" (Marion, *Leçons de Morale*, p. 164). "The ideal sanction must, then, be religious, and presuppose the immortality of the soul and the existence of God" (Chabot, *Morale Théorique et*

Notions Historiques, p. 67). "Besides our conscience and our fellow-creatures we have still another judge, God, whom nothing escapes and who is never mistaken.....I must tell you that the moral law.....has an invisible author.....This supreme Legislator is also the supreme Judge" (Liard, *Morale et Enseignement Civique à l'usage des Ecoles Primaires*, p. 31).

[102] Jingoism is practically absent in modern French moral instruction manuals, and at no period was it much emphasised. Here are a few statements of the extremer type: "One must be just towards all nations, but you need only love your own country and hate those countries that wish it ill. Let the Germans return to us our possessions, and we will be friends" (Lamarche, *Nos Devoirs et nos Droits*, p. 204). "I believe our teacher, who tells us that one day our beloved provinces will come back to us and that our country will be complete again" (Dupuy, *Livret de Morale*, pp. 14–15). "Owing to the perfected means of warfare with which armies are now provided, the next war with Germany will be indeed terrible!" (Pavette, *L'Enseignement de la Morale*, p. 21).

[103] "All nations are equal; there are no inferior or superior nations. There are none made expressly to oppress the others, and none which are made to suffer oppression. The nations owe each other respect and aid, as do the citizens of the same country; for, if citizens are the members of a commonwealth, the commonwealths are the members of humanity" (Burdeau, *Manuel de l'Education*, p. 93). "To serve one's country does not mean only to be a soldier and fight battles. Patriots do not only want their country to be strong, but wish her to be free also, worthy of the respect and esteem of other nations. Finally, to be a sincere patriot is to strive to destroy the evils from which we suffer: ignorance, poverty, drunkenness, and class and party hatred" (p. 121). "There are those for whom patriotism chiefly means hatred of the foreigner, contempt and calumny of all that passes outside their own country. In their journals they depreciate every day the neighbouring nations; they slander them by lies and ridicule them by stupid caricatures; they excite hatred of people whom we ought really to esteem and love. Reply to these people that foreigners are valuable to us; that outside our borders there are great civilisations and brave peoples. In other countries, too, noble words are heard and worthy lives are lived. All nations have had their great men, their heroes of duty, their men of science, their artists; and all nations have contributed, sometimes more than we have done, to human progress" (p. 124). "'No one is a good citizen if he is not a good son, a good father, a good brother, a good friend, a good husband'" (Quotation from the Declaration of Rights and Duties, 1795; p. 168). "A country, however small it may be, has a right to the respect of other countries, just as a man, however humble, has a right to the respect of all other men. Injustice, murder, violence, theft are no more permitted to a nation than to an individual; these are always abominable things" (Primaire, *Manuel d'Education Morale, Civique et Sociale*, p. 172). "The ancients educated the young to be good citizens; the Middle Ages tried to train them to be Christians; the modern nations to be good Germans,

Frenchmen, Englishmen, and so on, to say nothing of professional ideals; but it is quite clear that this emphasis on the differences of race, nationality, and religion can in no way lead to unity in the formation of human character" (Penzig, *Ethische Jugendlehre*, p. 219).

[104] "The ideal of the school is.....to develop persons who will be competent to change their environment to greater conformity with moral ideals—that is, to put it boldly, to train reformers" (Adler, *The Distinctive Aims of the Ethical Culture Schools*, p. 4).

[105] "'No moral sermonising! Not even in the school!' No, but sensible, practical teaching with regard to the moral relationships of life" (Fricke, *Sittenlehre für konfessionslose Schulen*, p. 5). "A fine spirit runs through this instruction, and, if it penetrated the life of the nation, we might well declare that its welfare is assured" (pp. 125–6). After quoting considerably from French moral instruction manuals, the same author says: "From these excerpts can well be learnt the methods employed and the spirit in which the text-books have been composed—with dignity and fitness, and without neglecting to arouse the interest of the children" (Wychgram, *Das weibliche Unterrichtswesen in Frankreich*, p. 273).

[106] "The maxim will be read, commented upon, and explained by the master. He will make it live, and will supply comparisons, illustrations, and examples which the children can grasp. The moral precept will be learnt by heart, and will serve as a writing copy" (Cuissart, *Deuxième Degré de Lectures Courantes*, p. 4). "The maxims will serve two purposes: every morning one will be written on the blackboard, and will remain there under the eyes of the pupils; it will serve as a writing copy. It will be also the starting-point of the short talk with which the master begins the morning's work, and will thus create a moral atmosphere in which the whole school work will be enveloped" (Bancal, *Education Morale, Droit Usuel et Economie Politique*, p. 6).

[107] "There should be a constant review of previous points which have been made in connection with other lessons" (p. 14). "The author cannot too much emphasise the importance of repetition in connection with work in ethical instruction for the young. The same points must be brought out over and over again, and oftentimes in the same language. Life itself teaches us by this method. It will not do to rest content by laying down a general principle" (Sheldon, *Duties in the Home and in the Family*, p. 15).

[108] "In a very great number of schools the middle and upper divisions receive the moral lessons together" (Bancal, *Education Morale*, etc., p. 6).

[109] "Our moral conscience is at times—that is, usually—too complaisant and only too ready to excuse everything; sometimes it is degraded and atrophied; sometimes it is too rigid, too anxious, tormented by the least suspicion of a fault: this is a case of over-scrupulousness. Thus hardened criminals escape all mental and spiritual punishment; virtue, always uneasy, does not enjoy the happiness it deserves; the egoism and indolence of daily life are unpunished or scarcely touched" (Chabot, *Morale Théorique et Notions Historiques*, p. 66).

[110] "The fairy-tale is to the child what dramatic and epic poetry is to

the grown-up person—a means of æsthetic pleasure which, with children as well as with adults, has indirectly a corresponding ethical result, even if only in the strengthening of sympathy" (Döring, *Ueber sittliche Erziehung und Moralunterricht*, p. 14).

[111] Authors generally agree that many fables are inadmissible for moral instruction purposes. See the pamphlet cited in the last footnote, and also Professor Adler's book on moral instruction, especially the following passage in the latter book: "It is to be noted that a really moral spirit is wanting in the fables; the moral motives are not appealed to. The appeal throughout is to the bare motive of self-interest" (pp. 93–4).

[112] "In every period of life there is some one prominent duty around which all the others may be grouped, to which as a centre they may be referred" (Adler, *The Moral Instruction of Children*, p. 44). "It has been left for the ethics teacher to make clear that in each period certain duties proper to that period are supreme; that, for instance, in the earlier years of childhood the chief duty is obedience; that in the years immediately following it is the right relation with brothers and sisters that is to be secured; that, still later, it is the proper relation to those outside of the home that must be sustained. And, similarly, it is at the time when physical activity is the keynote of the child's life, and physical prowess is especially interesting to him, that he most admires the virtues of courage and fortitude, and is eager to imitate his heroes. Such is the time to establish these virtues" (Elliott, *The Functions of the Sunday School*, p. 18).

[113] "It is due to them also to acknowledge that their syllabus, and the hints for moral teaching in some of their publications, are valuable in their suggestiveness, and such as may be recommended even to Catholic teachers" (Father S. F. Smith, S.J., in *The Month*, a Catholic magazine, December, 1906, p. 609). See also *The Month*, November, 1908, for an account of the First International Moral Education Congress, by the same author.

[114] The question of direct and especially indirect ethical teaching for kindergarten and infant-class pupils should also receive special consideration. The complete course in ethics should extend from the kindergarten to the university, to which should correspond the moral training in the home from birth to the coming of age.

[115] "It is certain that, by force of repeating to a child that he is naughty, that he is idle, that he is inattentive, you suggest naughtiness, idleness, and inattentiveness to him" (Morlet, *L'Education Morale au Collège*, p. 30). "The respect due to a child does not consist solely in keeping from him all that would alarm him in his innocence, but also, in our opinion, in sparing his organs and his senses, still so delicate, all spectacles of any violent infraction of the moral law" (Barran, *Livre de Moral Pratique*, p. xiii). "The best means of guarding a child from evil is to get him to know and to love goodness" (Kooistra, *Sittliche Erziehung*, p. 63). ".....with the quite small child, and most particularly with him, always turn his thoughts to goodness. Never speak to him of what is bad" (Egidy, *Ueber Erziehung*, p. 40). "It is only through knowing the right that we can know the wrong. The wrong alone can give no knowledge of anything;

it is like the darkness, it cannot even make itself known" (Seelye, *Duty*, a book for schools, p. 70). "The first requisite in regard to the conception of character is that it should be essentially positive" (Griggs, *Moral Education*, p. 56). But in another place (p. 228) the same author says: "Teaching by base examples is not bad."

[116] "……inwardly with thoughts, feelings, and desires, and outwardly with words, behaviour, and deeds" (Bachmann, *Dr. Martin Luther's kleiner Katechismus*, p. 40).

[117] "Character is organic: the virtues must be built into the very structure of our habits and instincts" (Griggs, *Moral Education*, p. 67). "Instruction in morals includes two things: the formation of right ideas and the formation of right habits" (Dr. Harris, as quoted in Adler's *The Moral Instruction of Children*, p. v). "Ceaseless choosing and deliberating is not the mark of the man who is thoroughly cultured, but rather a characteristic of him who is ignorant and confused. He who is sane always knows his business" (Schneider, *Der menschliche Wille*, p. 290).

[118] "The child should carry with him real moral knowledge—that is to say, clear ideas and firm principles, which will put him in a position to direct himself in life" (Marion, *Leçons de Morale*, p. 392). "Morality does not truly become morality until insight and self-conscious judgment have penetrated habit—have made it self-directing and responsible" (Coit, "Moral Instruction," in *Ethics*, October 22nd, 1904).

[119] "Through automatic habit we become adapted to the more permanent and statical elements of environment; through conscious reason and control we are adapted to the new and dynamic factors" (p. 151). "To trust to the mechanism of habit alone is to invite moral atrophy or disaster" (Griggs, *Moral Education*, p. 152).

[120] "A refined man cannot live without justice or inward goodness, without intellectual culture, without reading, without art, without intelligent amusements, without politeness and distinction, in the society which surrounds him. The coarse man can live like a brute" (F. Pécaut, *Entretiens et Lectures de Morale Personnelle*, pp. 35–6).

[121] "For the absolutely isolated human being there exist only the commands of prudence, of forethought for his own welfare" (Döring, *Handbuch der menschlich-natürlichen Sittenlehre*, p. 38). This is a typical view of the matter.

[122] With regard to self-respect Pestalozzi says: "Blush for its sake when you make mistakes, children; for its sake honour goodness; for its sake overcome evil; for its sake honour old age and wisdom; for its sake do not harden your hearts against poverty and misery; for its sake despise error and lies, and love the truth, children; for its sake the timid becomes a hero, the idle skilful, the unknown honoured, the low raised, and the lost saved. For its sake, children, weakness of age is blessed; for its sake human life becomes truly life, and the hour of death passes humanly and peacefully. Children! I have this one word for you; all others are only additions to this" (Wyss, *Handbuch der humanen Ethik*, p. 207). "Children should be taught to respect themselves, that self-respect is, indeed, the first of the virtues; and this should be distinguished, as it is

separated by a heaven-wide distance, from all pride and vanity ; each one of them has worth, each one has dignity as a moral being, capable of choosing its course in life and responsible to itself in following it ; each one is to esteem its body sacred and keep it pure and clean, and make it always the servant of the better nature ; each one is to see how ignoble it is to make it the master of the mind ; each one is to see what a wonderful power it is in the mind, how diligently we should cultivate it, how it is given to us to learn and explore, how ashamed we should be of inattention and laziness—and thus the significance of the previous days of ordinary school life be opened, and fresh interest and zeal for school duties be awakened ; the ethics of truth and falsehood should be made plain ; the uses and abuses of anger—the nobility of moral wrath, of indignation should be shown ; the moral elements of courage should be brought out, the heroism of standing alone for one's conviction, of bravely bearing and enduring what we cannot change ; the sublimity of patience under adversity ; the unwelcome habit of self-judgment should be encouraged ; the duty of scrutinising ourselves, of seeing that our motives are pure in everything we do ; of distinctly blaming and reproving ourselves when we do a praiseworthy act from an unworthy motive" (Salter, *The Duty Liberals Owe to their Children*, p. 17).

[123] "The only method suitable to elementary instruction is that where master and pupils speak in turn, and where there is, as it were, a constant exchange of ideas between them under differing, flexible, and carefully graduated forms" (Quoted by Brouard and Defodon, *Les Nouveaux Programmes des Ecoles Primaires*, p. 21). ".....the teacher leads best who follows with most skill, and yet to his own end, the lead of the child's mind" (Bryant, *The Teaching of Morality in the Family and the School*, p. 89).

[124] "The point is not that we give the child prescriptions and precepts, that we stimulate his imagination and touch his heart by stories and examples ; we must demonstrate to him his duties, and that in a serious, clear, and well-analysed manner.....Duty represents an order of facts ; consequently, it can be demonstrated, and it is not sufficient to present it in order to have it accepted" (From publisher's preface to Liard's *Morale et Enseignement Civique*, p. vi).

[125] "Contrary to a very widespread opinion that morality is taught through the medium of the feelings, we hold that it should be taught through the reason and by means of reasoning. The feelings will appear afterwards, but enlightened, dominated, and directed by the pure manly beauty of the Good and the True" (Pontsevrez, *Problèmes de Morale*, p. viii.). "It [the psychological method] consists in starting from the moral feelings that the child already possesses, rendering these more conscious, deeper and more animated, and developing out of them those feelings which the child does not as yet possess" (p. 1). "As all duties are not duties of love, it is necessary to appeal also to the child's reason, and, after having awakened good feelings in him, make him adopt what we should like to call a method of life—if the word does not appear too ambitious" (Masson et Roustan, *Nouveau Livre de Morale Pratique à*

l'usage des Ecoles et des Familles, pp. 1–2). "Moral truths lose nothing by being expounded in severe simplicity, connected with the related principles, and their consequences examined.....Moral teaching, then, to bear fruit, ought to be didactic or demonstrative; for it to be eloquent and elevated does not suffice" (Dugas, *Cours de Morale Théorique et Pratique*, p. iii).

[126] "You will draw your examples from the child's own world, from your surroundings, from the school life, and from every-day life" (Pavette, *L'Enseignement de la Morale*, p. 11).

[127] "Elaborate casuistry, hair-splitting about imaginary situations, anything and everything in the line of pure ethical theory, should be utterly tabooed in the school-room" (Gilman, *The Laws of Daily Conduct*, p. 11).

[128] "The habit of living in the midst of masterpieces produces an elevation of the soul" (Droz, as quoted in Picquet's *Manuel d'Instruction et d'Education Morale*, p. iii).

[129] "The children are to be taught to be courageous and to take the initiative, and, for the purpose of the teacher attaining this end, I much recommend him to take sometimes his little flock on a Thursday for a walk or for a visit to a monument, and during the course of this outing the master will find a thousand occasions to give lessons in kindness, politeness, and brotherly feeling" (Payot, in *L'Inspection Académique*, 1900, p. 162).

[130] "It is possible to make education ethical because the child's nature is ethical; social because it is social. The ethical authority to which the child is taught to bow is already within the child itself" (*The Religious Education Association*, Proceedings of the First Convention, p. 48).

[131] "The biographical quality of our early ethical teaching is of tremendous importance. It is a great time in the life of a child when it erects in its soul a great character, and tries to build its own emotions and its own acts in harmony therewith. You know that our own George Washington has, perhaps, above every other soul, been a great inspiration to the childhood of the country; and what a marvellous thing that has been to the childhood of this race! How many boys have tried to be like that great boy, and how we have idolised and glorified Washington's character in order that it might build itself up in the soul of the boy! And so, all along the line in the life of a child, it needs to have set in its spirit clearly defined characters that it shall come to admire and strive to emulate" (Brumbaugh, *The Needs and Scope of the Moral Training of the Young*, pp. 114–15).

[132] "Cheerfulness in the teacher brings him nearer to the child, and produces a mutual understanding; cheerfulness in both furthers a pleasant intercourse full of mutual confidence" (Kooistra, *Sittliche Erziehung*, p. 5).

[133] "Unless one has the resolute will, the fearless soul, that can face difficulties and dangers without flinching, he will not be able to do a man's work in the world" (Adler, *The Moral Instruction of Children*, p. 148).

[134] "Remove all unnecessary temptation, make the path of right living as smooth and attractive as possible, and, if the child really live, there will be temptation enough and to spare for all purposes of moral culture" (Griggs, *Moral Education*, p. 100).

[135] "The exploitation of its children is not only the crowning shame of a nation, it is its most wasteful crime" (Griggs, *Moral Education*, p. 93).

[136] The Saturday lesson has a special significance. "The teacher concludes the school work on Saturday with a familiar talk, where he comments on the gravest cases as well as on the little school incidents of the week. These talks are primarily lessons in good manners and right behaviour" (Moulet, *L'Enseignement Moral en France pendant les Dernières Années*, p. 33).

[137] "The school day is always brighter and better if it is begun with a stirring song. If the children are tired and nervous or ill-tempered, a song will quiet them as oil upon a troubled sea" (*The Religious Education Association*, Proceedings of the First Convention, p. 144). "The songs sung in the school may be made influential in bringing home a special moral lesson to the scholar's mind. Beyond its general refining influence, music may thus become an agreeable instrument for fixing plain truths of conduct deep in the memory and the heart" (Gilman, *The Laws of Daily Conduct*, p. 18). And the Memorial sent to English Education Authorities says, as we already mentioned on p. 100: "Songs which stir the noblest emotions should be encouraged; songs tend to form the character of the young."

[138] "The feature peculiar to the schools of La Porte is the development of the social interest. From the start the pupils are encouraged to be helpful to each other. Already, in the first school year, the children begin to work together in groups, and to assist each other in making and recording observations of plants and animals, of the wind and the weather, and they frequently subdivide tasks" (Rice, *The Public School System of the United States*, pp. 206–7).

[139] "Some excellent features may be found also in the McClellan School. One of its features is a club, entitled the Legion of Honour, which has been organised by the members of the highest grammar grade. The aim of this club is to build character, and the requisites for joining are truthfulness, honour, and politeness" (Rice, *The Public School System of the United States*, p. 157).

[140] "Just as one learns singing through singing, so one learns to will by willing, by striving" (Kooistra, *Sittliche Erziehung*, p. 19). "(1)..... various kinds of drill in preparing for emergencies of fire, panic, etc. (2) Manual and Kindergarten occupations..... (3) Ordered recreation ..... (4) Civic excursions to places which give concrete illustration of history, politics, and the organic life of the commonwealth..... (5) Works and visits of social pity....." (F. J. Gould, in Coit's *Ethical Democracy*, pp. 175–6). The whole passage should be studied. "For example, at the end of the lesson on duties to parents, let the class decide to double moral effort in that direction. So, too, each lesson must end with a resolution, and the teacher must help the children to see how they are to carry it out" (Payot, in *L'Inspection Académique*, 1900, p. 162). "'Go thou and do likewise'—this should be the outspoken moral of every lesson" (Bryant, *The Teaching of Morality in the Family and the School*, p. 79). Mr.

Hildage makes the following suggestions: "(1) To secure the co-operation of the parents. (2) To encourage the children to practise regularly what they learn, by frequently asking in what way they have tried to carry out what has been taught. (3) To have essays written on the subjects taught, descriptive of the effort of the children to carry them out. (4) To use mottoes in writing, and to learn appropriate extracts from poetry" (Hildage, *Health and Citizenship: A Scheme of Lessons*, p. 3). Among further activities suggested are: organised games; amusements, inside and outside school, directed by the teachers; school libraries and encouragement of the reading of the best literature at home; cultivation of plants and gardens at home and at school; utilisation of workshop and field work, domestic training and physical and æsthetic culture for ethical ends; older pupils selecting their own subjects, to some extent, and working without supervision; beautifying the locality; careful behaviour in streets, open spaces, public places, vehicles, etc.; cleanliness and neatness of person; courtesy to all; and ready helpfulness.

[141] "*Keep the faculty of effort alive in you by a little gratuitous exercise every day.* That is, be systematically ascetic or heroic in little unnecessary points; do every day or two something for no other reason than that you would rather not do it, so that, when the hour of dire need draws nigh, it may find you not unnerved and untrained to stand the test. Asceticism of this sort is like the assurance which a man pays on his house and goods. The tax does him no good at the time, and possibly may never bring him a return. But, if the fire does come, his having paid it will be his salvation from ruin. So with the man who has daily inured himself to habits of concentrated attention, energetic volition, and self-denial in unnecessary things. He will stand like a tower when everything rocks around him, and when his softer fellow-mortals are winnowed like chaff in the blast" (James, *The Principles of Psychology*, vol. i., pp. 126–7).

[142] On this whole subject see the quotations in chapter i. of *The Message of Man: A Book of Ethical Scriptures*, gathered from many sources, and arranged by Dr. Stanton Coit.

[143] "Moral education must lead the child through the natural process of growth in substituting an aim of conduct for the pressure of desire" (p. 42). "The second principle of moral evolution is the gradual extension of sympathy, or of the personality, over an ever-widened area of life, so that the individual comes to feel the pain and joy of all other lives as somewhat like his own" (Griggs, *Moral Education*, p. 43).

[144] Mr. F. J. Gould, in his contribution, "A Central Conception for Moral Instruction," in *Papers on Moral Education*, favours the term "service." In tentative experiments with my own children I found reference to being "a true little boy," "a true little girl," "a true little man," "a true little woman," very effective.

[145] "The ideal character must be that of one who never forgets his natural fellowship with all mankind; who sees himself reflected and feels himself repeated in every human being, to such a degree that he is instructed by all that is good, and warned by all that is evil in his kind, and that, in every communication or dealing with another, he thinks of

himself as being changed in place with that other, in order to do as he may feel that he ought to be done by" (Larned, *A Primer of Right and Wrong*, pp. 151–2). "The life of love and helpfulness, of care for the stranger and for the weak, is and always has been the true life" (Everett, *Ethics for Young People*, p. 9). "The highest and most comprehensive of moral commands is expressed in the injunction not, without absolute necessity, to cause suffering to any sentient being; but, on the contrary, to further his well-being as far as one can" (Döring, *Handbuch der menschlich-natürlichen Sittenlehre für Eltern und Erzieher*, p. 33).

[146] "Moral acts are not only the most frequent, but they are also the most important. Other acts may determine reputation. Moral acts establish character.....Moral acts are not only the most frequent and most important, but they are also most difficult to instil.....If moral actions are most frequent, most important, and most difficult, surely there is good reason for urging that the elements of morals be taught systematically to every child, both in school and at home. It will not do to argue that morals cannot be taught except by the unconscious influence of example. To know what is right and wrong is a necessary condition of selecting the right and rejecting the wrong" (Shearer, *Morals and Manners*, pp. 6–7). "Man is not only the 'proper,' but also the most engaging, 'study of mankind,' large or small" (p. 11). "No questions are more common than questions of moral goodness or badness; no words are more often employed than 'right' and 'wrong'; nothing is more thought of than the personal relations into which moral qualities may at any time enter; nothing is of more consequence to the very existence of human society than virtue or the moral life" (Gilman, *The Laws of Daily Conduct*, p. 29).

[147] In *Décrets et Arrêtés, etc., Enseignement Primaire;* Premier Fascicule.

[148] "So long as the domestic life, this legacy of another age, exists among us, we are bound morally to accept its duties; that is to say, we must practise the virtues, to-day out of fashion, which formerly rendered its existence possible, and without which even to-day it could not exist. Therefore, so long as we have masters and servants, there ought to be between them more than economic relations, more than the connection between employer and employed; that is to say, there should prevail personal relations, reciprocal regard, a bond of affection and esteem" (Dugas, *Cours de Morale Théorique et Pratique*, pp. 399–400).

[149] "Familiarity ought not to be regarded as the contrary of politeness; it is simply a more affectionate form of politeness" (Burdeau, *Manuel d'Education Morale*, p. 48).

[150] "Cleanliness and temperance, cheerfulness and courage, reasonable truth and justice, loving helpfulness, earnest work—these are demanded of each member of a family" (Griggs, *Moral Education*, p. 132).

[151] "The seven school virtues.....are regularity of attendance, punctuality, neatness, accuracy, silence, industry, and obedience" (Shearer, *Morals and Manners*, p. 45). "The children must come to school (1) promptly and (2) regularly; they must be (3) reasonably quiet and

orderly; they must give (4) careful attention, and (5) work earnestly at the school tasks" (Griggs, *Moral Education*, p. 133).

[152] For a warm word in defence of animal life see the poet Blake's *Auguries of Innocence*.

[153] "It is a pedagogical error to imagine that a man should be led from the exercise of his duties towards himself to his duties towards others. The duties towards self are far from being the most easy to be appreciated, and it is inexact to say that egoism is here an ally. Instinctive egoism seeks to avoid effort; now less effort is required for being kind than for being upright, and less effort is needed to be generous than to keep watch over oneself" (Rauh et Revault, *Psychologie appliquée à la Morale et à l'Education*, p. 155).

[154] "No one can be truly noble, heroic, helpful in this world, who does not have a humble spirit, who has not risen, in the study of his own limitations, to the comprehension of the fact that all holy service in the world is performed by the soul that is imbued with the spirit of humility. The loud, the blatant, the arrogant man is always the superficial, the never-to-be-trusted man" (Brumbaugh, *The Need and Scope of the Moral Training of the Young*, p. 113).

[155] "It is through love that one dedicates oneself; but it is by means of forethought or deliberation that one is temperate, industrious, prudent, careful of one's time and property. These latter are not common virtues. A greater number of people are capable perhaps of splendid but isolated devotion and actions than of being unalterably sincere, always honest and always respectful of the rights of others" (Masson et Roustan, *Nouveau Livre de Morale Pratique à l'usage des Ecoles et des Familles*, p. 2). "We take infinitely more benefit from our own performance of an act of uprightness, and infinitely more harm from an act of wrong, than the good we bestow or the harm we inflict. The good or the ill we do to another in such ways only touches some circumstance of his life, but the influence which comes back from it to ourselves goes deeply into our nature—refines or coarsens it, lifts or lowers it, and is either inspiring or deadening to all that is best in soul and mind" (Larned, *A Primer of Right and Wrong*, p. 31).

[156] "Talk with any thoughtful man of business, and he will tell you that what he needs is to feel the strength of a powerful moral force immediately identified with his daily work. He will confess that his perpetual danger lies in the ease with which this present life, with its glamour, its almost brutal frankness, and its insidious yet tyrannous demands, confronts him. 'The laws of ethics, their ideal statements and standards, must enter a man's life in his youth" (*Principles of Religious Education*, pp. 124–5).

[157] "In the lower grades of the schools of Indianopolis much more stress is laid on the life of the plant and the relation of the child to the plant than its structure, and the child is taught how to preserve and protect it rather than how to dissect it, so that lessons upon plants (and animals) partake as much of moral as of science lessons" (Rice, *The Public School System of the United States*, p. 102).

[158] "Ruskin says that 'when the love of nature is absent from any mind, that mind is, in many other respects, hard, worldly, and degraded'" (Jolly, *Ruskin on Education*, p. 195).

[159] "A thing of beauty is a joy for ever" (Keats, *Endymion*). "'All education to beauty is, first, in the beauty of gentle human faces round a child; secondly, in the fields, fields meaning grass, water, beasts, flowers, sky; without these no man can be educated humanly'" (Ruskin, as quoted in Malleson's *Notes on the Early Training of Children*, p. 27).

[160] "The claims of the State upon the moral attachment of its citizens can hardly be presented too warmly" (Adler, *The Moral Instruction of Children*, p. 236).

[161] "Our enemies are not across the ocean; they are here with us. We have already found out what they are. They are injustice, dishonesty, lying, lawlessness, greed, and selfishness. These enemies live in the hearts of men and women" (Dole, *The Young Citizen*, p. 52).

[162] "In most schools the Ten Commandments are still used as a basis for moral instruction, and teachers endeavour to extract from them the whole of the morality of our times. Life and health are treated of in connection with the Fifth, property with the Seventh, honour with the Eighth, family life with the Fourth and Sixth, and inward disposition with the Ninth and Tenth Commandments" (Müller, *Moralunterricht*, Ein Progamm für die Befreiung der Schule, p. 5).

[163] From the modern ethical point of view the following remarks may be made with regard to the Ten Commandments as re-interpreted by the Christian Churches, and more particularly by the Roman Church. The first two Commandments are of a theological nature. The Third Commandment, which possesses a quasi-ethical character, has been unfortunately and unaccountably robbed of its primary meaning, for almost unanimously the Catholic manuals restrict the cessation of labour on Sundays to working men and exclude all mental work from the prohibition. Bobelka tells the children that they can do their lessons on Sundays, and, according to Dreher (*Leitfaden der Katholischen Religionslehre*, p. 30), all non-menial work is allowed on a Sunday, even when it is paid for. The Fourth Commandment is widened so as to include all persons in authority, but the treatment clashes with democratic and humanitarian demands. The Sixth and Ninth Commandments are excellently conceived as dealing with chastity in general. The remaining Commandments, as interpreted, are admirable, though limited, commentaries of the original Commandments corresponding to them.

[164] "Prudence, justice, courage, and temperance are called 'chief virtues' because they comprehend, in a systematic manner, all other moral virtues" (*Grosser Katechismus der Katholischen Religion*. Mit Approbation des Oesterreichischen Gesammtepiskopates, pp. 202–3). "Among the moral virtues there are four which form the basis of a good life" (Dreher, *Leitfaden der Katholischen Religionslehre*, p. 8).

[165] "Justice teaches us to return like for like, therefore good with good" (Fricke, *Sittenlehre für konfessionslose Schulen*, p. 7).

[166] "We are just as responsible for seeing the right as for doing it when

we see it" (Griggs, *Moral Education*, p. 53). "The object of prudence is to act in such a manner that the greatest measure of good attainable by me should be realised" (Döring, *Handbuch der menschlich-natürlichen Sittenlehre*, p. 54).

[167] "As in the intellectual, so in the moral, life, originality and docility are alike indispensable" (Bryant, *The Teaching of Morality in the Family and the School*, p. 10).

[168] "Alcoholism kills more people than the plague and the cholera put together" (Pavette, *L'Enseignement de la Morale*, p. 23).

[169] St. Paul already said: "Be ye temperate in all things."

[170] The negative side of chastity is well summed up in the larger American Catholic Catechism, where the Sixth and Ninth Commandments have this form: "Thou shalt not do, nor say, nor read impure things, neither gaze at, nor listen to them, nor allow them to be done to thee..... Thou shalt not wilfully think of impure things or desire them."

[171] "Temperance is a matter of self-respect. It consists in only attaching ourselves to objects which are worthy of being liked, and enjoying them with moderation, without coarseness or brutality. It is a negative virtue (restraint of the passions), and also a positive one (development of the finer human qualities)" (Dugas, *Cours de Morale Théorique et Pratique*, p. 153).

[172] "The distinctions between the different virtues [prudence, temperance, courage] correspond to those of the feelings and character, or, as people still say, of intellect, sensibility, and will" (p. 139). "You cannot have temperance without wisdom, any more than wisdom without temperance. Courage equally implies wisdom, and wisdom courage, etc. In a general sense the virtues mingle and condition one another. The distinctions established between them are artificial" (Dugas, *Cours de Morale Théorique et Pratique*, p. 188). These views of the unity of the cardinal virtues are of considerable importance pedagogically.

[173] An admirable plan for secondary and higher schools is that in use in the New York Ethical Culture schools, which will be found quoted in our report on the United States. It is scarcely necessary to say that our remarks on secondary education apply with increased force to college and university education.

[174] "We can, by reading, get interested in foreign affairs as easily as in a dog fight; and the great problems of the day should always be a part of our news" (Bierbower, *Ethics for Schools*, p. 236).

[175] "The child must get a glimpse of what an abundance of mental activity, moral energy, and artistic feelings is hidden in myths, legends, and folklore" (Penzig, *Zum Kulturkampf um die Schule*, p. 97).

[176] "Philosophers may dispute as to the exact reason why a man loves, or should love, his mother; but the duty of loving one's mother is not a question considered open to discussion in common life. The same may be said of the other obligations which make up the substance of their duty for the mass of mankind, in all but exceptional times and situations" (Gilman, *The Laws of Daily Conduct*, p. 34).

[177] "Moral or ethical knowledge no more comes naturally of itself to

the teacher than to anyone else. It has to be learned like anything else; and especially if it is to be presented to others it must be learned in some orderly and systematic way" (*The Religious Education Association*, Proceedings of the First Convention, p. 130). "A very thorough normal training is indispensable to those who would give moral instruction to the young" (Adler, *The Moral Instruction of Children*, p. 191). "The American normal school seems to have become an eminently humanising institution, cultivating sympathy and all that goes to make right-hearted teachers" (p. 169). "The Worcester Normal School aims at the enlargement and refinement of the social sympathies of its students rather than at the attainment of academic distinctions" (Mark, in vol. x. of *Special Reports on Educational Subjects*, p. 208).

[178] "Little difficulty is felt in securing good work from boys who have had the invaluable advantage of a good home training" (Collar and Crook, *School Management and Methods of Instruction*, p. 53).

[179] On the problem of the relation between school and home, as well as on the problems generally discussed in this volume, see the Replies to the Questionnaire in *Papers on Moral Education*.

[180] "The business of psychological educators is much more concerned with the habits that children may acquire, and with their wills, which are also developed by habitual practice, than with the development of their moral conscience. The latter is the blossom which will be followed by fruit; but the former are the roots and branches" (Perez, *The First Three Years of Childhood*, p. 293). "Moral education ought not to begin with the class; it ought to begin with the cradle, in the family group, at the awakening of the faculties" (Madame Coignet, *La Morale dans l'Education*, p. xi.). "As Walter Bagehot says, the first step in the moral culture of the child is 'to secrete a crust of custom'" (Gilman, *The Laws of Daily Conduct*, p. 53). "The habit of good conduct should precede ethical reasoning" (Griggs, *Moral Education*, p. 75).

[181] "Pestalozzi wrote in the year 1804.....This moral instruction is based entirely on the pupil's inner life. That which he cannot do or should not be, that which he can be or do to others, should be explained and made clear to him. We must try and bring him to the point that the thought of the moral goal shall create in him an eager yearning to realise it and spur him on to utilise to that end all his force and every available moment of time. Thus the pupil will gain, in a natural way, a reverence for and obedience to the law of duty and conscience. There only remains one more step for him to learn. That is, to attain to the thought of the moral dignity of human nature, and to raise his love to self-forgetfulness, his confidence to belief in the truth, the right, and the good" (quoted by Wyss, *Die ethische Volksschule*, p. 35).

PART II.

REPORT

AUSTRIA

SEPARATE Moral Instruction does not form part of the curriculum of the public schools. Combined Denominational and Moral Instruction is, however, compulsory, and is given, under the direct control of the different faiths, by clergymen, or, occasionally, by special teachers.

While the Education Department strongly supports the teaching of religion, it does not in any way direct or interfere with that teaching. Accordingly, the moral instruction given in connection with the denominational lessons forms no part of the ordinary school life.

Paragraph 1 of the Austrian Elementary Education Act says that the educational aim of the school is, in methodical conjunction with what is taught in the school and in harmonious co-operation with the home, to provide a broad and a firm basis for the training of men of character and of worthy members of the community.

In 1905 a new Education Code appeared. Under the heading of Discipline the following significant paragraphs are to be found (pp. 23–27, 38–39, 43, 46) :—

> The education of the children at school is to be ethico-religious (sittlich-religiös). It will be more especially the business of the school to lead the children to fear God, to revere the Emperor and the Imperial House, to respect the laws and the authorities, to love their nationality and their country, and to be tolerant in religious and political matters, as well as to educate the children entrusted to it in humaneness and love of others, and to rouse in them an appreciation of common interests.
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> . . . . . .
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> The school is to cultivate a taste for all that is true, good, and beautiful, and to endeavour to form frank and noble characters. In order

to achieve this end every good quality is to be developed in the child—viz., a sense of duty and honour, candour, love of truth, respectability, thrift, self-reliance, moderation, and self-control.

. . . . . .

Teachers must utilise every suitable opportunity to lead the children to respect monuments of art and nature, public parks and grounds under cultivation, useful animals and plants, and to waken in them a delight in nature.

Each spring before breeding-time and each autumn the children are to be made acquainted with the law referring to the protection of birds, and, moreover, no opportunity should be allowed to pass without telling the scholars that it is detestable to torture animals.....

. . . . . .

Teachers will not neglect to acquaint their pupils with the most important rules of health, and to draw their special and repeated attention to the injuriousness, for the young, of intoxicating liquors of all kinds—beer, wine, spirits, etc.—and the ill effects of smoking. They will also insist on the dangers of continued and immoderate drinking and smoking.

. . . . . .

The individuality of the child must always be respected. Teachers should make a special point of gaining the confidence of the children through a dignified but loving and just treatment.

Punishments must be awarded with calm deliberation ; they should only be used sparingly and economically ; and in no case should they be so severe as to injure the child's moral sense or health.

. . . . . .

.....Corporal punishment is prohibited.

. . . . . .

(A portion of the oath to be taken by those who direct or teach in Elementary schools.) You swear to educate the children in an ethico-religious manner, to develop their mental powers, to furnish them with the knowledge and aptitude necessary for life, to lay the foundations for the training of good men and citizens; to act conscientiously and impartially in judging the work of the scholars ; and never, for any reason, to be turned aside from performing the above duties.

. . . . . .

For the sake of the instruction and the school attendance, and especially for educational reasons, teachers are bound to keep assiduously in touch with the parents of the scholars. With the permission of the District School Authority, and for the purpose of discussing appropriate questions, Parents' Evenings can be arranged for.

. . . . . .

The teacher should only seek to gain influence over the scholars by making them feel that he has an unexceptionable purpose.

The chapter on Discipline, the Code says, pre-supposes

that the foremost aim of the Elementary school is realised by the Moral Training which it gives (p. 82).

In 1904 the Minister of Education issued a minute referring to the subject of cruelty to animals, a portion of which we reproduce here :—

In view of the universally admitted fact that, on the one hand, the torturing of animals and the reckless destruction of plants lead to general callousness, and that, on the other hand, the care for useful animals and the tending of plants exert without doubt an important ethical influence, the demand for attention to these subjects is not unjustified.

Although, in accordance with the plan of studies, children receive in the Natural History lessons instruction on the protection of animal and plant life, and have their attention called to the subject in connection with certain selections in the Reading Book, yet this has proved inadequate.

I request, therefore, that the Landesschulrat, the teachers in the elementary and citizen schools, as well as the teachers in the men's and women's training colleges, be asked to utilise every favourable opportunity in the course of teaching for the purpose of inculcating appropriate sentiments.

A conscientious and thoughtful teacher will find it easy to discover and utilise such opportunities not only in the Reading lesson and the Natural History lesson, but also in other lessons.

At the same time the headmasters and directors of the elementary and citizen schools are to be informed that, in selecting books for the scholars' libraries, due notice should be taken of literature referring to the protection of animal and plant life.

The Roman Catholic Faith.

The large Austrian catechism (*Grosser Katechismus der Katholischen Religion*) stands somewhat nearer in its expressions to the more modern ethical views than most Catholic catechisms, and we will, therefore, quote from it what is distinctive of Roman Catholic ethics generally. From the catechisms of other countries we shall in the sequel chiefly extract that in which they differ from this catechism.

These are the principal ethical passages in the Austrian catechism :—

"God orders everything in such a manner that he always achieves his sacred intentions" (p. 14). "God orders and guides everything towards good ends; nothing happens without His will or His permission..... God also orders and guides evil and suffering towards good ends" (p. 19). "Imitate the good angels: be pure, willing, pious, devout, and helpful morally towards your neighbour" (p. 22). "On the Judgment Day Jesus

Christ will judge men in this manner : (1) He will part the good from the bad ; (2) He will reveal to the whole world the good and the evil which men have done ; (3) He will welcome the good in heaven, and those who were bad will be thrust into hell" (p. 44). "Jesus Christ has bestowed on the Church, as teacher, the gift of infallibility in order that she may not be able to err in matters of faith and morals" (p. 54). "He who, without his own guilt, does not belong to the Christian Church may, by extraordinary means, be saved if he seeks the truth sincerely and conscientiously obeys the will of God, but he lacks many means by which to become saved more easily and more certainly" (p. 57). "All sins, even the greatest, can be remitted if the sinner be truly penitent" (p. 60). We are to pray "……(4) in temptations ; (5) in all needs" (p. 69). "'To live in a Christian manner' means to love God above all things for His own sake, and ourselves and our neighbour for the sake of God" (p. 81). "The term 'neighbour' means every human being, friend and enemy" (p. 83). "We love our neighbour as ourself : (1) when we do to him what we might justly ask of him, and do nothing to him that we could reasonably object to ourself" (p. 83). "We also are bound to keep the Ten Commandments……because (1) they only make explicit the natural law which God has made known to every man through his conscience" (p. 85). "We sin through presumption when we rely on God alone and do not do ourselves what we can and ought" (p. 89). "Among other sad consequences of Sunday desecration are :……the moral decadence of human society" (p. 98). "We are not permitted to obey our parents or our superiors if they command what is sinful" (p. 101). "Magistrates and rulers are in duty bound to protect their subjects in the true religion, to be just towards them, and generally to further their welfare" (p. 102). "We injure our neighbour bodily when we unjustly kill or wound him, or when we shorten his life through grief or harsh treatment" (p. 103). "Chastity is offended by : (1) deliberate immodest thoughts and desires ; (2) immodest speech, jests, and songs ; (3) immodest books and all immodest deeds. Offences against chastity are induced by : (1) prying eyes ; (2) immoral pictures and the reading of immoral books and writings ; (3) immodest clothing ; (4) too great familiarity with persons of the other sex and frivolous company ; (5) improper dances, plays, and representations ; (6) idleness and intemperance in eating and drinking" (p. 106). "We commit the sin of usury……(3) when we unjustly take advantage for benefit or gain of our neighbour's misfortune" (p. 109). "The wickedness of a mortal sin lies in its offending God, Jesus, and the Holy Ghost" (p. 190). "We must also avoid all venial sin……(4) because with time it leads to mortal sins" (p. 192). [The special lists of sins and virtues (pp. 199 and 202) will be given when we come to offer an account of the English Roman Catholic Catechism.] "Ethical zeal is that virtue which inclines us to do all that redounds to God's honour and furthers our salvation" (p. 205). Among "moral" virtues are : "to carry our cross" ; "to follow Christ" (p. 207). "Good works are such as accord with the will of God and are performed with the help of divine grace and with the intention of pleasing God" (p. 207). "Works of merit are good

works to which a future reward is assured.....A good work has merit if it is performed in the state of sacramental grace" (p. 208). "By prayer we mean all works of devotion and piety. By fasting we mean all works of penitence, self-denial, and mortification. By almsgiving we mean all corporal and spiritual works of mercy" (p. 209). "We must zealously perform works of mercy: (1) Because Jesus Christ looks upon everything good that we do to our neighbour as if we did it to Him; (2) because God has promised to show mercy to those who are merciful" (p. 211). "Those who are chosen will not enjoy an equal measure of blessedness; he who has done more good will be more abundantly rewarded" (pp. 219–20).

The Large Austrian Catechism contains altogether 877 questions and answers. The Small Catechism contains 256 questions and answers, and is not appreciably different from the average Small Catholic Catechism. The treatment of the last seven Commandments in the Small Catechism occupies two pages out of seventy-four, and of the various lists of sins and virtues only the seven capital sins are mentioned.

Bobelka has published three volumes of religious instruction—the first and the second volumes for the first and second school year respectively, and the third for the third and fourth year. The first volume is specially interesting with regard to method; but want of space prohibits an examination of these volumes. Only this may be stated. The ethical portion in the first volume does not perhaps exceed two per cent., in the second ten per cent., and in the third it rises to perhaps one-third of the volume of nearly 300 pages. The spirit is that of the Catechisms; but the stories are often unreal, grossly superstitious, and callous in sentiment.

The Protestant Faith.

The teaching appears to be for all intents and purposes the same as in Germany, and German text-books are freely used.

The Jewish Faith.

Dr. Wolf's outline of Religious and Moral Instruction (*Kurzgefasste Religions- und Sittenlehre*) occupies thirty-three pages, of which some ten deal with morals, and of these pages some two-thirds are made up of quotations and Hebrew text. The officially recognised booklet is a portion of a larger work consisting mainly of Biblical history.

With regard to the teaching of the Bible about man we read :—

"The Conscience is the voice of God within us. It reminds, warns, or encourages us before we act; it punishes us after the deed when we have done what is wrong, and fills us with joyous feelings when we have acted rightly. The moral sense represents the pleasure we take in what is morally good, and the dislike and abhorrence which is produced in us by what is morally evil" (p. 7).

In Wolf, too, we meet with the repudiation of the thought that innocent offspring shall be punished for the sins of the parents :—

"When the Bible says: 'He takes vengeance on the children for the sins of their fathers,' it refers only to the case where the children follow in the footsteps of their parents" (p. 11).

In connection with the Ninth Commandment the saying of the ancient sages is quoted :—

"'The world rests on three pillars, on Truth, Justice, and Love.' When one of these pillars sways or totters, human society collapses" (p. 13).

We quote the following about duties towards our fellow-men :—

"The obligation to love others is the fundamental law of the Jewish religion.....We ought to be just to our fellow-men, and not affect injuriously (1) their life; (2) their honour; (3) their property; (4) their freedom" (p. 24). "We must be truthful towards our fellow-men, and be far removed from every untruth and falsehood" (p. 27). "Towards teachers we have similar duties as towards our parents. We ought also to honour old age.....We ought to love our brothers and sisters, and be devoted to them.....We ought to be grateful to our benefactors, and seek to repay them.....We ought to love our country, and be ready to sacrifice for its sake our wealth and our life. We owe respect to the King..... Servants must be true and devoted to their masters.....The master must assiduously care for his servant. True friendship depends on mutual respect. It is the duty of friends to tell each other their weaknesses and faults" (pp. 28–9).

Among duties towards self, and towards animals and lifeless objects, are the following :—

"We must strive to preserve our life and our health.....The means towards the maintenance of life are the careful cultivation of our health and the harbouring of our bodily strength. The means by which we are to further our well-being are work, industry, and thrift; but these must not degenerate into greed and avarice.....We must strive to develop and to perfect our bodily, mental, and moral capacities.....We develop the

mind through the reading of useful books and through cultivating the company of intelligent persons. We strengthen ourselves morally by always attending to the voice of conscience, and by keeping lively in us a sense of detestation for what is evil. He who fulfils this duty of ennobling himself will obtain the respect of his fellow-men, but that must not be the underlying motive of his actions (ambition).....We have also duties towards animals, and must not cause them unnecessary pain.....We must not destroy unnecessarily even lifeless objects" (pp. 29–31).

Such is the substance of Jewish ethics as taught in Austria. It will be noted that the key-note is duty for duty's sake, but that social and political virtues and duties are not dealt with.

BELGIUM.[1]

Indirect Moral Instruction is compulsory in all State schools, and Direct Moral Instruction is compulsory in the Normal Colleges for students who ask to be exempted from denominational instruction.

Since 1895 "Religion and Morals" is a compulsory subject in all Primary schools for those children whose parents do not apply for exemption. The syllabus of denominational teaching is drawn up by the denominations—Catholic, Protestant, and Jewish—who must see to the teaching, the inspecting, and the examining. Those preparing to be Primary teachers are free to choose whether they will or will not attend denominational teaching in the Normal Colleges, and they are quite free afterwards as to the giving of it. Half-an-hour daily is allotted to denominational teaching both in the Primary schools and in the Normal colleges.

The law is emphatic as to the importance of Moral Instruction.

"The teacher will pay equal attention to the education as to the mere

[1] I owe special thanks to M. Waxweiler, Director of the Institut de Sociologie in Bruxelles, and to Professor Dwelshauvers, for kindly procuring me the material which is utilised below.

instruction of the children confided to his care. He will neglect no occasion to inculcate moral precepts, to inspire the children with the sentiment of duty and patriotism, respect for national institutions, and love of constitutional liberties. He carefully abstains in his teaching from any adverse criticism of the religious beliefs of the children's parents" (*Loi sur l'Instruction Primaire*, p. 38).

And the Government Instructions referring to the execution of this law are not less decided in tone :—

The teacher is not authorised to give any course of direct moral teaching; the law requires that the regular teaching of moral principles shall be based on religious sanctions, and shall not be separated from the religious teaching with which it is, properly speaking, one; but it must not be assumed that the teacher should be uninterested in the development of his pupils' morals. On the contrary, it is his duty to work for this with persistent zeal; to profitably utilise the numerous occasions presented by the school lessons, the games, and, in short, by all the incidents of school life to enlighten the conscience of his pupils, to inspire them with principles of honour and rectitude, to form habits of good conduct, and to restrain and correct their evil tendencies. In the fulfilment of this part of his mission he will be greatly aided by the class reading-book, its moral stories and fables, the short poems that it contains, which present object lessons in a concrete and attractive form of the chief moral duties that children have to perform.

In devoting himself with solicitude to form in his pupils the habit of good conduct the teacher must never lose sight of the fact that he must be most circumspect, and that he is required by law to be most careful to respect the philosophical and religious convictions of the parents whose children are committed to his care.

. . . . . .

It is not alone in those schools attended by scholars exempt from following the course in religion and morals, it is in all public Elementary schools that the teacher should make use of every occasion to create a knowledge, a love, and a practice of moral duties, as well as to make citizens devoted to their country, to constitutional liberty, and to national institutions.

The teacher must never fail to see that his duty is to teach, by personal example as well as by lessons, the customs and rules of good behaviour, and to make well-conducted scholars as much by the example and spirit of courtesy as by moral exhortation.

. . . . . .

The mission of communal administrations is to ensure that the principles of education indicated in Article 6 should permeate communal teaching throughout. The same duty is incumbent upon the principals of provided and non-provided schools.

The inspectors are required to feel assured on their part that the requirements of the law are everywhere fulfilled (*Loi sur l'Instruction Primaire*, p. 112 and p. 118).

In the Government Regulations and Programmes the first article reads as follows :—

The physical, intellectual, and moral education of the pupils must be the object of constant solicitude on the part of the teacher.

He will neglect no occasion to inculcate moral precepts, to inspire the children with the sentiment of duty and patriotism and respect for national institutions and loyalty to constitutional liberty.

He will carefully abstain in his teaching from any adverse criticism of the religious beliefs of the parents whose children are committed to his care.

He will train his pupils to practise good manners and behaviour under all circumstances (*Règlement et Programmes Types des Ecoles Primaires Communales*, p. 4).

Corporal punishment is definitely prohibited, and respect for the children's sensibility is demanded of the teacher :—

He is to inflict no punishment either corporal or of a nature to discourage the children or to expose them to the laughter or contempt of their fellows (*Ibid*, p. 13).

The punishments allowed are of the usual type, and the following are the rewards :—

"The rewards are : (1) Good marks ; (2) cards for good conduct and application ; (3) inscribing pupils' names on the monthly honour list ; (4) prizes awarded at the end of the school year" (*Ibid*, p. 13).

The Syllabuses seek to carry out the instructions. Accordingly, in the language lessons there are sentences such as "ethical stories and precepts" and "selected readings which tend to develop the feelings for the good, the beautiful, and the true, as well as respect and love for national institutions."

Distinct ethical references are also contained in the lessons on Hygiene, which subject has an hour weekly allotted to it throughout the six standards.

While in the Elementary schools those who are exempted from denominational instruction receive no direct ethical instruction, in the Normal colleges ethical teaching is the alternative to denominational teaching.

The leading thought with regard to moral education in Primary schools naturally repeats itself in the instructions for Normal colleges (*Ecoles Normales Primaires*, p. 4).

And this thought is expanded in the general instructions :—

The Normal school is charged particularly with the training of teachers for the children of the masses. It is specially its function to show by constant practical example, combined with profound moral principles, how to give to instruction its fullest value and to education its greatest influence.

It is its function to demonstrate how successfully—by practice as well as by precept—to develop the body, fill the mind with right ideas, ennoble the feelings, and exercise a decisive influence on character and conduct.

It is its function to utilise the lessons, the physical exercises, the discipline, for the benefit of the health, intellect, and moral nature of the young people confided to its care in order that they may in turn properly educate the children.

By devoting itself to this work, and to the details of its task of realising this happy alliance between the heart and the mind, which is the perfect state, it will foster a passion for the good and a true perception of what constitutes it.

It will consider one of its most imperative duties to be the making of a good citizen, a man filled with the most religious respect for the institutions which secure the peace and prosperity of the country, an educator devoted heart and soul to his country by a sincere gratitude, by a wise mind, and the most sacred laws of morality (*Ibid*, pp. 35–6).

The following is the Syllabus :—

COURSE FOR THE FIRST YEAR.

A.—Duties towards God.

Importance and necessity of these duties ; their object and nature.

B.—Duties towards Oneself.

1. Duty of self-preservation. Condemnation of suicide. Cleanliness, hygiene, gymnastics. Temperance, the immorality of drunkenness.

2. Love of work ; the happiness which comes from it. Order. Economy, saving ; the moral advantages of saving.

3. The duty of educating oneself, of trying to improve oneself. The power of self-help. Prudence. Respect for the truth. Honouring promises. Condemnation of perjury.

4. Courage. Personal dignity.

C.—Duties towards the Family.

1. The family is the foundation of society. The happiness of family life.

2. Marriage. The duty of understanding the obligations of married life. Mutual duties of husband and wife.

3. Rights and duties of parents as regards their children ; love, protection, support, and education.

4. The duties of children towards their parents. Filial love the primary duty which presupposes all the others—respect, obedience, and help. The reprehensibility of children who do not support their parents, if necessary, and who fail in respect.

5. Duty of children towards each other.
6. The solidarity of the family.
7. The duties of teacher and pupils. To inspire future teachers with love of children and a sense of the responsibility of their mission.
8. The duties of masters and servants.

SECOND YEAR'S COURSE.

D.—Duties towards Mankind.

(*a*) The Duties of Justice—

1. Necessity of Justice, based on a wise interpretation of the maxim "Do not unto others that which you would not that others should do unto you."
2. Respect for the life of others. Condemnation of homicide. Duelling. Legitimate defence.
3. Respect for the liberty of others; individual liberty; slavery; servitude.
4. Respect for property; the origin and basis of property; theft; fraud. The duty of restitution of goods wrongly acquired, and of repairing the injuries caused to others. Promises and contracts.
5. Respect for the honour and reputation of others. Calumny, slander, and back-biting.
6. Respect for the beliefs of others. Liberty of conscience. Tolerance.

(*b*) The Duties of Love (Charity)—

1. Acts of love which are based on the maxim "Do unto others as you would that others should do unto you."
2. The duties of charity are incumbent on us according to our individual powers.
3. Acts and duties of love corresponding to the duties of justice.
4. Kindness; politeness.
5. Self-devotion and self-sacrifice.
6. Charity should help poor children to develop their physical, mental, and moral powers, and prepare them to make for themselves a position through their own work.

THIRD YEAR'S COURSE.

E.—Revision of the Duties of the Family.

F.—Civic Duties.

1. Love of one's country.
2. Respect for the Constitution. Obedience to the laws. Respect for the Public Authorities.
3. The duty of those in power.
4. Defence of one's country; the duty of every citizen to contribute personal service and his money.
5. Political duties. Civic courage.

G.—Man's Treatment of Animals.

II.

Good Manners.

The teacher should endeavour to point out that the rules of true politeness are based on moral principles, thus resting the numerous rules and usages of good behaviour on the education of the feelings.

But the rules of good behaviour under all circumstances of life are not given in any special course; they are the object of interesting talks or lectures once a quarter, and are made the object also of occasional references to facts and experiences taken from various circumstances of life.

No examinations are held on this subject (*Ecoles Normales Primaires*, pp. 39–42).

Politeness is regarded as a separate subject.

The following are the instructions referring to the teaching of Civics, which has allotted to it one hour a week during the last two years (one year for women teachers) of Normal college work :—

The teacher should endeavour to so train our future teachers that they may be able to impart to the children in the Primary and Adult schools a very simple knowledge of the nature and functions of our constitutional institutions, and above all he should make them capable of recognising their usefulness and wisdom.

He must not digress into long commentaries on the law, neither enter into political discussions, or he will but induce confusion of mind, incoherent ideas, and will have no effect on the will.

He should try and give life and significance to the essential truths and principles by means of concrete illustrations and simple questions. By speaking with conviction, enthusiasm, and dignity he will influence the heart as much as the mind, and inspire respect and love for institutions on which the peace, honour, and well-being of the country depend (*Ibid*, pp. 42–3).

A further avenue of ethical influence is to be found in the lessons on Pedagogy, where, in the second year, the nature of feeling and willing is discussed.

The Syllabuses of other subjects contain, with one exception, few ethical references. Perhaps the most interesting of these references lays the emphasis on ethical and patriotic songs in connection with the singing lessons. The introduction to the history syllabus must, however, be quoted in full, as exemplifying the new spirit :—

In the Normal schools the teaching of history should be that of a science having a moral end clearly accentuated and an indisputable educative value.