

In order to do this the professor should not overload the memory with dry details having no significance. He should utilise his teaching to present to the mind vivid pictures of the social service or action of powerful characters who have left their influence on every epoch; he must portray the great movements of the people towards the attainment of right, comfort, and justice. Thus he must possess the power of seizing on and portraying the development of civilising ideas and the progressive growth of the intellectual, moral, and social state of the people.

If the teacher, in trying to instil this attitude of mind, utilises all possible means of instruction; if he cleverly seizes on the characteristic trait of a situation or movement, and can give a clear summary of these; if, in short, his words have the contagious enthusiasm which moves the feelings, he will be listened to, understood, and loved, because he will be appealing at the same time to the mind, the imagination, and the heart.

The teaching of national history, above all, should be presented in such a spirit. The student must be given a clear idea of the connecting links between one period of history and another; he should have impressed on him the self-sacrifice and devotion his ancestors have shown in their striving to banish injustice and the oppression and servitude of past times; he should thus be led to realise the benefit and advantages of our present institutions.

Thus he will learn to appreciate the noble inheritance fought for by his forefathers and nobly entrusted to his filial care; and he will gain from these examples of the past an enthusiasm for the duties which he himself has to fulfil; and he will thus in his turn be able to make the teaching of history in the Primary schools a means of encouraging a patriotic spirit and forming a moral character (*Ibid*, pp. 64-5).

Those training to be infant school teachers may choose between denominational and ethical instruction. In the latter case they are examined on the basis of a syllabus (*Institution d'un Certificat de Capacité d'Institutrice d'Ecole Gardienne*, pp. 7-8).

Some 130 Higher Grade Elementary schools exist in Belgium. They consist of a Preparatory section running parallel to the six standards of the Primary school, and of a Higher Grade section of three standards. This latter section has, apart from the general course, special agricultural, commercial, and industrial courses. The general course, with the exception of some additions, agrees with the programme of the Primary schools.

With regard to Moral Education, the words used in the Elementary Education Law appear at the head of the Syllabuses.

In two subjects the ethical factor is specially considered:

language and history. The following passage gives an idea of how language teaching is conceived :—

Choice of subject.—The choice of subjects is very varied. The class, incidents of school life, the home, the family, the loving care of the mothers and the work of the fathers for their children; actions that children have done or observed in others, our pains and pleasures, the great and small duties of every day which have so great an influence on those around us and on our own personal happiness; our walks and journeys; historical and scientific facts; the development of moral thoughts and proverbs, and other subjects, give ample material for exercises in composition (*Organisation des Etudes dans les Ecoles Moyennes de l'Etat*, p. 65).

Among the remarks as to the best way of teaching history are the following :—

In giving a new lesson the teacher should use either the narrative or explanatory method, letting the children play as active a part as possible. He should ask each one whenever possible to give his opinion of the moral value of the facts. He should point out the connection, the logical sequence, the results of various actions and events; he should draw attention to noble and beautiful examples; he should seek to make clear the connection between the past and the present.....Treated in this manner, the course may be made interesting and fruitful; it will stimulate patriotic feeling and exercise a considerable influence on heart and mind (*Ibid*, p. 69).

The Programme of work of the Higher Schools (*Horaires et Programmes des Etudes dans les Athénées Royaux*) contains no references to ethical teaching, except indirectly in the generous conception of the teaching of history. However, in a paper by M. Klompers (Head of the Belgian Department of Secondary Schools), in "Papers on Moral Education," there is an attempt to show that the Secondary School is saturated with ethics, and that the Belgian Government has done everything to ensure an ethical atmosphere (p. 33). Information from other reliable sources does not, however, quite agree with this view.

The Brussels schools are distinguished from the other schools by making no provision for denominational instruction and laying great stress on Moral Education.

Of Moral Education the Brussels Programme of Studies for Primary schools (pp. 5-7) says :—

The moral, mental, and physical education of the pupils should be the

object of the most constant thought and care on the part of the teaching staff.

Special efforts should be made to ensure a love, knowledge, and practice of the moral duties.

Great care should be taken that the pupils shall observe the usages of good manners under all circumstances.

No occasion must be neglected of inspiring the pupils with respect and love for national institutions and national liberty.

Moral education is the most noble and the most important work of the educator. He should devote himself to it, and should avail himself of all the resources of his intelligence and the inspiration of his heart to make it easy for the pupils to fulfil their duties towards each other, towards their parents and superiors, their fellows and their country.

It is chiefly through the ordinary routine and exigencies of school life that the teacher will be able to foster the moral development of his pupils. The dignity of the teacher, which will appear in his words and actions, his respect for justice, his sincere regard for the children, will help him to establish a wise discipline, and will assure him the obedience, respect, and love of his pupils. Thus behaving—as a father of a family as it were—he will endeavour to impart to his instruction the good tone of home life—simplicity, kindness, and virtue.

He will seek occasions to awaken in his pupils a love of the beautiful in nature, art, and in the moral life, and will thus utilise the æsthetic training of the mind to exercise an influence on the moral feelings.

If he is able to make his explanations interesting, his language moving and sympathetic, he will be able to touch their hearts, and the maxims of honour and virtue used to summarise the poems will be engraved on their memory and be remembered when the day comes for the children to find themselves faced by the duties of life.

Though definite Moral Instruction is not supposed to be provided for, a Syllabus substantially agreeing with the one for Normal colleges appears as a general guide for the teacher. (*Ibid*, pp. 12-13.)

However, in the form of lantern lectures an elaborate ethical scheme is presented on pp. 172-3.

Indirectly, ethics is taught in connection with such subjects as Hygiene, Social Economy, and Constitutional Rights. The History teaching is conceived generously, as in the Programmes which we have already discussed:—

This branch should be taught specially with a view to preparing the scholars to intelligently fulfil later on the duties of citizenship. Their

memories must not be overloaded with details concerning the lives of sovereigns, court intrigues, mere usurpations, and similar facts which throw no light upon history properly so-called. The teacher sketches in simple but vivid language what constitutes the "natural history of society": it simply relates those facts which help us to understand how the nation has grown and become organised; it enlightens us as to our duties towards our country and towards humanity; and it traces for us the true path of progress.

For each historical period set out in the programme is given a sketch of the government, the manners, prejudices, popular customs, social castes and their distinctions, and special privileges, the organisation of labour, the conditions of industry, the arts and sciences. The various epochs are compared with those preceding and with the present one. Such comparisons give the scholars an idea of the progressive transformations undergone by society throughout the ages (*Ibid.*, p. 70).

The Programme of Studies of the Brussels Normal Colleges is penetrated by the same spirit as the programmes we have just spoken of. The Introduction to the Ethical Syllabus, omitting the excerpt from the Primary Programme, runs in part as follows:—

The work to be accomplished is a noble one, and the difficulties, though great and numerous, can but increase the solicitude of a good teacher rejoicing in the confidence of the parents. It is his concern to enlighten the child's conscience, strengthen his reason, and incline his will towards right-doing. What are the means at his disposal? It is by good example, wise lessons, school games and exercises, by the excellence of the disciplinary school *régime*, that the teacher will succeed in forming in his pupils good habits, combating the evil tendencies of their nature, and inspiring them with enthusiasm for everything that is good, noble, and generous.

A regular course of moral teaching, theoretical and practical, is a necessity in every educational institution. All the duties of an upright man should be explained methodically, so as constantly to reveal the high examples presented by history, literature, and social life. It is advisable to go still further, and scientifically to explain the nature of duty. Our future teachers should understand through psychology the powers and faculties of man, and through ethics they should learn the uses to which they are to be put. The professor must give the future teachers clear and precise ideas respecting the motives for our actions, the nature of conscience, of goodness, freedom, and responsibility, rights and duties, wrong and right, virtue and the sanctions of the moral law (*Ecoles Normales Communales Agréées. Règlement général et Programme des Etudes*, pp. 30-2).

A syllabus of an advanced kind is given on pages 32 to

36. In addition, the third year's course in Pedagogy is largely devoted to Moral Education.

Two hours weekly for four years are given to Moral Instruction in the men's college, and in the women's college one hour a week for the first two years and two for the second two years.

In the matter of Moral Education the Brussels Higher Grade Primary schools resemble the other schools of the same type.

General.

The Brussels School Authorities have issued a number of official orders (kindly put at my disposal by an informant) urging on directors and teachers the importance of encouraging patriotic sentiments. The Authorities are also interested, as one of the orders issued in 1907 shows, in creating among the children a love of flowers and plants. Through tending them, the order says, the children learn more effectively to respect plants than through exhortation.

The love of plants and flowers is the best initiation into the cultivation of beauty and goodness, and, as has been said, leads the children little by little to be good and kind to animals and to become more fraternal in feeling towards human beings.

The booklet written by Marchandise (see Bibliography), which the Authorities have published and which they recommend, is, indeed, excellent.

Two questions receive serious attention on the part of the Belgian Education Department. The first of these is connected with school insurance societies, which are not regarded as a substitute for school savings banks. This movement has made great strides in Belgium, and full details can be found in *La Mutualité Scolaire* and in *La Mutualité Scolaire au 11me Congrès de la Mutualité*, both pamphlets published by the Belgian Authorities. The second question refers to the fight for temperance, and this fight is carried out most determinedly by the Education Department. The final aim is for the teachers to persuade all the children to join scholars' unions, where they are pledged to abstain from drinking alcohol. To accomplish this object the teachers are prepared by special lectures and books, and, in order to break down the resistance of the local authorities which is

not infrequently met with, direct teaching for half an hour weekly is given, and the work of the teacher is controlled by the scholars' special notebooks created for that purpose. Teachers are informed by the Minister of Education that intemperance in their ranks will not be tolerated. A Ministerial Order to be found in *L'Organisation de l'Enseignement anti-alcoolique dans les Ecoles Primaires* gives the following reason for the Temperance Crusade in the schools:—

This subject is as much a matter of morality as of health; consequently it should be organised in every school, whether a temperance society exists there or not. To do this no preliminary communal authorisation is required. The teacher may preach temperance to his scholars, and may induce them to take the pledge to abstain from alcoholic drinks, just as he may teach sincerity and probity and induce them to promise never to lie or steal. This moral influence of the teacher on his pupils is out of the reach of the censure of the local authorities, for in teaching the children temperance he simply fulfils his duty as an educator (p. 32).

Altogether some 270,000 scholars had taken the pledge by the year 1902.

The Primary School Programme of Studies has the following reference under Hygiene:—

The dangers of alcoholic drink: Alcohol does not nourish; it is a poison; it leads to crime and folly.....Alcoholism: the injuries it inflicts on the physical, mental, and moral life (*Règlement et Programmes Types des Ecoles Primaires Communales*, pp. 40-1).

This tendency to interest the scholars in the various ethical movements is rooted in conscious conviction, as the following quotation from a Ministerial Circular shows:—

No one contests the great value of instruction; but it is nevertheless true that the kind of primary teaching which is exclusively instructive fails to realise the adage that school is a preparation for life.

From this consideration springs the idea of connecting, more closely than has been done in the past, the work of the public schools with moral and social education, with temperance societies, societies for the protection of animals, thrift societies, insurance societies, etc. (*La Mutualité Scolaire*, p. 16).

The Roman Catholic Faith.

The *Catéchisme de Malines* is published by the Primate of Belgium, and consists of a smaller Catechism intended for the First Communion, and a larger Catechism for adults and those young people who have taken their First Communion. The

smaller Catechism consists of some 485 questions, all the answers to which the children are, if possible, to learn by heart. Of the 78 pages of the Catechism about one-tenth deals more or less distinctly with universal ethics.¹ The heinousness, the repentance, and the punishment of sin form a never-ceasing theme; but, since sin has reference also to theological sins, the word is of little value as an indication of the neglect of moral duties.

As in other catechisms, we read that faith without works cannot save us, and good works are defined, in accordance with the common Catholic usage, as consisting of prayer, fasting, and alms-giving. Two classes of virtues are enumerated, theological and moral, of which the former—faith, hope, and love—which have the deity for their object, must receive first consideration. Of the moral virtues, again, the most excellent and the first after the theological virtues, according to the larger Catechism, is the virtue of religion, which concerns itself with the worship of God. The four cardinal virtues are quoted as the basis of all the moral virtues, and, besides two lists of sins, the seven capital sins and the sins which cry to heaven for vengeance are also given. However, none of these lists is marked as being of importance. Sin is defined as a deliberate transgression of divine law, and a mortal sin is regarded as a serious transgression of that law with full knowledge and full consent. Such a serious transgression, if not repented of and confessed, makes us worthy of the pains of hell. Examples of mortal sins are proffered in the larger Catechism—deliberate blasphemy, coming very late to mass, eating meat on proscribed days, stealing a considerable sum, making someone very angry, and so forth. The gravest mortal sins are hatred of God, sins against the Holy Ghost, and the sins crying to heaven.

God governs and preserves all things. He punishes and rewards in this world and in the next. He provides each of us with an angel who watches over us, protects us against the demon, presents our prayers to God, and assists us, specially at the hour of death. Through the conscience, in

¹ By universal ethics we mean in this volume the ethics common to civilised mankind.

which lie embedded the Ten Commandments, He reveals himself in every man, and through the Church He more particularly seeks to regulate the affairs of men. The Church is the representative of God, and, as such, God must be ordinarily approached through the Church. Priests hear the confession of sins, and are empowered to grant absolution.

The last seven Commandments are summed up in five pages out of a total of seventy-eight, special stress being laid on the fourth Commandment. The third Commandment not only covers abstention from menial labour, as is almost invariably contended in catechisms, but, what is more, from business and law as well. The expression "Thy Kingdom Come" is interpreted as meaning that we ask God to reign in our hearts, and that one day He may let us reign with Him in His glory. And, by praying that God's will be done on earth as in heaven, we are supposed to ask that men should realise the will of God on earth as the angels realise it in heaven. We are to love our neighbour as ourselves—that is, we ought to do for him that which we should like him to do for us; and we should love our neighbour because God commands us to do it, and because he is the child and the image of God. In marrying, we should only have in view the glory of God and the salvation of our soul, be very prudent in the choice of the person to whom we desire to be united, and have regard to virtue and religious feelings rather than to riches and to passing qualities. Works of mercy are good works which the love of God leads us to practise, and which end in the relief of the corporal and spiritual necessities of our neighbours.

The larger Catechism is essentially an expansion of the smaller Catechism, with resolutions added. The spirit of the two catechisms is the same. From the larger Catechism we will quote a number of characteristic passages.

The Belgian Primate cites in the Introduction the following from Cardinal Sterckx :—

Ignorance of Christian doctrine is the source of all vices and of all irregularity; knowledge of this doctrine, on the contrary, gives man happiness as much in the present life as in the life to come; it ensures security in family life, peace in the State, and the prosperity of the Church.

And one passage at least in the Catechism itself echoes this tone :—

The more Christian precepts are known and practised in a family, a parish, or a country, the more peace and love will reign over them, and the more the blessing of God will rest upon them ; whereas ignorance of the Christian doctrine is the source of all vices and troubles which provoke the anger of God and draw down on us his chastisements (p. 6).

As to the indulgences which lessen the temporal punishments we read :—

(1) An indulgence of seven years and seven times forty days each time that it is repeated in a state of grace. (2) A full monthly indulgence if it is repeated every day ; for this indulgence one is allowed to choose the days, but it is necessary to go to Confession and to the Holy Communion and repeat some prayers dictated by the Church ; this indulgence is applicable to souls in purgatory. (3) A full indulgence at the moment of death (p. 20).

Atheists are said to be persons who endeavour not to believe in God in order to follow their inclinations undisturbed.

Atheists wish there were no God, so that they may sin with more liberty ; but their reason clearly shows them that God exists, and that it is impossible for them to sincerely doubt it (p. 25).

Following the example of the holy family of Nazareth, parents should specially practise the following virtues : piety, mutual love, submission to the will of God, love of work, care for the education of the children (p. 44).

There are persons whom we are more particularly bound to love :—

Our parents, our temporal and spiritual superiors, pious and well-meaning persons, those united to us by ties of blood or friendship, our benefactors, persons who live with us—that is, our neighbours—and, lastly, our co-religionists and compatriots (p. 99).

Among Christians there exist people who might be called idolaters :—

Those whose conduct shows that they prefer riches, honour, and pleasure to God, and that they make these their God by the devotion they show to them (p. 104).

The Agnus Dei, wax tapers, palms, and other objects which the Church has blessed, possess specific virtues, viz. :—

They draw upon us the benediction of Heaven, incline our hearts to prayer, and protect us from lightning and hail, illness, and all other evils. God grants his favours to all who carry with them or have in their houses these things, because of the benediction the Church has bestowed upon them (p. 105).

Similarly with water that has been blessed by the Church.

Heretics should be avoided as much as possible ; but when one is obliged to have dealings with them, then—

We must (1) be governed by the spirit of peace and love in our dealings with them ; (2) give them a favourable impression of religion by our conduct..... (p. 107).

The Resolutions which are found at the end of every one of the twenty-five lessons in which the Catechism is divided refer almost invariably to theological matters ; but here is a striking exception :—

1. The merchant in his negotiations, the contractor in his undertakings, the workman in his labour, the magistrate in his cases, the employer in his payments—in fact, each in his calling should make the firm resolution never to do the least wrong to his neighbour, for fear of exposing himself to imminent danger of damnation.

2. If one commits an injustice, one should set it right as quickly and as well as possible (p. 124).

As to temporal pains :—

How can we give satisfaction in this life for the temporal pains due to us for our sins ? By all kinds of good works ; above all, through the Sacrament of the Holy Mass and through indulgences (p. 175).

Celibacy is preferable to marriage :—

(1) Because, in a state of celibacy, one can practise one of the three counsels of the Evangelists—namely, perpetual chastity—which is one of the virtues most pleasing to God, and which brings in its train special rewards and favours ; (2) being exempt from all the duties of marriage, it is possible to occupy oneself more freely with the salvation of one's own soul and the practice of Christian perfection.

What do you understand by the charges of marriage ?

The serious duties and cares without number that accompany it ; for this reason married people have their hearts divided between God and his creatures, and are often thus less faithful in the service of God (p. 180).

In answer to the question as to the best way of combating the capital sins, the significant answer is :—

By practising with great care the virtues which are directly opposed to them (p. 192).

Two other virtues, in addition to the cardinal virtues, are very necessary—namely, “gentleness and humility” (p. 201).

Some fruits of the Holy Spirit are :—

Charity, joy, peace, humanity, goodness, forbearance, gentleness, faithfulness, continence (p. 209).

In comparing the Belgian Programmes of Study with this

Catechism, the reader will be surprised to find that, while the ethical matter and motives in the Catechism are, in a sense, altogether other-worldly, in the schools they are wholly this-worldly. Thus the moral conception and methods of the Belgian Church and the Belgian Education Ministry resemble two worlds removed by oceans of space. This is further strikingly illustrated in the three papers written by the heads of the three Belgian Education Departments in "Papers on Moral Education," in which there is no attempt to connect ethics with theology, though the Government is said to be strongly clerical.

THE BRITISH EMPIRE.

ENGLAND.

1.—*The Education Code.*

Direct, systematic, graduated Moral Instruction, wherever practicable, is, since 1906, recommended in the Code. Unconditional seems to be the statement that Moral Instruction of some kind must be given. "Moral Instruction should form an important part of every Elementary school curriculum," the Code says, thus not only recognising the subject, but regarding it as an important one. Even where the incidental method is employed, "the subject of this instructionshould be on such points as courage; truthfulness; cleanliness of mind, body, and speech; the love of fair play; gentleness to the weaker; humanity to animals; temperance; self-denial; love of one's country, and respect for beauty in nature and in art" (p. 4).

We give here in full the passage appearing under the heading of "The Curriculum, Syllabus, and Time Table":—

Moral Instruction should form an important part of every Elementary school curriculum. Such instruction may either (i) be incidental, occasional, and given as fitting opportunity arises in the ordinary routine of lessons, or (ii) be given systematically and as a course of graduated instruction.

The subject of this instruction, whether given by the methods indicated in (i) or in (ii) above, should be on such points as courage; truthfulness; cleanliness of mind, body, and speech; the love of fair play; gentleness to the weaker; humanity to animals; temperance, self-denial, love of one's country, and respect for beauty in nature and in art.

The teaching should be brought home to the children by reference to their actual surroundings in town or country, and should be illustrated as vividly as possible by stories, poems, quotations, proverbs, and examples drawn from history and biography.

The object of such instruction being the formation of character and habits of life and thought, an appeal should be made to the feelings and the personalities of the children. Unless the natural moral responsiveness of the child is stirred, no Moral Instruction is likely to be fruitful (p. 4).

And the Preparatory Memorandum to the Code for 1906 says:—

In response to a wide-spread feeling that the purpose of an Elementary School, referred to in the fifth paragraph of the Introduction to the Code, needs greater and more systematic attention than has been given to them in some schools, a new paragraph has been inserted on page 3 of the Code dealing with this subject. Two points require emphasis and careful attention.

- (i) It is intended that the adoption of the incidental or of the direct methods of Moral Instruction should be left to the discretion of Local Authorities, who will bear in mind (a) the suitability, individual gifts, and preferred methods of the teacher, and (b) the circumstances of the school.

But, as stated in the "Suggestions for the Consideration of Teachers and Others concerned in the Work of Elementary Schools, 1905," the good moral training which a school should give cannot be left to chance. On this side, no less than on the intellectual side, the purpose of the teacher must be clearly conceived and intelligently carried out. It is, therefore, desirable that where systematic teaching of this subject is practicable such teaching should be direct, systematic, and graduated. It is also important that it should be no hum-drum repetition of ancient saws, but a forcible and spirited application of the teacher's own moral knowledge and moral sense.

- (ii) The scope of such lessons should be carefully defined, in order to guard against doing or expressing anything in the least subversive of the authority of religion.

If these two considerations are kept in view, it will not be disputed that the time-table for a Public Elementary School may properly provide for regular instruction in the principles of individual, social, and civic duty. Every teacher would be better qualified to discharge his daily duties who had constantly in his mind the famous words of Bishop Butler's: "Our province is virtue and religion, life and manners, the

science of improving the temper and making the heart better. He who should find out one rule to assist us in this work would deserve infinitely better of mankind than all the improvers of other knowledge put together" (p. 7).

The "Introduction" referred to in the last extract shows the spirit which rules at the Board of Education. We will quote here a substantial part of that Introduction:—

The purpose of the Public Elementary School is to form and strengthen the character and to develop the intelligence of the children entrusted to it, and to make the best use of the school years available, in assisting both girls and boys, according to their different needs, to fit themselves, practically as well as intellectually, for the work of life.

With this purpose in view, it will be the aim of the school to.....arouse in them a living interest in the ideals and achievements of mankind.....

The school must at the same time.....afford them every opportunity for the healthy development of their bodies, not only by training them in appropriate physical exercises and encouraging them in organised games, but also by instructing them in the working of some of the simpler laws of health.....

And, though their opportunities are but brief, the teachers can yet do much to lay the foundations of conduct. They can endeavour, by example and influence, aided by the sense of discipline which should pervade the school, to implant in the children habits of industry, self-control, and courageous perseverance in the face of difficulties; they can teach them to reverence what is noble, to be ready for self-sacrifice, and to strive their utmost after purity and truth; they can foster a strong sense of duty, and instil in them that consideration and respect for others which must be the foundation of unselfishness and the true basis of all good manners; while the corporate life of the school, especially in the playground, should develop that instinct for fair-play and for loyalty to one another which is the germ of a wider sense of honour in later life.

In all these endeavours the school should enlist, as far as possible, the interest and co-operation of the parents and the home in an united effort to enable the children, not merely to reach their full development as individuals, but also to become upright and useful members of the community in which they live, and worthy sons and daughters of the country to which they belong (p. viii).

History, as a subject, is connected with morals on the one hand, and the teaching of civics on the other:—

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 (p. 3).

Lessons on Hygiene should accompany Physical Exercises. Physical training should be accompanied by instruction adapted to the ages and sexes of the scholars in the elementary rules of personal health, particularly in respect of food, drink (including alcohol), clothing, cleanliness, and fresh air (p. 3).

Finally, the Code for 1906 laid emphasis on the benefits to be derived from Organised Games:—

The lessons to be learned in the playground are, indeed, invaluable. Children who take part in properly-organised games will learn, among other things, to "play the game," to "give and take," to devote themselves to, and efface themselves for, a common cause, to feel pride in the achievements of others, to accept victory with becoming modesty and defeat with due composure, and, speaking generally, to acquire the spirit of discipline, of corporate life, and of fair-play (p. vii).

Separate Moral Instruction.

Before the recognition in the Code of Moral Instruction, over thirty Local Education Authorities had introduced Moral Instruction of a more or less systematic kind, chiefly at the suggestion of the Moral Instruction League. Several Authorities have excellent and full syllabuses, notably the Leicester Authority (whose Syllabus is also in use in the Bradford schools), the West Bromwich Authority, and many others, including the West Riding of Yorkshire Authority, whose Syllabus has been adopted by a number of Authorities. Since our space is limited, we have selected for illustration the last one mentioned—that of the West Riding Authority—especially as it acquaints the reader at the same time with the graded and systematised Syllabus for Elementary Schools published by the English Moral Instruction League, from which it scarcely differs:—

COUNTY COUNCIL OF THE WEST RIDING OF YORKSHIRE.

EDUCATION DEPARTMENT.

Scheme of Training in Citizenship approved by the Education Committee, December 29th, 1904, as part of the Secular Instruction in all West Riding Public Elementary Schools.

Infants.	Standard I.	Standard II.	Standard III.
<p>1. CLEANLINESS. (a) Clean hands, faces, and clothes. (b) Clean habits, <i>e.g.</i>, the proper use of the lavatory.</p>	<p>1. CLEANLINESS. (a) Use and care of parts of the body, <i>e.g.</i>, hair, eyes, ears, nose, lips, teeth, hands, and feet. (b) Care of clothing.</p>	<p>1. CLEANLINESS. (a) In the home. (b) In the school playground and street, <i>e.g.</i>, to desist from scattering paper and orange-peel. (c) Neatness in person and in work.</p>	<p>1. CLEANLINESS. (a) In town or village. (b) Use of the bath.</p>
<p>2. TIDINESS. (a) In the home, school, and street. (b) Personal tidiness, care of clothing. (c) Care of furniture, books, toys, and other property.</p>	<p>2. MANNERS. (a) In eating and drinking. (b) In question and answer, politeness. (c) In bearing, quietness, unobtrusiveness, patience in waiting. (d) Punctuality in the home and the school.</p>	<p>2. MANNERS. (a) In speech, courtesy, and clearness. (b) In bearing, behaviour in the streets. (c) How to perform a simple service, <i>e.g.</i>, how to carry a message.</p>	<p>2. MANNERS. (a) Refinement of language. (b) Behaviour in public places. (c) Unselfishness.</p>
<p>3. MANNERS. (a) Greetings at home, at school, and in the street. (b) Punctuality and promptness.</p>	<p>3. KINDNESS. (a) To companions at play. (b) To animals, birds, and insects, <i>e.g.</i>, rabbits, birds and their nests, flies, worms, and other harmless creatures.</p>	<p>3. HONESTY. (a) In work. (b) Restoration of lost property. (c) Preserving and protecting property at home, at school, or in public places.</p>	<p>3. HUMANITY. (a) Personal help to those in need. (b) Making other people happy. (c) Kindness to animals.</p>
<p>4. KINDNESS. (a) To parents, elders, and teachers. (b) To each other in the home, school, and street. (c) To animals, <i>e.g.</i>, dogs and cats.</p>	<p>4. GRATITUDE. To parents and teachers.</p>	<p>4. JUSTICE. (a) To companions. (b) To the aged. (c) To the less fortunate, <i>e.g.</i>, the weak, imbeciles, stammerers, dwarfs.</p>	<p>4. JUSTICE. In thought, speech, & action.</p>

Infants. (continued)	Standard I. (continued)	Standard II. (continued)	Standard III. (continued)
5. FAIRNESS. (a) Mine and thine. (b) Fairness towards others.	5. FAIRNESS. Ungrudging disposition, especially when the success of others is under notice.	5. TRUTHFULNESS. Promises and confidences.	5. TRUTHFULNESS. (a) All the truth and nothing but the truth. (b) Avoidance of prevarication and withholding part of the truth. (c) Avoidance of deception through manner or gesture. (d) The importance of frankness.
6. TRUTHFULNESS. Confidence in parents and teachers to be encouraged.	6. TRUTHFULNESS. (a) In speech the importance of exactness, the avoidance of exaggeration. (b) In manner the importance of simplicity, the avoidance of affectation.	6. COURAGE. (a) To follow good example and to resist bad example. (b) To confess faults. (c) Under difficulties, self-reliance.	6. OBEDIENCE. (a) Immediate and hearty obedience to parents and teachers. (b) Respect for rules and regulations.
7. COURAGE. (a) When alone. (b) Darkness, shadows, and strange noises.	7. COURAGE. (a) Cheerful endurance of little pains and discomforts, manliness. (b) In relation to creatures inspiring instinctive fear in children, e.g., mice, frogs, spiders, and beetles.	7. SELF-CONTROL. (a) In food; preference for plain and wholesome fare. (b) In bearing; the avoidance of wilfulness, peevishness, obstinacy, sulkiness, violent temper, and quarrelling. (c) In speech; the avoidance of rudeness and hastiness. (d) In thought; checking of evil thoughts.	7. ORDER. (a) The value of system, e.g., a place for everything and everything in its place. (b) The value of punctuality. (c) The value of promptness.
—	—	8. WORK. (a) Helping in the home. (b) The value of industry in the school.	8. WORK. (a) Perseverance in work; hard or distasteful tasks. (b) Perseverance in play.

Standard IV.	Standard V.	Standard VI.	Standard VII.
<p>1. MANNERS. (a) Cheerfulness and contentedness; evil of grumbling and fault finding. (b) Self-consciousness; evil of conceit and shyness. (c) Modesty. (d) Self-respect.</p>	<p>1. MANNERS. (a) Courtesy and respectfulness towards all. (b) Self-restraint.</p>	<p>1. MANNERS. As shown by (a) Dress. (b) Choice of friends, literature, and amusements.</p>	<p>1. PATRIOTISM. (a) The vote: its nature and responsibilities. (b) The nation and its government. (c) Local government. (d) Society as an organism, its development through the family, tribe, and nation.</p>
<p>2. HUMANITY. As shown by public institutions—<i>e.g.</i>, the fire brigade, life boat, lighthouses, hospitals, asylums, red-cross society.</p>	<p>2. HABITS. (a) How acquired. (b) Habits to be cultivated and avoided.</p>	<p>2. PATRIOTISM. (a) What our forefathers have earned for us, <i>e.g.</i>, liberty, social and political institutions. (b) How each individual may serve his country and posterity.</p>	<p>2. PEACE AND WAR. (a) International relations. (b) Value of arbitration.</p>
<p>3. JUSTICE. (a) Avoidance of injustice to others, <i>e.g.</i>, in the spread of infectious disease. (b) The justification for restraint and punishment in the home and the school.</p>	<p>3. PATRIOTISM. (a) Duty of local patriotism, how to serve one's town or village. (b) The value of local institutions.</p>	<p>3. PEACE AND WAR. (a) The value of peace and her victories. (b) The evils of war.</p>	<p>3. JUSTICE. (a) The development of the idea of justice from the earliest times. (b) The development of the humane spirit in laws.</p>
<p>4. TRUTHFULNESS. (a) In reporting, correctness, avoiding slander and gossip. (b) In action, candour, not to act a lie. (c) In thinking, eagerness for the truth.</p>	<p>4. JUSTICE. (a) To all human beings, irrespective of sex, age, creed, social position, nationality, or race, and to animals. (b) Between men. (c) Charitableness in thought.</p>	<p>4. JUSTICE. (a) Love of justice. (b) The value of Courts of Justice. (c) Prevention of cruelty to animals.</p>	<p>4. OWNERSHIP. (a) Individual and collective ownership. (b) Responsibilities of ownership.</p>
<p>5. HONOUR. (a) In the eyes of others, trustworthiness. (b) In the eyes of self, self-respect.</p>	<p>5. TRUTHFULNESS. (a) Respect for differences of opinion. (b) Living for the truth.</p>	<p>5. OWNERSHIP. Talents and opportunities, responsibility for the use of.</p>	<p>5. THRIFT. (a) Simplicity of living. (b) The evils of debt and gambling.</p>

Standard IV. (continued)	Standard V. (continued)	Standard VI. (continued)	Standard VII. (continued)
<p>(c) Avoidance of false pride.</p> <p>6. COURAGE. (a) The importance of courage, avoidance of bravado. (b) Moral courage. (c) Presence of mind. (d) How to avoid panic. (e) Heroic deeds done in the service of man. (f) Every-day heroism.</p>	<p>(c) What men have sacrificed for the truth.</p> <p>6. ZEAL. (a) The value of zeal and energy in overcoming difficulties.</p>	<p>6. TRUTHFULNESS. (a) Conquest of science over ignorance and superstition. (b) Progress of truth. (c) Love of truth.</p>	<p>6. CO-OPERATION. (a) Between citizens. (b) Between nations; interchange of thought, arts, and material productions.</p>
<p>7. PRUDENCE. (a) Need of forethought and care in speech and action. (b) Temperance in eating, in work, and in pleasure. (c) Abstinence as a duty to ourselves and to others.</p>	<p>7. THRIFT. (a) Money; its uses and abuses. (b) Economy in little things. (c) Avoidance of extravagance and wastefulness. (d) Abstinence as a form of thrift.</p>	<p>7. THRIFT. (a) How and why to save. (b) Savings Banks. (c) The evils of drunkenness.</p>	<p>7. THE WILL. (a) The training of the will. (b) The right to be done intelligently, unhesitatingly, thoroughly, cheerfully, and zealously.</p>
<p>8. WORK. (a) Pride in thorough work. (b) Use of leisure time; value of hobbies. (c) Perseverance in self-improvement.</p>	<p>8. WORK. (a) The necessity for dignity of labour. (b) The earning of a living; different pursuits—their responsibilities and social value.</p>	<p>8. SELF-KNOWLEDGE. (a) The need to know ourselves and to test our moral progress. (b) The claims of conscience (individual and social). (c) The enlightenment of conscience.</p>	<p>8. SELF-RESPECT. Self-respect and self-restraint in thought, word, and action.</p> <p>9. IDEALS. The value and beauty of an ideal for life.</p>

Since the Introduction to the Syllabus, as published by the English Moral Instruction League, is to a considerable extent utilised in the Code of the Board of Education in its references to Moral Instruction, we give it here in full:—

This Syllabus is the result of the prolonged deliberations of a Special

Committee of the Moral Instruction League, assisted by expert advice from many directions. As the subject of direct Moral Instruction in schools is new, it is well to say a word, based on the experience of specialist teachers, in regard to one or two important matters.

There is no single Moral Instruction method. According to the individual genius of the teacher, the vehicle may be biography, natural history, or a number of varied illustrations. Some are in favour of a series of connected lessons on one subject, such as Temperance or Truthfulness, while others prefer a less exhaustive treatment. A strong feeling exists that illustrations should be chosen from nature and history rather than from fiction, though it depends on the teacher and the age of the child whether the life immediately around, or the larger store-house of present-day and past history, is drawn upon. A valuable fund of material will be found by observing the reflective and active life of the children themselves. The teacher should extol the good and show its reasonableness and its beauty rather than warn against evil and insist on its hatefulness. In every case the teaching should be concrete, and short poems, quotations, and proverbs may with advantage be committed to memory. The teacher should connect the lessons as closely as possible, and lead the child to see the oneness of all the duties.

The figures in the Syllabus do not necessarily imply that the lessons are to be given in that particular order. Further, it is intended that in each standard there should be recapitulation of the work of previous standards adapted to the stage then reached by the child.

The aim of Moral Instruction is to form the *character* of the child. With this object in view, the scholar's intellect should be regarded mainly as the channel through which to influence his feelings, purposes, and acts. The teacher must constantly bear this in mind, since knowledge about morality has missed its aim when no moral response is awakened in the child. A Moral Instruction lesson ought to appeal to the scholar's feelings, and also to affect his habits and his will.

The teacher is expected to take a broad and organic view of life, and at every opportunity to inculcate a love of inanimate nature, of plant and animal life, of science, and of the beautiful. He should encourage a love of the thorough in all its forms, the conscious acquisition of habits of thoroughness in every activity and relation of life, and the progressive development of an ideal of individual and social perfection. The child should be led to see that the moral ideal applies to feelings and thoughts as much as to outward conduct, and that the time to be good and to form good habits is now, although the goodness appropriate for the child should also pave the way for the goodness required of the adult.

While definite Moral Instruction is thus given already to perhaps over a million children, it cannot yet be said that much time is allotted to this subject. Most of the Authorities give a half-hour weekly to Moral Instruction, and are

gratified with the results achieved even under such conditions.¹

Theological Moral Instruction.

With the exception of two or three Authorities who had introduced non-theological Moral Instruction some years back, very nearly all Authorities, until about five years ago, endeavoured to connect Moral Teaching with the Scripture lessons which were almost invariably given in the schools. Especially during the last five years, many Authorities have taken action in more or less definitely emphasising the ethical element in the Scripture lesson. In many cases the Scripture Syllabuses have taken little account of the need for moral teaching usually emphasised in the preambles to the Syllabuses, and in not a few cases the examiners, by the type of questions they have set, have discouraged the teachers from interesting themselves in the moral aspects of Biblical stories. As an almost perfect sample of the exclusively ethical treatment of the Bible, we quote the Aberdare Syllabus; omitting, however, owing to lack of space, the Infant Section and one of the alternate Schemes:—

OUTLINES OF THE SCHEME.

I.—INFANT SCHOOLS.

One Year's Work in Each Division.

Division I.—Simple Picture Stories on Kindness and Sympathy, with Memory Work.

Division II.—Simple Stories on Generosity, Obedience, Respect, Working, and Learning, with Memory Work.

Division III.—Stories and Lessons on Gratitude, Friendship, Temperance, Truthfulness, and Courage, with Memory Work.

II.—BOYS' AND GIRLS' SCHOOLS.

Two Schemes to be Taken in Alternative Years.

SCHEME A.—FIRST YEAR.

Standards I. & II.

I.—A very simple account of the Country and People among whom

¹ For complete details see *Moral Instruction in Elementary Schools in England and Wales*. A Return compiled from official documents. By Harrold Johnson. Published by David Nutt, London; 1s. net.

² *A Scheme and Syllabus of Moral and Biblical Instruction for Elementary Schools*. Published by the Author: J. Morgan Jones, B.A., Glasgoed, Aberdare; 3d. (This Scheme was prepared at the request of the Aberdare Education Committee, and has been adopted for use in the Council Schools after consultation with the teachers.)

Jesus lived. II.—The main facts of the Life of Jesus, bringing out lessons of (1) Work; (2) Goodwill; (3) Strength of Will; (4) Respect for Truth; (5) Patience; (6) Courage; (7) Self-denial. III.—Memory Work from the Bible and other sources.

Standards III. & IV.

I.—Geography of Palestine in connection with the main Bible-names. II.—Lessons on the meaning of the Old Testament. III.—The simplest elements of the Teaching of Jesus, bringing out lessons of (1) Love and Enjoyment of the beautiful; (2) Observation and Knowledge of Nature; (3) Respect for and faith in men; (4) The Spirit of Brotherhood and Good-will; (5) Reverence. IV.—Memory Work from the Bible and other sources.

Standards V. & VI.

I.—A short account of the People and Institutions of the Jews in the time of Jesus. II.—Some Lessons on the Formation of Character. III.—Lessons on the Moral Character of Jesus, bringing out his (1) Ideals and Ambition; (2) Sincerity; (3) Humility; (4) Thoroughness and Strength of Will; (5) Courage and Patience; (6) Sympathy and Self-Sacrifice. IV.—Memory Work from the Bible and other sources.

Standards VII. & Ex-VII.

I.—Summary of Lessons on the Life and Character of Jesus. II.—Lessons on the Relations between Nations. III.—Lessons on the Life and Work of Paul as illustrating the duties of Nations to each other. IV.—Memory Work from the Bible and other sources.

SCHEME B.—SECOND YEAR.

Standards I. & II.

I.—A simple course of Lessons on the New Testament. II.—Simple Moral Lessons on (1) Cleanliness and Tidiness; (2) Good Manners and Courtesy; (3) Kindness and Humanity; (4) Fairness and Justice; (5) Honesty and Truthfulness; (6) Self-Control and Courage; (7) Work. III.—Memory Work from the Bible and other sources.

Standards III. & IV.

I.—Lessons on Moral Commandments. II.—Lessons on some of the simplest Social Institutions, such as (1) The Family; (2) The School; (3) Friendship; (4) The Workshop; (5) The Town. III.—Memory Work from the Bible and other sources.

Standards V. & VI.

I.—Lessons on some elements of Modern Social Life, such as (1) Societies; (2) Nationality; (3) State and Government. II.—Lessons on the Rights and Duties of Citizenship. III.—Lessons on Citizenship and Patriotism from the Life and Work of Isaiah. IV.—Memory Work from the Bible and other sources.

Standards VII. & Ex-VII.

I.—Summary of Lessons on (1) Workshop and Town; (2) Nationality and State; (3) Rights and Duties of Citizenship. II.—Some further

Lessons on Citizenship—(1) Respect for Social Order; (2) Respect for Truth; (3) Respect for Progress. III.—Some Lessons on the meaning of Literature, Art, and Science. IV.—Memory Work from the Bible and other sources.

II.—SYLLABUS FOR BOYS' AND GIRLS' SCHOOLS.

SCHEME B.—SECOND YEAR.

Standards I. & II.

I.—Memory Work :

LEARN : Ps. xix. 7-14, Prov. iii. 21-27, Phil. iv. 8-9.

II.—A short course of very simple Lessons answering the question, What is the New Testament?

1. The New Testament is the most important part of the Bible.
2. It tells us of the Life and Work of Jesus Christ. (The Gospels.)
3. It tells us how the disciples believed in Jesus Christ and preached about Him. (Book of Acts.)
4. It contains some of the Letters written by the Disciples to each other about Jesus Christ, and about the new life he wanted them to live. (The Letters of Paul.)

III.—Moral Lessons on (1) Cleanliness and Tidiness; (2) Good Manners and Courtesy; (3) Kindness and Humanity; (4) Fairness and Justice; (5) Honesty and Truthfulness; (6) Self-Control and Courage; (7) Work.

1. Cleanliness and Tidiness : Of person—at home—in school—in the street—in talk. 2. Good Manners and Courtesy : At home—in school—in the street—to strangers—to those in misfortune. Real good manners and courtesy depend on character. 3. Kindness and Humanity : Thinking of other people—strength to be used to help others—Generosity and Liberality—some of the Institutions of kindness such as hospitals, life-boats, orphanages, etc.—the best kindness is to help people to help themselves. 4. Fairness and Justice : Fair play—Honour to whom honour is due—Fairness in judging other people—Fair work and fair pay. 5. Truthfulness and Honesty : In speech—in act—sincerity—keeping promises—simplicity in life and manner. 6. Self-Control and Courage : Control of the temper—control of the tongue—Temperance in eating and drinking—Courage, physical and moral. 7. Work : The need for work—working for a living—different ways of working—how each man's work helps another—Pride in thorough and honest work.

Standards III. & IV.

I.—Memory Work :

LEARN : Gal. v. 22, vi. 7-9; Eph. iv. 1-7, vi. 13-17; Ps. xix. 1-7.

II.—Lessons on the Moral Commandments.

1. Reverence for God : "Thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy strength, and with all thy mind." "Thou shalt not take the name of the Lord thy God in vain (that is, for vanity or for falsehood)." 2. Reverence for Man : "Thou shalt love thy neighbour as thyself." 3. Respect for

Life: "Thou shalt not kill." 4. Respect for Property: "Thou shalt not steal"; "Thou shalt not covet." 5. Respect for Authority: "Honour thy father and thy mother." 6. Respect for Work and Rest: "Six days shalt thou labour—the seventh day is a rest unto the Lord thy God." 7. Respect for Truth and Character: "Thou shalt not bear false witness against thy neighbour." 8. Respect for Freedom: "Even a stranger shalt thou not oppress"; "Thou shalt not oppress an hired servant that is poor and needy; whether he be of thy brethren, or of thy strangers that are in thy land within thy gates."

In giving lessons on Moral Commandments it is very necessary that the positive side should be emphasised when the command is put, as in some of the above, in a negative form.

III.—Some of the simplest Social Institutions.

The intention of these lessons is to lead the children to see and feel in a simple way that they are not only separate individuals, but also members of certain societies, such as the Family and the School, and the Town in which they live; and that all these Societies have a moral meaning.

(i.) *Lessons on the Family as representing Affection and Respect.*

1. The protection and care of father and mother. 2. Obeying and honouring father and mother. 3. Respect and affection of brothers and sisters. 4. Caring for and helping the old people.

(ii.) *The School as representing Discipline.*

5. Obedience to the teacher and respect for rules. 6. The need of knowledge. 7. How children can help the teacher. 8. Relations of Scholars to each other. 9. Work and Play. 10. Taking a pride in the school and being loyal to it. 11. The school as a preparation for life.

(iii.) *Friendship as representing Helpfulness and Loyalty.*

12. Making friends. 13. Friends helping each other. 14. Loyalty to friends. 15. The power of example.

(iv.) *The Workshop as representing Industry.*

16. The right and duty to work. 17. Many kinds of useful work—with hand, brain, etc. 18. How one worker depends upon and helps another. 19. Fair dealing in work. 20. The use of leisure time.

(v.) *The Town as representing willing Service.*

21. The work of the town. 22. The institutions of a town (including the Schools). 23. Town and Country—how they depend on one another. 24. On being proud of our town, and helping it. 25. School children as little citizens.

Standards V. & VI.

I. Memory Work:

LEARN: Job xxxi. 16, 17, 19-22; Prov. vi. 6-11, 16-19.

II.—Some elements of modern Social Life.

(i.) Societies as representing Co-operation and Help.

1. Societies for teaching morality and religion. Churches, etc.
2. Societies for Self-help. Friendly Societies, etc.
3. Societies for helping others. Prevention of Cruelty, etc.
4. The duties of all towards these societies.

(ii.) Nationality as representing Unity.

1. The Welsh Nation and Language.
2. Nations with a Government of their own.
3. Nations forming part of a Kingdom or Empire.
4. Love of Country and Patriotism.
5. Respect and Gratitude for the great men of a nation—those who have fought for and helped the nation in the past.

(iii.) The State and Government as representing Order.

1. Forms of Government.
2. The United Kingdom.
3. The British Parliament.
4. Courts of Justice.
5. Taxes.
6. Local Government—County, District, and Parish.
7. Local Government—Care of the Poor.
8. Local Government—Schools and Libraries.
9. Local Government—Rates.

III.—The Rights and Duties of Citizenship.

1. How Rights and Duties go together.
2. The Franchise and Elections.
3. Representative Government.
4. Social Service.
5. Character as Service.
6. Responsibility of all citizens.

IV.—Lessons on Citizenship and Patriotism from the Life of Isaiah.

1. The meaning and work of the Prophet.
2. Who was Isaiah, and when did he live?
3. How Isaiah came to feel that he must help his country (Isaiah vi. 1-8).
4. The Hopes of Isaiah for his country (Isaiah ii. 1-4, iv. 2-6, ix. 6-7, xi. 1-10).
5. Isaiah teaching that the nation cannot be religious without doing justice (Isaiah i. 10-17).
6. Isaiah teaching that the prosperity of the nation depends on the *character* of the people—not on Trade or Armies (Isaiah xxviii. 14-22, xxx. 1-5, 6-18, xxxi. 1-3).
7. Isaiah on Temperance (Isaiah v. 11-16, 22-24, xxviii. 7-13).
8. Isaiah on Luxury and Corruption (Isaiah ii. 5-8, iii. 1-26).

Standards VII. & Ex-VII.

I.—Memory Work :

LEARN : Prov. xv. 1-9, xvi. 16-24, Ps. lxxxii. 1-5.

II.—Summary Lessons on—

1. Nationality and State.
2. Rights and Duties of Citizenship.

III.—Further Lessons on the Duties of a Citizen.

1. Respect for Social Order.
2. Respect for Truth.
3. Respect for Progress.

IV.—Some Lessons on the meaning of Literature, Art, and Science.

1. The use of Books and Reading.
2. Good Pictures.
3. The value and use of Science.
4. The use of these things in helping us to be happier and better ourselves.
5. Their use in making us more able to help others and to become more useful to the world.

III.—SYLLABUS FOR PUPIL TEACHERS.

I.—The Moral and Biblical Instruction for Pupil Teachers shall include :—

1. A general knowledge of the Old and New Testaments, with special reference to those portions which are included in the foregoing Syllabus.
2. A knowledge of the elementary principles of Ethics, especially as they bear upon the subjects included in the foregoing Syllabus.
3. Lessons on the meaning and methods of Moral Instruction and Education in Elementary Schools.

The Syllabus issued by the late London School Board, and now in use in the London County Council's Schools, has had much influence in shaping syllabuses the country over, and we will accordingly quote it *in extenso*, as a sample of an average Scripture Syllabus which is supposed to deal with moral teaching :—

SYLLABUS OF BIBLE INSTRUCTION FOR USE IN THE
SCHOOLS OF THE COUNCIL UNTIL JULY 31st, 1905.

SYLLABUS FOR SCHOLARS.

In the schools provided by the Council the Bible shall be read, and there shall be given such explanations and such instruction therefrom in the principles of the Christian religion and of morality as are suited to the capacities of children.—(Article 80 of the School Management Code provisionally adopted by the Council.)

General Instruction.—The teachers are desired to make the lessons as practical as possible, and not to give attention to unnecessary details.

If in any school two or more of the upper standards are taught as one class by a teacher, the scholars must be examined in Scripture one year on the work of the lower standard, and the next year on that of the higher standard.

When two or more standards are combined under one teacher, the children who are presented at the final examination must represent in due proportions the different standards in the combined class.

In boys', girls', and mixed schools working lists of lessons based upon the Syllabus should be drawn up at the beginning of the school year, and should be submitted to the Council's Inspector when he visits the school.

Head teachers of infant schools must draw up a syllabus of lessons for children below Standard I., and submit it to the Council's Inspector when he visits the school.

Standard I.—Learn the Lord's Prayer and Psalm xxiii. Simple stories from the Book of Genesis. Leading facts in the life of our Lord, told in simple language.

Standard II.—Learn the Lord's Prayer and Psalm xxiii. Learn the Ten Commandments and St. Matthew v., verses 1-12. Lessons from the life of Moses. Simple lessons from the life of our Lord.

Standard III.—Learn the Lord's Prayer, the Ten Commandments, St. Matthew v., verses 1-12. Learn St. Matthew xxii., verses 35-40, and Psalm cxxi. Lessons from the lives of Samuel and David, together with the story of Ruth. Fuller account of the life of our Lord, with lessons drawn from the following parables: "The Talents," "The Good Samaritan," "The Lost Sheep," "The Lost Piece of Money," "The Prodigal Son," "The Pharisee and the Publican."

Standard IV.—Learn the Lord's Prayer, the Ten Commandments, St. Matthew v., verses 1-12, and St. Matthew xxii., verses 35-40, and Psalm cxxi. Learn St. John xiv., verses 1-15, and Psalm cxxv. Lessons from the Pentateuch, with special reference to the lives of Abraham, Isaac, Jacob, Joseph, and Moses, with the practical lessons to be derived therefrom. Lessons from the Gospel according to St. Luke, i.-xiii.

Standard V.—Learn the Lord's Prayer, the Ten Commandments, Psalm cxxi., and St. Matthew v., verses 1-12. Learn 1 Corinthians xii., verse 31 and chapter xiii., and Psalms xxiii. and xci., and Proverbs iii., verses 1-18, and xxiii., verses 20 and 21, and Romans xiii., verses 8-10. Lessons from the Book of Joshua. Lessons from the Gospel according to St. Luke xiv.—end.

Standard VI.—Learn the Lord's Prayer, the Ten Commandments, Psalm xxiii., St. Matthew v., verses 1-12. Learn Psalms cxxi. and cxxii., Isaiah lii. 13-15 and liii., and St. Matthew xxii., verses 35-40. Lessons on the life and times of Elijah and Elisha. Lessons from the Sermon on the Mount, St. Matthew v., vi., and vii. Lessons from the Gospel according to St. John i.-xiii.

Standard VII.—Learn the Lord's Prayer, the Ten Commandments, Psalm xxiii., St. Matthew v., verses 1-12, and St. Matthew xxii., verses 35-40. Learn Psalm xc., Isaiah lxi., and Hebrews i. Lessons on the life and times of Hezekiah, and from the Book of Daniel. Lessons from St. Matthew v., vi., and vii. Lessons from the Gospel according to St. John, xiv.—end. Study of the Acts of the Apostles i.-xii.

Ex-Standard VII.—Repeat Standard VII. work. Learn Isaiah lx. and Psalms cxxv. and cxxvi. Study of the Acts of the Apostles, xiii.-xxviii.

We quote now the questions set by the London examiners in Scripture in order to show, on the one side, the amount of the knowledge of Scripture which is usually demanded, and, on the other, how the moral element is reduced to insignificance. From both the preceding and the following typical documents it is obvious that religious instruction is far from satisfying the needs of Moral Education, and that it forms no introduction to the duties of social and civic life. To appreciate this fully the reader should look up the Bible passages above which have to be memorised.

QUESTIONS FOR CHILDREN.

STANDARD V.

Time allowed—9.30 till 12.

Section I.

[Only one question in this section may be answered.]

1. Write out St. Matthew v. from the words—"Blessed are the merciful" to "kingdom of heaven." What do you understand by the last verse you have written? 2. Write four verses from Psalm xci., beginning with—"Because thou hast made the Lord." On what occasion and by whom were the last two verses quoted to our Lord?

Section II.—Joshua.

[Only two questions in this section may be answered.]

3. In what connection were the following words used?—(a) "As we hearkened unto Moses in all things, so will we hearken unto thee." (b) "Let them be hewers of wood and drawers of water." (c) "Cleave unto the Lord your God, as you have done unto this day." 4. What do you know of Caleb (a) in the time of Moses, (b) when Joshua was leader? 5. What people sent representatives to Israel after the fall of Ai? How did the representatives present themselves, and what was the result of their mission? 6. What was Joshua's last warning to the people? What promise did they make? How were they to be kept in memory of their covenant?

Section III.—St. Luke xiv.—xxiv.

[Only three questions in this section may be answered.]

7. What was our Lord's teaching as to—(a) Healing on the Sabbath day; (b) Reverence for God's house; (c) The offerings of the poor? Give illustrations of these points. 8. Give an account of the healing of the blind beggar at Jericho. 9. Write out the parable of the "Wicked husbandmen." Who are represented by the persons mentioned in the parable, and what is the chief lesson taught? 10. What do we read of St. Peter between "the preparation of the last passover" and "the trial of our Lord before Pilate"? 11. Which of our Lord's "words" on the Cross are given by St. Luke, and what caused each to be said? 12. Give an account of the visit of "the women" to the sepulchre.

STANDARD VI.

Time allowed—9.30 till 12.0.

Section I.

[Only one question in this section may be answered.]

13. Write out and explain the third and ninth commandments. 14. Write out Isaiah liiii. from the words "He was oppressed" to "rich in his death." How were these words illustrated in the life of our Lord?

Section II.—Life and Times of Elijah and Elisha.

[Only two questions in this section may be answered.]

15. "I know that thou art a man of God, and that the word of the Lord

in thy mouth is truth." Relate the incident connected with these words. 16. Under what circumstances was Naboth stoned to death? Which commandments did Ahab specially break? 17. State briefly the events in the lives of Elijah or Elisha connected with two of the following: (a) Ramoth Gilead, (b) Bank of the Jordan, (c) Shunem. 18. Mention the miracles worked by Elisha, and give an account of one of them.

Section III.—Sermon on the Mount, and St. John i.—xiii.

[Only three questions in this section may be answered.]

19. In the Sermon on the Mount our Lord says, "Ye are the light of the world." He also says, "Let your light shine before men." Explain these passages. 20. Give three passages showing the contrast between the teaching of the Mosaic law and the teaching of our Lord. 21. What witness did St. John the Baptist bear to our Lord as recorded in St. John i.? 22. What wrong-doings were practised in the Temple? How did our Lord show his disapproval of them? 23. Give an account of the healing of the nobleman's son. Point out two noteworthy circumstances connected with it. 24. Explain two of the following statements: (a) "*I and My Father are one*"; (b) "*I, if I be lifted up, will draw all men unto me*"; (c) "*If this man were not of God he could do nothing.*"

STANDARD VII.

Time allowed—9.30 till 12.0.

Section I.

[Only one question in this section may be answered.]

25. Write the first four verses of Psalm xc. What do you consider the chief thoughts expressed by the Psalmist in these verses? 26. Quote passages from Hebrews i. having special reference to the nature and work of the angels.

Section IIa.—Life and Times of Hezekiah.

[Only one question in this section may be answered.]

27. Give an account of the invasion of Sennacherib. 28. What were the chief points in Hezekiah's character? Illustrate by events in his life.

Section IIb.—Life of Daniel.

[Only one question in this section may be answered.]

29. Account for Daniel's presence in Babylon. Mention any good results that followed his continued faithful worship of the true God. 30. For what sins did God reprove Belshazzar? By what means did He do it?

Section IIIa.—Sermon on the Mount.

[Only one question in this section may be answered.]

31. Explain two of the following passages: (a) "*By their fruits ye shall know them*"; (b) "*Ye cannot serve God and Mammon*"; (c) "*Sufficient unto the day is the evil thereof.*" 32. Quote the clause in the Lord's Prayer referring to forgiveness. Show how we make our request conditional. Show how our Lord laid stress on this clause.

Section IIIb.—John xiv. to end.

[Only *one* question in this section may be answered.]

33. "The time cometh, that whosoever killeth you will think that he doeth God service." Give instances of the fulfilment of these words. 34. Give a short account of the appearance of our Lord after His resurrection, as recorded by St. John.

Section IV.—Acts i.—xii.

[Only *one* question in this section may be answered.]

35. State briefly what you know of Gamaliel and Cornelius. 36. What are we told in the chapters you have studied of Saul after his conversion?

STANDARD EX-VII.

Time allowed—9.30 till 12.0.

Section I.

[Only *one* question in this section may be answered.]

37. Quote the verses from Hebrews i. which show that our Lord is higher than the angels. Write a short comment on the verses. 38. Write out Isaiah ix. from "The sun shall be no more thy light" to the end. Write a brief explanation of these verses.

Section II.—Hezekiah and Daniel.

[Only *two* questions in this section may be answered.]

39. "Hezekiah received the letter.....and spread it before the Lord." What letter is referred to, and what events followed in connection with Hezekiah's action? 40. What were the chief points in Hezekiah's character? Illustrate your answer from the events of his life. 41. Under what kings did Daniel flourish? Give an account of one of them. 42. What were the chief points in Daniel's prayer for Jerusalem?

Section III.—St. John and Acts of the Apostles.

[Only *three* questions in this section may be answered.]

43. "I am the true vine." Give the substance and meaning of the parable in connection with these words. 44. Mention any prophecies that are noted as fulfilled by the incidents that took place at the Crucifixion of our Lord. 45. "What was I that I could withstand God?" Who used these words? Give an account of the occasion on which they were used. 46. Name some women who are mentioned in the Acts of the Apostles. Give instances in which the work of the apostles was aided by women. 47. Give an account of the visit of St. Paul and Silas to Philippi. 48. "This man might have been set at liberty if he had not appealed unto Cæsar." Explain these words, and say in what connection they were used.

The comments of the examiners, found in the same report,¹ indicate that the children were lacking in ethical insight.

¹ London County Council. Report on the Examination in Scripture Knowledge, 1905.

House of Lords' Return.

In 1906 the House of Lords asked for a return as to religious instruction in Council schools. This return, which was made before the recommendation of Moral Instruction in the Code, contains the complete material on the subject it professes to report on. From it we learn the following. About fifty-two Authorities took a more or less explicit interest in Moral Instruction: Middlesex, Surrey, Bradford, Bristol, Burnley, Burton-upon-Trent, Chester, Derby, Lincoln, Liverpool, Northampton, Reading, Rochdale, Salford, York, Bridlington, Carlisle, Colne, Darwen, Dukinfield, East Retford, Guildford, Heywood, Jarrow, Maidenhead, Kingston-upon-Thames, Ryde, Scarborough, Swindon, Finchley, Hendon, Shipley, Wood Green, Aberdare, Aber-tillery, Barry, Mountain Ash, Pontypridd, Rhondda, Cheshire, Derbyshire, Ely, Lincoln (parts of Lindsay), Norfolk, Nottingham, Isle of Wight, Yorkshire (North Riding), Carnarvonshire, Glamorganshire, Merionethshire, Birmingham, Brighton. Of these a large percentage allow for special Moral Lessons, and conceive the religious teaching as primarily having ethical bearings.

Six of the Authorities—Lincoln, Darwen, East Retford, Cheshire, Derbyshire, Nottingham—have adopted the following syllabus:—

1. Duties to parents and to our country to be often explained.
2. Temperance, purity, and general self-restraint in daily life to be taught.
3. Children to be warned against evils arising from drinking, gambling, juvenile smoking, and worthless literature.
4. Courtesy to be inculcated by action and teaching.
5. Kindness to animals to be taught.
6. Thrift to be encouraged.
7. Healthy exercise and sports to be encouraged, but not to such an extent as to interfere with work and duty.

In the usual preamble to the Scripture Syllabuses the Religious Instruction is regarded as being concerned with the principles of the Christian Religion and of Morality thirty-one times; the principles of Religion and Morality twenty-four times; the principles of Morality and Religion thirty-two times; the Bible nineteen times; the principles of Christianity once; the principles of the Christian Religion four

times ; the Holy Scriptures and the Christian Religion once ; faith and morality once ; Moral and Biblical instruction once ; and Religious Instruction ten times. Thus it is seen that in the overwhelming number of cases Moral Instruction is supposed to form, though it certainly does not form, a substantial part of the Bible lesson.

It may also be noted that twenty-eight Authorities enumerate an Alphabet of Texts of a more or less ethical character, which, however, varies to some extent, and that nine Authorities quote the duties towards the "Stranger," the "Widow," etc.

It should be added that many individual schools give Moral Instruction during the Scripture hour.

Church of England Schools.

The Catechism of the Church of England is a short document of a few pages. It contains the Ten Commandments in full, and the following explanation of them :—

What dost thou chiefly learn by these Commandments? *Answer:* I learn two things: my duty towards God, and my duty towards my Neighbour. *Question:* What is thy duty towards thy Neighbour? *Answer:* My duty towards my Neighbour is to love him as myself, and to do to all men as I would they should do unto me: To love, honour, and succour my father and mother: To honour and obey the King, and all that are put in authority under him: To submit myself to all my governors, teachers, spiritual pastors and masters: To order myself lowly and reverently to all my betters: To hurt nobody by word nor deed: To be true and just in all my dealing: To bear no malice nor hatred in my heart: To keep my hands from picking and stealing, and my tongue from evil-speaking, lying, and slandering: To keep my body in temperance, sobriety, and chastity: Not to covet nor desire other men's goods; but to learn and labour truly to get mine own living, and to do my duty in that state of life unto which it shall please God to call me.

The following passage contains a definitely ethical element, especially the last sentence :—

What is required of them who come to the Lord's Supper? To examine themselves, whether they repent them truly of their sins, steadfastly purposing to lead a new life; have a lively faith in God's mercy through Christ, with a thankful remembrance of his death; and be in charity with all men.

The Thirty-Nine Articles of Religion contain a few positive references to ethics, the negative ones being chiefly

to the effect that "works done before the grace of Christ, and the inspiration of his Spirit, are not pleasant to God.....yea rather.....they have the nature of sin" (Article 13). "No Christian man whatsoever is free from the obedience of the Commandments which are called Moral" (Article 7). By Good Works "a lively Faith may be as evidently known as a tree discerned by the fruit" (Article 12). "The Supper of the Lord is.....a sign of the love that Christians ought to have among themselves one to another" (Article 28). Among the Homilies mentioned are the following: "Against Gluttony and Drunkenness. Against Excess of Apparel.Of Alms-doing. Against Idleness. Against Rebellion" (Article 35). "Every man ought, of such things as he possesseth, liberally to give alms to the poor, according to his ability" (Article 38).

The Morning and Evening Prayer Services are markedly ethical in tone, except that the language is almost wholly abstract, thus immensely reducing their moral value. Only in the Litany does the language cease to be abstract, though the references are to what the deity is to do, not man. We will quote the definitely ethical passages. "From all blindness of heart, from pride, vainglory, and hypocrisy; from envy, hatred, and malice, and all uncharitableness, Good Lord, deliver us." "From fornication.....Good Lord, deliver us." "That it may please thee to bless and keep the Magistrates, giving them grace to execute justice and to maintain truth." "That it may please thee to give to all nations unity, peace, and concord." "That it may please thee to succour, help, and comfort all that are in danger, necessity, and tribulation." "That it may please thee to defend and provide for the fatherless children, and widows, and all that are desolate and oppressed." "That it may please thee to forgive our enemies, persecutors, and slanderers, and to turn their hearts."

The Communion Service breathes a distinctively ethical spirit, for only those who have done their duty are supposed to take part in it: "Ye that do truly and earnestly repent you of your sins, and are in charity with your neighbours, and intend to lead a new life.....draw near." And this thought is elaborated as follows:—

The way and means thereto is: First, to examine your lives and conversations by the rule of God's Commandments; and whereinsoever ye shall perceive yourselves to have offended, either by will, word, or deed, there to bewail your own sinfulness, and to confess yourselves to Almighty God, with full purpose of amendment of life. And if ye shall perceive your offences to be such as are not only against God, but also against your neighbours, then ye shall reconcile yourselves unto them, being ready to make restitution and satisfaction, according to the uttermost of your powers, for all injuries and wrongs done by you to any other; and being likewise ready to forgive others that have offended you, as ye would have forgiveness of your offences at God's hand; for otherwise the receiving of the Holy Communion doth nothing else but increase your damnation. Therefore, if any of you be a blasphemer of God, an hinderer or slanderer of his Word, an adulterer, or be in malice, or envy, or in any other grievous crime, repent you of your sins, or else come not to that holy Table.

The Form of Solemnisation of Matrimony, antiquated as it is in many respects, emphasises the moral demand that husband and wife should be devoted to each other.

Yet, perhaps, the most important portion of the Prayer Book, from the standpoint of this Report, is "the Collects, Epistles, and Gospels," which contain many quotations, especially from St. Paul, of a practical ethical tendency.

The ethical spirit of the Prayer Book is obvious from the above account; but so much that man could do, and should do, is left to the deity, so little notice is taken of the social factor and of the conditions of modern life, that the ethical effect is reduced to small proportions. Trust in man and in society should occupy altogether a larger place, as it actually does in the world around us.

It seems as if the Church of England were determined to systematise its moral teaching. This is well illustrated in a little book called *A Scheme of Moral Instruction for Teachers in Public Elementary Schools*, which is edited by E. R. Bernard, Canon of Salisbury, and "was drawn up by a small committee consisting of the following persons: Canon Bernard, Chancellor of Salisbury (chairman); Canon Ewing, D.D., of Trowbridge; Rev. T. J. Woodall, Secretary of the Salisbury Diocesan Board of Education; Rev. R. Powley, of Upton Scudamore; Miss B. Forth, Vice-Principal of the Salisbury Training College; and Mr. Wheeler, Headmaster of St. Edmund's School, Salisbury" (p. 3). The "scheme has

been approved by the Salisbury Diocesan Board of Education." That this effort is due mainly to the activity of the Moral Instruction League is evident from the repeated references to the latter organisation. "The difference between Christian moral teaching and that of the Moral Instruction League," the booklet says, "is that the latter are content with the appeal to the heart, and have next to nothing to say about obedience"¹ (p. 9). The following self-criticism of the current Church methods proves the need there is of such bodies as the Moral Instruction League.

What these schemes and books excel in [referring to schemes and books on a "non-religious basis"] is the systematic, continuous, and developed way in which they present moral teaching; and it is in this that the method of many schools is deficient, with the exception of the teaching as to duty to God and our neighbour in the Church Catechism. This teaching, however, is too concise to afford the help which the teacher requires; and it is professedly based on the Ten Commandments alone, without definite regard to the wider teaching of the New Testament. Moreover, it is in the Bible lessons that moral teaching must always find its exemplification; and what is needed is to methodise the moral teaching derived from these, and to make their selection and order depend, in some measure at least, on the moral instruction which is to be given, and not always on the historical sequence of events and chapters (p. 7).

Full details as to the ethical teaching in Church of England schools are contained in a document published by the Board of Education in 1906, and entitled "Statement Shewing Syllabuses of Religious Instruction, Issued by Diocesan and Other Associations for the Use of Church of England Schools." The Winchester Syllabus contains a number of references to ethical matters, occupying, perhaps, two pages out of thirty-eight pages; while the Oxford Syllabus contains one page of ethics, roughly speaking, out of sixteen pages of matter. In altogether three cases "spiritual and moral" benefits are referred to. *Otherwise the Syllabuses printed in the "Statement" contain scarcely a trace of definitely-formulated ethical thought.* This striking fact proves the necessity of the compulsory introduction of separate Moral Instruction into all schools, including denominational establishments.

¹ The following quotation from the League's Syllabus shows that the League has not neglected the subject of Obedience:—*Obedience*—(a) Immediate and hearty obedience to parents and teachers; (b) Respect for rules and regulations.

The Free Churches.

The booklet entitled *An Evangelical Free Church Catechism*, which represents, "directly or indirectly, the beliefs of not less, and probably many more, than sixty millions of avowed Christians in all parts of the world" (p. 6), may be taken as reflecting the views of British Nonconformists.

The end for which the Church was founded is thus described: "He united His people into this visible brotherhood for the worship of God and the ministry of the Word and the Sacraments; for mutual edification, and the advancement of His Kingdom" (p. 19).

One of the duties of the Church to the State is thus defined: ".....To teach both rulers and subjects the eternal principles of righteousness" (p. 20), and one of the reasons advanced for partaking in common of the Lord's Supper is ".....to give one another a pledge of brotherly love" (p. 22).

The Ten Commandments are given in full, and a commentary, admirable in some ways and similar to the commentary of the Roman and the Lutheran Churches on the Commandments, is added. We quote here the explanations of the last six Commandments:—

Q.—What does the Fifth Commandment teach us? *A.*—That God regards with special favour those who reverence and obey their parents.
Q.—What does the Sixth Commandment teach us? *A.*—To hold human life sacred, and, instead of hating or hurting our fellow-men, even our enemies, to do all we can to preserve them in health and well-being.
Q.—What does the Seventh Commandment teach us? *A.*—To honour God's ordinance of marriage, to preserve modesty, and to keep ourselves chaste in thought, speech, and behaviour.
Q.—What does the Eighth Commandment teach us? *A.*—To be honest and fair in all our dealings, and in no wise to take unbrotherly advantage of another by fraud or force.
Q.—What does the Ninth Commandment teach us? *A.*—To avoid false testimony, and never to deceive anyone or spread reports to our neighbour's hurt.
Q.—What does the Tenth Commandment teach us? *A.*—Not even in our heart to grudge our fellow-man his prosperity or desire to deprive him of that which is his, but always to cultivate a thankful and contented spirit.

The Roman Catholic Faith.

The *Catechism of Christian Doctrine*, "approved by the Cardinal Archbishop and Bishops of England and Wales," is in several ways distinguished from the other Roman

Catholic Catechisms which we are passing in review in this Report. It is short, containing only 370 questions; it contains few of the finer interpretations of the Austrian Catechism, and the ethical portion, so far as detailed treatment comes into question, is not conspicuous.

The last six Commandments are treated in the usual way in a little over five pages. Perhaps the following from the interpretation of the Ninth Commandment should be quoted: "The sins that commonly lead to the breaking of the Sixth and Ninth Commandments are gluttony, drunkenness, and intemperance, and also idleness, bad company, and the neglect of prayer" (p. 40).

Many sets of virtues are enumerated, but without explanation or commentary. (1) The Cardinal Virtues; (2) The seven gifts of the Holy Ghost; (3) The twelve fruits of the Holy Ghost; (4) The two great precepts of Charity; (5-6) The seven Corporal and the seven Spiritual Works of Mercy; (7) The eight Beatitudes; (8-9) The seven capital sins or vices, and their contrary virtues; (10) The six sins against the Holy Ghost; (11) The four sins crying to heaven for vengeance; and (12) The nine indirect sins—that is, altogether eighty virtues and sins, of which some are of a theological nature. We give the lists here:—

The Virtues are: Faith, Hope, and Charity.

The seven gifts of the Holy Ghost are: Wisdom, Understanding, Counsel, Fortitude, Knowledge, Piety, the Fear of the Lord.

The twelve fruits of the Holy Ghost are: Charity, Joy, Peace, Patience, Longanimity, Mildness, Faith, Modesty, Benignity, Goodness, Continency, Chastity.

The seven Corporal Works of Mercy are: To feed the hungry, to give drink to the thirsty, to clothe the naked, to harbour the harbourless, to visit the sick, to visit the imprisoned, to bury the dead.

The seven Spiritual Works of Mercy are: To convert the sinner, to instruct the ignorant, to counsel the doubtful, to comfort the sorrowful, to bear wrongs patiently, to forgive injuries, to pray for the living and the dead.

The eight Beatitudes are: "Blessed are the poor in spirit, for theirs is the kingdom of heaven"; "Blessed are the meek, for they shall possess the land"; "Blessed are they that mourn, for they shall be comforted"; "Blessed are they that hunger and thirst after justice, for they shall have their fill"; "Blessed are the merciful, for they shall obtain mercy"; "Blessed are the clean of heart, for they shall see God"; "Blessed are the peace-makers, for they shall be called the children of God"; "Blessed are they

that suffer persecution for justice' sake, for theirs is the kingdom of heaven."

The seven capital sins or vices and their contrary virtues are : Pride, Covetousness, Lust, Anger, Gluttony, Envy, Sloth ; (contrary) Humility, Liberality, Chastity, Meekness, Temperance, Brotherly Love, Diligence.

The six sins against the Holy Ghost are : Presumption, Despair, Resisting the known truth, Envy of another's spiritual good, Obstinacy in sin, Final impenitence.

The four sins crying to heaven for vengeance are : Wilful murder, The sin of Sodom, Oppression of the poor, Defrauding labourers of their wages.

We may either cause or share the guilt of another's sin in nine ways : By counsel, By command, By consent, By provocation, By praise or flattery, By concealment, By being a partner in the sin, By silence, By defending the ill done.

The Catechism ends with the Christian's Rule of Life, which defines the principal virtues to be learnt of the founder of Christianity as "meekness, humility, and obedience," and with the Christian's daily exercise, which partakes almost wholly of a theological character, if we leave aside such passages as "Dress myself modestly," "Observe due modesty in going to bed," and "As to my eating, drinking, sleeping, and amusements, I should use all these things with moderation."

The Jewish Faith.

It is remarkable that, while the various sections of Christians have of late years tended to a free criticism of the factual basis of their beliefs, the Jews of most civilised countries have turned their attention almost completely to harmonising the ethical teachings of the Old Testament with all that is best in modern ethical thought and life.

For instance, we read in the *Tales and Teachings from the Pentateuch*, by Mrs. Morris Joseph and Rev. Henry :—

We have gone, then, to the study of the Bible with our minds firmly imbued with the belief in a perfect God ; so that, when we meet with passages which seem to conflict with this belief, we conclude that either we have misapprehended their meaning, or that the men who wrote them down have coloured them with their own humanity.....Whenever, then, any passage seems, from whatever cause, opposed to our idea of God's perfection, we have passed it by (p. vi.).

Jews are not content with emphasising the importance of justice :—

What I wish you first of all to observe is that Judaism is a religion of love. And I want you particularly to notice this, because our Christian neighbours often say that our Bible speaks only about *Justice*, and that it was left for their religion to insist upon the beauty of *Love*. There surely could not be a greater mistake. The religion that Moses taught his people is above everything else a religion of love. First, we are taught to love God in the same way as children love their earthly father.....But we are to give our love not only to God, but to every human being..... All human beings are children of one Heavenly Father. They are our brethren, and we must love them, no matter to what country they may belong—the stranger as well as our own kindred, and even our own enemy.....We are expressly commanded to help our enemy when he is in trouble—when, for example, his animal has gone astray or has fallen down under its burden.....Finally, we have to show loving consideration for every living creature, down to the tiny bird in its nest. Nothing that has life is to be forgotten. Love is to be everywhere and for all (pp. 139-40).

The second great precept is, "Thou shalt love thy neighbour as thyself." And, for fear lest we misunderstood the significance of the word "neighbour," the command is repeated in a different connection later on in the same chapter: "Thou shalt love the stranger as thyself; if he be of a different nation and of a different religion, we must still love him" (p. 147).

We must assist the poor and the weak, all that are poorer and weaker than we are, not forgetting the dumb animals who cannot plead for themselves. Love is to be our watchword—love, first for our Creator, and then for all the beings he has created—a love so great that it shall, like a fire, burn away all our selfishness and moral weakness (pp. 149-50).

Another favourite Jewish belief concerns itself with human nature. Referring to the command, "Ye shall be holy, for I, the Lord your God, am holy," our authors say:—

The very fact that this command bids us strive after the best suggests how good it is possible for us to be. It teaches us that human nature is capable of almost unlimited excellence. It teaches us, then, the dignity of man; it reminds us that goodness is within the reach of us all, if we will only make the necessary effort to attain it.....When we do wrong it is not because of our own natures, but in spite of them. Our natural tendency is towards goodness. If we do wrong, it is because we resist that tendency. You will understand this if you think how indignant you feel when you hear of injustice, cruelty, or dishonesty, and how you glow with enthusiasm at a story of noble deeds—a story of courage or uprightness or truthfulness (pp. 145-6).

In another well-known book, that of Rev. H. A. Henry, *Class-Book for Jewish Youth of Both Sexes*, we find again a

note common to Jewish manuals—*i.e.*, that of broad toleration :—

All men do not think alike respecting the mode of worshipping God. All nations serve God in the manner they think best. We must, therefore, not interfere with any other religion. We must strictly attend to our own religion, and obey its laws. We must, nevertheless, have respect for all religions, and those who follow them.

Our wise men, therefore, teach us that the pious of all nations have a share in the world to come.

God will reward all men who are good, let their religion be what it may (p. 15).

The Commandments are interpreted liberally. We will quote the reference to the Commandment, "Thou shalt not murder" :—

The sixth Commandment teaches us that we must not take away the life of a fellow creature. We must not do anything that will shorten the life of any human being, by insult or oppression of any kind, for whatever we do, tending to shorten his existence, is a violation of this law. We must not stand by and see a human being killed without endeavouring to protect him. This Commandment also enjoins us to hasten to the relief of our neighbour, who may have fallen into danger by fire, water, or any other calamity. It is our duty, on all such occasions, to relieve our fellow creatures. We learn also from this Commandment never to be cruel to, or ill-treat, animals. We must also be mindful for the preservation of our own lives; for, as life is granted to us by God himself, we have no right to be careless of that great gift; for we cannot give life, and, therefore, we ought not to trifle with it, or take it away. We must at all times be ready to assist our fellow creature in time of sickness, and endeavour to obtain for him the nourishment and medicines requisite for the restoration of his health (p. 80).

A third volume, *Religion Natural and Revealed*, by N. S. Joseph, singles out other aspects common to modern Judaism. For instance, as to immortality he says :—

No man can, in the real sense, *earn* such a boon as immortal life; nor can any man *lose* it.....The wicked are not in hopeless case, but the good are full of hope (p. 60). The Jew, acting in the spirit of the noblest commandments of the Mosaic Code, proclaims all men equal in the sight of God, and repudiates even the possibility that perdition and everlasting torment can follow religious error, honestly believed (p. 180). The idea that the loving God should inflict on a soul eternal punishment, or eternal perdition, is too revolting to be contemplated. It would be blasphemy to believe it (p. 188).

The conception of the Sabbath day is not a stern one :—

Judaism is a happy religion and a natural one, and you are meant to

be happy and natural on the Sabbath day. When you have done the duties I have mentioned, you may amuse yourselves as much as you like. Only there are things which you may not do, even though they be for enjoyment. I allude to burdensome work involving heavy exertion, and especially to labour of the same kind as that which is done on the working days, for the main idea is relaxation from ordinary duties. Nor may you use horses or cattle for work on the Sabbath, because God, mindful alike of all his creatures, and wishing that man should be merciful to the poor dumb beasts, commanded that they should also have a day of rest. But, putting aside all these things, there are plenty of pleasures left to you for the Sabbath; and it must be not only a day of rest and quiet thought, but a day of joy and gladness (pp. 86-7).

War is defined as "murder on the largest scale" (p. 97).

Morality is not the property of any one race or religion :—

Terrible as have been the consequences of these religious differences, there remains one consoling fact that, with very few exceptions, all religions are agreed upon the laws of morality, and the principles of right and wrong. Indeed, curiously enough, many savage nations, with but little religious sentiment, and no defined ideas about the nature of God, have yet in their rude literature recorded laws of morality not differing greatly from our own, though these laws may, perhaps, have been but lightly regarded by them (pp. 183-4). The duty involved in this law (Thou shalt love thy neighbour as thyself) is one that is included in almost every code of morality and in almost every religious system (p. 193).

Excellent as are the Jewish teachings we have quoted above, they are reduced almost to impotence because of the little time devoted to them in the religious hour, and because of an unsystematic and unpedagogical treatment. The Jewish child has, as a rule, to learn so much of the Old Testament and of religious observances, and he has generally to spend so much time in learning Hebrew, that the ethical teaching has no fair chance of impressing itself upon the mind and heart. To be effective there should be separate Moral Instruction courses.

Literature.

Moral Instruction literature is only beginning to be produced in England in response to a growing demand. Mrs. Bray's *Elements of Morality*, an edition of which also appeared in 1883, is very good; but there is no systematic treatment of the subject, nor gradation. Hackwood's *Notes of Lessons on Moral Subjects*, published about the same time,

is still quite unequalled for matter and systematic treatment of single lessons; but there is no provision for continuity between the lessons and for steady progress. A modern equivalent of Hackwood's book is Waldegrave's *A Teacher's Hand-Book of Moral Lessons*, published in 1904 and now in its fourth edition, which marks a decided advance in the way of systematic exposition. Based on the Elementary Syllabus of the Moral Instruction League, it concerns itself only with Standard V. Gradation and continuity of matter are thus obtained; but, to approach perfection, Hackwood's model treatment of single lessons, as well as suggestions of method and a visible linking of lessons, should be introduced. Following the same Syllabus, Miss Chesterton has written a charming book of stories for infants—*The Garden of Childhood*. Mr. Gould's books—four volumes of *The Children's Book of Moral Lessons*, *The Children's Plutarch*, and *Life and Manners*—utilise in a classic way the innumerable accounts of heroic acts and lives of men and women of high and low degree. The fictitious story, the ephemeral tale, and the moralising so common a generation ago, are strictly avoided by Mr. Gould. His *Book of Moral Lessons* is intended for children from ten to fourteen, and it follows a scheme of comprehensive virtues. Quite lately several works of great importance have appeared. We can only mention them here: *Moral Instruction and Training in Schools (Report of an International Inquiry)*, edited by Professor Sadler; *Papers on Moral Education, communicated to the First International Moral Education Congress*, edited by the present author; and *Moral Instruction in England and Wales*, published by the Moral Instruction League. For other literature we must refer to the exhaustive Bibliography appended to this Report.

SCOTLAND.

The information here offered as to Scotland is taken entirely from the *Code of Regulations for Day Schools*, issued in 1908 by the Scotch Education Department.¹

¹ Scotch Education Department, 1908, *Code of Regulations for Day Schools*.

Definite Moral Instruction is not provided for in the Code ; but there are many approaches to such instruction, and the ethical factor is recognised as of first-rate importance. Among the conditions on which grants to schools are given is the following :—

That all reasonable care is taken, in the ordinary management of the school, to bring up the children in habits of punctuality, of good manners and language, of cleanliness and neatness, and also to impress upon the children the importance of cheerful obedience to duty, of consideration and respect for others, and of honour and truthfulness in word and act (p. 6).

For children under twelve there are no provisions for any direct ethical teaching. For scholars over thirteen years of age who have been enrolled in supplementary courses, the following provisions having an ethical tendency are made :—

The Study of English. The main object of this study shall be to create a taste for good literature..... (b) Certain studies bearing upon matters which it is of concern that all the pupils should know, whatever their occupations in after life are to be. Under this heading may be specified : (1) The laws of health ; (2) Money matters—Thrift, Investment, Insurance ; (3) The conditions of Trade and Employment ; (4) The Institutions of Government under which we live ; (5) The Empire—its history, growth, and trade ; our Colonies and the openings for enterprise which they afford ; (6) Nature study, drill and singing (p. 26).

In the Household Management (Girls') Course there is a reference to the " Special extension of such topics.....as bear upon the Health of the Individual and of the Family " (p. 28).

The Curriculum of Higher Grade Schools or Departments has the following provisions :—

The first two years in the latter subject [English literature] should be devoted to cultivating a taste for good literature by the reading of interesting works of good style and elevation of sentiment.....At all stages the historical origin of present-day institutions should be kept in view, a spirit of patriotism should be cultivated, and some instruction should be given in the rights and duties of a citizen (controversial topics being avoided) (p. 40).

The syllabus for training colleges must include " instruction in the elements of School and Personal Hygiene, Psychology, Ethics, and Logic " (p. 15).

Discipline, etc.

The need for good discipline is repeatedly referred to in

the Code, and as to school hygiene the department demands 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" (p. 4).

IRELAND.

The information here offered as to Ireland is taken in its entirety from the *Rules and Regulations of the Commissioners of National Education in Ireland, 1908-9*.

The object of the system of National Education is to afford combined literary and moral, and separate religious instruction (p. 5).

And that object is further defined on the theological side :—

Religious Instruction must be so arranged (a) that each school shall be open to children of all communions for combined literary and moral instruction.....(p. 8).

Moral Instruction is provided for in three ways. First, by the inculcation of ethical lessons of a theological character :—

The principles of the following lesson, or of a lesson of a similar import (if approved by the Commissioners), should be strictly inculcated, during the time of united instruction, and a copy of the lesson itself should be hung up in each school.

Christians should endeavour, as the Apostle Paul commands them, to live peaceably with all men (Rom. ch. xii., v. 18), even with those of a different religious persuasion.

Our Saviour, Christ, commanded His disciples to love one another. He taught them to love even their enemies, to bless those that cursed them, and to pray for those who persecuted them. He Himself prayed for His murderers.

Many men hold erroneous doctrines, but we ought not to hate or persecute them. We ought to hold fast what we are convinced is the truth ; but not to treat harshly those who are in error. Jesus Christ did not intend His religion to be forced on men by violent means. He would not allow His disciples to fight for Him.

If any persons treat us unkindly, we must not do the same to them ; for Christ and His Apostles have taught us not to return evil for evil. If we would obey Christ, we must do to others not as they do to us, but as we would wish them to do to us.

Quarrelling with our neighbours and abusing them is not the way to convince them that we are in the right, and they in the wrong. It is more likely to convince them that we have not a Christian spirit. We ought, by behaving gently and kindly to everyone, to show

ourselves followers of Christ, Who, when He was reviled, reviled not again (1 Pet. ch. ii., v. 23) (pp. 7-8).

In this connection it should be noted that no portion of the curriculum of the National Schools of Ireland is purely secular in nature.

Secondly, the Regulations demand a regular course of lessons in hygiene and temperance, or simple lessons on health and habits. In the introduction to the Programmes of Instruction the following passage appears:—

Lessons on hygiene and temperance should be regularly given in all schools. The subject should not be treated as a mere reading lesson, and text-books should not be placed in the hands of the pupils. As the principles underlying instruction in these branches form part of the science programme, the lessons on hygiene and temperance should be embodied in the science programme in all schools that are required to teach that subject (p. 89).

Also:—

In order that the full grant may be earned for cookery or laundry work in a girls' or mixed school the inspector must certify that suitable instruction is given.....in hygiene. For girls' and mixed schools, under two or more teachers, in which the members of the staff have received training in elementary science, a course of domestic science, including lessons on hygiene (health and habits), must be included in the curriculum (p. 33).

The full programme, however, has largely reference to the hygiene of the household and to household habits. Personal cleanliness, order in the home, and the use and abuse of alcohol, tobacco, tea, coffee, and cocoa, as well as the subjects of conduct and thrift, are dealt with as follows:—

Personal cleanliness.—Cleanliness of skin, hair, teeth; importance of bathing.

Frequent changes of clothes worn next the skin; cleaning of outer garments; perspiration; change and airing of bedding.

The dirty and dangerous habit of spitting—a frequent cause of the spread of tuberculosis; other good and bad personal habits; dirtiness a sign of want of self-respect; signs of good health.

Beverages.—Tea, coffee, cocoa are stimulants, but have little food value; tea if drunk too strong and in excess acts as a poison; useful if taken in moderation.

Temperance.—Alcohol taken in any but very small quantities produces injurious effects on digestion, breathing, circulation, and excretion; its use by young people always harmful; few people require it; the habit, if

acquired, of using alcohol, expensive and leading to loss of ability and energy, and in many cases to complete moral and social degradation.

The use and abuse of tobacco; everyone can do without it; it is dangerous and poisonous until young people have done growing.

Thrift.—Money earnings, spending, saving, household accounts.

Order.—A place for everything, and everything in its place; regular times and regular days for fixed duties; saving time by forethought in arranging one's work properly; finish one task at a time.

Conduct.—Punctuality, self-control, politeness (pp. 102-3).

Thirdly, a course of lessons in citizenship is provided in the seventh standard in connection with the teaching of history.

Indirect moral influence is exerted in several ways. For instance :—

The Commissioners earnestly urge upon the managers the desirabilityof stimulating the school children to greater industry by a system of school prizes to be distributed, not only for literary attainments, but for regularity of attendance, personal tidiness, good conduct, and politeness (p. 14).

The principal teachers may also receive premiums on certain conditions, one of them being :—

“That the state of the school has been reported, during the previous two years, as satisfactory in respect of efficiency, moral tone, order, cleanliness, discipline, school accounts, supply of requisites, and observance of the Commissioners' rules” (p. 62). “Visits paid during school hours.....to places of educational value and interest” (p. 37) are allowed for. The physical drill is utilised for ethical ends: “Suitable games should be encouraged by teachers during play time. Great attention should be paid to the manners and deportment of the pupils. They should be trained to habits of prompt obedience. Energy, gracefulness, and precision of movement in the various exercises should be particularly cultivated” (p. 103).

Finally, of great importance are the rules drawn up for the guidance of teachers :—

94. The following practical rules must be strictly observed by the teachers of National schools :—

I. To act in a spirit of obedience to the law and of loyalty to the Sovereign.

II. To keep the following tablets suspended conspicuously in their school-rooms, and to make themselves thoroughly acquainted with their contents : (a) The General Lesson, the principles contained in which

should be inculcated on the minds of all the pupils at the time of combined ordinary instruction; (b) the time-table; (c) the practical rules for teachers; (d) the Ten Commandments (not compulsory); (e) the religious and secular instruction tablet.....

VI. To observe, and to impress upon the minds of their pupils, the great rule of regularity and order—a time and a place for everything, and everything in its proper time and place.

VII. To promote, both by precept and example, cleanliness, neatness, and decency. To effect this the teachers must set an example of cleanliness and neatness in their own persons, and in the state and general appearance of their schools. They must also satisfy themselves, by personal inspection every morning, that the children have had their hands and faces washed, their hair combed, and clothes cleaned, and, when necessary, mended.....

VIII. To pay the strictest attention to the morals and general conduct of their pupils, and to omit no opportunity of inculcating the principles of truth, honesty, and politeness, the duties of respect to superiors, and obedience to all persons placed in authority over them.

IX. To evince a regard for the improvement and general welfare of their pupils; to treat them with kindness combined with firmness; and to aim at governing them by their affections and reason, rather than by harshness and severity.

X. To cultivate kindly and affectionate feelings among their pupils; to discountenance quarrelling, cruelty to animals, and every approach to vice (pp. 22-4).

INDIA.

In 1905 certain inhabitants of Bengal memorialised the Viceroy, requesting consideration of the following points:—

(a) That in the lower classes of all our institutions moral teaching should be given to the boys, without interfering with their other studies, one hour at least every day, according to the Kindergarten system, in the form of simple stories most attractive to them, conveying the best moral instruction and illustrating the lives of eminent men of exemplary character.

(b) That in the higher classes best and selected biographies and autobiographies should be most practically taught.

(c) That boys should be taught to speak in English and their respective vernaculars, and write essays in these languages on subjects of a purely moral nature in the presence of their teachers, and proper prizes given to those particularly who have been most successful during the year, bearing in every respect a good moral character.

(d) That no pains should be spared by the teachers to avail themselves of every opportunity practically to induce the boys to do works of a purely moral nature as far as the means of the boys and other circumstances permit, and to request the guardians to do the same and inform them

accordingly, especially as there are better chances of moral training at home than abroad.

(e) That sufficient attempts should also be made by the teachers to give practical effect to schemes (a) and (b), and ascertain from the students how far they have been able properly to realise the instructions given.

(f) That attempts should be made to ascertain, as far as possible, that the teachers appointed for the purpose are persons of unimpeachable character.

(g) That the teaching should be imparted in such a way as not to affect the social and religious feelings, ideas, and prejudices of the students generally.

(h) That attempts should be made by the teachers to ascertain, as far as feasible, the conduct of the boys, not only at school, but at home and abroad, and necessary arrangements not only made, but strictly observed, for the punishment of the boys considered wicked by any authority connected with the school.

(i) That sufficient encouragement should be given, not to the students only, but to the teachers also, for the promotion or advancement of sound and practical moral training.

(j) That guardians of the respective boys should also be particularly careful to inform the teachers of the behaviour of the boys at home, and also to let them know what steps the guardians are taking for the practical moral training of their boys, without which our life may be a complete failure.

(k) That no pains should be spared to make the surroundings of all schools and colleges throughout India, either new or old, either aided or unaided by Government, moral and respectable in character.

(l) That every attempt should be made by the school and college authorities to increase, as far as circumstances permit, the number of hostels attached to those institutions, and proper notice taken of the students living in them.

(m) That the desirability be considered of having, from time to time, social gatherings in educational institutions, to which leading official and non-official men of the place should be invited, so that boys may be brought into a healthy contact with the leaders of society and come under the wholesome influence of esteemed characters.

(n) That violation of, or disobedience to, rules (a) to (k) should subject the institutions to any punishment which the Education Department may, after reference to and concurrence with their Proprietors, Secretaries, Superintendents, and Headmasters, deem fit, under the special circumstances, to impose.

The Memorialists were favoured with a reply, from which we quote the following as expressing the attitude of the Government towards Moral Education :—

With the desire expressed by the memorialists to emphasise the ethical side of the instruction imparted in the schools and colleges of this country

the Government of India are wholly in sympathy, and they welcome the evidence which the memorial affords of the increasing recognition of the moral factor in Indian education. The Government of India are equally convinced of the supreme importance of the matter; and, so far as is consistent with the principles of impartiality and non-interference which determine their attitude towards religion in this country, they are endeavouring to inculcate moral standards and to inspire the younger generation with higher ideals of personal conduct. But it will, the Governor-General in Council trusts, be generally realised that the State is by no means the sole, or even the most, powerful agency by which this task can be undertaken. If the ethical standards of a people are to be raised, this end can only be attained by co-operation between the Government and outside forces, which often enjoy opportunities of exercising influence which are beyond the reach of any official organisation.

Thus, in the present stage of Indian education, it seems to the Government of India that there are four principal agencies by whose active influence and aid morality can be best taught to the rising Indian generation. In the first and foremost place the Governor-General in Council would name the influence of home life—that is to say, the influence of parents, relatives, and guardians. This, indeed, is the most direct and potent of all agencies for good. But it is an agency independent of Government; and the State can neither call it into existence nor direct its operation. It is for the natives of India themselves to look to it that a proper moral atmosphere prevails in the Indian home.

Second in importance, in the opinion of the Government of India, is the influence of the teacher upon the pupil; and this depends in the main upon the character and the capability of the teacher. In this case the responsibility of the Government which in State schools supplies, and in aided schools assists in supplying, the staff of instructors, is direct and admitted; and the Government of India and local Governments have everywhere shown their recognition of the fact by their unremitting efforts to increase the numbers, to improve the quality, and to provide for the adequate training of teachers in all classes of schools and colleges.

The third influence is that resulting from the nature of the teaching, which is dependent upon the selection of suitable text-books and the determination of appropriate subjects and courses of study. In this case, also, the Government possesses a positive responsibility, which it is discharging by a close and systematic revision, both of curricula and books, from those which are, or will be, prescribed by the Universities for use in colleges down to those which are determined by the Educational Departments of the various provinces for use in Elementary schools. But in this instance, too, the responsibility of the Government is not undivided. On the contrary, it is shared by text-book committees, faculties, syndicates, and senates, upon all of which bodies and authorities native opinion is largely represented, and, indeed, is frequently in the majority; and if the influence for good of books and courses of study is to be of full effect, it can only be by the earnest co-operation of the members who represent

Indian opinion, and are necessarily more familiar with the mental characteristics of Indian students than their European colleagues can be.

In the fourth place may be reckoned the removal of impediments to a healthy life and a high moral tone, which results from providing the boys with proper surroundings in the hours spent out of school, or, in other words, from the policy of boarding-houses, hostels, and common messes. This, again, is a matter in which Government can give a lead—and in which it has taken every opportunity of so doing, by providing liberal grants in aid of such buildings and by insisting on their due control and supervision. But, consistently with its obligations to other branches of instruction, the Government can only undertake a portion of the task; there will always remain an ample field for private enterprise and individual liberality.

In a letter dated June 13th, 1908, the Government of Mysore requested its Inspector-General of Education, Mr. H. J. Bhabha, M.A., to submit proposals at an early date for the introduction of religious and moral teaching in all schools in the State. Four days later the reply came. After reciting the indirect moral influences to be found in a good school—discipline, the teaching of literature, and the personality of the teacher—the Inspector-General continues:—

That this indirect influence of schools has, however, failed in many cases to make the pupils moral and useful citizens has become only too apparent of late in India. For various reasons the homes of the pupils have ceased to impart religious and moral instruction, and the influence of religious teachers and places of public worship has almost disappeared. Irreverence of all kinds and disrespect for authority have been on the increase; modesty, self-restraint, and good sense are largely at a discount; while presumption, vanity, and unrestrained aggressiveness appear to be increasing. Under such circumstances any aid to form and strengthen the character of youth should be welcome. Religious and moral instruction imparted in day-schools would be one of the means of reform.

In parenthesis we may remark here that the Inspector-General's characterisation of the state of morals in his province is but a reflex of the sad state of things all over India, if we are to judge by the remarks of the Directors of Education on the subject in the last *Quinquennial Report* (1903-1907) on the state of education in India.

The great difficulty at the outset is to teach religion to schoolboys of varying and conflicting persuasions, and to shape such teaching so as to form a harmonious and helpful combination with moral instruction. The tendency of modern thought is to separate ethics from religion and establish separate foundations for morality. The old idea that the fundamental principles of ethics should rest on theological dogmas has been

abandoned by most thinkers. But, though the teaching of dogmas is abandoned, the cultivation of genuine religious feelings in connection with the rules of conduct should be aimed at by educationists. Even when education becomes purely secular, as opposed to the teaching of religious dogmas, the cultivation of such religious feelings with regard to rules of conduct is not only desirable, but imperative. Education has become purely secular in France, in the United States, in Victoria, and especially in Japan, without the least detriment, and, some think, with much benefit to the character of the nation. The tendencies to make education purely secular, even in England, have gathered great strength; and it looks as if it will not be long before all education maintained from public funds will become purely secular in England. But such secular education which has necessarily been adopted in India does not debar the imparting of ethical culture or the investing of rules of conduct with the sentiment and authority of religious laws.

This reconciliation between religion and morality is, to my mind, best conceived on the lines thought out by Matthew Arnold in his *Literature and Dogma*. According to him, the object of religion is *conduct* or "righteousness," and conduct is *three-fourths* of life. "Religion, if we follow the intention of human thought and human language in the use of the word, is ethics heightened, enkindled, lit up by feeling; the passage from morality to religion is made when to morality is applied emotion. And the true meaning of religion is thus not simple *morality*, but *morality touched by emotion*. And this new elevation and inspiration of morality is well marked by the word 'righteousness.' Conduct is the word of common life; morality is the word of philosophical disquisition; righteousness is the word of religion." Rules of conduct become religious when there is "that habitual dwelling on them, that constant turning them over in the mind, that near and lively experimental sense of their beneficence which communicates emotion to our thought of them, and thus incalculably heightens their power." It is in this heightened form that religion can be, and should be, taught in Indian schools, in spite of the innumerable dogmatic differences between the various systems of religion prevailing in India.

The Inspector-General then proposes a detailed scheme for various types of schools. As a specimen of the kind of instruction required for the primary and middle classes, he gives, in an appendix, the "Course of Ethics followed in the Ethical Culture Schools of New York," while the list of books he recommends contains all those recommended by the Moral Instruction League.

On September 28th the Mysore Government issued an Order, from which we quote the following passages:—

The tendency of the present system of education, which, especially in Government institutions, is purely secular in character, is to devote

exclusive attention to the training of the intellect, and to leave the character of the pupils to be formed and moulded, in an indirect manner, by the personal example of the teachers, the literary teaching included in the school curriculum, and the nature of the discipline maintained in the institution. The result, as judged from experience and observation, cannot be considered to be altogether satisfactory.....

It appears to the Government that the proposals submitted by the Inspector-General are framed on correct lines, and would, if adopted, constitute a move in the right direction. They are accordingly pleased to sanction these proposals, and to direct that effect be given to them from November 1st, 1908.

As recommended by the Inspector-General, the time to be given to religious and moral instruction will be limited to five periods a week, the first thirty minutes after roll-call being devoted thereto. There will be a moral discourse on Mondays, Wednesdays, and Fridays, and religious instruction on Tuesdays and Thursdays. The moral discourse will be common to pupils of all persuasions, and be based on a text taken from some religious, moral, historical, or literary book. In addition there will be specific religious teaching from books like the Sanatana Dharma Advanced Text-Book, the Koran, and approved commentaries and essays on the Muhammadan religion and the Bible. The curriculum suggested by the Inspector-General and the text-books recommended by him are approved for adoption in all Government institutions, to which alone the present scheme will be applied in the first instance, the question of extending the scheme to aided schools not under Government management being reserved for future consideration.....

The Students' Brotherhood in Bombay has been giving courses in Moral Instruction, using Mr. F. J. Gould's books for this purpose.

THE COLONIES.

The information utilised here is chiefly taken from vols. 4 and 5 of *Special Reports on Educational Subjects*, published by the English Board of Education. With regard to Canada generally, Dr. A. H. Mackay, Superintendent of Education for Nova Scotia, says Sadler, *Moral Instruction and Training in Schools*, vol. ii., p. 283):—

The tendency appears to be growing in most of the religious denominations to simplify the administration of the public schools, by expecting of them merely the development of a morality which is the common practical aim of all, and a general respect for and sympathy with all religious work. Specific religious instruction is increasingly left to the different religious denominations and their affiliated organisations.

ONTARIO.

Definite Moral Instruction is not provided for, though "the entire system of education in Ontario has been established with the object of making good citizens" (vol. iv., p. 30).

In Forms II., III., and IV. hygiene and temperance lessons are given. Form II.: "Conversations on temperance, the use of alcoholic stimulants and the laws of health" (vol. iv., p. 116). Form III.: "Conversations on temperance; the physical effects of intoxicating liquors; importance of exercise" (vol. iv., p. 117). Form IV.: "Digestion, respiration, the circulation of the blood, and the nervous system. The effects of alcohol and narcotics" (vol. iv., p. 117). The question of temperance and hygiene is further referred to on p. 50.

The rules for teaching "manners and morals" are as follows:—

Manners and Morals.—Throughout the whole public school course the teacher should incidentally, from current incidents, from lessons in literature, history, etc., occasionally by anecdotes and didactic talks, and by his own example as well as by precept, seek to give instruction in moral principles and practices and in good manners.

The following outline is suggested:—

Duties to oneself: purity, health, nobility, self-control, self-reliance, generosity, truthfulness, good taste in dress, cultivation of will power, economy, moral value of work, etc.

Duties in school to teachers and to fellow-pupils: obedience, punctuality, neatness, order, etc.

Duties in the home: respect for parents, consideration for brothers and sisters, the weak, the aged, etc.

Duties to the lower animals: kindness, etc.

Duties to the people generally: honesty, courtesy, charity, toleration, justice, etc.

Duties to our country: patriotism, courage, honour, obedience to law, etc.

Manners: proper conduct at home, at school, on the street and in public places, at social gatherings (Sadler, *Moral Instruction and Training in Schools*, vol. ii., pp. 286-7).

Religious instruction, allowing for conscientious objections among teachers and pupils who may absent themselves, forms part of the general instruction given.

Every public and high school shall be opened with the Lord's Prayer,

and closed with the reading of the Scriptures and the Lord's Prayer, or the Prayer authorised by the Department of Education.....Trustees may also order.....the repeating of the Ten Commandments at least once a week (vol. iv., p. 113).

Discipline.

The following are among the duties of pupils and teachers :—

Every pupil registered in a public school shall.....be neat and cleanly in his person and habits, diligent in his studies, kind and courteous to his fellow-pupils, obedient and respectful to his teacher, and shall submit to such discipline as would be exercised by a kind, firm, and judicious parent (vol. iv., p. 98).

QUEBEC.

Definite Moral Instruction is to some extent provided for. In the Roman Catholic Schools the Course of Study for Model Schools and Academy includes Moral and Religious Instruction, which is simply defined as "Catechism." In the Protestant Schools the Elementary Course of Study, Grades I.—IV., provides for Scripture Knowledge :—

The first half-hour of each day to be devoted to the Opening Exercises, Scripture Reading, Singing and Prayer, Instruction in Scripture and Morals, including readings and lessons upon Godliness, Truthfulness, Honour, Respect for others, Good Manners, Temperance, Health, Kindness to Animals, etc. (vol. iv., p. 256).

The general attitude towards ethical instruction is summed up in the "following passage [which we quote in part] from a circular issued by the present Superintendent in October, 1897," and which is "typical of the instructions given to Inspectors from headquarters" (vol. iv., p. 197) :—

Tell them to thoroughly inculcate upon the minds of the children great respect for paternal, civil, and religious authority. Let them warn them against intemperance, the source of so many evils, and against the extravagance that impoverishes our country parts. Let them recommend them to avoid quarrels and law suits, and let them lay great stress in the presence of the children on the necessity of honesty in contracts. Let them also teach them good manners, and insist upon politeness and cleanliness. They can be made to highly prize in school the benefits conferred by agriculture, in order to make the children like that calling ; and let them not neglect to instil into their minds great love of country.

Discipline.

Discipline in the schools is founded on instruction in duty, and is

maintained by appeals to reason and right moral feeling, aided by rewards to the diligent and obedient, the reproof and punishment of those neglectfully and wilfully wrong, and the expulsion of the incorrigible (vol. iv., p. 42).

Then follow many details, especially as to punishments. "Corporal punishment, except in the case of girls," is permitted, unless the pupil "refuses to submit to it," when other measures are taken.

The tendency is now against competition and emulation :—

The Commissioners, being of opinion that upon the whole the best interests of education will be served by eliminating the principle of competition and emulation among pupils, are moving in the direction of limiting and eventually abolishing the present system of prize-giving (vol. iv., p. 258).

NOVA SCOTIA.

Moral Instruction is provided for to a slight extent :—

The average of the actual number of minutes of the teacher's time in the 2,346 school rooms of the province of all grades, absorbed in teaching the several subjects named each day on an average during the year ended 1897, was as follows, correct to the nearest minute :Hygiene and Temperance, 9; Moral and Patriotic Duties, 4.....Total minutes on an average, each day, 284 (vol. iv., p. 278).

The general conditions in the Schools of Nova Scotia as regards Moral Education may be summed up thus :—

The moral and patriotic training, with practical and objective methods in developing good character in the school children, combined with such dogmatic instruction as may be given under the direction of the clergy and others specially qualified in connection with the several church organisations, appear to produce at least as good results as the formal teaching of religion in the schools of many other countries (vol. iv., p. 83).

In the "General Directions" the following appears :—

Moral and Patriotic Duties. As enjoined by the School Law and when found most convenient and effective. Some lessons in reader, in history, in biography, etc., as well as public anniversary days may be utilised incidentally (vol. iv., p. 295).

In the Provincial Normal School there is provision for "Civics" (vol. iv., p. 33).

The most definite reference to ethics occurs, however, in the words prescribed for the teacher's certificate of age and character :—

I believe the moral character of the said candidate is good, and such as to justify the Council of Public Instruction in assuming that the said

candidate will be disposed as a teacher to inculcate by precept and example a respect for religion and the principles of Christian morality and the highest regard for truth, justice, love of country, loyalty, humanity, benevolence, sobriety, industry, frugality, chastity, temperance, and all other virtues (vol. iv., p. 328).

NEW BRUNSWICK, CANADA.

There is only provision for indirect Moral Instruction.

Every teacher is expected to maintain a deportment becoming an educator of the young.....The teacher is directed to strive diligently to inculcate the principles and encourage the practice of Christian morality, and to give instruction, as occasion may offer, concerning those virtues and habits which contribute to the happiness, effectiveness, and social fitness of the individual (vol. iv., p. 340).

The course of study for the Common Schools includes health lessons.

Discipline.

Methods of school discipline have been greatly softened. Corporal punishment is now little used (vol. iv., p. 343).

MANITOBA.

In 1898 there were 928 school districts in operation. 569 schools gave instruction in temperance, 258 schools taught the Ten Commandments, and 814 schools gave Moral Instruction (vol. iv., p. 386). Yet no details are given of the nature of the Moral Instruction or the time allotted to it, and the "Programme of Studies for the Public Schools" contains no references to that subject. However, the general instructions printed in every school register contain, according to Dr. Mackay (Sadler, *Moral Instruction and Training in Schools*, vol. ii., p. 289), the following words:—

Moral and Patriotic Duties.—As enjoined by the school law and when found most convenient and effective. Some lessons in readers, in history, in biography, etc., may be utilised incidentally. Certain anniversary days, such as "Empire Day," "Dominion Day," etc., should be systematically utilised for patriotic inspiration.

The schoolroom and grounds is an elementary miniature world in which the pupil has an opportunity of developing nearly all of the moral points of character required for useful living in the great world of mature human activity. The crown and sum-total of all the other parts of the teacher's work is the development of the best possible character in each

pupil, so that in every lesson and in every exercise the ultimate purpose should preside over and direct the course of the instruction.

In connection with History, which is begun in Grade V., it is said that

this study is carried on with a view to.....acquaint them with the duties and privileges of citizenship (vol. iv., p. 376).

THE NORTH-WEST TERRITORIES OF THE DOMINION OF CANADA.

Direct Moral Instruction is recommended. We quote a large part of the passage referring to manners and morals :—

Manners and Morals.—It is the duty of the teacher to see that the pupil practises those external forms of conduct which express a true sense of the proprieties of life, and that politeness which denotes a genuine respect for the wants and wishes of others. It is his duty to turn the attention of the pupils to the moral quality of their acts, and to lead them into a clear understanding and constant practice of every virtue. His own influence and example, the narration of suitable tales to awaken right feeling, the memorising of gems embodying noble sentiments, and maxims and proverbs containing rules of duty, direct instruction, etc., are means to be employed.

Topics : Cleanliness and neatness, politeness, gentleness, kindness to others, kindness to animals, love, truthfulness, fidelity in duty, obedience, nobility, respect and reverence, gratitude and thankfulness, forgiveness, confession, honesty, honour, courage, humility, self-respect, self-control, prudence, good name, good manners, temperance, health, evil habits, bad language, evil speaking, industry, economy.

From the Report for the year 1898 : "In 'Manners and Morals' our inspectors are informed too frequently that 'incidental instruction is given as occasion demands.' Observation of the behaviour of the children, and examination of what they know about the topics named in the Programme of Studies, reveal the effects of this incidental work and emphasise the value, here as elsewhere, of systematic and definite instruction. 'Manners' is a fine art based on imitation, and on a genuine respect for the rights and duties of others. A knowledge of these rights and duties does not come by instinct. It has to be taught. The relations of a pupil to his fellows and to society are not known intuitively. This necessary knowledge must be taught, if moral action is to have a rational basis (vol. iv., p. 453).

Other sections of the Programme of Studies deal with Stimulants and Narcotics, and with Hygiene (vol. iv., pp. 453-4).

BRITISH COLUMBIA.

There is no provision for definite Moral Instruction. However,

All public schools must be conducted on strictly secular and non-sectarian principles. The highest morality is to be inculcated, but no religious dogma or creed may be taught (vol. iv., p. 483). Although the greater part of the teachers do their work with the educational aim implied in the phrase "knowledge is power," the higher aim expressed in "character is power" becomes more and more prevalent (vol. iv., p. 504).

The course of study prescribed for Common Schools includes hygiene, and "the trustees may require that Temperance should become part of the compulsory course" (vol. iv., pp. 500 and 513).

It is also stated that "no certificate can be given to any person as teacher who does not furnish satisfactory proof of good moral character" (vol. iv., p. 486).

Discipline.

Every teacher shall practise such discipline as may be exercised by a kind, firm, and judicious parent in his family, avoiding corporal punishment, except when it shall appear to him to be imperatively necessary.The teacher who uses moral suasion effectively in the government of his school will achieve the best results, not only in the moral training of the pupils, but in their intellectual advancement (vol. iv., pp. 492-3).

PRINCE EDWARD ISLAND.

Moral Instruction of a definite character is not provided for.

Except for Discipline the references to ethics are few and indirect :—

No person shall be entitled to receive a license to teach unless.....he or she is of temperate habits and good moral character (vol. iv., p. 526).

With regard to School Libraries, provision is made that "no book hostile to the Christian religion or of an immoral or sectarian tendency shall be permitted" (vol. iv., p. 531).

Discipline.

The duties of teachers include :—

To practise such discipline in his school as would be exercised by a kind, firm, and judicious parent; to reprove his pupils with tenderness and becoming deliberation, and to aim at governing them through their

affections and reason rather than by force ; to encourage his pupils to cultivate kindly feelings towards one another, respect for one another's rights, politeness in and out of school, habits of honesty and truthfulness, and obedience to all persons in authority over them ; and to discountenance quarrelling, cruelty to animals, and the use of profane and other improper language.....

To be successful they must command the respect and goodwill of their pupils, and should strive diligently that the practice of all Christian virtues may prevail among those who are under their charge. Though they are precluded from sectarian teaching, it is their duty to inculcate those principles of morality which are revered in common by all good men. Teachers, however, must neither interfere nor permit interference with the religious tenets of the pupils (vol. iv., pp. 522-3).

The duties of pupils comprehend :—

Every pupil whose name is entered on the register of a Public School shall attend punctually and regularly every day of the school term in which his name is so entered ; he shall be neat and cleanly in his person and habits, and diligent, truthful, honest, kind, courteous, respectful, and obedient, and shall conform to all the rules of the school (vol. iv., p. 523).

ALBERTA.

Provision for indirect and direct Moral Instruction exists :—

Manners and Morals.—It is the duty of the teacher to see that the pupil practises those external forms of conduct which express a true sense of the proprieties of life, and that politeness which denotes a genuine respect for the wants and wishes of others. It is his duty to turn the attention of the pupils to the moral quality of their acts, and to lead them into a clear understanding and constant practice of every virtue. His own influence and example, the narration of suitable tales to awaken right feeling, the memorising of gems embodying noble sentiments, and maxims and proverbs containing rules of duty, direct instruction, etc., are means to be employed.

Topics.—Cleanliness and neatness, politeness, gentleness, kindness to others, kindness to animals, love, truthfulness, fidelity in duty, obedience, nobility, respect and reverence, gratitude and thankfulness, forgiveness, confession, honesty, honour, courage, humility, self-respect, self-control, prudence, good name, good manners, temperance, health, evil habits, bad language, evil speaking, industry, economy (Sadler, *Moral Instruction and Training in Schools*, vol. ii., pp. 292-3).

NEWFOUNDLAND.

The only reference to moral education or ethical influence is the following :—

Each denomination gives instruction in those distinctive matters of

faith and duty which each recognises as the groundwork of its system (vol. iv., p. 55¹).

JAMAICA.

Interest in right conduct is marked, and there is, to a certain degree, definite provision for direct Moral Instruction among secondary subjects. The heading under which Moral Instruction appears is "Scripture, including the Teaching of Morals to be treated in thirty lessons." The following is the Syllabus on "Morals":—

Morals.—Instruction and training throughout the year in reverence for God, truthfulness, honesty, purity, gentleness, obedience to parents, to teachers, and to persons in authority, politeness, kindness towards playmates and animals.

Reverence, love of country, respect for authority, obedience to law, honour, industry, temperance, purity, politeness, good behaviour at home, in school, in places of worship, in company, avoiding evil speaking and profanity.

Reverence, self-respect, patriotism, courage, self-control, self-denial, confession of wrong, forgiveness, duties of the citizen, fidelity to official trust (vol. iv., p. 610).

The Special Course of Infant Instruction includes:—

Morals.—To be taught, in part, through (a) Action Songs; (b) Kindergarten Games. The action song and the organised play lead the child to self-activity, and to reproduce in a simple way some of the doings he observes in the social world about him. He is thus to learn his moral relations to others, to respect their rights while maintaining his own (vol. iv., p. 733).

The Curriculum for Training Colleges embraces "Lessons in Morals.....covering the subjects prescribed in Elementary Schools" (vol. iv., p. 739).

Lastly, the Registration Examination for Teachers includes Scripture and Morals (vol. iv., p. 745).

Discipline.

Discipline.—The ordinary discipline of the school, to be satisfactory, must be prompt and exact, yet maintained without harshness and without noisy demonstration of authority. In Infant Schools the quiet tone, the gentle, pleasing manner of the teacher with the little children, will be specially noted.

Managers and Teachers will be expected to satisfy the Inspector that all reasonable care is taken, in the ordinary conduct of the school, to bring up the children in the habits of punctuality, of good manners and language, of cleanliness and tidiness, and also to impress upon the children the

importance of cheerful obedience to duty, of consideration and respect for others, and of honour and truthfulness in word and act. In particular, the honesty of the scholars under examination, and the degree of interest they show in their work, will be taken into account; and high marks will not be given unless the Inspector is satisfied that the school is a place for the formation of right habits as well as a place of instruction (vol. iv., p. 732).

BRITISH GUIANA.

Definite Moral Instruction is not provided for; but it is made a condition of receiving the Annual Grant:—

“That all reasonable care is taken in the ordinary management of the school to bring up the children in habits of punctuality, of good manners and language, of cleanliness and neatness, and also to impress upon the children the importance of cheerful obedience to duty, of consideration and respect for others, and of honour and truthfulness in word and act” (vol. iv., p. 776).

Character and habits are taken into account in the granting of a pupil-teacher's certificate (vol. iv., p. 790).

CAPE COLONY.

The references to Moral Education in the Report from which we quote are restricted to some passages on discipline, one of which we give:—

The Education Department will not approve of any regulation which permits corporal punishment of any kind to be used in a girls' school, or in a girls' department of a mixed school. In boys' schools corporal punishment will be recognised only as a last resort in cases of habitual and gross neglect of duty, lying, bullying, indecency of conduct or language, obduracy, and the like (vol. v., p. 133).

NATAL.

Moral Education in any form is not dealt with in the Report.

NEW SOUTH WALES.

According to Mr. Alexander Mackie, Principal of the Sydney Training College, direct Moral Instruction has always been given in the public Elementary schools of New South Wales, periods from $1\frac{1}{2}$ to $2\frac{1}{2}$ hours a week being devoted to civics and morals, the lessons being based on the four

Scripture books issued by the Irish National Board. (See Sadler, *Moral Instruction and Training in Schools*, vol. ii., p. 299).

Teachers are asked to deal with ethical questions :—

It shall be the duty of all teachers to impress on the minds of their pupils the principles of morality, truth, justice, and patriotism ; to teach them to avoid idleness, profanity, and falsehood ; to instruct them in the principles of a free Government ; and to train them up to a true comprehension of the rights, duties, and dignity of citizenship (vol. v., p. 263).

Accordingly, it is demanded that—

“ Moral teaching shall permeate the whole management of the school, and be embodied in the methods of discipline, in the treatment of the children by the teacher, in the ‘proprieties’ and ‘manners’ required from the children, and in the example of the teacher.”

It is further required that pupils shall, during their first three or four years at school, be taught “ stories and fables with a moral purpose ; moral attributes which lie at the foundation of home and school life, such as truthfulness, obedience to parents, family affection, politeness, gentleness, and control of temper ; greetings at home and at school ; politeness in question and answer ; personal cleanliness ; stories illustrative of moral attributes, such as respect for school laws, self-help, consideration for others, unselfishness, contentment, truthfulness in word and deed, self-reliance, kindness and courage, punctuality and promptness ; courtesy and clearness of speech conduct on the street, care of property, kindness to animals ; simple proverbs.”

This earlier instruction is followed by a series of lessons on moral obligations, and on the right relations of the individual to the family, to society, and to the State ; on history (Australian and English), to enable the pupil from a knowledge of the past to understand the present, and to furnish him with noble ideals ; and on civics.

“ Rules of conduct ” and temperance charts are hung in all schools, and are the subject of regular instruction (Sadler, *ibid.*, vol. ii., pp. 300-1).

School Routine and Discipline.

Cleanliness.—Habits of neatness and cleanliness are to be encouraged among the pupils not only by precept, but by the personal example of the teachers, and, if necessary, may be enforced. Teachers are also responsible for keeping the schoolrooms and furniture clean and arranged in an orderly manner.

Order and Conduct.—Teachers are to instil into the minds of their pupils the necessity for orderly and modest behaviour, as well as for obedience to teachers and to the rules of the school. Pupils should also be trained to exhibit respect for the property of others, whether public or private ; to regard the feelings of their fellows ; to be honest and truthful, attentive under instruction, and conscientious in the discharge of every duty.

Government of Pupils.—In the government of pupils a teacher must avoid all degrading punishments. His discipline should be mild but firm, his manner kindly, his demeanour cheerful, and his language marked on all occasions by strict propriety. While overlooking no offence, his aim should be to prevent the necessity for punishment by effecting the improvement of the offender.

Corporal Punishment.—Corporal punishment may be inflicted, but by the principal teacher only, or by an assistant with his approval. It should be restricted to *extreme* cases, and the teacher must keep a record of the time and place of punishment, its amount, and the nature of the offence.

Corporal punishment must not be inflicted except by the head of the school, or department, or—under his direction and responsibility—by an assistant teacher. Pupil-teachers are, under no circumstances, to be allowed to inflict corporal punishment. Careful attention must be paid to the Regulation which provides that corporal punishment “should be restricted to *extreme* cases.” *Failure or inability to learn is not to be regarded as an extreme case*; and corporal punishment is not to be recognised as a proper aid to teaching. The boxing of pupils’ ears and the tapping of children on the head are strictly forbidden, as is also the corporal punishment of female pupils twelve years of age and over; and no corporal punishment may be inflicted for neglect to prepare home lessons. *All cases* of corporal punishment are to be recorded, at the time the punishment is inflicted, in the punishment book supplied to all schools by the Department (vol. v., pp. 257, 261).

VICTORIA.

Only vague references to Moral Instruction occur in the information at our disposal:—

Lessons on health and temperance are also prescribed for all children over nine years of age (vol. v., p. 301).

QUEENSLAND.

Definite Moral Instruction is to some extent provided for. The course of instruction in Queensland Schools includes:—

First Class (course two years).—Object lessons, suitable conversational lessons on interesting subjects, with lessons on conduct and manners.....
 Second Class (course 1½ years).—[The same.] Third class (1½ years).—
 Object lessons, useful knowledge lessons, and lessons on conduct and manners. Fourth Class (course 1½ years).—[The same.] Fifth Class (course 1½ years).—First aid in accidents..... Lessons in first aid in accidents and lessons in conduct and manners are to be taught collectively, as many

classes being grouped together as can be conveniently combined for the purpose (vol. v., pp. 439-42).

TASMANIA.

The regulations also prescribe that "collective lessons shall be periodically given in every school on temperance and the laws of health; on the elementary principles of morality, with special reference to the duties of truthfulness, honesty, punctuality, industry, obedience to lawful authority, and respect and consideration for others," but no indication is given in the reports as to how far the regulation is complied with (vol. v., p. 455).

SOUTH AUSTRALIA.

There is provision for definite Moral Instruction :—

Moral Lessons.—Lessons on the elementary principles of morality are to be given in all schools. These lessons will enforce the necessity of cleanliness, punctuality, industry, obedience, truthfulness, honesty, respect and consideration for others. Special attention will also be given to the question of temperance. The higher classes will receive instruction in the ordinary duties of a citizen.

No text-book is specified for moral lessons, because it is evident that, in order to be effective, they must be the outcome of the teacher's own thoughts and the circumstances of the school. They cannot therefore be made to order. Teachers are, however, requested to keep careful note of their lessons, and to give at least one a week to every class. The lessons may be short, and need not be specified in advance on the school programme, but a record should be kept in the journal (vol. v., p. 504).

Five per cent. of the total marks obtainable on individual examination may be allowed for each of the following :.....Special and Moral Lessons
.....Discipline and order (vol. v., p. 517).

History is to be treated from a broad, ethical standpoint.

General Principles.—All that is required is to give the children a fair general outline of the course of English history without minute details. The biographies of great men may be studied with advantage, and many useful moral lessons may be drawn from them. Such practical examples of heroism, self-sacrifice, or unflinching devotion to duty will produce a deep impression. It is, of course, understood that nothing must be said which would hurt the religious feelings of any of the pupils or of their parents (vol. v., p. 514).

Discipline.

No school will be placed in Class A unless its condition is excellent in every respect as regards discipline and order, teaching and moral tone. The same factors will be taken into consideration in awarding a school a position in Class B (vol. v., p. 518).

WESTERN AUSTRALIA.

Some provision is made for Moral Lessons. In connection with Scripture we read :—

Moral lessons must also be given—*e.g.*, in temperate use of foods, drink, in truthfulness, honesty, cleanliness, perseverance, reverence, modesty, etc. (vol. v., p. 586).

The Regulations of the Department state :—

Teachers are expected to give the children a general knowledge of the narrative of the Bible, and of the moral teaching contained in it. Lessons are to be given orally by the teachers. They are to impress upon the children the value of the Scriptures as a basis of moral instruction, as the oldest historical record, and also as the finest collection of literature in the language.....They must confine themselves to the narrative and moral teaching, and must strictly refrain from inculcating any particular denominational views.

Moral lessons must also be given in truthfulness, honesty, cleanliness, perseverance, reverence, modesty and courtesy ; on temperance and the use of alcohol, etc. The upper classes should receive instruction in the ordinary duties of a citizen. A record of each lesson must be kept and shown to the inspector (M. E. Sadler, *Moral Instruction and Training in Schools*, vol. ii., p. 309).

The inspectors always make a point of seeing the records of moral lessons, and generally ask the children some questions. Their reports showed that in most schools efforts were made to give these lessons regularly and properly (*ibid.*, p. 310).

As to History :—

The biographies of great men should be specially studied (vol. v., p. 595).

Candidates for the office of pupil-teacher must be.....of good moral character (vol. v., p. 609).

NEW ZEALAND.

There is no provision for definite Moral Instruction, but the ethical factor receives prominent attention.

In connection with English History, in Standard VI., the Regulations demand attention for

the elements of social economy—that is to say, very elementary knowledge of such subjects as government, law, citizenship, labour, capital, money and banking ; great stress is to be laid on the elementary knowledge of social economy (vol. v., p. 682).

The examination for teachers' certificates includes Physiology and Health (vol. v., p. 690).

*Discipline, etc.***As to examinations :—**

It is to be remembered that in many ways the examination of a school has an important bearing on the morals of the children. They should be made to feel and understand that the Inspector is not a severe and frowning critic, bent on probing their ignorance and finding opportunity to put them to shame, but that he comes as a courteous and gentle friend, who will use his best skill to put them at their ease, and will invite them to give him proof of their diligence, and let him see what progress they are making ; and they should be taught to despise all showy tricks and arts of evasion, to show themselves frank and simple, and to avoid everything that is not in accordance with the strictest principles of honour (vol. v., pp. 676-7).

As to the Inspector's work :—

His examination will be directed more to the discovery of the quality of the instruction imparted than of its amount. He will have more time to study the school not merely as a cunningly devised machine mechanically turning out a certain product, but as, under the control of the head master, a self-determining agency striving to launch pupils into life strong and sound in body, mind, and character (vol. v., p. 650).

The following extract from the Report of the Inspector for the Schools of the Otago district deals with the question of discipline from the point of view of a badly-organised system of schools :—

During recent years the public mind has greatly changed on the question of school and home discipline. Formerly it erred on the side of severity ; it now errs on the side of lenity, if not of laxity. " Rule by love " is now the maxim. It has a fine sound, but the teacher who should attempt to found his government upon it alone would certainly fail ignominiously. A considerable proportion of children are amenable to the discipline of love ; but he has little knowledge of juvenile human nature who does not know that no small proportion are amenable only to the discipline of compulsion. Children would not be children were that not so, and it is absurd to credit them with qualities they do not possess. The average child is much more disposed to gratify his own inclinations than to yield himself to the rule of another, be it that of teacher or parent. Though he may be an angel in the making, he is a long way short of being an angel wholly made ; and it is unreasonable to stigmatise as harsh and cruel the teacher who, when the discipline of love and persuasion fails to compel to right conduct, resorts to that of physical force. To maintain effective working discipline in a class of from sixty to eighty pupils of as many different temperaments is no easy matter, and we should like to see those who make light of it try their hand at it for a day or two. The average child has little love for intellectual conquest ; real mental

discipline is disagreeable to him ; he shirks it whenever and wherever he can (vol. v., pp. 644-5).

We have no space to reproduce a remarkably able examination of the problem of juvenile delinquency. It will be found on pp. 660-4 of the Report from which we are quoting.

CEYLON.

In the Board of Education's Report the only reference to our subject is the inclusion of Sanitation (Hygiene) among specific subjects. In the last year or two, however, the Department has asked permission of Mr. F. J. Gould to translate some of his ethical lessons.

MALTA.

There is no provision for Moral Instruction, and there are no references to the subject of Moral Education, except the following :—

Discipline is maintained without corporal punishment, which is never resorted to, being strictly forbidden (vol. v., p. 824).

The Roman Catholic religion is taught in all the Schools by the regular teachers.

CHINA.

Primary Instruction appears to be identical with Moral Instruction in China.

No mathematics and no science, however rudimentary, are taught ; no language aside from the native tongue. Such stray bits of history and geography as are found in the various text-books examined are there quite incidentally, and only because they serve to illustrate or enforce some point of far higher importance to the student. This preliminary system of education is wholly ethical—is intended to be and is moral in its entire scope and application to the young. Not to communicate knowledge or learning, but to mould character, to instil right principles of action and conduct, is evidently the object of the Chinese common school. The boy who has completed the course taught there will, of necessity, be possessed of far less general information than the pupils in any similar Western institution, but he is likely to know better how to behave and carry himself. The ethical training given is sound, pure, and good

(p. 457). (Holcombe, *The Moral Training of the Young in China*, from which the information in this section is obtained.)

The system of education in China is not governed by imperial decrees.

There are no laws or ordinances, either national or local, governing the schools. Any one may teach what, when, and as he pleases, and collect his own compensation therefor. And yet [Mr. Holcombe continues] by a system of ultimate examinations, not of the schools, but of such individual pupils as desire to submit to them, the Government controls every detail of school life and school work far more easily and effectually than it could by the most elaborate and complicated system of laws and regulations (p. 445). In China education is the only passport to distinction. Education among the Chinese forms the essential and only condition to official life and honour (p. 450). And consequently special honours, and assurance of rapid promotion in the public service, await those who pass with distinction (p. 451).

Now, since the subjects in which the students are examined in the Government examinations are the classic writings of China, and since these are essentially treatises on ethics, it follows that the whole system of education possesses an ethical character.

The text-books are few, and these few are used "invariably and universally" in Chinese schools. The one with which education begins is known as the *Trimetrical Classic*; "it was prepared by a teacher for use in his private school, in A.D. 1050" (p. 453). In this small volume "filial and fraternal duties are taught by precept and example" (p. 453). Among branches of learning are enumerated five constant virtues—humanity, justice, propriety, wisdom, and truth—the seven passions, and the ten social duties.

The verse which recites the last may well be given as an example of the whole :—

Mutual affection of father and son, concord of man and wife ;
 The elder brothers kindness, the younger ones respect ;
 Order between seniors and juniors, friendship among associates ;
 On the Prince's part regard, on the Minister's true loyalty ;
 These ten moral duties are ever binding among men (p. 454).

The *Book of One Hundred Family Names* is of no interest ethically.

Then comes the "Book of a Thousand Words," consisting of precisely 1,000 characters, not one being repeated. The following will give a fair idea of the whole of the book :—

Observe and imitate the conduct of the virtuous, and command your thoughts that you may be wise. Your virtue once fixed, your reputation will be established; your habits once rectified, your example will be correct. Sounds are reverberated in the deep valleys, and the empty hall re-echoes all it hears. So misery is the penalty of accumulated vice, and happiness the reward of illustrious virtue (p. 455).

The book was written A.D. 550.

Next comes *Odes to Children*, a poetical work of thirty-four verses, containing four lines each. It is a description and praise of a literary life, alluding incidentally to the beauties of virtue and changes of the seasons (p. 456).

The *Classic of Filial Piety* now follows. Here are two specimens from this book:—

On the Origin and Nature of Filial Duty: Filial duty is the root of virtue, and the stem from which instruction in the moral principle springs. Sit down, and I will explain this to you. The first thing which filial duty requires of us is, that we should carefully preserve from all injury, and in a perfect state, the bodies which we have received from our parents.

On the Attention of Scholars to Filial Duty: With the same love that they serve their fathers, they should serve their mothers; and with the same respect that they serve their fathers they should serve their prince. Unmixed love, then, will be the offering that they make to their mothers, unfeigned respect the tribute they bring to their prince, while towards their fathers both these will be combined.

Finally, the child studies the *Juvenile Instructor*, which is divided into two books. Mr. Holcombe thus summarises the contents of the two books:—

The first treats of the principles of education, of the duties we owe our ruler, kindred, and fellow men; of those which we owe to ourselves in regard to study, demeanour, food, and dress; and gives many examples, from early times down to two and a-half centuries before Christ, of the observance of the lessons taught in the book, and the good effects which have resulted therefrom. The second book contains a collection of the wise sayings of eminent men who lived subsequently to 200 B.C., and a series of examples of distinguished persons which are intended to show the effects of sound principles.

It is scarcely necessary to add that the fountain-head of the ethical life of China is the sage Confucius, and the writings which he is said to have collected and edited.

DENMARK.

Dogmatic religious instruction is provided for, but not Moral Instruction.

The whole question of compulsory religious instruction is giving rise to much controversy in Denmark. The majority of the nation still clings to it, not least because many consider it necessary for moral training ; but there is an increasing feeling against it, although so far there has been very little agreement as to what should replace it.

How much and how little moral instruction shall be given in the hours set apart for religious teaching is left entirely to the individual school or individual teacher, and the moral influence of the lessons depends chiefly on the personality of the teacher.

Many teachers, especially in elementary schools, emphasise the invaluable opportunities which this subject offers for talking, not only to the children, but also with the children about their daily life and behaviour, and for holding up ideals to them ; while others seem to think that the same opportunities for moral influence present themselves in many other lessons, especially history, reading, literature, and hygiene (Sadler, *Moral Instruction and Training in Schools*, vol. ii., p. 144).

Some hold that gymnastics—and perhaps, still more, free games—develop character, comradeship, justice, etc., in a higher degree than most other school subjects ; others are more sceptical as to their direct moral value, and point to the fact that prominent players and excellent gymnasts are not necessarily strong moral characters (*ibid.*, p. 152).

Rewards and Punishments.

The use of corporal punishment in schools has been steadily decreasing for many years and is fast dying out in secondary schools, though in elementary schools there are still some who believe it is indispensable. In the *Grundtvigian* free schools it has always been considered by teachers " a means of education which they would be ashamed of using." Prizes are used much less frequently in Danish schools than in certain other countries, and most schools give no prizes at all ; they are usually found to cause jealousy and bitterness.

Marks have been abolished in an increasing number of schools, as having the same demoralising effect as prizes ; but the majority of schools still use them, partly because the parents like to follow in this way the progress which their children are making (*ibid.*, p. 143).

" Among advanced educationists," Miss Fordhammer says in the paper from which we quote, " there seems to be an increasing feeling that the want of rational training of the will and character is a weak point in Danish education " (p. 140). A vigorous plea for definite Moral Instruction is to be found in a paper contributed by the Vice-Director of the Schools of Copenhagen, Dr. Bang, to the First International Moral Education Congress.

FRANCE.

Primary Education.

There is definite provision for Moral Instruction in all grades of the Elementary School, as well as provision for such instruction in some of the classes of the Secondary Schools. The Education Law of April 28th, 1882, defined the nature of the instruction to be given in Primary Schools, and placed Moral and Civic Instruction at the head of the list of subjects to be taught. However, already by January 22nd, 1881, a syllabus of Moral Instruction had been drawn up for Normal Colleges, which resembled in its main features the one afterwards adopted for the Primary Schools. In both cases the person who presented the Report on which the Syllabuses were finally based was M. Paul Janet. The proposed ethical scheme for Normal Colleges was in substance elaborated by M. Marion, while Paul Janet himself was chiefly responsible for the draft of the Primary Syllabus. The full material, containing also the two very able Reports by Paul Janet, is to be found in the *Décrets et Arrêtés délibérés par le Conseil Supérieur de l'Instruction Publique. Sessions de 1880, 1881 et 1882. Enseignement Primaire. Premier Fascicule. (Janvier 1883)*. Paris. Imprimerie Nationale. 1883. Already, in the session of 1880-81, M. Marion had delivered lectures in the Higher Normal College of Fontenay-aux-Roses on Psychology and Ethics as applied to Pedagogy, the ethical portion of which afterwards appeared under the title of *Leçons de Morale*, a volume that has now passed through thirteen editions.

The Moral Instruction itself took root only slowly. The teachers were unprepared for the new subject. A large number of manuals were immediately published, but these did not include any works on method. Many of the public Elementary Schools were still under the control of the religious orders; the teachers, it was contended, were frequently tyrannised over, directly or indirectly, by the clergy; and private Schools, conducted by religious orders, abounded. Accordingly, it was only by about 1900, as the volume *Inspection Académique* for 1900 shows, that

Moral Instruction began to be given efficiently and effectively.

The form which the Moral Instruction takes in France is in one respect contrary to the spirit of complete religious liberty which should prevail in a public School, for duties to the Deity form part of the general scheme of duties taught. Paul Janet pleaded that it was going far enough to make the moral teaching undenominational: "Without entering into controversy on this point, we ask whether the separation of non-denominational morals from denominational morals is not in itself an important revolution, without further extending the separation and disturbing the consciences and the beliefs of men in a sphere of thought which they profoundly revere, and which appears to them most august and most sacred" (*Premier Fascicule*, p. 289). Yet there was special pleading in this, for what Marion and Janet included of religion in the Syllabuses was precisely the ardent theism which they expound in their own books, and which probably was favoured in the highly learned Conseil Supérieur de l'Instruction Publique, which had the final word to say in the matter. In the last few years this question has reached a critical stage, since a considerable number of recent ethical manuals either altogether omit the references to duties towards the Deity, or else refer to them as only affecting those who hold supernatural beliefs. The argument for the exclusion of the theistic element appears unanswerable, since a great many citizens do not hold supernatural beliefs, and since, what is even more important, the reasoning which assigns the teaching of dogmatic religion to the various churches demands that the duties towards the Deity should equally be left to home or congregational instruction. The inclusion into the Syllabus of duties towards God was in any case pedagogically unsatisfactory, for, while a very few authors introduced the theism in every portion of the Moral Instruction, the large majority of authors confined the theistic element to three or four pages at the end of their manuals.

We will now produce in completeness the Moral Instruction Syllabus for Primary Schools, together with the introduction:—

MORAL EDUCATION : OBJECT, METHOD, PROGRAMME.

I. THE OBJECT OF MORAL TEACHING.

Moral education differs radically both in aims and essential characteristics from either intellectual or physical culture.

The Aims and Essential Characteristics of Moral Teaching.

Moral teaching is intended to complete and bind together all other school teachings ; to elevate and ennoble them, as it were. While other studies develop each some special aptitude, or enlarge the stock of useful knowledge, moral teaching is concerned with the development of the man himself, whether by way of the heart, the intelligence, or the conscience.

For this very reason moral teaching moves in a sphere entirely different from that of other teaching. The force of moral education depends much less on the exactness and logical interdependence of the truths taught than on intensity of feeling, vividness of impressions, and the infectious earnestness of conviction. Such education does not aim at instilling knowledge, but at stimulating the will ; it appeals to the emotions rather than to the intellect. Being intended to work on the sensibilities, it proceeds rather from the heart than from the reasoning powers. It does not set out to analyse all the reasons for moral action, but seeks primarily to bring it about—not once, but again and again, until it becomes a habit of life. In primary schools especially this has become not a science, but an art—the art of bending free wills in the direction of good.

The Master's Part in such Teaching.

On the master, as representing society, devolves this as well as other departments of education. Non-clerical and democratic society, indeed, has the most direct interest in all its members being early impressed by lessons they will never forget, with a sense of their dignity, and with a not less profound sense of their duty and individual responsibility.

To do this the master does not need laboriously to teach a theory of morals, followed by its practical application, as if he were addressing children devoid of elementary notions of good and evil. On the contrary, the immense majority will come to him having already received a religious teaching which familiarises them with the idea of a God who is the author of the universe and the father of men, and with the traditions, beliefs, and practices of some Christian or Jewish form of worship. Through this special medium and along its individual channels they have already received the fundamental notions of morality, eternal and universal. These notions, however, are still in the germ stage, and feeble in vitality. They have no deep roots ; they are fleeting and confused ; a glimpse has been caught, but no hold taken ; and so far it is the memory which has been trained, rather than the conscience, which as yet has hardly come into use. Such notions are waiting to be ripened and developed by proper cultivation, and it is this cultivation which the public teacher is about to give them.

His mission is therefore well defined. It is to strengthen these essential notions of human morality, common to all doctrines and necessary to all civilised mankind, and, by making them part of the practice of daily life, to implant them in the souls of his pupils so firmly that they may never be uprooted. He can fulfil this mission without adhering to or dissenting from any of the conflicting beliefs professed by the various sects—beliefs which his pupils associate and almost confound with the general principles of morality.

He takes these children as they come, with their ideas and their language, and with the beliefs instilled into them by their families, his sole care being to teach them to get out of those beliefs whatever is most valuable from the social standpoint—that is to say, lofty moral precepts.

The Proper Object and the Scope of Such Teaching.

Lay moral teaching differs, therefore, from religious teaching without contradicting it. The teacher is neither a substitute for the priest, nor for the father, but joins his efforts with theirs to make an upright man of each child. He should insist on the duties uniting men, not on the dogmas dividing them. All theological and philosophical discussion is obviously forbidden him, from the very nature of his office, the age of his pupils, and the confidence reposed in him by the family and the State. He concentrates all his efforts on a problem of another kind; but none the less arduous because it is exclusively practical—the problem of seeing that all those children serve an effectual moral apprenticeship.

Later on, when they become citizens, they may be sundered by dogmatic opinions, but at least they will agree in practice that the aim of life should be as high as possible; that everything base and vile should be held in abhorrence, everything noble and generous in admiration. They will all alike strive after a fine sense of duty; moral perfection will be their ideal, whatever its attainment may cost; they will have this much at least in common—a general cult of the good, the true, and the beautiful, which is also a form, and not the least pure form, of religious feeling.

2. METHOD OF MORAL TEACHING.

Characteristics of the method in so far as it concerns the pupil.—In order that the moral culture, in the sense spoken of above, be possible and effected in the Elementary school, one indispensable condition has to be satisfied—the teaching must penetrate to the very spirit, and neither its tone, its character, nor its form should suggest an ordinary lesson. It is not enough to provide the pupil with correct ideas, and to furnish him with wise maxims; sentiments strong and true enough should be implanted to aid him one day in the struggle of life to triumph over passions and vices. The teacher is not supposed to fill the child's memory, but to teach his heart, to make him feel, by an immediate experience, the majesty of the moral law. It is not enough that the means employed should be unlike those applied in science and grammar; they should be not only more adaptable and more varied, but more intimate, more moving, more practical, of a character altogether less didactic and more serious.

The teacher cannot too often reflect that it is his business to mould the moral sense of the child, to sharpen it, to correct it sometimes, to strengthen it always; and, for this purpose, the surest means at the disposal of the teacher who has but little time for such an arduous task is to exercise well, and with extreme care, that delicate instrument, the conscience. Let him restrict himself to what is essential; let him remain unambitious, but clear, simple, imperative, and persuasive; let him pass by developments which might find their place in a higher class. His precise task is to store in the mind and the heart of the child he is preparing for the life of duty a sufficiency of beautiful illustrations, good impressions, sane ideas, salutary habits, and noble aspirations, so that when he leaves school he carries away with his little patrimony of elementary knowledge an even richer treasure—an upright conscience.

Characteristics of the method in so far as it relates to the teacher.—The most powerful example must be the teacher himself—in his character, his conduct, and his language. In teaching of this kind, what does not come from the heart does not reach the heart. A teacher who recites precepts, or talks about duty without warmth or conviction, is far worse than useless—he is positively mischievous. A regular course of moral teaching, cold, dry, and commonplace, does not teach children morality, because it does not present it attractively. The simplest story in which the child can detect an accent of seriousness, or a single sincere word, is worth more than a long series of mechanical lessons.

On the other hand (though there is hardly need to insist upon this), the teacher must avoid, as a positive sin, anything in his language or attitude which could conflict with the religious beliefs of the children entrusted to his care, anything which might even disturb their minds, or betray, on his own part, a lack of respect or of reserve with regard to any opinion whatsoever.

The one obligation by which he is bound—an obligation compatible with a respect for all creeds—is to supervise, in a practical, paternal manner, the moral development of his pupils with as much care as he devotes to their progress in lay studies. He must not think he has done his duty to any child unless he has done as much for the education of his character as for that of his intelligence. Then, and then only, will the teacher have deserved the title of *educator*, and primary instruction the name of *liberal education*.

3. PROGRAMME OF MORAL TEACHING.

Children's Section (5 to 7 Years).—Moral Teaching.

Very simple conversations, introduced into all exercises, both in class and recreation.

Short poems explained and learned by heart. Short moral tales orally told, and followed by questions, to try to bring out the meaning and ascertain whether the children have understood. Short songs.

Special care must be given by the mistress to children in whom she has noticed any defect or the signs of any vice.

Elementary Course (7 to 9 Years).—Moral Teaching.

Familiar talks, reading with explanations (stories, examples, precepts, parables, and fables). Learning by heart.

Practical exercises tending to apply the moral teaching in the class itself:—

1. By individual observation of characters. (Take account of the children's natural tendencies, so as gently to correct their faults, or bring out their good qualities.)

2. By the intelligent application of school discipline as a means of education. (Distinguish carefully between a failure in duty and the mere breaking of a rule. Show the connection between the fault and its punishment. In the management of the class give an example of a scrupulous spirit of justice. Inspire a horror of tale-bearing, dissimulation, and hypocrisy. Put truthfulness and straightforwardness before everything, and, therefore, never discourage children from speaking their minds, nor from making complaints and requests.)

3. By constantly appealing to the child's own feeling and moral judgment. (Make the pupils often the judges of their own conduct. Make them estimate moral and intellectual effort, especially in their own case and in that of others. Manage to let them talk and act, feeling sure of leading them eventually to discover for themselves their errors and wrong-doing.)

4. By correcting crude notions—popular prejudices and superstitions; belief in witches, in ghosts, and in the influence of certain numbers; unreasoning fears, etc.

5. By making the children themselves observe facts. On occasion make them feel the sad consequences of the vices of which they sometimes see instances—drunkenness, idleness, disorder, cruelty, brutal appetites, etc.—inspiring them as much with compassion for the victims of the evil as with horror of the evil itself. Similarly, by way of concrete examples and appeals to the children's actual experience, proceed to initiate them in moral emotions. Imbue them, for instance, with a feeling of admiration for the universal order of being and with religious sentiment, by making them contemplate fine natural scenery. Imbue them with charitable sentiments, by pointing out to them some case of distress to relieve, or giving them the opportunity of discreetly rendering some practical act of charity. Arouse sentiments of gratitude and sympathy, by relating some courageous action, or by a visit to a charitable institution, etc.

Middle Course (9 to 11 Years).—Moral Teaching.

Talks, reading with explanations, practical exercises. The same style of teaching as before, with rather more method and exactness. Arrange the lessons and readings in such a way as to omit no important point of the following programme:—

I.

The child in the family. Duties to parents and grandparents.—

Obedience, respect, love, gratitude. Help parents with their work; tend them in sickness; come to their aid in old age.

Duties of brothers and sisters.—To love one another; the elder to protect the younger; the effect of example.

Duties towards servants.—Treat them with courtesy and kindness.

The child at school.—Diligence, docility, industry, good manners.

Duties to the master. Duties to companions.

Patriotism.—France, her greatness and her misfortunes. Duties to one's country and to society.

II.

Duties to one's self.—The *body*; cleanliness, sobriety, and temperance. Dangers of intemperance: weakening of the intelligence and of the will, and ruined health. Gymnastics.

Material possessions.—Economy; avoidance of debt; disastrous effects of the passion for gambling; do not become too fond of money or of making it; wastefulness; avarice. Industry (the duty of not wasting time, the obligation on all men to work, the nobility of manual labour).

The soul.—Truthfulness and sincerity; never tell a lie. Personal dignity and self-respect. Modesty: do not be blind to your own defects, Avoid pride, vanity, coquetry, and frivolity. Be ashamed of ignorance and idleness. Courage in danger and misfortune; patience, and the spirit of initiative. The dangers of anger.

Treat animals kindly; never cause them needless suffering. The *Loi Grammont*, and Societies for the Prevention of Cruelty to Animals.

Duties to others.—Justice and charity (do not do to others what you would not have them do to you; do unto others as you would be done by). To do no harm to the life, the person, the goods, or the reputation of another. Kindness and brotherliness. Toleration, respect for the beliefs of others. Intemperance leads gradually to the violation of all duties to others (idleness, violence, etc.).

N.B.—Throughout this course the teacher begins by assuming the existence of conscience, of moral law and duty. He appeals to the sentiment and idea of duty, and to the sentiment and idea of responsibility; he does not undertake to demonstrate them theoretically.

III.

Duties to God.—The teacher is not bound to give a lesson on the nature and attributes of God. The teaching which he should give to all indiscriminately is confined to two points:—

First, he teaches his pupils that the name of God must not be taken in vain. With the idea of a First Cause and a Perfect Being he closely associates in their minds a feeling of respect and reverence; and he accustoms each child to feel this respect for the conception of Divinity, even when it is presented to him in a form entirely different from that of his own religion.

Afterwards, and without troubling about the special tenets of the various religious bodies, the teacher concentrates on making the child

feel and understand that the first homage he owes to the Deity is obedience to the laws of God as revealed to him by his conscience and reason.

Higher Course (11 to 13 Years).—Moral Teaching.

Talks, readings, practical exercises, as in the two preceding courses. This course also comprises, in a regular series of lessons the number and order of which may be varied, elementary instruction in morality in general, and more particularly in social morality, as outlined as follows:—

1. *The Family*.—Duties of parents and children, mutual duties of masters and servants, *esprit de famille*.

2. *Society*.—Necessity for and advantages of society. Justice a condition of every society. Solidarity and human brotherhood. Intemperance gradually destroys those sentiments, by destroying the source of the will and of individual responsibility.

Applications and extensions of the idea of justice, respect for life and for human liberty, respect for property, respect for a promise made, respect for the honour and reputation of another. Uprightness, equity, loyalty, delicacy. Respect for opinions and beliefs.

Applications and extensions of the idea of *charity* or *fraternity*. Its various degrees, the duty of benevolence, of gratitude, of toleration, of mercy, etc. Devotion the highest form of charity; show that there is room for it in every-day life.

Patriotism.—Man's duty to his country (obedience to law, military service, discipline, devotion, faithfulness to the flag). Taxation (condemnation of all fraud against the State). Suffrage (it is a moral obligation; it should be free, conscientious, disinterested, and enlightened). Rights corresponding to these duties: freedom of the individual, freedom of conscience, freedom to work, freedom of association. A guarantee of universal security of life and property. The nation the sovereign power. Explanation of the motto of the Republic: "Liberty, Equality, Fraternity."

In each of these chapters, in the course of social morality, the pupil must have pointed out to him, without entering upon metaphysical discussions:—

1. The difference between duty and self-interest, even when they seem to overlap—that is to say, the imperative and disinterested nature of duty.

2. The distinction between the written law and the moral law, the one fixing a minimum of regulations imposed by society on its members, infringement of which carries certain stated penalties, the other imposing on everyone through the privacy of his conscience a duty which he is under no constraint to fulfil, but in which he cannot fail without a feeling of guilt towards himself and towards God.

A ministerial order, dated January 18th, 1887, determines how frequently the Moral Instruction is to be given in the course of the week to all children in the elementary, middle, and superior divisions of the Primary School:—

There will be given every day in the Elementary Course at least one

lesson, which, in the form of a familiar talk or an appropriate reading, will be devoted to Moral Instruction; in the Superior Course this lesson will be as much as possible a systematic presentation of the Ethical Syllabus.

As a rule, the instruction is given from 8.30 a.m. to 9 a.m. Frequently the children of the various courses are grouped together for Moral Instruction, and sometimes the children of the last two courses receive the ethical teaching in common.

The aim of the Moral Instruction given in France is well summed up by Sendler and Kobel:—

Instruction in morals occupies a special plane. Its aim is to make of the children good men, good citizens, and good members of a family. It takes no cognisance of creed. It is designed to serve equally all convictions, and around all creeds it is expected to weave a unifying bond—humanity (p. 286). (*Übersichtliche Darstellung des Volkserziehungswesens der europäischen und aussereuropäischen Kulturvölker*, vol. i.)

Time-tables for the use of teachers also outline the portion of the subject to be treated of each month, the last two months being assigned to recapitulation. There are no officially prescribed manuals.

We give a sample scheme of a lesson:—

GRATITUDE.

Plan of lesson.—Definition of Gratitude. Speak of gratitude towards parents, teachers, and benefactors. Contrast it with ingratitude. Show how gratitude is a duty, and point out how detestable is ingratitude.

Speak of the satisfaction experienced in repaying a kindness received, and of the loving and powerful bond formed between men by gratitude. Examples from school life.

Summary.—All benefits received impose on us the duty of gratitude. Ingratitude is detestable; the fulfilment of the duty of gratitude gives the soul a real joy.

Maxim.—The heart has also its memory, its name is gratitude; ingratitude is a sort of treason.

Poems for recitation and readings.—"The Child and the Old Blind Man" (Guyau, *Lecture Courante*); "The Lion and the Mouse," "The Villager and the Snake" (La Fontaine).

Exercise.—Relate or put into prose one of the above fables (Carré, *Traité de Pédagogie Scolaire*, p. 397).

The following is the Syllabus for Civic Instruction which, according to the ministerial order of January 18th, 1887, is to be attached to the history and geography lessons (*Les Nouveaux Programmes*,pp. 28-9):—

Patriotic ideas to be aroused in connection with the reading lesson by

very simple explanations of words, such as citizen, soldier, army, native land, commune, canton, department, nation, law, justice, police, etc.

Very simple ideas about the organisation of France: The *citizen*—his duties and rights; compulsory school attendance, military service, taxes, universal suffrage. The *Commune*—the Mayor, the municipal council. The *Department*—the Prefect, the Departmental Council. The *State*—the legislative power, the executive power, justice.

More explicit ideas about the Political, Administrative, and Legal Institutions of France.

The Constitution, the President of the Republic, the Senate, the Chamber of Deputies, the Law; Central, Departmental, and Municipal Administration; various Authorities; Civil and Penal Justice; Public Instruction—its various degrees; Police Force and Army.

The French language lessons are utilised for temperance purposes to some extent. In the Elementary Course we read: "Some dictations regarding drinking habits and their repulsiveness and dangers." In the Middle Course the Syllabus says: "Sometimes take for the subject the results of excessive drinking"; and in the Superior Course: "Sometimes take for subject the dangers and effects of excessive drinking."

The History Syllabus suggests no model treatment, such as is to be found in the Belgian History Syllabus, except that universal history is taken in the Higher Course:—

Very simple ideas on General History: the Ancient World—Egypt, the Jews, Greece, Rome; the Middle Ages and Modern Times—great events, studied with particular reference to their influence on French history.

Hygiene and temperance are also dealt with under Elementary Science.

It should be added, in conclusion, that there still exists a considerable proportion of private Schools, that attendance at School is not as rigorously enforced as, for instance, in Germany, and that, while the higher limit of School age is thirteen, children may, under certain conditions, leave at eleven, incredible as it may seem.

Discipline, etc.

Children are inspected as to cleanliness; and in every standard such topics as feeding, clothing, the care of the body and of clothes, have to be dealt with in class or otherwise.

We extract a few of the regulations which bear on the

hygiene of the School, and of the relation of the teacher to the children:—

The Class-Room should be white-washed or washed every year, and kept constantly clean and healthy. It should be swept and watered every day; the air should be frequently changed, and the windows should be open, even in winter time, during the pauses between the classes.

Teachers are forbidden to receive any description of present from their pupils, or from the parents of their pupils.

The only punishments which teachers may inflict are: Bad marks, reprimands, partial deprivation of playtime, keeping in after school (under the supervision of a teacher), temporary exclusion.

This last punishment must not continue for longer than three days, and notice of it should be immediately given to the parents of the child, to the local authorities, and to the school inspector.

A longer suspension can only be inflicted by the Inspector of the Academy.

The infliction of corporal punishment is strictly forbidden.

Teachers are also forbidden to address their pupils in the second person singular. (Appendix B to Article 27 of the Decree of January 18th, 1887.)

Higher Primary Schools for Boys.

The Higher Primary Schools are intended either for a general course of three years, or else the second and third years are devoted to commercial, industrial, or agricultural education. The children entering must possess the *Certificat d'Etudes*, or an equivalent certificate, which can only be obtained at the completion of the age of eleven. Throughout the three years, including the specialised sections, one hour a week, broken up where practicable into two half-hours, is devoted to Moral Instruction. As a rule, the headmaster is supposed to give this instruction. Want of space prevents us quoting the excellent Programme, which occupies eight closely-printed pages.

The programme of studies also includes civic instruction, hygiene, common law, and political economy.

Secondary Schools.

Girls.—From the age of eight to that of thirteen Moral Instruction does not appear among the subjects in the time table. The succeeding year one hour is devoted to Ethics and Philosophy; at the age of fifteen Ethics occupies one hour; and at the age of sixteen Psychology applied to Ethics and Education absorbs two hours weekly.

Here is the Syllabus for the age of fourteen :—

PRACTICAL ETHICS.

The Course of Practical Ethics aims to stimulate reflection, to enlighten and strengthen the emotions, and to develop an interest in the moral life. It will be thus a preparation for theoretical Ethics and for psychology. This latter course, though systematic and comprehensive, will be illustrated by readings and recitations, and enlivened by the active part which the pupils will be invited to take. For instance, with this end in view, a very short summary could be dictated at each lesson, which would furnish the matter for the following lesson.

It is desirable that Head Mistresses themselves should undertake the Practical Ethics Course.

I. *The Family*.—Necessity for and benefits of the family life. Duties of children and parents, brothers and sisters, masters and servants. Part played by women and girls in the family life. Mutual respect in the family. The spirit of solidarity in the family.

II. *Society*.—Necessity for and the benefits of the social life. Solidarity.

(1) *Justice*.—Respect for the lives, liberty, honour, and reputation of our fellows. Calumny and slander. Respect for the beliefs, opinions, and feelings, etc., of our fellows. Respect for property, agreements, and promises. Honesty. Equity.

(2) *Charity*.—Beneficence, alms, other means of helping. *Kindness*.—Devotion. Goodwill. Politeness. *Friendship*.—Duties of friends. Kindness in the child and the young girl. Duties towards animals.

III. *One's Native Country*.—Idea of native land. Patriotism. *The State*.—Constitution and laws. *The Duties of Citizens*.—Obedience to the laws, military service, taxes, and the ballot. *Duties of Nations to each other*.—War, Duty of women in time of war.

IV.—*Personal duties*.—Duties towards the body. Temperance. *Duties in relation to material wealth*.—Work. *Duties towards the soul*.—Sincerity, strength of mind, dignity, and moral beauty. Moral Perfection and Self-culture. The female virtues.

V. *Religious Duties*.—The part played by religious sentiment in Morality. Moral sanctions. The relation between virtue and happiness. The future life and God. Tolerance. (*Plan d'Etudes.....des Jeunes Filles*, pp. 41-3.)

That for the age of fifteen :—

THEORETICAL ETHICS AND NOTIONS OF HISTORY.

I.

Conscience and the idea of duty.

¹ Alcoholism: Effects of drink: criminality, suicide, accidents at work. Injuries caused by drink, to the race, the family, society, and the country. What drink costs France.

The part played in the moral life by feeling, by interest, and by the desire for happiness. Virtue.

Moral responsibility. Moral sanctions.

The idea of right. The individual and his principal rights.

II.

The great moral ideas and the great moralists; reading and commentary on selected passages from their works.

The Classic Moralists.

Socrates: The unwritten law; the family; work; providence.

Plato: The thought of the ideal; justice; punishment.

Aristotle: Virtue and happiness; friendship; the practical virtues; education.

The Stoics: Epictetus, Marcus Aurelius; duty, liberty, strength of mind, love of mankind.

Modern Moralists.

Montaigne, Descartes, Pascal, Bossuet, Nicole: selected passages.

Moral philosophy of the eighteenth century: right, justice, tolerance.

Kant: The moral imperative; respect; moral personality; lying; the beliefs necessarily implied in the moral life.

Moral Philosophy of the nineteenth century: Humanity, Solidarity. (*Ibid.*, pp. 56-7.)

And that for the age of sixteen:—

PSYCHOLOGY APPLIED TO ETHICS AND TO EDUCATION.

This course has for its object neither scientific, rational, nor metaphysical psychology, properly so-called, but psychology considered as a study of the inner life, in its bearings on conduct and education.

I. *Conscience*.—Conscience and reflection. The part played by reflection and impulse in ordinary life; possible abuse of reflection and psychological analysis.

II. *Different Aspects of the Inner Life*.—The heart, the character, and the mind, corresponding to the elementary faculties of the soul; feeling, will, and intellect.

Relations between heart and character, heart and mind, and character and mind.

III. *The Heart*.—Inclinations, passions, and emotions.

(1) *Personal Inclinations*.—Needs: Place of emotions, movement, and curiosity. Self-love and egoism. Pride and vanity. Coquetry. Ambition. Cupidity.

(2) *Sympathetic Inclinations*.—Sympathy as the inclination which attaches us to others. Friendship. Family affection. Patriotism. Well-doing.

(3) *Higher Inclinations*.—Feeling for truth; cultivation of this feeling. Æsthetic sentiment; cultivation of this sentiment; dangers to be avoided in this. The moral sentiment. The religious sentiment.

Note.—Observe the characteristics, and describe the effects of these different inclinations with the help of biographical examples.

(4) *The Development of the Inclinations.*—*Complex Inclinations* (Example: *Patriotism*).—Moral imitation and infection. Diversity of individual natures.

(5) *Passions.*—Inclinations are naturally impulsive and self-centred. The birth and development of a passion; the ruin it causes in the soul. How it is possible to prevent, by watchfulness, the development of a passion to which one is inclined.

(6) *The Emotions.*—Pleasure and pain; joy and sadness; moderate pleasure stimulates activity; violent pleasures enervate and render effeminate. Moderate pain awakens and sharpens activity; excessive sorrow paralyses it; dangers of extreme sensitiveness. Happiness; in what degree it depends upon ourselves.

IV. *Character.*

(1) *Character, in the Wide Sense of the Term*—*The Moral Physiognomy of Every Individual.*—Various classes of characters: the intellectual, the sensitive, the impulsive type. Balanced characters.

(2) *Character, in the Narrow Sense of the Word*—*Varying Degree of Energy and Will Power.*—Building up of the will. The perfect will, as self-command and moral liberty. Self-culture and the reform of one's disposition.

(3) *Habits.*—The formation and power of habits. Their effects on the inclinations, the emotions, and the will. Does the whole of education consist, as is sometimes said, in giving a child good habits? Habits and principles. Convictions.

V. *The Mind.*

(1) *Qualities and Defects of the Mind.*—The deductive and the ingenious mind. The positive mind. The abstract mind. The well-balanced and the ill-balanced mind. Common-sense.

(2) *The Senses.*—Sensation and images. The art of seeing and hearing. Drawing and Music.

The Memory.

The law of the association of ideas with each other, of ideas and images with the feelings on the one side, and with the activities on the other.

Imagination in general and creative imagination. Means of cultivating and guiding the imagination. Fiction and the ideal.

(3) *The Intellectual Faculties Properly So-called:*

Abstraction and generalisation.

Reasoning; reasoning and proof in the mathematical sciences.

Reasoning and proof in the physical sciences.

The Reason. The primary truths or axioms of the reason; the part they play in the distinction between the false and the true. The speculative and the practical reason. Reason the cord of communication between minds. Belief in reason as a condition of a liberal education.

(4) *Education of the Mind*.—Transition from the concrete to the abstract, from facts to general ideas. Proper balance of the mind. Means of cultivating the mind—reading, conversation, observation, study of the sciences, personal reflection.

(5) *Expression: Spoken and Written Word*.—Connection between language and thought. The relation between the style and the mind of a writer.

(6) *Errors*.—Causes of error. False associations; prejudices; influence of the passions; routine; the combative mind. Logical and moral rules to guard against error.

VI. *Conclusion*.

Influence of physical conditions on the moral constitution, and *vice versa*. The independence of the soul in its highest reaches. Spiritualism and materialism; differences arising from these in the conception of the destiny of man and the conduct of life. (*Ibid.*, pp. 71-3.)

Boys.—There are altogether twelve grades. Infant Classes, Preparatory and Elementary Division, grades X. to VII.; Secondary Division proper, grades VI. to III.; Higher Secondary Division, grades II. and I.; and, in addition, separate classes in Philosophy and Mathematics, besides a special Mathematics Class.

The grades thus outlined stand, in regard to Moral Instruction, in remarkable contrast with the Lower and the Higher Primary Schools. In the Infant Division the teaching of morals has no specific time allotted to it; very simple ethical talks are supposed to accompany the instruction generally.

In the Preparatory and Elementary Division, Moral and Civic Instruction is supposed to be given in connection with the teaching of French, History, and Geography, and the general direction is thus phrased for the first three years: "Short ethical readings or stories, followed by questions tending to elicit their meaning." Grade VII. deals with Civics "and the moral ideas attached." Looking through the various Syllabuses connected with the second division there are only traces of ethical treatment, which grow ever fainter as the seventh grade is reached.

In the Syllabuses of the first and second grades of the Secondary Division there are no explicit references to Moral Instruction, and the various Syllabuses of History, Geography, and French are almost designedly non-ethical. Separate Moral Instruction, one hour a week, and, as a rule, in two

half-hours, is given in the highest Secondary classes—grades IV. and III.—of which the following are the Syllabuses:—

GRADE IV.

Readings, recitations, systematic talks calculated to strengthen feelings favourable to moral development and to discourage contrary tendencies.

Sincerity.—Candour and the spirit of deception. Truth and falsehood. Being and appearing. Hypocrisy.

Courage.—The brave man and the coward. Energy and sloth. Perseverance and capriciousness. Courage in resisting suffering and pleasure. Courage in disagreeing with others out of respect for one's conscience. The courage of acknowledging one's faults. Moral weakness.

Moral sensitiveness.—Disgust for coarse pleasures.

Honesty.—Theft, fraud, and injustice. Respect for appointments. The honesty of the schoolboy.

Kindness.—Affection for parents, for brothers.

Fellowship.—Friendship. Politeness. Pity and cruelty. Generosity. Kindness towards animals.

Self-culture.—The feeling of moral dignity as distinguished from a point of honour. Self-control. Strength of character and disinterestedness. The inward authority of conscience and respect for consistency. The man of duty. (*Plan d'Études.....dans les Lycées et Collèges de Garçons*, pp. 59-60.)

GRADE III.

Readings, recitations, and systematic talks suitable for inculcating an idea of the value of the aims of man in society.

Solidarity.—The action and reaction of individuals upon each other. That which the individual receives from society. The repercussion of his actions in his social environment. The duties of solidarity. The duties created by the education one receives.

Justice and social fellowship. The rights of the individual. Liberty of thought. Tolerance. Mutual aid.

The Family.—Social and moral function of the family.

The Profession.—The social and moral obligation to work. Professional work as a social function. Professional virtues. The spirit of initiative and combination.

The Nation.—The idea of one's native land. Education in patriotism. Patriotic sentiments in the fulfilment of our professional duties.

The State and the Law.—Legality. The functions of the State. Democracy and the principles of 1789.

Humanity.—The relation of nations to each other: international justice. Human civilisation.

Individual Liberty and Social Discipline.—The good citizen. (*Ibid.*, p. 79.)

In addition, both grades, in the lessons devoted to Latin, deal with "ethical readings and thoughts extracted from

Latin authors"; Grade III. deals with Civics under the heading of History, and with Common Law under a separate heading. Explicit references to ethical aspects in such subjects as History, Literature, or Geography, are avoided in an almost studied manner.

In the Higher Secondary Division the only provision of an ethical character is, in connection with Latin, "ethical readings and thoughts extracted from Latin authors," which is repeated in Grade I., where there are two other references of this type, besides some provision for Civic Instruction.

The separate classes in Philosophy and Mathematics have the following Syllabus in common, except that the second Class also deals with "The psychological conditions of the moral life":—

The aim and Nature of Morality.

The data of conscience : obligation and sanction.

Motives of conduct and the aims of human life : pleasure, sentiment, and reason. Personal interest and general interest. Duty and happiness. Individual perfection and human progress.

Personal morality : the sense of responsibility. Virtue and vice. Personal dignity and moral autonomy.

Domestic morality : the moral nature and the social function of the family. Authority in the family.

Social morality : right, justice, and charity. Solidarity.

Rights : respect for individual life and liberty.

Property and work. Freedom of thought.

Civic and political morality : The Nation and the Law. The Country. The State and its functions. Democracy ; civic and political equality.

N.B.—The professor will insist, as much with regard to personal as to social morality, on the dangers of drink and its physical, moral, and social effects, moral degradation, deterioration of the race, poverty, suicide, and crime. (*Ibid.*, p. 159.)

However, the Philosophy Class introduces, under the heading of History and Geography, what may be considered a further instalment of Moral Instruction :—

General characteristics of contemporary civilisation. Armed peace. Alliances. Importance of economic interests. Imperialism.

Respect for human personality : abolition of slavery and servitude. Humanising of penal legislation.

Religious liberty : suppression of State religions.

Political liberty : representative administration ; the principal forms of government.

The constitution of democratic government: the right to vote; universal suffrage; education of the people; military service.

Social doctrines and working-class legislation. (*Ibid.*, p. 165.)

Considering now the Secondary Education of Boys from the standpoint of this Report, it appears far from satisfactory. Moral Instruction forms no part of grades VI. and V., and the two remaining grades have only one hour a week allowed for this subject. Moreover, even this hour is largely spent on an ethics (sane and beautiful in a way) which does not grapple in a virile manner with the innumerable temptations which beset the student at school and after he leaves school. The meaning of *industry*, of *chastity*, of *sobriety*, of *the right use of leisure*, of *good companions*, of *economic justice*, of *civic and social responsibility*, as well as of *the relations of life* specially treated of in the Primary School, receives, apart from drunkenness, no adequate attention. In the present writer's opinion, it would have been wiser to allow in the Secondary Time Table five half-hours to Moral Instruction, and devote most of that time to a preparation of the students for the social life into which they are about to enter. A profounder treatment of the Primary Syllabus rather than a semi-philosophical discussion of ethical problems is badly needed in the French Secondary Schools. This should be accompanied by a treatment of History, Geography, and Literature which would consciously apply ethical and universal standards, and be guided primarily by the idea of continuous and progressive human and moral development. Nor should civics, hygiene, and the elements of law and political economy be taught as mere information and without a full recognition of their profound ethical import.

Normal Schools for Teachers.—Men and Women.

Training Colleges form an integral part of the French national system of education. Students have to spend three years in these Schools, of which the first two are devoted to general culture, and the last one to direct pedagogical studies and training. In the first two years Psychology, Ethics, and their application to Education have two hours a week allotted to them. The first year Psychology is studied and the second year Ethics. The following is the new Ethics

Syllabus (1905), which differs in many ways from the one published in 1881, notably in the omission of the section referring to sanctions, which included "higher sanctions: the future life and God":—

Morality.—Its aim and utility.

Conscience.—The idea of duty.

The striving after the moral good.—The diversity and relative value of goods.

The power of man over himself.—Value of the human personality; feeling of harmony between the conscience and the nature of things; possibility of happiness and progress.

Part played by the ideal in the idea and in the practice of the moral good.

Virtue and happiness.

The individual life and its duties, individual dignity, sentiment of honour, uprightness of mind, balanced disposition, uprightness of character, moral energy.

Family life and its duties, function of the family in the social organism, its moral basis, its constitution, its members, the solidarity and obligations that it implies, the spirit and virtues of the family.

The social life and its duties, the concept of the organisation of societies, relations of men to each other, solidarity.

Professional duties: their special importance.

The social effects of private and domestic virtues. The idea of right as corresponding to the idea of duty. The various rights of man in the family and in society. Justice. Respect for the human person, respect for the honour of others, respect for the products of work. The principle of property. Capital and labour. Respect for contracts and promises. Respect for the beliefs and opinions of others. Religious and philosophic liberty. Tolerance.

Moral and social insufficiency of strict justice, the accidents of birth, physical and intellectual inequalities, the accidents of education and of life. Social fraternity as inspiring the development of the idea of justice. Private charity, charitable institutions.

National life and its duties. How a society is at the same time a nation. The idea of the nation and one's native land. Its moral basis.

The solidarity of generations, the national spirit.

National defence, the army, compulsory military service, military discipline, courage.

The State: its origin, its function, the basis of public authority.

Various forms of this authority. The republican form: its principle, its superiority.

National sovereignty. Democracy: the *élite* in the democracy.

Laws: their moral, social, and national basis.

Duties of citizens: obedience to the laws, taxes, the suffrage, etc.

Social necessity for penal laws.

Rights of citizens : individual liberty, liberty of conscience, liberty of worship, liberty of work, liberty of combination.

Political rights.

The dangers of arbitrary rule, dangers of anarchy.

The idea of humanity. Duties and rights of nations. (*Plan d'Étudesdes Ecoles Normales Primaires d'Instituteurs et d'Institutrices*, pp. 5-6.)

The third year's normal work is concerned principally with pedagogy, and, though ethics plays an important part, there are no lectures on ethics as such. Moral education figures largely, and we select, for quotation, the following paragraphs, only noting that in the men's Colleges Common Law and Political Economy, and in both men's and women's Colleges Hygiene, are taught :—

Moral education : What it consists in. Means which the School offers for this education.

The awakening and development of the conscience in the child.

The love of truth. The necessity for developing it. Why the child is deceived or lies.

How to develop the feelings of affection and kindness in children.

Differences of temperament and character. In what degree education can modify these.

The idle child. The passionate child. The sullen child. Consideration of the means the educator can use to improve these children.

The importance of habits in education.

School discipline : General principles on which it should be based.

The way in which these manifest themselves in the rules, customs, and sanctions of the school.

How to reconcile the necessity for discipline and for obedience with the duty of developing the personality of the child.

Critical survey of the rewards and punishments used in Primary Schools. (*Ibid.*, p. 43.)

Another important point is to make the teachers in training understand that discipline—which is a part of education and very essential for the formation of good habits—is, however, not the whole of education ; that with the school discipline, which rules and regulates the corporate school life, there should be also opportunity for the beneficial influence of the master's personality, and for the spontaneous and free development of character in the child. It is to be impressed that the child should never become a cipher nor the school a mechanism, even if a perfect one. Normal students should be trained to observe the very various characters of the children, to find out what particular motive each most easily is actuated by, what hold and influence can be kept on a child by means of his very tastes ; it should be pointed out what part the students can take in the children's recreations, allowing great freedom of action to the

pupils and yet watching occasions for giving useful advice or a friendly reprimand. Thus the student should leave the practising school filled with respect for the child and its own characteristic development. (*Ibid.*, p. 73.)

Literature.

From the commencement the market was flooded with manuals, few of them of poor quality and most of them resembling each other startlingly as to essentials, as much nearly as do the various Roman Catholic Catechisms. A diligent search has not revealed any books on method; nor has the present writer been able to trace more than one or two volumes which exclusively concern themselves with Moral Education, and he has not met with any books which specially discuss the problem of Moral Instruction, or with such as exclusively deal, say, with kindness to animals or with the family life, if we omit books on temperance. Many works, as our chapters have shown, contain admirable remarks concerning method; but there are no systematic treatises on this subject. Nor do there appear to be any teachers' handbooks approaching Hackwood's book with regard to completeness or schematic presentation. Perhaps one of Bancal's books is an example of an attempt in that direction; and Curé's *Sommaires de Leçons de Morale* comes even nearer to systematic treatment; but even here we have a compromise between a reading book and a teacher's manual. The skeleton of a scheme is visible in most Moral Instruction books, since they ordinarily contain questions, problems, readings, and summaries; but further the books do not go.

Another feature to be noticed is that there is no attempt at rigid gradation, connection of lessons, and fulness of treatment. As a rule two years' work is treated of together, and not seldom the lessons are intended for the Elementary and Middle Course combined, or for the Middle and Higher Course together. Yet when one considers that the books usually consist of some sixty lessons, scarcely sufficient to occupy an ordinary half-hour each, and that they are meant to supply material for 400 to 800 lessons, one can imagine the plight of the teacher. Furthermore, the lessons are not linked together, and each separate lesson is supposed to be

remembered by means of a *résumé*. Finally, the matter offered is not only scanty, but there seems to be no originality of treatment in the various authors. One has only to examine in the older manuals a subject such as Kindness to Animals or The Ethics of Voting, and one is appalled at the poverty and uniformity of outlook and insight. As we compare books by different authors the corresponding chapters almost reflect each other as in a mirror, or rather only repeat in picturesque language what the Syllabus drily states. Richness of thought is absent. What is seen by the authors is seen clearly and justly; but very little is seen.

The manuals are mostly written in the form of lively conversations, usually between teacher and pupils. The School life, the life around, and the family life, are heavily, dramatically, and wisely laid under contribution. These books make it evident that Moral Instruction manuals can be interestingly and effectively written.

The spirit which animates the manuals—if we except the latest ones—is easily defined. On the one hand, the Great Revolution, with its splendid results, is lauded to the skies; on the other, its attainments are regarded as the upper limit of achievement, and Manchesterism—or working hard under a competitive system—is accepted as final and ideal. The poor we shall always have with us; and if that seems a harsh doctrine, the belief in another world, where everything will be righted, comes to the rescue. Apart from quite recent books, there is no looking forward, no hope in a bright future for the mass of mankind, no idea that innumerable social and political reforms are possible, and should be compassed. The writers appear to have belonged to the middle classes, and to have made propaganda for and preached a middle-class capitalistic ideal which allowed of no large political or economic changes.

The most modern manuals have gone right to the other extreme. So intense is the interest of these books in the future that the old homely, effective, concrete presentation is in danger of being driven aside in favour of ardent collectivist preaching. Evidently, modern manual-writers are as yet dominated to such an extent by the new conditions that

little intellectual and imaginative force is left to reduce the complicated notions to simplicity. A few years will probably cause the new doctrines to be dressed in the old attractive clothes—the only clothes which appeal to children. Certainly the most brilliant of modern manuals, Jules Payot's *Cours de Morale* is not only full of profound thoughts, but also aims at concrete presentation.

If Manchesterism inspires the political and economic views of the older writers, the philosophical faith is chiefly distinguished by the acceptance of the moral philosophy of the German thinker Kant. And with this philosophical faith is connected a pronounced theism, which is conceived as partly forming the foundation of morals, and partly its crown in a hereafter where the just and the unjust shall receive their respective rewards. The startling feature in this respect is that, while the argument from design in nature is constantly appealed to, neither Darwin nor his theories are ever so much as mentioned in this connection. At the same time it is important to notice that theistic references are usually kept within the limits of the short chapter of about four pages which deals with duties towards the deity, and that in the recently-written manuals the theistic portion is either omitted or is treated from a serious, but non-theological, point of view.

The general ideal is also surprisingly narrow in the older books. We will say nothing as to the dogged way in which the serious problems of chastity, in contrast to the Roman Catholic Church, are avoided. We would restrict ourselves to repeating what we stated in Chapter II., that the moral life is narrowly conceived, and that science, art, and nature are practically overlooked.

The one quality most needed in French writers of ethical manuals is that of freedom, independence, largeness, and boldness of thought—*i.e.*, doing justice to the richness of life and reality.

The Roman Catholic Faith.

The elucidation of the last seven Commandments occupies, in the *Catéchisme du Diocèse de Paris*, eight, out of 189, pages; and the spirit of the interpretation is the usual one, except that much is simplified.

In the evening the child is supposed to examine himself as to the sins committed against God, his neighbour, and himself. The last two classes of sins are thus summed up:—

Towards Our Neighbour.—Hard judgments, contempt, hate, jealousy, desire for vengeance, quarrelling, rage, oaths, injuries, slander, teasing, false tale-bearing, injury to others' possessions or reputation, bad example, back-biting, want of respect, of disobedience, of charity, of zeal, and of faithfulness.

Towards Ourselves.—Vanity, human respect, lying, impure thoughts, desires, words, and actions; intemperance, anger, impatience, useless and sensual life, idleness in fulfilling the duties of our position. (*Catéchisme*, p. 14.)

The missing of good opportunities and positive good deeds is not referred to. Good resolutions are insisted on:—

From the present moment I renounce all sin and all occasion of sinI have sinned much in thoughts, in words, and in actions: I am guilty, I am guilty, I am very guilty (*ibid.*, p. 16).

Jesus is stated to have been "gentle, humble, chaste, zealous, patient, charitable, and resigned" (*ibid.*, p. 7); and these virtues the child is told to imitate. Justice, self-respect, social and civic duties, as all but passive virtues, do not appear in this list of moral qualities.

None of the broader interpretations of the Austrian Catechism are to be found in this book. We are simply told:—

Jesus Christ has established only one Church, outside which no salvation can be found (p. 95).

Only the phrase "sits on the right hand of God the Father Almighty" is explained as being figurative.

The love of one's neighbour is thus defined:—

To love one's neighbour as one's self is to desire and procure for him, as far as possible, the same benefits as for ourselves; and by the name of neighbour we must understand every human being, our enemies included (p. 110).

Society, and especially the State, are, perhaps, never mentioned in the volume, if we disregard a pronouncement against civil marriages. The fourth Commandment, which ordinarily includes magistrates and other authorities, deals in this case only with inferiors and superiors. Health, science, art, joy, progress, social good and strenuousness, are not touched upon.

As a comprehensive statement we will quote in full the Rules for the Day :—

How is the day to be sanctified?

The way to sanctify the day is to regulate all our actions with a view to pleasing God.

What does a good Christian do on waking in the morning?

A good Christian, on waking in the morning, makes the sign of the cross, saying, "Oh, God, I dedicate my heart to you."

How ought he to rise?

He ought to rise promptly and dress himself with modesty.

What should he do when he is dressed?

When he is dressed he should go on his knees and say the morning prayer.

What should he do after the morning prayer?

He should apply himself to the work which his position requires.

In what spirit should he apply himself to his work?

He should apply himself to his work in the spirit of penitence and submission to the will of God.

How does a good Christian sanctify his meals?

A good Christian delivers up a short prayer before and after his meals, and observes, while eating, the rules of temperance.

At what moment of the day should he say the Angelus?

He should say the Angelus in the morning, at midday, and in the evening, at the sound of the church bells.

What are the rules to be observed in recreation and relaxation?

There are two principal rules to be observed with regard to recreation and relaxation: the first is never to play any but honest and permitted games; the second is not to play them beyond a reasonable time.

What should be avoided in conversation?

One should avoid speaking evil of one's neighbour, and say nothing contrary to religion, truth, or decency.

If one is tempted to offend God, what should one do?

Confidently approach God and ask for grace not to succumb to the temptation.

If one succumbs to a temptation, ought one to be discouraged?

No; if one succumbs to temptation, one ought not to be discouraged, but at once ask pardon of God and resolve to go as soon as possible to confession.

If one suffered some trouble or affliction, what should one do?

Accept it with resignation as an expiation of sins, and offer it to God, saying, as our Lord did, Thy will be done and not mine.

How ought one to conclude the day?

One should finish the day with evening prayer and with an examination of one's conscience.

How should one behave in going to bed?

Undress modestly, make the sign of the cross, and commend oneself to God (*ibid.*, pp. 187-9).

Perhaps one-tenth of the volume deals with universal ethics. The companion volume, *Petit Manuel des Catéchismes*, which had appeared by 1906 in 221 editions, contains, probably, not much more than one-fiftieth part of universal ethics.¹

The Jewish Faith.

The *Catéchisme ou Eléments d'Instruction Religieuse et Morale à l'usage des Jeunes Israélites*, which is a small volume authorised by the Chief Rabbi of France, tells us what ethical views French Jews hold. Of the thirteen articles of faith, there is only one that refers to ethical matters—namely, the one which states that

God rewards the good and punishes the wicked (p. 7).

We will extract now a number of short passages bearing on universal ethics :—

We possess the faculty of distinguishing between good and evil (p. 23). We ought to practise the good from the sole motive of pleasing God and satisfying our conscience (p. 27). Does God punish children for their parents' faults, or parents for their children's faults? No, God only punishes the guilty (p. 27). Thus do our sages teach: the just of all nations have their portion in the blessings of the future life (p. 40). Make a summary of the duties referred to in the Decalogue. The duties areTo respect our parents; to respect the life, the honour, and the possessions of our fellows; to be chaste and pure in our actions, words, and thoughts; to pay homage to truth, and to abstain from all lying; lastly, to banish from our hearts all cupidity and covetousness (p. 43). Repentance is true and sincere when it is not deferred, and when it prevents us from sliding back, even though we possess the power, the means, and the opportunity of again committing wrong (p. 75). What does the law command us to do for our fellows? To utilise every means and to profit by every opportunity to be useful to men, and to practise towards them all the works of charity. What do you call works of charity? That which every man is bound to do for his neighbour, out of a sentiment of fraternal love, and without any self-interested motives. Which are the principal works of charity? (1) To visit the sick; (2) To render the last service to the dead; (3) To pay ransom for prisoners; (4) To assist the poor, either by lending them money, or by giving them alms; (5) To offer hospitality; (6) To reconcile those who are divided;

¹ "It is usual [in France] to learn the text of the catechism by heart, questions and answers" (p. 54). "The teaching of the catechism was continued in French public schools down to 1882, when its place was taken by moral and civic instruction" (p. 55). (Rev. E. Myers, in *Sadler's Moral Instruction and Training in Schools*, vol. ii.)

(7) To console the afflicted ; (8) To plead the cause of the innocent and to defend the weak to whom justice is refused. What do you mean by these words: neighbour, brother, fellow? Religion demands that we apply these names to all men without distinction. What consequences result from this principle? That we are bound to do our duty towards all men, without distinction of race or religion. Does the hatred which our neighbour feels towards us dispense us from being just and kind to him? No, the law of God obliges us to be just and kind to both friend and enemy (pp. 86-8). Which is the best means of protecting ourselves against vice, and of making the practice of virtue easy? It is to acquire, from childhood onwards, the habit of conquering our passions, of regulating our natural inclinations, of moderating our desires, and, above all, to fly evil company and only be happy in the society of the wise and the good (p. 96).

The love of knowledge and of science is specially commended in the Catechism, and in this respect the volume is almost unique among religious manuals of an orthodox type. However, there is no gradation, no development, no delicate insight, nor is there a grip of modern social, political, and economic life. Perhaps one-fourth of the 106 pages is devoted to universal ethics.

GERMANY.¹

The separate kingdoms and principalities have separate legislation in matters of education, and accordingly it is difficult to survey what is being done in Germany with regard to moral training. However, allowing for slight differences, there is practical unanimity. Definite Moral Instruction is given nowhere in the schools, and religious instruction is given everywhere. In some cases, as in Saxe-Weimar, or Bremen, there is considerable latitude in the teaching of religion; in others, as in Prussia, teachers are now supposed to be of the same religious denomination as the children whom they teach. In all schools—at least in the

¹ Further details regarding Moral Education in Germany will be found in Professor Sadler's *Moral Instruction and Training in Schools*, where there is a Report by the present writer about Boys' Schools, and one by Miss J. D. Montgomery on Girls' Schools.

Protestant Schools, and generally in the lower grades—it is the ordinary teacher who gives the religious instruction.

In Prussia—by far the largest of the German States (thirty-seven out of sixty million inhabitants for the whole of Germany in 1905) and the State with which we shall more particularly concern ourselves—the official attention paid to morally influencing the children, so far as published, may be said to approach nil. The *Allgemeine Bestimmungen* thus define the object of the religious instruction :—

The end of the evangelical religious teaching is the initiation of the children into the understanding of the Holy Scriptures and into the beliefs of the Church, in order that the children may become capable of reading the Holy Scriptures for themselves and take a living part in the religious services and in the life of the Church (p. 7).

In over two pages of matter dealing with religious instruction the following is the sole reference to ethics :—

The teacher is to tell the biblical stories in language closely approaching that of the Bible, to develop them in agreement with their religious and ethical content in a manner which should influence the spirit and the heart of the child, and make the stories bear fruit (p. 8).

According to a writer in *The Principles of Religious Education* (p. 57), “the principal function of the German School is officially declared to be the making of God-fearing, patriotic, self-supporting citizens.”

Four hours weekly are devoted to religious instruction in the Primary School, except in the middle and upper sections which have one class only, where five hours are thus absorbed. In addition, religious instruction enters in other ways, more especially in the teaching of German and History.

As our guide to religious instruction we take Armstroff, *Evangelisches Religionsbuch für die Hand der Schüler*, 722,000 copies of which have been printed. The book contains :—

Prayers, biblical history, church history, Bible knowledge, the holy land, catechism, book of biblical quotations, psalms, the Christian year, order of divine service, list of Pericopen, and church hymns (title page).

The volume consists of 402 pages. The prayers occupy some four pages. The Old and New Testament stories are recounted in simple language, and the church history is plainly but interestingly told. In Luther's Catechism some

four pages, and in the book of biblical quotations about ten pages, deal with the last seven Commandments. Of the thirty-six prayers, five make casual references to right conduct, and one reference is definite. The biblical stories are accompanied by cross-references, elucidations, and summaries, and the atmosphere of the notes is not infrequently ethical. The vast quantity of matter to be learnt excludes, however, any special attention to morals, for the latter would require, if adequately treated, as much time as the more definitely religious instruction.

Since Luther's Small Catechism is the basis of the religious instruction given in Germany, we will quote the whole of the last seven Commandments from that Catechism. We will use for that purpose the English translation contained in "Luther's Small Catechism" as published in the United States:—

THE FOURTH COMMANDMENT.

Honour thy father and thy mother, that it may be well with thee, and thou mayest live long on the earth.

What is meant by this?

Answer.—We should fear and love God, and not despise our parents and superiors, nor provoke them to anger, but honour, serve, obey, love, and esteem them.

THE FIFTH COMMANDMENT.

Thou shalt not kill.

What is meant by this?

Answer.—We should fear and love God, and not hurt nor harm our neighbour in his body, but help and befriend him in every bodily need.

THE SIXTH COMMANDMENT.

Thou shalt not commit adultery.

What is meant by this?

Answer.—We should fear and love God, and live chaste and pure in words and deeds, and husband and wife each love and honour the other.

THE SEVENTH COMMANDMENT.

Thou shalt not steal.

What is meant by this?

Answer.—We should fear and love God, and not take our neighbour's money or property, nor get it by false wares or false dealing, but help him to improve and protect his property and living.

THE EIGHTH COMMANDMENT.

Thou shalt not bear false witness against thy neighbour.

What is meant by this?

Answer.—We should fear and love God, and not falsely belie, betray, backbite, nor slander our neighbour, but excuse him, speak well of him, and put the best construction on all he does.

THE NINTH COMMANDMENT.

Thou shalt not covet thy neighbour's house.

What is meant by this?

Answer.—We should fear and love God, and not craftily seek to gain our neighbour's inheritance or home, nor to get it by a show of right, but help and serve him in keeping it.

THE TENTH COMMANDMENT.

Thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his cattle, nor anything that is his.

What is meant by this?

Answer.—We should fear and love God, and not estrange, force, or entice away from our neighbour his wife, servants, or cattle, but urge them to stay and do their duty.

What does God say of all these commandments?

Answer.—He says: I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me and keep my commandments.

What is meant by this?

Answer.—God threatens to punish all who transgress these commandments; therefore, we should fear his wrath, and do nothing against such commandments. But he promises grace and every blessing to all who keep these commandments; therefore, we should love and trust in him, and gladly do according to his commandments (pp. 6-8).

In some editions of Luther's Catechism the Commandments are elaborated to a considerable extent; but, as the spirit which presides over the elucidations is the same as that to be found in the Roman Catholic Catechisms, we need not enter into details. For instance, in Dr. Bachman's book, which has now appeared in eighty-six editions, Luther's short catechism is expanded into eighty-two pages, quotations from the Bible occupying a considerable portion of the space. Of these eighty-two pages eight refer to the last seven Commandments.

For teachers there exist larger works on the Catechism. A work which is much respected is that of Dr. Staude, *Der Katechismusunterricht*. In the first volume of 150 pages which deals with the Commandments, seventy-two pages are devoted to the last seven Commandments; but, surprisingly

enough, nothing material, either as regards matter or spirit, is added in this book to what the ordinary Catechisms say.

Another class of book is specially devoted to the instruction of those who are to be confirmed. Dr. Richter's *Leitfaden des Konfirmanden-Unterrichts* is excellent in its way. The twenty-one pages, out of 121, devoted to the ethical Commandments are bright, and, to some extent, modern.

The best glossary on Luther's Small Catechism is Luther's Large Catechism (*Dr. Martin Luther's Grosser Katechismus*). Out of 204 pages, fifty-seven are devoted to the last seven Commandments. The style is racy and vigorous, to the verge of harshness, if not brutality. Especially the common people receive a plentiful share of condemnation.

Whilst it is understood in a general way that the religious lesson and the history lesson should draw attention to ethical problems, it is in the treatment of the reading-book alone where a calculable and considerable ethical element enters in the German School. The history lessons are almost barren from the ethical point of view. In the first place, the teacher has to transmit so much knowledge that he has, as a rule, no time for ethical reflections; secondly, the history lesson is conceived as strengthening patriotic feelings, and these are imagined to consist in a fervent worship of the ruling House, past and present; and, thirdly, the numerous patriotic poems and songs are almost wholly devoid of any definite ethical content. The reading-books, however, follow very much the same ethical lines in different parts of Germany. They often commence with a religious section, and they contain sections on human life and on nature.

Here is a full Syllabus of a reading-book consisting of three volumes, which was introduced recently in the schools of the Province of Brandenburg:—

Vol. I., second and third school year: A. *Home and School*.—(1) Day and Night; (2) School; (3) Parents and Sisters and Brothers; (4) A Child's Duties; (5) The Child—Play and Fun. B. *Folklore*.—Chiefly ethical pieces. C. *The Child and God*.—Twenty pages. D. *The Seasons*. E. *Farm and Garden*. F. *Woods and Meadows*. G. *Life in Village and Town*. H. *All Sorts of Stories*.—Chiefly Folklore. J. *Home Pictures*. K. *Pictures from German History*. Vol. II., fourth and fifth school year: A. *Pictures from Human Life*.—(1) Home and Native Place; (2) Our Duties; (3) Work and Life. B. *Mankind and God*. C. *The Seasons*.

D. *Geographical Pictures*.—(1) Native Place; (2) The Fatherland; (3) From Afar. E. *Popular Tales and Legends*. F. *The History of our People*. Vol. III., sixth to eighth school year: A. *Pictures from Human Life*.—(1) Parents and Children; (2) At Home and Abroad; (3) Healthy Body—Healthy Soul; (4) Human Duty and Human Dignity; (5) The World of Labour and of Commerce; (6) Economics; (7) War and Peace; (8) On the Sea. B. *God and Eternity*.—Forty-one pages: (1) Always with God; (2) Guilt and Atonement; (3) Death; (4) The Church To-Day. C. *The Life of Nature*.—(1) The Love of Nature; (2) The Knowledge of Nature. D. *Geographical Pictures*.—(1) Native Place and Country; (2) From Far Away; (3) Our Colonies; (4) Astronomy. E. *Our Country's History*.

From this list it will be seen, and further details would strengthen the interpretation, that German teachers have many opportunities of developing ethical themes. On this side the best ethical work of the School is shown, and, if the results are somewhat meagre, it is because the ethical influence is neutralised in the religious lesson and in the history lesson; but more even because there exist no valuable hints for authors how to select their stories and for teachers how to utilise the material proffered.

A book, the title and date of which promise much, Pfeifer's *Ethik in der Volksschule*, 1907, registers an improvement in an ethical direction, but it dwells still altogether too much in clouds of abstraction and sentimentality.

The Roman Catholic Faith.

The Small Catechism of the diocese of Breslau (*Kleiner katholischer Katechismus*) is typical of the Small Catechisms generally, only that the lists of virtues and vices are enumerated. Here, too, negative morals are condemned, though throughout the Catholic manuals and the instructions for confession (see section dealing with the United States) the negative side is alone emphasised. The text says:—

We ought not to be satisfied with abstaining from sin; we ought diligently to endeavour to become virtuous and perfect (p. 33).

Deharbe's Small Catechism, which contains, besides prayers and instructions for confession, 251 questions and answers, contains no special features.

The Large Catechism of the diocese of Breslau stands ethically somewhat above the average; but in this case also

the usual sets of virtues and vices are quoted without comment. Twelve pages out of 147 pages deal with the last seven Commandments, as against thirty-seven pages devoted to the Apostles' Creed. The Christian rule of life is also given.

Deharbe's Large Catechism falls perhaps below the average with regard to liberal and ethical sentiments. Of 105 pages seven and a-half are devoted to the last seven Commandments. At the end of the volume is a short Church history, with severe criticisms on Luther, and bitter in tone throughout.

In Roman Catholic manuals for advanced scholars one portion of the manual is usually devoted to conduct, and the several portions are often separately published for higher schools. A sample of this is Dreher's well-known book. It contains a reasoned statement of the duties towards God, our fellow-men, and the Church, with a philosophical introduction. Classic writers are often quoted and referred to. The spirit is the one common in the Catechisms.

Finally, we may point to a more comprehensive work, Klose's *Erklärung des römisch-katholischen Katechismus*. About one-tenth of the volume of 422 pages deals with the universal, or last seven of the ten, Commandments, as against one-third devoted to the Apostles' Creed. The various sets of vices and virtues are treated of, but only the seven capital sins receive detailed attention—seven and a-half pages; that is, more than the other sets put together. The work is apologetic throughout, and is written without asperity.

The Jewish Faith.

Dr. Herxheimer's book, *Glaubens- und Pflichtenlehre*, which has appeared in thirty-five editions, displays in its ethical views the spirit common to Jewish manuals. The opinions expressed are always decided. For instance:—

We must acquire money and property by industry and labour, in an honest and righteous manner (p. 67);

or:—

He who unjustly appropriates to himself even a farthing's worth from Jews or non-Jews, although he be in want, transgresses the holy

commandment, Thou shalt not steal (irrespective of person and under no circumstances) (p. 73).

The book is, also, almost unique among religious manuals in the warmth of its tone :—

He who wants to be virtuous must master himself and must think, I can, I will be master over myself!—I, God's image, am too noble to degrade myself to the level of a debauchee (p. 63).

Of greatest interest in the volume, however, is a comprehensive summary of the ethics of Judaism, which we reproduce in full, not in Dr. Herxheimer's words, but in the original drawn up by an influential Jewish Committee and published by the Deutsch-Israelitischer Gemeindebund. The little work is entitled *Belegstellen zu den Grundsätzen der jüdischen Sittenlehre*.

THE ETHICS OF THE JEWISH RELIGION SUMMARISED IN FIFTEEN SHORT STATEMENTS.

1. The Jewish religion teaches the oneness of mankind. We have all one Father, and God created us all.

2. The Jewish religion commands: Love thy neighbour as thyself, and acknowledge that this command to love all men is the most important one in the Jewish religion.

It therefore forbids any kind of animosity, envy, malice, and uncharitable behaviour against any man, whatever may be his race or nationality, or to whatever religion he may belong. It demands justice and honesty, and forbids injustice, especially all dishonesty in word or deed, every imposition, every exploitation of the need, carelessness, or inexperience of others, as well as every kind of usury or usurious exploitation of the energies of others.

3. The Jewish religion commands us to respect the life, health, strength, and possessions of others, and defend our neighbours' rights against the attacks of others.

It forbids, therefore, injury of one's neighbour by violence, cunning, or other wrongful means, as well as the depriving him of his possessions, or leaving him helpless against the wrongful attacks of others.

4. The Jewish religion commands us to hold our neighbour's honour as sacred as our own.

It forbids, therefore, every depreciation of our neighbour by calumny, or wounding him in any way—by mocking or mortifying him.

5. The Jewish religion commands us to respect the religious convictions of others.

It forbids, therefore, all vilification or disrespect for the religious customs and marks of distinction of those of a different religion from ourselves.

6. The Jewish religion commands us to be charitable towards all men,

to clothe the naked, feed the hungry, visit the sick, and console the sorrowful.

It forbids, therefore, want of sympathy with the sorrows of others, as well as mere concern for ourselves and those nearest to us.

7. The Jewish religion commands us to respect labour; each one should take his part in the activity of the whole community, either by physical or mental work, and seek the blessings of life in industrious activity.

It demands, therefore, the cultivation, development, and strenuous application of all our powers and faculties.

It forbids, on the contrary, every idle, unearned pleasure, and all leisure enjoyed through reliance on the support of others.

8. The Jewish religion commands us to acknowledge truth faithfully, and to be truthful in such a manner that our "yea" may be yea and our "nay" nay.

It forbids, therefore, every distortion of the truth, all pretence, hypocrisy, dissembling, and every kind of sham.

9. The Jewish religion commands us to walk humbly before God and modestly before men.

It forbids, therefore, pride, arrogance, obtrusive self-conceit, boasting, and disparagement of the merits of others.

10. The Jewish religion demands a sociable disposition, placability, gentleness, and good-will; it commands us, therefore, to return good for evil, and rather suffer wrong than cause it.

It forbids, therefore, the taking of revenge, the harbouring of hatred and resentment, and even the leaving an antagonist without succour.

11. The Jewish religion prescribes chastity, austerity, and reverence for the institution of marriage.

It forbids, therefore, dissoluteness, incontinence, and every loosening of the bonds of family life.

12. The Jewish religion commands us to submit conscientiously to the laws of the State, to respect the authorities and obey them.

It therefore forbids every rebellion against the decrees of the authorities and every evasion of the law.

13. The Jewish religion commands us to further the well-being of our fellow-men and to serve the individual or the whole community to the best of our power.

It therefore forbids every indolent indifference to the common good, and every selfish withdrawing from the support of institutions founded by society for well-doing and the raising of mankind.

14. The Jewish religion commands us to love our country, and be willing to sacrifice prosperity, liberty, possessions, and life for its honour.

15. The Jewish religion commands us to sanctify the name of God by our actions, and to help forward the time when all men shall be one in the love of God and in the love of their fellow-men.

Dr. Levin's text-book of the Jewish Religion (*Lehrbuch der israelitischen Religion*) belongs to the reformed school;

but the spirit is that which animates Jewish manuals generally. The book is especially distinguished by a wealth of quotations which show the ethical gems to be found in the Old Testament—gems that writers of Roman Catholic and Protestant manuals almost invariably overlook. Dr. Levin well expresses the immediacy of the moral motive:—

He who is pious must look upon rewards as interfering with his sense of duty. To do what is good for the sake of the good is the principle which the religious man follows, and his highest reward he finds in a good conscience and in the joyous consciousness of having done what is right (p. 22).

The Free Religious Faith.

In Germany there are a number of free religious societies which considerably differ in their religious views, but agree in demanding and appreciating religious liberty. The free religious meetings resemble ordinary religious meetings, and Sunday schools in connection with these societies are common. We reprint in full, with the exception of the introductory paragraph, the statement drawn up by Ida Altmann (*Leitsätze für die Kinder von Freidenkern und Freireligiösen*) on behalf of the children of free religious people and of freethinkers. It will be specially noticed that *all the fifteen* resolutions are distinctively ethical in character.

Reflection brings us to acknowledge the principles here enunciated, and this acknowledgment and a life in accordance therewith constitute our religion.

1. In order to preserve our life and health it is necessary that we should be cleanly and orderly in our person and with our belongings; moderate in eating and drinking; and zealous but thoughtful in work and play.

2. We love and honour our parents, and are grateful to them for all the love and care which they have shown us.

3. We obey them because we recognise that they mean well by us, and that they know more and understand better than we do what things are good or bad, helpful or harmful.

4. We love our brothers and sisters; we help them when they are in want of anything from us; and we remain true to them in joy and sorrow.

5. After our parents we respect our teachers. We are grateful to them for everything good and beautiful which they teach us, and we show this in and out of school by good behaviour, attention, industry, and punctuality.

6. We treat our schoolfellows like brothers and sisters; we are kind, helpful, and sympathetic towards them in their hours of happiness or trouble.

7. When we grow up and leave school we choose a profession, because it is necessary for every full-grown and healthy person to work in order to make and do all that is needed by the members of the community. It is wrong to live and enjoy what others have earned and to do nothing useful oneself.

8. To enable us to be efficient and do good work we must be careful, attentive, diligent, faithful, and conscientious in the acquirement, and later in the practice, of our profession.

9. We will go hand-in-hand with our fellow-workers; that is, we will do everything that helps them and avoid all that injures them.

10. We will seek to know the laws of our country, not only in order that we may understand the actions of the authorities in city, country, and empire, but so that we may be enabled by word and deed to further the well-being of the community of which we ourselves form a part.

11. We consider everyone as brother and sister, of whatever rank of life, whether of a different nationality or speaking a different tongue. That is, we deal with all men in a friendly spirit, honourably helping those who are in need or danger to the best of our powers.

12. If we love our own country more deeply than other lands (for nature and habit bring this with them), we still wish other nations well. We desire that they shall enjoy peace, well-being, and worthy prosperity.

13. We see in nature, working according to fixed and eternal laws, much that is useful for our welfare (animals, plants, water, etc.), as well as much that is beautiful and lovely. This teaches us to regard nature lovingly and gratefully, and we show this by not destroying anything that is not harmful or voluntarily and thoughtlessly hurting anything. It teaches us to admire and love all that is beautiful, whether large or small, the floweret or the mountain landscape, and to treat sympathetically all living creatures.

14. We will devote ourselves, allowing for necessary work and the love of nature, to the cultivation of all our powers, natural talents, and capacities. We will make ourselves acquainted with the treasures of Art and Science, and continually seek to ennoble our thoughts and feelings.

15. We will try always to know the truth, and to do what is right and avoid what is wrong to the best of our knowledge.

If we succeed in this, we are true free-thinkers and free-religionists, for to do this is our religion.

General.

Only in connection with ethical societies, free religious societies, and in some private schools, is definite Moral Instruction given in Germany. A movement, however, has originated among the teachers of Bremen which demands the exclusion of what is ordinarily called denominational or

undenominational religious instruction from the public schools, and asks for the introduction of Moral Instruction of a universal character. In September, 1905, the teachers of Bremen handed in a Memorial on the subject to the Education Authorities, which, however, only partially achieved its purpose. As the teachers of Bremen have been joined by those of Hamburg and Leipzig, and as there is strong sympathy among teachers with this movement, we quote from the volume *Religionsunterricht?* the suggestions of the teachers with which they conclude their Memorial:—

In case the Authorities should be inclined to grant this request, the teachers of Bremen beg to submit to the Authorities the following further wishes and proposals for their favourable consideration:—

I. The giving of religious instruction, as far as it is desired by the parents of the children, should be left to the different religious bodies.

II. Moral Instruction should be given as heretofore, but not in conjunction with religious instruction, as has been hitherto done.

III. The Moral Instruction is conceived in the broad spirit of a knowledge of human nature and the Universe, which is already done, to some extent, in the treatment given to the so-called sample pieces in the reading lessons.

IV. The Moral Instruction in the lower and middle grades is chiefly imparted through the medium of selections from the whole literature of the world, from which literature is to be abstracted material which offers intellectual, moral, and literary food of a high quality suitable to the different grades.

V. In connection with these proposals, the hours gained would be utilised in the following way:—

(a) In the Lower Division (Classes VII. and VIII.) the Moral Instruction would be given through the medium of fairy-tales and by means of subjects suitable to the child's capacity, drawn from his environment, and treated somewhat in the style of object-lessons.

(b) In the Middle Division (Classes VI. to III.) Moral Instruction would be given in connection with appropriate pieces in the reading or literature lessons; the two lessons which thus fall away are put at the disposal of the different religious bodies.

(c) The choice of material is guided by a scheme embodying the various points and relationships to be taken account of in Moral Instruction.

(d) In the Upper Division (Classes II. and I.) systematic Moral Instruction is introduced; this is gradually extended into a comprehensive study of the Law and the Constitution.

(e) In the Upper Division (Classes II. and I.) instruction in general religious history is given.

The interest in the subject of Moral Instruction is general

among those who do not belong to the recognised denominations, including the Monistenbund and the Social Democrats. In religious circles, however, there is also considerable response. About 40,000 copies of Dr. Fr. W. Foerster's *Jugendlehre* have been sold in less than five years, and most of these copies have been probably bought in religious circles, especially by Roman Catholic priests and teachers. Whatever the general argument of that book, the many admirable children's lessons given are non-theological in character. The reading-book for children by the same author, *Lebenskunde*, consisting solely of ethical lessons or chapters extracted from the larger work, keeps strictly to the ethics common to civilised mankind. Finally, the German Moral Instruction League¹ has found much response, and is preparing the way for the introduction of Moral Instruction into all public schools. The German Ethical Societies are responsible for almost all the interest in the subject in Germany.

Literature.

Of text-books, in the rigorous sense of the word, there are, perhaps, none. The older book, by Dr. Fricke, most nearly meets the demands of teachers, so far as method is concerned. Of volumes approaching in character to text-books there are a number, the ablest of which is undoubtedly that by Dr. Fr. W. Foerster, the late Secretary of the International Ethical Union. Professor Döring, Dr. Penzig, and also Wyss, Müller, and a few others, have written ably on the subject.

HOLLAND.

Definite Moral Instruction forms no part of the curriculum in Dutch Primary Schools:—

The Dutch people have never inscribed among the obligatory subjects of instruction for Primary Schools any such subjects as "morality" or "civics." Yet their law obliges the teacher to prepare his pupils for the exercise of all virtues, Christian and social. It is well understood that

¹ *Deutscher Bund für weltliche Schule und Moralunterricht.* Secretary, Dr. R. Penzig, Grolman Strasse 15, Charlottenburg.

this preparation is to be given more by the teacher's example than by his precept, more by the tone of the school than by direct teaching. (*Primary Education in the Netherlands*, in *Special Reports*, vol. viii., p. 370.)

The terms of the law of 1889, referring to this subject—which took their origin in the law of 1806—read as follows: “Primary education, while imparting those branches of knowledge which are necessary or useful, ought to develop the intellectual faculties of the children and prepare them for the practice of all the virtues, whether Christian or social” (*ibid.*, p. 369).

An excellent Dutch book on Moral Education, for the use of parents and teachers, is that by I. Kooistra, quoted in the Bibliography attached to this Report.

HUNGARY.

There is no provision for definite Moral Instruction in the Elementary Schools of Hungary. However, two hours a week are assigned in the time table to combined religious and moral instruction, and this instruction is given by the ministers of the various religions, or, in their absence, by their authorised representatives, without any interference or supervision on the part of the State.

In 1906 the Hungarian Board of Education issued a new Code of Regulations (*Tanterv és Utasítás*), which is an important document from the point of view of Moral Education.

The supreme object of the Hungarian School is the Moral Education of the children:—

If we cannot train our children ethically, we endanger everything, the training of the understanding included. Moral Education is not a matter for instruction, and cannot be accomplished by committing rules to memory. We must create a moral atmosphere in the school; we must refine the moral feelings; we must habituate the children to right action, and on the basis of right feeling and right habits we must develop the child's moral insight. It is the love which the teacher should bear to the children as well as his good example which predispose the children to respond to everything expressed with feeling in the school. We must, in the first place, emphasise the moral aspects in the teaching of Hungarian and of History. The ideal of moral education is: The creation of a sense

of honour, of pleasure in work, and of a love of God, country, king, and fellow-men (p. 10).

In twelve pages, rich in ethical thought, the substance of this paragraph is expanded. The ideal is re-stated at some length, and the three virtues insisted on are: (1) a sense of honour or of self-respect which abhors lies and is faithful in fulfilling moral claims; (2) pleasure in honest work, which gives inward satisfaction and happiness; and (3) devotion to the good. Much stress is laid on right feeling, right deeds, and insight into the right. The ethicising of nearly all school subjects is enthusiastically sketched. Both punishments and rewards, regarded as normal stimulants, are forcibly attacked as dangerous ethically, and the teacher is exhorted to induce in the children good habits and to inspire them with love and respect for himself.

Moral Instruction proper is discouraged on the ground that such instruction could only consist of frequent repetition of warnings and the learning by heart of moral maxims. Accordingly, some stress is laid on the religious instruction, which is supposed to make moral teaching not only innocuous but beneficial. The reasoning in this instance is not only ill based, but unfortunate. Abundant proof is offered in this Report that Moral Instruction has little to do with warnings, and less to do with the monotonous inculcation of maxims. When one hears that loud and prolonged applause is the reward meted out to those who, like Mr. Gould, give an occasional specimen lesson before the assembled students of a Training College, it becomes evident that the Hungarian Authorities were not well informed. Unfortunate, too, are the references to the religious instruction in connection with ethical education. The Hungarian Board of Education has no power over the religious teaching (where, after all, morals are taught very drily), and it is gratuitous to assume that the ethical needs of the State will receive special attention at the hands of catechists. Secondly, without systematic Moral Instruction, for the teacher at least, the excellent advice given by the Board is bound to meet with little intelligent response, since the teachers will not know how to utilise ethically the occasions which may offer themselves. And, thirdly, by leaving the Moral Instruction to

several religious bodies which do not have much in common, the unity of the Moral Training is fatally affected.

The detailed references to subjects in the Code agree with the General Introduction. However, the Code goes further, and civic instruction, hygiene, and kindness to animals are not forgotten. Separate Civic instruction is given in Standards V. and VI.

The Code for Secondary Schools (*Gimnáziumi Tanítás Terve*, etc.) makes no provision for Moral Instruction; but the importance of the ethical end is recognised (p. 2). Special emphasis is repeatedly laid on the teaching of History from the broad standpoint of social solidarity, of culture, and of ethical considerations. Outside this subject ethical references scarcely occur in this Code.

The Roman Catholic Faith.

The Small Catechism (*Elemi Katékizmus*, etc.) consists of twenty-nine pages, of which two-thirds of a page are devoted to the last seven Commandments. The so-called "moral" virtues are passed by: "Faith, Hope, and Charity are divine virtues; the remainder are moral virtues" (p. 26). What these moral virtues are is not mentioned. This smaller Catechism closely resembles the ordinary smaller Catechisms, though the ethical element is more in the background.

The small Illustrated Bible (*Kis Képes Biblia*) contains prayers, stories from the Bible, and 115 questions and answers. The stories constitute a simple, very short, and objective Biblical history. The questions and answers represent a catechism of the ordinary type.

The Large Catechism (*Nagy Katékizmus*, etc.) contains some 1,100 questions and answers that occupy some 227 pages, of which twenty-two pages deal with the last seven Commandments. Taking the Catechism as a whole, the ethical portion seems to be somewhat larger than in any other Catholic Catechism. The spirit, too, approaches the Austrian Catechism in a few places. Thus it is contended, as in the Austrian Catechism, that he who is ignorantly outside the Church, but seeks to obey the Commandments, will be saved, though he is deprived of many benefits and of

much assistance which the Church offers (p. 66). Similarly the three good works are, in agreement with the same Catechism, regarded as embracing "piety, self-denial, and every deed springing out of brotherly love" (p. 151). The following are said to be the virtues that shine in the life of Jesus: "Zeal, gentleness, humility, patience, kindness, and mercy towards all men, even including the greatest enemies; lastly, obedience to his heavenly Father until his death" (p. 42).

Special Moral Instruction of the Roman Catholic type is given in the higher grades of the Secondary School. We will analyse in this connection the book by Demény, *Erkölcstan*. About half the volume of 115 pages deals with universal as distinguished from theological ethics, and of this perhaps half is concerned with definitions of a rather subtle character. The Ten Commandments as such are not treated in detail, nor are the other lists of moral virtues more than just mentioned. The cardinal virtues do not appear at all, and the same is true of the beatitudes. The more liberal theological conceptions are omitted. There is, however, a slight modern tone in admitting that social reformers have some foundation for their criticisms of society, and also in a definite reference to self-respect.

We give some extracts from Demény:—

The doctrinal portion points to the ultimate goal, while ethics teaches us how to reach that goal. Morality is rooted in doctrine, and the former supplies the meaning to the latter (p. 7). The meaning of the law implanted in us is: Do what is good and turn away from what is evil; it is one with the Ten Commandments, if we except the third (p. 10). The Church has always taught that the punishment for mortal sin is eternal damnation (p. 24). No number of venial sins ever are equivalent to a mortal sin (p. 25). Those who are ignorant of the Christian revelation have no sin imputed to them for their unbelief (p. 35). It is every man's duty to cultivate and refine his understanding and his feelings (p. 92). It is a venial sin to steal a few pence from a rich man; to steal the same sum from a beggar is a great and mortal offence (p. 114). The purpose of the State is to further the earthly well-being of men (p. 118). Pure morality is the cornerstone of the State. But pure morality without religion does not exist. Hence he who upholds religion upholds the State. He, therefore, who is not religious sins against his country and vainly brags of patriotism (p. 119).

The Protestant Faith.

In Bereczky's book on Bible Instruction (*Bibliaismertetés*), intended for Higher Elementary and for Secondary Schools, we get a glimpse of the treatment of the Bible by Hungarian Protestants. Except for the Epistles of Paul, where a few words are given in explanation, selections from the Bible are given in the words of the Bible itself. Very few and very short notes are added to the chapters. No explanation or elucidation is attached to the Ten Commandments, but eight pages of text are allotted to the Sermon on the Mount. Prayers and creeds occupy several pages. There is no distinctive ethical note in this volume of 136 pages.

The Catechism used by Protestants in Hungary is that of Luther. *Dr. Luther Márton Kis Kátéja* contains 672 questions and answers. The last seven Commandments are touched lightly, and in the usual way. No special ethical tendency is visible in the volume.

The Jewish Faith.

In 1906 a comprehensive syllabus, with instructions and comments, was, after lengthy deliberation, officially published by the Jewish community in Hungary. From this syllabus we learn that *two* hours' religious instruction is given weekly in the public elementary schools; in the denominational elementary schools *six* hours are given in the First Standard of the Boys' Department, *nine* in the second, third, and fourth, and *seven* in the fifth and sixth. The number of hours in the Girls' Department is considerably lower.

The aim of the religious instruction in the elementary school is defined as being partly an ethical one (p. 21), and the principal endeavour in the telling of the stories from the Bible is said to be the emphasising of the religious-ethical ideal (p. 10). Of the ethical ideal only slight traces are to be found in the extensive elementary syllabus. Biblical history, learning of Hebrew, practice of prayers, the articles and facts of faith, Jewish history, absorb, to all intents and purposes, the whole attention. The following passage is perhaps characteristic of the intense race-consciousness of the syllabus-makers:—

It is not enough for our children to learn that they should honour their father or love their neighbour—conceptions of virtue which have become rooted in the heart of the whole civilised world; they must also know that these virtues belong to *our* Bible; they must know how they sound in the original sacred tongue, in the language of our forefathers, and in which part of Scripture they are to be found (p. 13).

Only in the seventh Grade of the Secondary School are biblical ethics directly taught, while in the eighth and last year systematic ethics appears as a subject. We give in full the syllabus of this grade, so far as it deals with universal ethics:—

I. Rule and control of impulses and passions. The preservation of life. The material basis of life as a means of being saintly.

II. Roads which lead to personal holiness: self-examination, communion with good men, the observation of God's works, and the study of the main sources of faith from the point of view of personal holiness. *Virtues*: self-respect and modesty, love of truth and tolerance, firmness of character and gentleness, moderation, sexual purity, self-control, contentment, industry, thrift, love of orderliness. *Sins*: want of self-respect and conceit, lies and injustice, ambition and pride, gluttony and debauchery, passion, discontentment, envy, idleness, frivolity, extravagance, carelessness, suicide.

(c) Man and his Neighbour.—I. Religion does not only bind man to God, but to all created beings, and particularly to his fellow-men. The law of righteousness resides in the relations to one's fellow-creatures. Love and justice as the highest ideals. Their universal value.

II. Love. The law of love for one's neighbour. Its significance does not lie only in the feelings, but in furthering the material, intellectual, and moral well-being of one's neighbour. Love of enemies. *Virtues*: Love of peace and reconciliation, gratitude and generosity, pity and benevolence, love and unity, Jewish welfare, pious remembrance of the dead. *Sins*: Quarrelsomeness and resentment, hate and renegefulness, ingratitude and envy, narrow-mindedness and hardness of heart.

III. Justice, esteem of one's neighbour, respect for his rights, and the holding sacred of his life and his material, intellectual, and moral possessions. *Virtues*: the protection and defence of the rights of one's neighbour, the sacredness of promises, honesty, reliability. *Sins*: besides immediately endangering life and property, breaking of promises, treachery, fraud, usury, bribery, hypocrisy, and slander.

(d) The family, the religious community, the religious denominations, society and the State, as schools of morality.

I. The meaning of the family as an institution, the credal and ethical ideas which express themselves in the family life, husband and wife, prohibited marriages, parents and children, brothers, sisters, and relatives, master and servant, teacher and pupils.

II. The task of religious bodies and their institutions, their historical

development, the duty of believers, from the point of view of religious bodies.

III. The common interests of religious denominations.

IV. The aims of the State, respect for its laws, the duties of the citizen, authorities and official bodies, country and King.

I. *The Moral Teachings of the Jewish Religion.*—The indispensability of this basis. Moral teaching as the basis of action. Every moral law is at the same time a law of religion. God is the highest moral ideal. His being is the basis of morality and its criterion.

The moral laws are revelations of the Divine Will; however, they are not only commands, but result from the nature of the Divine Being. The moral judgment resident in man—Conscience. The following of moral laws is not a question of blind obedience, but the necessary expression of ethical self-control, of submission to recognised moral good.

II. The aim of moral laws is: To attest the likeness to God. The moral life is an end in itself. The authority of the moral law. The general character of Jewish ethics. Its relationship to other moral conceptions.

(b) *Concerning man:* The law of personal holiness. To strive after resembling God and after perfection. Human dignity. Being God's image. Respect for the same. The cultivation of bodily and mental powers. The body as the abode of the soul. Care of physical well-being from the point of view of man's moral vocation.

Self-sanctification is to be found in the Bible in the words "making oneself holy."

ITALY.

Since the promulgation of the *Programmi e Istruzioni* for Elementary Schools in 1905 Moral and Civic Instruction has taken an important place in the curriculum, and a number of well-printed and attractively written school books have been issued for use in the various classes, besides a special edition of Mazzini's *Doveri dell' Uomo*, adapted as a class reading-book.

Moral Instruction comes first in the syllabus of every class from I. to VI., and is also included in the curriculum of Evening Normal and Technical Schools.

The following is the Syllabus:—Classes I. and II. (first and second school year): Moral Education. Practical rules concerning conduct (indirect method of teaching, that is, object lessons within the limits of the ordinary instruction). Classes III. and IV. (third and fourth school

year): Moral Education and Civic Instruction. Practical rules of moral and civic conduct (direct and indirect method of teaching within the limits of the ordinary instruction). Class V. (fifth school year): Individual and Civic Duties and Rights. General survey of political and administrative bodies and institutions. Knowledge of the Constitution. Class VI. (sixth school year): *a.* for boys—Individual and Civic Duties and Rights; Administration of Justice; Practical introduction to the knowledge of the main provisions of the criminal law, and of civil and commercial law; Sketches from the field of legislation relating to workmen, insurance, guardianship, and like matters.

Instruction in Individual and Civic Duties and Rights, including instruction in the knowledge and the Constitution so far as these relate to the working classes, is given in a similar manner for one or two years in the Evening and the Sunday classes for adult illiterates.

In Class I. the instruction is oral, the teacher tries to train the children in good habits, teaches them to be kind to one another and obedient to parents and teachers.

In Classes II. and III. the moral teaching is mainly conveyed by means of stories illustrating love for one's neighbour, returning good for evil, patience, truthfulness, gratitude, heroism, etc. Verses on similar subjects are found in most of the reading-books, and also short lessons on good manners, rules of cleanliness, and duty towards teachers. A brief explanation of the State and the rights and duties of citizens is also included.

In Class IV. the teaching becomes more direct and systematic, stories and anecdotes are still employed; but their moral trend is frequently emphasised by a series of questions to be asked by the teacher after the reading. The following are the questions appended to a story illustrating the duties of children towards their parents:—

What are the principal duties of children towards their parents? Why should we be grateful, and how can we show gratitude to them? In what does love for parents consist, why should we feel it, and how can we show it? What do we say of those who do not love their parents? Why should we respect our parents, and how should we behave so as to show it? Whence is the duty of obedience derived? For what does obedience to parents prepare us, and how? What motives compel us to help our parents, and how should this help be given? (Ponzani, *Educazione Morale, Class IV.*, p. 33).

Compositions are also set dealing with the subject of the lesson, and between every few pages of reading matter a

page is inserted containing one or two proverbs, quotations, or texts, printed in a bold clear script so as to strike the eye of the child. The *Programmi e Istruzioni* suggest that such mottoes and quotations might be with advantage inscribed each day on the blackboard. Among the mottoes may be quoted :—

Most excellent is that family in which the father is more loved than feared (*Cleobulo*).

He who benefits, let him be silent ; he who is benefited, let him speak (*Seneca*).

One must deny nothing to one's country ; if need be, one must offer even that which has not been asked.

If you do not accustom yourself betimes to suffice unto yourself, you will live unhappy (*Giusti*).

The most beautiful home is that in which all love one another.

In Class V. when stories are still used they are more frequently taken from history, and the moral rules and duties are more systematised and amplified. The civic instruction is also more detailed.

The moral law is in all the school books based on the belief in the existence of God, and duty is generally divided under the following heads :—

(1) Religious duties ; (2) Social duties ; (3) Civic duties ; (4) Individual duties.

These are again sub-divided :—

(1) *Religious duties*.—To believe in the existence of God, to adore, love, and fear him. To honour him by public worship and private prayer.

(2) *Social duties*.—Duties towards the various members of the family, towards friends, neighbours, teachers, servants, the aged, and the poor and unfortunate. The duty of respect for the life, liberty, and property of one's neighbour. The duty of gratitude. The duties of charity and benevolence. The immorality of the vendetta and the duel, of waste, and of gambling.

(3) *Civic duties*.—Respect for the law and the magistrates. Payment of taxes. Military service. Patriotism. Courage. The stricter morality exacted of public officials and professional men. Duty of Voting.

(4) *Individual duties*.—(a) Towards one's body. Duty of temperance. Cleanliness. Duty of strengthening one's body by work and exercise, and keeping it sound and healthy.

(b) Towards one's mind. Duty of cultivating one's intelligence and character (*Borgogno*, p. 2).

In Class VI. much the same ground is covered in yet

greater detail, and the civic instruction is very complete, dealing with the duties and rights of citizens, the composition of the State, civil and judicial administration, and social legislation. Ponzani, in his little book for Class VI., endeavours to impart this complex and varied information by means of a continuous story, interleaved with quotations from Manzoni, Savonarola, Chateaubriand, and others; but Veniali treats his subject quite directly, and emphasises the most important points in a brief summary at the end of each chapter.

Perhaps one of the most striking characteristics of Italian Moral Instruction is the manner in which it seeks to inculcate in every child an enthusiastic love for its country, so that it may be ready at any time to give its life for its country's good. It also points out that, in whatever station of life one may be, by fulfilling one's duties faithfully and intelligently one is working for one's country and aiding social progress.

Another point constantly dwelt on is the duty of children towards their teachers:—

Let us always remember that we have not by any means discharged our obligations to our masters and instructors when we have paid them. The care and attention of our masters in educating us is not sold like any object whatsoever; the pecuniary retribution owed only represents the value of the time bestowed for our benefit. We owe them a devotion and a gratitude without limit for having enriched our mind with knowledge helpful in life. The ancients considered as ungrateful those who believed they had no further duties towards their teachers after having paid them the agreed salary (De-Alexandris, p. 43).

Two points may, perhaps, be criticised unfavourably. Almsgiving in the old-fashioned sense is lauded as a virtue. Children are incited to drop a halfpenny into a beggar's hat quite irrespective of the probable destination of the halfpenny. Also, although Da Ponte, in his *Nozioni sui Diritti e Doveri del Cittadino*, under the heading "Duties of Husbands and Wives" bravely quotes Mazzini:—

Cancel from your mind every idea of superiority over woman—you have none whatsoever. Long prejudice, an inferior education, and a perennial legal inequality and injustice have created that apparent intellectual inferiority which has been converted into an argument of continued oppression.....Consider, then, woman as the partner and companion, not merely of your joys and sorrows, but of your thoughts,

your aspirations, your studies, and your endeavours after social amelioration (p. 42),

the general trend of the teaching is, unfortunately, better exemplified by the following extract from Borgogno's *Educazione Morale* :—

The husband should love his own wife as his affectionate companion, and as the tender mother of his children ; he should protect her as a weaker and more sensitive being.

The wife should love the husband, have confidence in him as in her most faithful friend, be willingly submissive to him, be faithful to him, and guard herself well from anything that might lessen his affection (p. 34).

In the edition of Mazzini's *Doveri dell' Uomo* (" Duties of Man ") prepared for school use, the leading thoughts are printed in larger and heavier type, to give them greater prominence, and to impress the child-reader with their importance. As many of the later books of Moral Instruction appear to be based largely on Mazzini's teaching, a few extracts may be useful in considering the Italian point of view. In common with the later writers, he claims for his morality a divine source. He affirms :—

The origin of your duties is in God. The definition of your duties is found in His law. The progressive discovery and application of this law is the mission of Humanity (p. 13).

Humanity is the living Word of God.....In order to know the law of God you must interrogate, not only your own conscience, but also the conscience and consent of Humanity ; in order to know your own duties you must interrogate the present needs of Humanity.....Morality is progressive, as is your education and that of the human race.....Whenever the consent of Humanity corresponds with the teaching of your own conscience, you are certain of the truth, certain of possessing one line of the law of God (pp. 27-8-9).

Mazzini emphasises first the duties towards Humanity :—

Life was given you by God in order that you might employ it for the benefit of Humanity, in order that you might direct your individual faculties to the development of the faculties of your brother men, and contribute by your labour another element to the collective work of progress and the discovery of truth, which the generations slowly, but unceasingly, promote (p. 31).

Very eloquently Mazzini calls on Italians to love their country, and explains that in working for their own country on the right principle they can best serve Humanity (p. 40).

Next come the Duties towards the Family, and Mazzini makes a strong protest against the present position of women, ending with the exhortation :—

Consider woman as your equal in your civil and political life. Be ye the two human wings that lift the soul towards the Ideal we are destined to attain (p. 48).

Love and guidance of children is next enforced :—

Love the children sent you by Providence, but love them with a true, deep, and earnest love.....In the name of all that is most sacred, never forget that through them you have in charge the future generations..... You are bound to initiate them, not merely to the joys and desires of life, but to life itself; to its duties, and to the Moral Law that governs it..... The nation is bound to aid you in this work. And you have, in the name of your children, the right to exact this aid. There is no true nation without a national education (p. 50).

Another sacred duty is love and reverence for parents. Mazzini says :—

Let not the family that issues from you make you unmindful of that from which you sprang.....Surround the grey hairs of your mother and father with tender and respectful affection to their last day.....Sanctify the family by unity of love, and make of it the temple wherein you unite to sacrifice to your country (p. 50).

Lastly, Mazzini treats of one's duties towards one's self :—

You have life, therefore you have a Law of life. To develop yourselves, to act and live according to your law of life, is your first, or, rather, your sole duty.....(p. 50). We know now that the law of life is Progress—progress for the individual, progress for Humanity. Humanity fulfils the law on earth—the individual on earth and elsewhere (p. 56). Association, ever more intimate and more extended with our fellow-men, is the means by which our strength will be multiplied; it is the field wherein we fulfil our duties, and the way by which we reduce progress to action. We must strive to make of Humanity one single family, every member of which shall represent in himself, for the benefit of others, the moral law. And as the gradual perfection of Humanity is wrought out from epoch to epoch, from generation to generation, so the perfection of the individual is wrought out from existence to existence more or less rapidly in proportion to our own labour and effort (p. 58).

Duty of Liberty :—

Without liberty you cannot fulfil any of your duties. You have, therefore, a right to liberty, and a duty to wrest it, at all risks, from whatsoever power shall deny it.....You must have liberty in all that is indispensable to the moral and material support of life—personal liberty, liberty of travelling, liberty of religious faith, liberty of opinion on all subjects, liberty of expressing that opinion through the Press or by any other

peaceful means ; liberty of association, in order to render that opinion fruitful by cultivation and by contact with the thoughts and opinions of others ; liberty of labour, of trade, and of commerce with its produce (p. 60).

Duty of Education :—

God has created you susceptible of education. Therefore it is your duty to educate yourselves as far as lies in your power, and it is your right that the society to which you belong shall not impede your education, but assist you in it, and supply you with the means thereof when you have them not (p. 63).

Duty of Progress :—

God has created you social and progressive beings. It is, therefore, your duty to associate yourselves, and to progress as far as the sphere of activity in which circumstances have placed you will permit (p. 69).

Nozioni sui Diritti e Doveri del Cittadino (" Ideas on the Rights and Duties of the Citizen "), by Niccolò da Ponte, is compiled for the use of students in the third class of technical schools. The author classifies duties under four heads : (1) Duties towards God ; (2) Duties towards One's self ; (3) Duties towards Others ; (4) Duties towards the Fatherland or Country (p. 6). He divides and sub-divides these under numerous headings :—

(1) *Duties towards God* include belief in his existence, knowledge of him, and love towards him. Three duties of private religion are adoration, gratitude, and faith. Public worship and prayer are also essential (pp. 7, 8).

(2) *Duties towards One's self*.—(a) Duties towards the body : The conservation and perfection of bodily faculties. (b) Duties towards the mind : The perfection of the intelligence, of sensitiveness, and of the will. (c) Duties towards mind and body together : Work, economy, forethought, defence of one's honour (p. 8).

(3) *Duties towards Others*.—Duties of justice : Respect for the life, the intelligence, the sentiments, the will, the honour, and the property of others. Duties of charity : To help those whose life is in danger ; to instruct the ignorant ; to train the heart to virtue ; to comfort those who suffer ; to protect the liberty of others ; to defend the honour of others ; to aid in works of public beneficence (p. 25).

(4) *Duties towards the Fatherland*.—To love, honour, and

defend one's country, and to fulfil one's duty as an elector with intelligence and conscientiousness, and to do the best work of which one is capable.

In addition to his own elucidations of the above headings, Da Ponte inserts numerous extracts from Silvio Pellico, Dante, Savonarola, Mazzini, Aristotle, Seneca, Plato, Solomon, Sir Walter Scott, Chesterfield, Emerson, Samuel Smiles, and other writers. He also gives a comprehensive account of the Government, Rights and Duties of Citizens, and the Articles of the Constitution.

Dotore Luigi Capra's *Principi di Scienza Morale e di Economia Politica* is prepared for use in the Normal Schools, and treats the subject very exhaustively; the main divisions, however, do not differ materially from those of Da Ponte.

He defines morality as "the character of those actions which man knowingly and freely wills in obedience to the moral law, and with regard to his ultimate end" (p. 15).

He divides the moral law into natural and positive, and asserts that natural moral law "is the will of God imposed on our free will," and positive law the "reasonable command of a legitimate superior declared to subjects with the obligation of obedience" (p. 46).

Religious duty includes "faith in the existence of God" and the duty of "forming a just conception of the perfections of God" (pp. 84-5).

Incidentally he remarks that in speaking of Christianity he refers only to Catholicism, "since Catholicism alone preserves intact the trust of the faith, the morality, and the institutions of Jesus Christ" (p. 100).

The highest personal duty is "to recognise and carry out with thy free will the order that Nature has implanted in thee" (pp. 102-3).

Industry is among the habits man is exhorted to cultivate. Capra says:—

Work gives to the individual health of body, knowledge of himself, brightness and serenity of spirit, tranquillity of heart, and moral sanity; to society it gives order, well-being, riches, prosperity, superiority, and civility (p. 115).

He gives a comprehensive list of personal, social, and

civic duties, among the last the duty of showing active love for one's country :—

Not with vain words, but with works one loves one's country. Not only in fulfilling our civic obligations, not only by the sacrifices imposed in extreme dangers does one love one's country, but even better by the humble, persevering, diligent practice of the right in all the circumstances of life and in all the conditions in which we find ourselves, as sons, brothers, fathers, friends, husbands and wives, masters, commercial men, agriculturists, professors of science, literature or art, as soldiers, judges, artisans, professional men, private citizens or public officials; by the observance of all the duties of our condition, towards God, towards the family, towards the nation, and towards the wide universe (p. 278).

The New Italian Education Code of 1905.

Former programmes for Elementary Schools directed teachers to give Moral Instruction indirectly in the course of other lessons, and also to avail themselves of any appropriate incident in a reading, or an occasional episode in school life. Example was relied upon rather than precept, and a great deal was left to the personal initiative of the teacher. It is now realised that this is only one means of conveying moral teaching, and that the direct method is also desirable as a means of forming the character of the children. We give a summary of the portion dealing with Moral and Civic Education :—

The new programmes expressly state that the master should, above all, have the moral education of the pupils in his mind throughout the whole elementary course, changing only method and measure according to the class. For the first two years he should aim at disciplining with opportune practical rules the conduct of the child.....The master should not only educate the pupil in moral sentiments, but lead him to acquire good and polite manners. In the two successive years the conception of conduct is determined in a more precise and relatively graver manner; the student is practically accustomed to consider his conduct under a moral aspect. Moreover, in relation to the new knowledge acquired, he can begin to receive first instruction in civic ethics. In the fifth and sixth years he can follow a systematic presentation, the master giving ideas, still elementary, but classified and as far as possible complete, of the duties and rights of the man and the citizen, with the aid of proportionate information concerning the civil institutions of the State.

If there is any case in which the concentric method should be applied, the method of taking up again in every superior grade the instruction of the inferior grades for the purpose of extending and intensifying it, it is precisely that of morals, which, confirming each time with greater

determination the rules previously given, confers on them a content richer in reality and value.

It is not easy to fix with precision what precisely should be the method of moral education grade by grade. This much may be specially affirmed: that the morality taught should be reconcilable with religious faith, of which the master will always be scrupulously respectful, and that he should aim to inspire the pupil with sentiments of dignity and honour, respect for himself and for others, sincere love for truth, and a firm determination for the constant fulfilment of duty. The School should prepare honest citizens, who love to work, respect the laws, and are ready to serve their country.

The general principle which the programme embodies consists in following the psychic development of the child from undetermined to determined, from simple to complex, from general to specific, from empirical to rational, and in adapting the precept to the knowledge the child has of himself and of the world in which he lives.

In truth, the child has at first only notions concerning his own parents, of the family, of the house, of the master, and, indistinctly, concerning other children and other men. In this first phase, which extends approximately over the first two classes, the rules of conduct should naturally be generic and concern obedience to parents and to the master, kindness and love for companions, respect for others (specially for women and the aged) and for the property of others, helping the needy, pity towards the weak and deformed, the prohibition of lying and deceit. To these rules should be added practical precepts regarding the care of the person, behaviour in school, at home, and in daily life, politeness to everyone, the employment of time, punctuality, the habit of work, temperance in the satisfaction of one's own needs, moderation in desires, rules in short of which the child can appreciate the importance and utility. The master will also take advantage of the first lessons he gives on animals and plants, to forbid the child to torment the former or damage the latter.

In proportion as the mind of the child acquires more distinct notions of the world in which he lives, the knowledge of his duty grows. If at first one spoke to him of obedience, one can now add gratitude towards his parents. If at first one praised the faithful carrying out of school tasks, one can now laud the nobility of work. If at first one advised generically respect for others and their property, for the school and its belongings, help to those who have need of us, now one can inculcate the duty of honesty, the sentiment of responsibility for one's own actions, justice, and respect for public property, and recommend promptness to help in misfortunes, encourage the spirit of sacrifice, and exalt civic valour.

Moreover, as the child in the third and fourth classes acquires the conception of city, country, fellow-citizen, fellow-countryman, the army, foreigner, the knowledge of new relationships should be completed by reasonable rules of civic ethics: love for one's country, respect for the

laws and ordinances of authority, military obligations, and payment of taxes.

When the pupil reaches the fifth year of study he possesses already a good sum of empirical notions and practical rules, so that he is able to form a whole of his theoretical conceptions of moral knowledge. Now commences the systematic teaching, still elementary and practical, never philosophical and abstract, of human and civic duties and rights.

Not only is he morally more mature, but he learns how the State is constituted, learns to know the history of Italy, the geography of the world, and the relations between the various nations; he has a more precise conception of collective and individual economic activity, can better comprehend the social life with the advantages it gives and the duties it imposes. Ethical rules can now assume a more rich and determined character. Country is no longer an empty name, but a spiritual entity, towards which converge memories, glories, emotions, ideals, hopes, aspirations. The command to respect the free institutions and the laws of the State is enriched by the knowledge of what these institutions cost us, of what these laws really are. Respect for others extends itself to tolerance of their opinions; help in cases of private misfortune to assistance in public calamities. The conception of responsibility unites itself with ideas concerning obligations, penal sanctions, the judicial system. If at first keeping one's word was considered only with regard to honour and character, now it can be considered in all its civic and judicial consequences. During the first years one could say that work is necessary, useful, and noble, now one can strengthen the conception by ideas concerning the laws that rule and protect it; at first one spoke only of temperance and moderation, now one can also discourse on saving and forethought; if one said respect your neighbour in his person and in his belongings, now one can point out the advantages of loyal and honest co-operation.

In schools for girls the moral education during the first four years cannot differ substantially from that of the boys' schools; but in the last two classes the teaching of rights and duties, although remaining on common lines so that a woman may also know what are the duties and rights of a man, should be particularised, having special regard for the office that the woman occupies in family life as a child and as an adult.

Regarding the method, the programme prescribes that the teaching in the first four classes should be practical and not theoretical, and given in the first and second classes only by the indirect method, in the third and fourth classes by the direct and indirect method. In the fifth and sixth classes the demonstration will be tacitly comprised in the systematic co-ordination of human and civic duties and rights, and the master will so act that the moral education of the pupils will result directly from the ideas of duties and rights, and indirectly from the whole school life.

In the indirect method one will avail oneself especially of reading, conversation, arithmetic—in short, of every opportunity that study offers.

Reading will always be a powerful auxiliary in moral instruction, since the impressions a child receives from descriptions and tales sometimes remain with him throughout life.

Moral fables, ancient and classic symbolism of animals, so much in use among the Greeks, and not less frequent in the old Indian books of instruction, myths, and legends, may also be used when one wishes to link a precept of prudence to a vivid representation that will strike the imagination and imprint itself indelibly on the mind of the child.

Another noteworthy means of moral education is conversation. The master can avail himself of historical incidents or ordinary facts.....and propose cases of conscience to the judgment of the pupils in which he will allow them to show their own mind.

The master who possesses the art of teaching can avail himself of every subject of study to impress on the tender and plastic mind of the child a moral precept. Even writing lessons may be used to stamp on the memory short and clear sentences, the meaning of which the master will have clearly explained beforehand.

Morality should, in short, penetrate and vivify all other instruction, strengthening the theoretical interest by the cultivation of the understanding.

But the most frequent opportunities for moral applications will doubtless be afforded by the school life of the pupils. The master will observe them closely at work, at rest, during meals, at play, and be as ready with praise as with blame. Nothing will wound him more than a lie, which is the first root of all moral baseness; he will show a preference for frankness and sincerity above any merit; he will exact always a faithful confession of errors and offences; he will not tolerate cunning, cheating, subterfuges, or falsity; he will exert himself to promote among the pupils affection, reciprocal esteem, frank and brotherly cordiality; lead them to constantly forgive one another and help one another, so that in the growing youthful consciences may be delineated frank, honest, and generous characters. Thus school will serve truly as a preparation for life; it will be the social embryo in which will develop the first ideas of human solidarity, the first aptitude for living in a communion of ideas, feelings, and interests.

Discipline is equally necessary for education and for instruction. Without making it excessive and hateful, the master will understand how to maintain it with kindly firmness.

Certain rules of order, punctuality, politeness of speech and manner, and cleanliness of the person must always be respected. Moral education must avail itself of two indispensable means, praise and blame, reward and punishment; but neither must be excessive, so as not to engender vanity or to discourage and dismay.....The able master will punish rarely, but always with conviction and in due measure. He knows that these judgments of his will form the sense of justice which is innate in children, and which it is his part to cultivate.

A supplementary task should never be given as a punishment, as the

child should not associate the idea of work with that of chastisement, and as in any case the task will be carelessly done and yield little profit.

As in punishment so in rewards, the master should be moderate; but he may find it expedient to institute a golden roll in which, with sufficient respect for modesty, the names and deeds of pupils may be registered who have distinguished themselves morally.

In the third and fourth classes the direct method is also prescribed. That must not be understood in the sense that the master teaches moral catechisms or new or old decalogues. The limits that the master should respect have been traced with sufficient clearness to avoid extravagance in the opposite direction.

Following the direct method, whether in moral education or civic instruction, it is necessary for the master to give practical rules, drawing from them the special subject of the lesson.

In many French schools the master is in the habit of writing every day, as soon as the class enters, a moral maxim on the blackboard, and to use that for the principal subject of discourse during the day. This method has borne good fruit, and may be recommended to Italian teachers.

During the last two years of teaching human and civic duties and rights should naturally be imparted by the direct method. They will form the subject of special lessons. Here the master should override that vulgar conception which contrasts duties and rights like the debits and credits of a commercial man; he should instead make it understood how in the social life, in its moral and civic aspects, they end by becoming two aspects of the same matter. Military service is not only a duty, but also a right of the citizen. The exercise of the power of voting is not only a right, but also a duty. To an honest conscience the payment of a debt is not only a duty, but also a right, and one who feels himself guilty may value as his right expiation by a just penalty legally imposed.

This teaching, for evident reasons, is common to both boys' and girls' schools. The same may be said with regard to legislation concerning labour and the institutions for insurance. The working woman or wife of the working man should not know less than the worker himself concerning the laws that regulate work and guarantee its freedom and security. Girls as well as boys among the labouring classes should be conversant with the principal regulations concerning insurance against accidents and the pension fund for aged workers, and they should not be ignorant of the special benefits and privileges that are accorded by the institutions for the protection of work. When the master says that Parliament has assigned ten million lire to form a Provident Fund for workers, or that His Majesty the King, on the birth of the hereditary Prince, has given a million lire to the same fund, there should be represented in the mind of the scholars in a vivid manner the solicitude of the State for the labouring classes and the bond of affection existing between the sovereign and the people.

The pupils should also be impressed with the desirability of saving

and of insurance, and informed concerning the advantages of co-operation in production, distribution, and in credit.

In the sixth class, the pupils being sufficiently mature to understand the conception of responsibility, the programme of studies prescribes that in boys' schools some notion should be given of the chief penal laws. The conception should always be founded on a practical example. The master might, for example, say to a pupil: "If anyone should call you a *thief*, he commits the offence of insult; if he then add that you have stolen such and such a thing in such a place, he commits the more serious offence of defamation; if he speak in private, the punishment is lighter; if in public, it is heavier (pp. 15-21).

The master is advised, and the reasons for this are evident, that he should see that the pupil, ere he definitely leaves school, should at least have learnt the names of the greatest of the Italians, from Dante to Columbus, Michael Angelo, Galileo, and Volta (p. 62).

On p. 67 of the Code there are the following supplementary remarks on Moral Education and Civic Instruction:—

It might be well to state that this part of the programme has been the least discussed and disputed.

The art of educating comes most essentially from the heart, temperament, and character of the teacher; but theoretical precepts can sometimes be useful aids. Scientific reflection can greatly help in the choice and ordering of means, and in forecasting possible results, where educational zeal often attempts to pass beyond natural limits with no profit, perhaps with loss. The teacher will certainly be indebted to psychology and sociology, which teach that in the mind of the child, as in the history of social morality, moral progress consists in creating an inward determination where before there was only outward coercion. To do well, to observe the rules of good breeding, to save others from petty annoyances and sufferings, and to be amenable to discipline, because such behaviour is pleasing to teachers, parents, and others, is only one step, although a necessary one, in arriving at that state in which one's own conscience decides and judges, approves and objects. The complete and harmonious adaptation of each individual to the social milieu is arrived at slowly and with difficulty, especially when the parents do not second the school in its efforts to raise the moral tone of the pupils. The prudent educator will not be in too great a haste to arrive at a state of ideal morality, because the development of the minds of children in such circumstances is extremely uncertain; and the action of the master, if he wishes it to be effectual, should only be one step in advance of the natural awakening of conscience.

As regards civic instruction, it is fairly certain that the title of some headings (notions on the administration of justice, penal sanctions, civic and commercial obligations, labour laws, mutual benefit and provident societies) would also be included in curricula of a higher grade. But he

would be very far from the true appreciation of things who should dare to give to this part of the curriculum a development which was not strictly elementary. A story, an example drawn from school life, some notable event of citizen and peasant life, can all provide an opportunity for rudimentary instruction in some laws or divisions of a law. With few words and examples the teacher can even exhaust some one of the headings enumerated in the programme, which, besides, should be further elucidated in conversation and by reading. I think that the curriculum for elementary education should include the beginnings of more advanced learning and knowledge, so that even the pupils not destined to pass to the Secondary School, and who will develop in different social ranks, may be able to form for themselves a sound civic conscience. In School the natural limits of the child's mind and the shortness of the time at the teacher's disposal will be a check on any feared excess. It is not, in conclusion, superfluous to bring to mind the fact that this teaching has already good precedents in Italian schools, and has been fully in force in other places, especially in the Primary Schools of France and Germany; nor is it to be feared that where teachers of other nations easily succeed the wise and expert Italian educator would fail.

Religious Instruction.

With regard to religious instruction in public schools, the following remarks apply:—

1. No religious instruction of any kind is given in the middle and the higher schools, these being purely State institutions.

2. In the Elementary Schools—which are maintained by the Communes, but have their curricula prescribed by the Government—the facts are as follows: Some communes arrange exclusively for Roman Catholic religious instruction; while in other communes, few in number, that have a socialistic, or at least a radical, administration, no denominational religious instruction is given.

This is the legal position: The fundamental State Law and all instructions and codes regard religious instruction as optional. The communes are, however, free to introduce religious instruction, but the scholars are not obliged to attend such instruction, or to pass an examination in religious knowledge.

As a rule, therefore, in those communes where the moderate clerical party is in the majority the parents are informed that their children will receive religious instruction unless they apply for exemption; while in those other

communes where a certain liberal spirit rules, but where the courage to abolish the religious instruction altogether is lacking, the parents must request that such instruction be given to their children.

The Roman Catholic Faith.

The Larger Catechism (*Catechismo Maggiore*), from which we shall quote, is prescribed by Pope Pius X. for the Diocese of the Province of Rome. It has no features specially distinguishing it from other Catechisms. We translate freely some passages:—

The Christian faith consists of four portions—the Credo, the Lord's Prayer, the Commandments, and the Sacraments. The Commandments teach us what we ought to do to please God, and they may be summed up in the love of God and in the love of our neighbour for the sake of the love of God (p. 3). God is the Father of all men, whom he has created, and whom he preserves and governs (p. 7). We overcome temptation by vigilance, by prayer, and by Christian mortification (p. 11). One reason why the Catholic Church is persecuted is because it reproves vice, combats passions, and condemns every kind of injustice and error (p. 39). The last article of the Credo teaches that after the present life comes another life, in which the elect will be eternally happy in paradise and the damned eternally unhappy in hell (p. 53); but the happiness or misery will be respectively measured by the evil or good which they have done (p. 54). We ought to pray for all (p. 61). God permits us to be tempted in order to try our loyalty, to augment our virtue, and increase our merit (p. 69). It is sufficient to transgress gravely against one of the Commandments to deserve hell (p. 76). In taking the oath, truth, mature consideration, and justice are to be respected (p. 83). Holy days are to be honoured in various ways, one of them being works of Christian charity to one's neighbour (p. 85). It is the duty of parents to love, feed, and maintain their children, to provide them with religious and secular education, to set them a good example, to remove from them occasions of sin, to correct their faults, and to help them to do their duty in the state to which they have been called by God (p. 88). The fifth Commandment enjoins us to

pardon our enemies and to show goodwill to all (p. 92). It is not enough to confess that one has injured one's neighbour; we must seek to make good what we have done (p. 92). To remain chaste it is necessary to fly idleness, bad companions, offensive books and newspapers; and to beware of indecent pictures and licentious spectacles, intemperance, foul conversations, and all other occasions of sin (p. 94). The seventh Commandment enjoins us to respect the property of others, to give just wages to those we employ, and to observe justice in everything which appertains to the property of others (p. 97). The tenth Commandment prohibits the desire to acquire wealth by unjust means (p. 100). The Christian may be content with poverty—considering especially that a pure and tranquil conscience is the highest good—because his true country is heaven, and because Christ has promised a special reward to those who patiently bear with poverty (pp. 100-1). Baptism of martyrdom or of desire may take the place of ordinary baptism (p. 122). The most sacred portion of the sacrament of penitence is contrition (p. 148). By prayer is meant any kind of religious exercise; by fasting, any kind of self-denial; and by alms-giving, any kind of spiritual or corporeal good work (p. 168). The souls in purgatory may be redeemed by prayer, by alms-giving, and by all other good works, by indulgences, but, above all, by the holy Mass (p. 169). The capital sins are overcome by the opposite virtues—pride by humility, avarice by liberality, incontinency by chastity, anger by meekness, drunkenness and gluttony by temperance, envy by fraternal love, sloth by zeal in serving God (p. 206). We may merit the protection of the Virgin Mary by imitating her virtues, more especially purity and humility (p. 262).

JAPAN.

The imperial ordinance on Elementary Schools states:—

Elementary Schools are designed to give children the rudiments of moral and civic education, together with such general knowledge and skill as are necessary for life, while due attention is paid to their bodily development.

Moral Instruction is now a regular subject in Japanese schools:—

According to the most recent Education Code, Moral Instruction is given two hours weekly throughout all the standards of the Elementary Schools, one hour weekly throughout all the standards of the Secondary Schools, one hour weekly in the upper standards of the Higher School; and, besides, in all specialised schools (p. 14). For children up to seven we employ the simplest illustrations taken from life around; the stress is laid on unconsciously rousing the child's moral sense.....From the age of eight to twelve we mostly use as illustrative material historical personages, not only Japanese, but Europeans and Americans—as, for example, Washington, Nelson, Lincoln, Franklin, Socrates, Jenner, Florence Nightingale, and others.....

During the last two years the systematic teaching of morals has been to some extent introduced; but the treatment is more practical than theoretical, more concrete than abstract; the virtues are emphasised in the following order: those of the family, of social life, personal and civic duties.....In the Secondary Schools the plan is as follows: The Emperor's "Education Speech," delivered in 1890, is read and expanded during the first two years; in the following period of two years the general virtues and duties are treated of, and in the final year there follows a systematic presentation of morality (pp. 16-7).¹

Morals are inculcated in other lessons, more especially in readers and history (p. 338).²

The matter and spirit of the Moral Instruction given at the present day are determined by the Japanese Emperor's speech previously referred to. We will quote from an article by Professor Yoshida in *Ethische Kultur*, September 15th, 1906:—

Our Parliament was opened for the first time in November, 1890, in Tokio, and on the 30th of October preceding our Emperor received in audience the Minister of Education, and delivered the "Address on Education," that, for the history of our civilisation, is of the utmost importance, and copies of which were forwarded to all schools by the Minister:—

IMPERIAL RESCRIPT ON EDUCATION.

Know ye, Our subjects:

Our Imperial Ancestors have founded Our Empire on a basis broad and everlasting and have deeply and firmly implanted virtue; Our subjects, ever united in loyalty and filial piety, have from generation to

¹ These quotations are taken from Yoshida's *Ueber Japanische Erziehung und den Moralunterricht in den Schulen Japans*.

² Baron Kikuchi: *The Spirit of Japanese Education* (in Professor Sadler's *Moral Instruction and Training in Schools*, vol. ii.). This essay contains a full and admirable account of Moral Instruction in Japan.

generation illustrated the beauty thereof. This is the glory of the fundamental character of Our Empire, and herein also lies the source of Our Education. Ye, Our subjects, be filial to your parents, affectionate to your brothers and sisters; as husbands and wives be harmonious, as friends true; bear yourselves in modesty and moderation; extend your benevolence to all; pursue learning and cultivate arts, and thereby develop intellectual faculties and perfect moral powers; furthermore advance public good and promote common interests; always respect the Constitution and observe the laws; should emergency arise, offer yourselves courageously to the State; and thus guard and maintain the prosperity of Our Imperial Throne coeval with heaven and earth. So shall ye not only be Our good and faithful subjects, but render illustrious the best traditions of your forefathers.

The Way here set forth is indeed the teaching bequeathed by Our Imperial Ancestors, to be observed alike by Their Descendants and the subjects, infallible for all ages and true in all places. It is Our wish to lay it to heart in all reverence, in common with you, Our subjects, that we may all thus attain to the same virtue.

The 30th day of the 10th month of the 23rd year of Meiji.

(Imperial Sign Manual. Imperial Seal.)¹

In reading this speech carefully you will notice that it lays down no authoritative moral commandments, but only elucidates the moral ideal of the people. Our Emperor did not say that the people shall hold fast the virtues enumerated *because* he commands it, but rather because they form the kernel of the traditional national consciousness. Our Emperor says that the people should act in this way because it is not only the exhortation of our ancestors, but also because it is the Truth itself.

The following are the headings of the chapters of the Japanese Moral Instruction text-books for Primary Schools, kindly translated by Professor Yoshida for this Report:—

For the First School Year (6-7).

- (1) The School. (2) The Teacher. (3) The Bearing of the body. (4) Tidiness. (5) Be Diligent. (6) Be Punctual. (7) In Class and in the Playground. (8) Games. (9) Father and Mother. (10) Love for Parents. (11) Brothers and Sisters. (12) Family Happiness. (13) Friends. (14) Tenno-heika (His Majesty the Emperor). (15) The Body. (16) Be Cheerful. (17) Good Manners. (18) Do not Quarrel. (19) Do not lie. (20) Do not hide your faults. (21) Do not disturb other people. (22) One's own property and the property of others. (23) Living creatures (animals, insects, etc.). (24) Neighbours. (25) Do not annoy others. (26) Good Children.

For the Second School Year (7-8).

- (1) Parents. (2) Mother. (3) Father. (4) Self-help. (5) Teachers. (6) Old People. (7) Sisters and Brothers. (8) Eating. (9) Cleanliness.

¹ Official translation.

- (10) Honour. (11) Punctuality. (12) Manners in speaking. (13) Promises. (14) Faults of others. (15) Bad advice. (16) Friends. (17) Act thoughtfully. (18) Faults. (19) Things found in the Street. (20) Living creatures. (21) Our national flag. (22) Rules. (23) Tenno-heika. (24) Courage (a). (25) Courage (b). (26) Do not annoy others. (27) Good Children.

For the Third School Year (8-9).

- (1) Kogo-heika (Her Majesty the Queen). (2) Loyalty to the throne. (3) Ancestors. (4) Love for Parents. (5) Industry. (6) Study. (7) Do your own work. (8) Perseverance. (9) Courage. (10) Have presence of mind. (11) Endurance. (12) Honesty. (13) Act according to conscience. (14) Avoid pride. (15) Be generous. (16) Health. (17) Thrift. (18) Charity. (19) Be kind to servants. (20) Do not forget benefits received. (21) Friends. (22) Do not be jealous. (23) Politeness. (24) Care of property. (25) Neighbourliness. (26) Interest in public affairs. (27) Repetition of the chapter.

For the Fourth School Year (9-10).

- (1) Our Empire (a). (2) Our Empire (b). (3) Patriotism. (4) Loyalty to the throne (a). (5) Loyalty to the throne (b). (6) Love for parents. (7) Brothers and sisters. (8) Solidarity of interests. (9) Industry. (10) Value of time. (11) Strength of will. (12) Courage. (13) Physical exercise. (14) Development of knowledge. (15) Avoid superstition. (16) Politeness. (17) Respect others. (18) Humanity. (19) Public interest. (20) Conscription. (21) Taxation. (22) Education. (23) Election of representatives. (24) Function of the law. (25) Man is the highest creature. (26) Husband and wife. (27) A good Japanese.

For the Fifth School Year (10-11).

- (1) Tenno-heika. (2) Prince Kitashirakawa. (3) Become good citizens. (4) Be industrious in your profession. (5) Respect the Imperial House. (6) The spirit of progress. (7) Honesty is the best policy. (8) Pity and courage. (9) Sense of duty. (10) Truthfulness. (11) A strong will. (12) Thrift. (13) Help things forward. (14) Love for Parents. (15) Politeness. (16) Habits. (17) Respect good customs. (18) Self-reliance and independent action. (19) Obey the law. (20) Interest in public affairs (a). (21) Interest in public affairs (b). (22) Work. (23) Perseverance. (24) Pity for all that lives. (25) Goodness. (26) Charity. (27) National celebrations. (28) Repetition of syllabus.

For the Sixth School Year (11-12).

- (1) Family life. (2) Master and servants. (3) Virtue. (4) Friends. (5) Generosity. (6) Superstition. (7) Courage (a). (8) Courage (b). (9) Self-help and independence of action. (10) Perseverance. (11) Lessons (a). (12) Lessons (b). (13) Honesty. (14) Sympathy. (15) Liberty. (16) Pity. (17) Tenno-heika (a). (18) Tenno-heika (b). (19) Tenno-heika (c). (20) Citizenship. (21) Public health. (22) Public affairs. (23) Help things forward. (24) Improve things. (25) Occupation. (26) Accidents. (27) The duty of citizens. (28) A good Japanese.

For the Seventh School Year (12-13).

(1) Family life. (2) Love for parents. (3) Love for brothers and sisters. (4) Ancestors. (5) Relations. (6) Master and servant. (7) Social life. (8) Friends. (9) Neighbours. (10) The person of others. (11) The property of others. (12) Liberty of others. (13) Honour of others. (14) Gratitude. (15) Truthfulness. (16) Promises. (17) Magnanimity. (18) Kindness. (19) Mercy and justice. (20) The public. (21) The organisation of society. (22) The progress of society. (23) Foreigners. (24) The individual. (25) The body (a). (26) The body (b). (27) The body (c).

For the Eighth School Year (13-14).

(1) Knowledge. (2) Courage. (3) Perseverance. (4) Steadiness. (5) Self-control. (6) Modesty. (7) Human dignity. (8) Propriety in behaviour. (9) Dress. (10) Work. (11) Occupation. (12) Competition. (13) Credit. (14) Money. (15) Obedience to the law. (16) Self-help and independence of action. (17) Applied science. (18) Self-discipline. (19) Self-development. (20) Good manners in society. (21) Kindness to animals. (22) The Empire of Nippon. (23) Dynastic loyalty and patriotism. (24) Civic duties (a). (25) Civic duties (b). (26) The community. (27) The election of representatives. (28) The ideal Nippon-jiu.

Note.—During the first six school years the emphasis is laid on the subject-matter—*i.e.*, on stories and biographies, not on the classification of the virtues. Only in the chapters dealing with the last two school years are the virtues classified. We offer, in almost every chapter, first concrete material suitable to the children's age and afterwards, as a summary, a moral precept which is sometimes only hinted at and sometimes not even referred to. We often let the history of a man's life run through several chapters; but each chapter emphasises a special virtue. In short, our moral text-book is a collection of illustrations which are selected according to the virtues to be dwelt upon. The last two school years form an exception.

The following is the Syllabus for the Secondary Schools for boys (from twelve to seventeen years of age), an hour a week being given to the moral teaching:—

MORALS.

First Year and Second Year.

Rules for Pupils.—Rules and Regulation of the said School; Observances towards Teachers; Duties of Pupils, etc.

Hygiene.—(a) Need of Exercise; (b) Temperance in Eating and Drinking; (c) Cleanliness of body, clothes, and dwelling, etc.

Study.—(a) Strong Will; (b) Diligence in School Work; (c) Endurance of Hardship, etc.

Friendliness.—(a) To keep Faith; (b) To exchange friendship with kindly feeling; (c) To help one another, etc.

Manners.—(a) Punctuality; (b) Orderliness; (c) Good behaviour, etc.

Home.—(a) Filial piety; (b) Brotherly love.

State.—(a) Reverence for one's country; (b) To observe the Laws; (c) To sacrifice individual interests for national benefits.

Social Discipline.—(a) To revere Elders; (b) To observe the rules of morality towards society in general; (c) To feel responsibility towards one's own position and profession.

Cultivation of Morals.—(a) Explanation about chief kinds of Morals, and Methods to practise them; (b) Danger of Temptation; (c) Self-consistency.

Third Year and Fourth Year (One Hour Every Week).

Outlines of Morals.

I. *Self.*

A. Body: (a) Health, (b) Life; B. Mind: (a) Intellect, (b) Feeling; (c) Will; C. Self-help: (a) Profession, (b) Property; D. Character.

II. *Duties towards Family.*

(a) Father and Mother; (b) Elder and Younger Brothers; (c) Elder and Younger Sisters; (d) Sons and Daughters; (e) Husband and Wife; (f) Relatives; (g) Ancestors; (h) Those who belong to the same stock; (i) Servants.

II. *Society.*

Personality: (a) Character of Neighbours; (b) Individual Property and Respect of Neighbours; (c) Secrecy, Promises; (d) Favours, Friendship, Elder and Younger, Higher and Lower Grades of Society; (e) Female Sex.

III. *Public.*

A. Co-operation; B. Order of Society; C. Progress of Society; D. Community to which one belongs.

IV. *State.*

1. (a) Nationality or National Institutions. 2. (b) Royal Family—A. Loyalty; B. Royal Ancestors; C. Royal Destiny. (c) State—A. Constitution; B. Laws; C. Love of Fatherland; D. Military Service; E. Taxation; F. Education; G. Public Duties; H. Public Law; I. International Relations.

V. *Duties towards Human Beings.*

VI. *Duties towards Nature.*

Animals; Natural Objects; Truth; Good; Beauty.

Fifth Year.

Outlines of Ethics.

Factors of Conduct.—Conscience; Ideal; Duties; Virtue; Cultivation of Virtue; Relation of Ethical Law to Natural Laws.

Essence of Morals.—Résumé of the Instruction given in the preceding year.

So far the Syllabus for Boys' Secondary Schools.

In Girls' High Schools, during the first two years, girls are taught about such matters as how to behave as pupils in schools, hygiene, love of study, friendship, behaviour, thrift, home, State, society, the cultivation of virtues. In the third and fourth year they are taught somewhat more systematically about obligations to self, to family, to society, and to

humanity (Baron Kikuchi, "Japanese Education," in the *Parents' Review*, 1906, pp. 486-7).

The course of instruction at the Higher Commercial College of Tokio "extends over one year in the Preparatory Course, three years in the Principal Course, and two years in the Professional Department and the Post-Graduate Course" (p. 558). The subjects in the Preparatory Course include Commercial Morality, which has allotted to it one hour per week.

We will quote here some of the paragraphs referring to the teaching of this subject in a Commercial College:—

For the last twenty years the Department of Education has maintained that education, whether common or special, must have three distinct constituents—viz., Intellectual, Physical, and Moral Culture.

By putting the subject of Morality in the schedule of studies of the Higher Commercial College, the Department of Education aims at promoting morality in business life, and setting up for the municipal commercial schools a standard of teaching on that subject, in order to attain the desired end throughout the Empire.

The course in this subject, therefore, aims to explain what are the public and private virtues of business men, and to make the students understand the importance of them.

The method of instruction is in the form of lectures, in the following order:—

1. Exposition of the Outline of Modern Ethical Science.
2. Explanation of the Nature of Commercial Morality from the Standpoint of that Science.
3. Suggestions on the Methods of forming Various Virtuous Habits connected with that morality.

In the opinion of the present writer it would be an error to regard instruction in the tenets of a particular faith as the only, or, indeed, the chief, means of promoting morality among a people. Experience seems to show that a more potent instrument to that end is to be found in the personal example of the teachers, and in the life actually led by those who have embraced the particular form of religious belief. And though he would readily admit that in each individual case there may be a close connection between the strength of the moral life and certain truths firmly held by the mind, he would submit that, where religious differences make it impracticable to teach any form of dogmatic religion, Ethics should find a place in the curriculum; and that on this, as on a common ground, Roman Catholics, Protestants, Jews, Buddhists, or Mohammedans, might (at any rate, so far as a large part of conduct is concerned) agree to meet.

The sharp bargaining spirit, which seeks to get wealth away from its possessors by all methods tolerated by imperfect law, which, in too many

cases, is inconsistent with morality, is characteristic of these degenerate days of our Competitive System. Trade is, however, actually held in greater honour than it deserves. A part of our respect for it is due to our peculiar blindness to its defects. Let us withhold our respect until it is due, and, that we may justly honour trade, let us make it honourable.

.....No fog ever baffled a sailor more completely than the dual code of morality, the outgrowth of a degenerate mercantile system, which has blinded and baffled the people all over the world. The true standard of business dealing has been hidden. It needs to be brought to the light and placed where all may see it. Though it were never reached, it would make all the difference between success and failure, if our course could be turned towards it instead of from it. (Zensaku Sano, on *Commercial Education in Japan*, in volume viii. of Special Reports, pp. 558-60.)

In connection with the teaching of morality in Schools, the Japanese Board of Education publishes the following books, as also two rolls of pictures¹ :—

1. Hanging Pictures designed to assist in the teaching of Moral Lessons in Ordinary Elementary Schools. 1 set.
2. Ditto (for Ungraded Schools, Series A). 1 set.
3. Moral Lessons for Ordinary Elementary Schools (for children). 3 vols.
4. Ditto (for children in Ungraded Schools, Series A). 1 vol.
5. Moral Lessons for Ordinary Elementary Schools (for teachers). 4 vols.
6. Ditto (for teachers in Ungraded Schools, Series A). 1 vol.
7. Moral Lessons for Higher Elementary Schools (for children). 5 vols.
8. Ditto (for teachers). 4 vols.

The pictures, fifty-five in number, are intended for the scholars who cannot yet read. They chiefly illustrate the duties of children, especially to their parents. The sweet-faced mother is the figure which is most often represented. A boy ill, a girl ill, children playing truant, a lamp upset, a present of flowers to the mother, the family at table including grandparents—such are the themes strikingly presented. War and royalty are practically not referred to.

Of the eighteen volumes published six are illustrated, and some contain pieces set to music.

Discipline.

“Teachers are forbidden to apply corporal punishment.”²

¹ Quoted from a letter to the author by the Education Department in Tokio.

² Sendler and Kobel, *Übersichtliche Darstellung des Volkserziehungswesens*, 1901, p. 508.

NORWAY.

Separate Moral Instruction, or indeed any kind of Moral Instruction, does not appear to be given in Norwegian Elementary Schools. History, however, is made to cover Civics, and Science Hygiene, with special emphasis on Temperance. In the country children get as much as *nine* hours' weekly instruction in religion, and for none of the country divisions does the religious instruction fall below *seven* hours per week.

One of the general aims of both the Lower and Higher Public School is to contribute towards the moral training of their pupils. The aim of the instruction in the various subjects in the Higher Public Schools includes the deepening and strengthening of the religious and moral life of the scholars through attaining to a deeper knowledge of Christianity by means of Bible reading, the study of important sections of Church history, and the chief points in the Christian faith and ethics. The various syllabuses make no reference to ethical aspects. The Secondary Schools Law of 1896 also says that the schools "shall contribute towards the Christian and Moral Education of the pupils," and "the school, by maintaining discipline and order, shall co-operate in educating its scholars to a sense of order and decency in all their conduct." Corporal punishment is now very rarely used in these schools.

An account of the subject of Moral Instruction and Training in Norway, given by Dr. Otto Anderssen, will be found in Professor Sadler's volumes. Dr. Anderssen says, among other things: "In Norway religious instruction has for the most part been of a dogmatic character, and the ethical side of religion has been rather pushed into the background" (p. 186).

PORTUGAL.

Definite Moral Instruction, on the basis of an officially published manual, is given in the Elementary Schools of Portugal.

The following introductory Statement characterises the nature of this Moral Instruction :—

MORALS : MODERN METHODS OF MORAL INSTRUCTION.

Morals should be taught in the Primary School to-day in an essentially practical manner ; such is the last word of the science of education, and such is the spirit of the lately reformed official syllabuses.

It is by appealing to the feelings rather than to the intellect that the teacher must communicate to the children, from the very commencement of their entering school, the fundamental moral concepts. An ethics bearing on practice may be said to be the modern formula which expresses the proper method to be applied in this branch of primary instruction. How is this method to be carried out in detail ? The end may be reached in various ways :—

1. By observing the individual character of the children, and by studying their predispositions, in order to correct their faults in a kindly manner, or to improve their good qualities.

2. By intelligently utilising the school regulations as an educational means, carefully distinguishing neglect of duty from simple infraction of rules, emphasising the relation of offence to punishment, giving proof, in the management of the school, of a scrupulous care for justice, infusing a horror of malicious tale-bearing, of dissimulation and hypocrisy, placing frankness and uprightness above everything else, never resenting the unreserved confidences of children, their complaints and their desires, etc.

3. By incessantly appealing to the feelings and the judgment of the children ; by making them often judge of their own conduct ; by leading them to value in themselves and in others moral and intellectual effort ; by letting them freely speak and act, etc.

4. By removing gross conceptions, such as popular prejudices or superstitions, removing belief in witchcraft, in vain and foolish apparitions of ghosts from the other world, and in the influence of certain numbers, etc.

5. By direct instruction drawn from facts observed by the children themselves, causing them occasionally to observe the sad results of vices which sometimes fall under their notice, as drunkenness, idleness, disobedience, cruelty, etc., making them, however, feel as much pity for the victims of evil as horror for the evil itself, using concrete examples, or, by dwelling on direct experience, to habituate the children to right feelings.

Moral Instruction should assume these varied forms, more especially in the case of the younger children. The concrete character of this instruction, as sketched above, should be retained in all the primary grades. Nevertheless, as we shall now see, the cardinal moral notions can be taught in the upper grades, accompanied by examples, stories, and historical facts.

The Instruction is based on an ethical Catechism, supplemented by stories from Portuguese, Spanish, French,

Japanese, and Roman life. There are altogether fifteen of these stories, one of them being taken from the Bible. The scheme of duties comprises: duties towards self, the family, our fellows, the school, the country, and God. The duties towards God include duties towards the Roman Catholic Church; but, if we except this last section, the theological element in the manual occupies an altogether subordinate place. To some extent the ethics is based on what is ordinarily contained in the ethical portions of Roman Catholic Catechisms. However, the general spirit is almost wholly modern, at least when compared with any of the Roman Catholic Catechisms. Duties towards self, for instance, are exhaustively dealt with, and not only embrace the virtues prescribed by the science of health, but the duty of aiming at moral and intellectual perfection. As to the latter, we read that good instruction is as necessary for the mind as food is for the body, and that for this reason it is as much our duty to instruct ourselves as to take food. The duties towards our fellows and our country are also well summarised.

The official ethical manual, from which we have quoted above, forms the second part of a larger manual, *Compendio de Moral e Doutrina Christa*, the first part consisting of a short Roman Catholic Catechism of the usual type, the ethical element being here even a little more prominent than is usual in these Catechisms.

In the higher primary school the moral teaching is rather more didactic, trenching a little on doctrine on the religious, and on philosophy on the moral, side. To it is added instruction in the rights and duties of citizenship, with the aim of giving the future citizen such a knowledge of his civic environment as is indispensable in a democratic community. The officially sanctioned primer gives a brief account of the constitution and functions of central and local government and of the judicial administration, defines civil and criminal responsibility, and explains the conditions and exercise of the political and municipal franchise, etc. (*Primary and Secondary Instruction in Portugal*, in Special Reports, vol. viii., p. 452).

The Normal Colleges do not neglect these subjects. Morals, the rights and duties of citizenship, and hygiene form a portion of the elementary training course. Under the heading of pedagogy are further considered the aim and

importance of moral education, moral dignity, and moral capacities :—

Certain punishments and rewards are allowed as aids to the maintenance of discipline. The rewards consist of a public commendation in school, which may, in cases of special merit, be officially communicated to the child's parents, and of presents of books and pictures. Pupils who have shown steady application to their studies, and good conduct, made marked progress, or done service to the school by helping the teacher, have their names inscribed on the monthly board of honour. A prize is publicly presented at the end of the year by the district superintendent to the pupil whose name has been inscribed on the board every month. The punishments vary from admonition or reprimand, deprivation of playtime and keeping in, to temporary suspension or expulsion; sentence of expulsion being pronounced by the Government on the representation of the teacher that the pupil is not amenable to the school discipline, or that association with him is harmful to his school-fellows (*ibid.*, pp. 448-9).

Corporal punishment is absolutely prohibited.

The curriculum of the Secondary Schools does not explicitly include Moral Instruction, except that in the last or seventh year Morals are treated of as a separate department of philosophy. Indirectly, however, some attention is paid to right conduct :—

In all their work the teachers must never lose sight of the moral training which the secondary course should afford by the attention and industry required in the classes, punctuality and exactness in the preparation for them, and the ethical content of the various lessons (*ibid.*, p. 462).

SPAIN.

The *Papers on Moral Education* contain a short paper by Senator Eduardo Sanz y Escartin on Moral Education in Spain, from which we quote the following :—

We in our country have always believed that the business of the teacher and the purpose of public schools were not only to produce men of intelligence, but also, and even more, good citizens.

Our elementary teaching is based on this principle, which is recognised by the law, according to which the moral end, in the School, is supposed to penetrate every department of activity.

But it must be confessed that this principle of a sane pedagogy is not everywhere completely respected, and the cases are very numerous where the teacher confines himself, almost exclusively, to the pupils learning by

heart the catechism, without giving special attention to the final aim of education.

.....At present a powerful breath of reform is affecting and rejuvenating ancient Spain. We desire to saturate the soul of our people with the spirit of progress and tolerance, to inspire it with faith in the efficacy of persistent effort, and, as a condition and a foundation for everything, with the love of a noble and upright ideal, useful to the country and fruitful of good (p. 362).

SWEDEN.

Moral Instruction appears to receive no special attention in Sweden. Only in the last three grades of the Secondary Schools are there references to "the doctrines of faith and morality." With regard to the attitude of the teachers to the pupils and as regards discipline, ethical considerations occupy the foremost place.

SWITZERLAND.

The twenty-five Cantons—which together constitute the Swiss Federation—possess each their own educational system. The Federation only demands that each Canton should make adequate provisions for giving an elementary education to all its children, and that this education should be strictly undenominational. In addition, the Federation influences the quality and quantity of the teaching by an examination of all youths of the age of twenty in reading, writing, arithmetic, and Swiss history and Civics.

A large number of Cantons lay emphasis on the moral aspect of education; only few allow for direct Moral Instruction; and only one Canton, to the writer's knowledge, has a Moral Instruction Syllabus which covers the whole School period.

In some cases, as in Lausanne and Geneva, the Moral Instruction is supposed to consist of ethical talks and reflections in connection with the subject of the Mother Tongue.

In others, as in Bern and Zurich, explicit reference is made to the ethical mission of the School in the educational laws and regulations, while in several Cantons the Religious Instruction is defined as having a distinctly ethical end.

In Aargau Moral Instruction is given in Standards I. and II., and the object of the religious instruction includes the development of fundamental ethical conceptions and the presentation of the duties towards God, our neighbour, and nature. In the rural portion of the Canton of Zurich purely ethical matter is used for the first three standards, and only after this period are biblical stories taken, but of these such alone as lend themselves to ethical treatment. In the town of Zurich Moral Instruction (*Sittenlehre*) has allotted to it two hours weekly for the first four standards, after which combined Biblical History and Moral Instruction follows.

In the Canton of Solothurn, where the population is principally Catholic, no religious instruction is given in the Schools, Moral Instruction taking its place. The Canton intended the latter subject to be compulsory; but the Federal Courts, on being appealed to by the clergy, decided against the Canton. However, all the children are said to attend the Moral Instruction lessons. The following is the Syllabus, with Introduction:—

It is the aim of Moral Instruction to awaken and cultivate the religious-ethical feelings, to develop the most important ethical concepts, and to enlighten the children as to their duties towards God, their neighbour, and themselves.

A. Lower Division.—The moral environment of the child: home, school, church, street, neighbourhood, nature.

B. Middle Division.—The relation of the child to God, to its superiors, to its equals, to men in general, to the irrational world, as well as the duties of the child towards itself.

C. Upper Division.—Piety. Humanity. Patriotism. The duties of one's avocation. Family duties. Care of health and striving to improve oneself.

In the lower division three half-hours, and in the higher divisions one hour, weekly are allowed for Moral Instruction. However, the official reading-books are primarily ethical readers, and the whole curriculum is permeated with ethics. The latter is also the case with the Canton Zurich curriculum, except that there are no official readers like those in Solothurn.

In connection with History, for example, the Zurich Code demands that wars should occupy a secondary place, and that the attention should be turned to peace and progress. The great figures of history should infuse a love of all that is good, true, and beautiful, or, as the Intermediate Syllabus says, a love of truth, justice, and freedom. In St. Gallen special attention is paid to the treatment of the ethical selections in the Readers.

Secondary Schools.

The Secondary Schools often define the object of the school to be in part ethical. In some cases, as in Lausanne, definite Moral Instruction is given.

In the *Collège Cantonal* of Lausanne the first and second standards receive one hour in Old and New Testament teaching; the third grade receives one hour in Morals (the Family, School, and Country; Stories and Biographies; Wagner's *Sois un homme* is used as text-book); the fourth one hour in Christian Morals (Social Duties; Stories and Biographies; Wagner's *Manuel de bonne vie* is used as text-book); and the fifth two hours for four months Civic Instruction.

In the *Ecole Industrielle Cantonale et Gymnase Scientifique* of Lausanne the second standard (age thirteen to fourteen) receives one hour of Morals. The Syllabus is: "Stories, biographies, heroic deeds, moral examples chosen from Scripture and from religious and profane history, both ancient and modern." In the following standard the Moral lessons are continued with the following excellent Syllabus:—

Exposition, illustrée à l'aide d'exemples, de citations, de faits de la vie privée ou publique, etc., mettant en évidence les divisions suivantes :

1. Comment on devient un homme.

La place de l'homme dans l'univers : sa petitesse ; l'humilité de ses origines. Sa dignité : l'homme, être de raison ; l'homme, être moral.—Supériorité de la grandeur morale. Comment on l'acquiert : Discipline du corps ; quelques mots de l'éducation physique ; un peu d'hygiène. La loi de travail ; repose et jeu.—Discipline des instincts : sobriété, tempérance, pureté. Du respect de soi.—Discipline des sentiments : sentiments égoïstes, sociaux, idéaux ; contrôle des sentiments. Moyens de les corriger. Maladies des sentiments : les passions ; dangers et remèdes.—Discipline de la volonté : ses degrés ; l'empire sur soi-même ; moyens de fortifier la volonté. De la volonté droite ou vertu : veracité,

justice, fermeté. Qu'est-ce qu'un caractère? comment il se trempe.—L'homme de devoir.

2. Comment on agit en homme.

A l'école : l'apprentissage de la vie ; entre camarades, élèves et maîtres ; la vraie politesse ; le respect.—Au foyer : la vraie autorité et la libre obéissance ; la reconnaissance ; la fraternité et l'indépendance personnelle ; la protection des faibles ; maîtres et serviteurs ; la vraie solidarité ; la famille, fondement de l'Etat.—La patrie : patriotisme et chauvinisme ; la mission des peuples et le rôle de la Suisse ; la défense du sol ; les devoirs civiques ; le courage moral ; la bienfaisance ; la solidarité nationale.—L'humanité ; respect de la personne humaine ; justice et charité ; les préjugés de race ; les haines nationales ; la solidarité humaine ; le progrès ; l'idéal de l'humanité.

In the second year of the *Gymnase Scientifique* (age seventeen to eighteen) Ethics appears as a part of philosophy.¹

TURKEY.

"The Moral Education of the Young among Muslims" is the title of a valuable paper written by Mr. Duncan B. Macdonald, and published in the *International Journal of Ethics*, April, 1905. Our information on Muslim education is drawn from that source.

The ideal set before the child is the Prophet himself :—

Every pious Muslim endeavours to pattern his actions, down to the merest details, on the recorded manners and methods, words and ways, of the Prophet.....Men do not ask what the right thing to do under such and such circumstances may be ; they ask what the Prophet did or said (p. 290). The education of the young "is strictly on a basis of imitation. All the ways are marked out, and just as a man himself walks in these paths, so must he teach his child to go" (p. 291).

The method employed consists of (first) mechanical imitation and practice, to grow (secondly) into habit, and (thirdly) into intellectual acceptance and devotion.

Mr. Macdonald quotes from al-Ghazzali two passages, one covering nearly seven pages and dealing wisely and sensibly on the whole with the concrete duties of children,

¹ For further details as to Moral Education in Switzerland see the present author's and also Miss J. D. Montgomery's Reports on the subject in Professor Sadler's *Moral Instruction and Training in Schools*, vol. ii.

and the other passage, a shorter one, treating of the matter of Muslim morals more comprehensively. We select part of the shorter passage for illustration :—

An exposition of how God Most High educated His beloved and chosen one Muhammad by means of the Qur'ān.

The Apostle of God abounded in abasement and supplication to Him, and was constant in prayer that He would adorn him with beauties of good breeding and graces of character. He used to say in his prayer, "O God, make beautiful my outward and my inward fashion." And he would say, "O God, turn me away from characteristics that are disliked." Then God answered his prayer in accordance with His saying, "If ye ask me, I will answer you" (Qur. XI. 62), and sent down to him the Qur'ān and educated him thereby; so his character is the Qur'ān. Said Sa'd b. Hishām, "I went into 'A'isha and asked her concerning the character of the Apostle of God, and she said, 'Dost thou not read the Qur'ān?' I said, 'Yes, indeed.' She said, 'The character of the Apostle of God is the Qur'ān.'" And the Qur'ān educated him simply by means of such things as the saying of Him Most High, "Take hold of gentleness and command kindness, and turn away from the ignorant." And, "verily God commandeth justice and fair dealing and giving to kindred, and forbiddeth wickedness and iniquity and oppressions." "And be patient as to that which has befallen thee; lo, that springs from the absolute determination of things." "And he indeed who is patient and forgiveth, that indeed springs from the absolute determination of things." "Then forgive them and overlook; verily God loveth the well-doers." "Let them forgive and overlook; do ye not desire that God should forgive you?" "Repel with that which is better; then, lo, he between whom and thee is enmity will be as a warm friend." "And those who choke down anger and forgive men; and God loveth the well-doers." "Avoid much suspicion—verily some suspicion is a sin; and envy not one another, and back-bite not one another" (pp. 292-3).

When we remember that "children learn by heart from the earliest the Qur'ān"; that, secondly, "they learn by heart elaborate creeds," it is obvious that not much room is left for systematic or incidental instruction in morals.

UNITED STATES.

The individual States legislate for themselves in matters of education, and thus it is difficult to obtain a general impression as to what is being done in the United States with

regard to direct Moral Instruction. In general, it may be said that there is a decided interest in the subject, and that more or less systematic attempts are being made in various States and in many schools. Expressions of opinion such as these are not uncommon in American works: "In the outlined course of study of almost every city and town throughout the country you will find some time is devoted to Moral Education" (p. 167). (*Religious Education Association, First Annual Convention.*) The extracts we have made in other places from the same published Convention Report, as well as from the volume *The Principles of Religious Education*, show conclusively that, while religious education in the public schools is disapproved by all parties, Moral Education is insisted on generally.

Thanks are due to the English Board of Education for the excellent and lengthy Report prepared for it by Mr. Thiselton Mark, *Moral Education in American Schools*, which appeared in volume x. of the Board's Special Reports on Educational Subjects. We are indebted to this Report for much of our information concerning American Schools.

The argument in favour of Moral Instruction is thus tersely and forcibly stated by an American scholar, Dr. Wilde:—

(1) The supreme importance of morality for the preservation of the State; (2) The apparent decline in authority and importance of the Church; (3) The apparent decline in home training, and the fact that the child's life centres round the school, and that he should be trained in the world in which he principally lives; (4) The close relation between moral instruction and intellectual advance, the latter depending on the cultivation of self-denial, control, attention, etc.; and (5) That all theory tends to influence practice. (Report referred to, p. 95.)

We cannot, however, forbear also quoting E. Benjamin Andrew's admirable pronouncement in the *Educational Review*, March, 1901, and reprinted on p. 17 of the *Ethical Record* of October–November, 1901:—

Confessedly, the schools are not producing all the moral uplift that is desirable.....The rightful demand on the part of the public that a costly system of machinery like the public schools shall render larger and more efficient service in shaping society's morals is bearing fruit. We are on the threshold of a momentous new development in this matter. The time seems near when our public schools will be able to teach the elements of morality in a positive way. In the past they have not been allowed to

attempt this, because the simplest moral teaching has been thought to involve dogma, and because churches have been afraid of one another.....

This fear, now seen to be groundless, is on the wane, and will soon disappear. For all practical purposes morality can be taught without dipping into religion, and all sects are becoming aware of this.

Public sentiment would sanction it should we at once begin systematically teaching such virtues as cleanliness in speech and thought, thrift, temperance, fortitude, perseverance, veracity, the rights and laws of property, public spirit, love of country, regard for parents, for the aged, for the feeble, for the unfortunate, and for brutes ; and a great variety of kindred virtues, forming a large part of what is put down in books of practical ethics. There are no parents who do not wish their children schooled in these highly important duties, provided the teaching breathes a right spirit and is free from prejudice. That kind of teaching is quite possible. Catholics, Protestants, Jews, unbelievers, will rejoice in it, none fearing that it will collide with religious dogma or attack church life or fealty.

Moral education is one of the splendid new tasks which the school of the twentieth century is to undertake and achieve. A most useful code of practical morality will be propounded in school, fastening upon children at the very outset of their career the principles calculated to make them good men and citizens. Then shall the school, already influential morally in a most praiseworthy degree, realise its ideal as a social power, working limitless and unprecedented good to society and the State.

Moreover, when the common virtues are well taught in the public schools, when we bring before school-children in this effective way the difference between the right and the wrong in all the main particulars of human conduct, the public schools will make a new appeal to the patrons of private schools. Without quarrel or dispute it will be seen that all children can be best educated under the same auspices, sectwise divisions among Elementary schools being no longer necessary. This reform in public schooling is destined to bring about universal interest and a common, undivided faith in it, all citizens, without distinction or creed, applauding it with one voice.

The City of New York School authorities are deeply impressed with the importance of Moral Education, as will be seen from the following extracts taken from the *Course of Study and Syllabuses in Ethics, English, History, and Civics for the Elementary Schools of the City of New York, 1905*. The other Syllabuses contain a considerable number of references to ethics :—

It should be the aim of teachers and principals to make the life of the school, in every activity and relation, count for moral education. This aim should vitally affect not only the teaching of every subject and the treatment of every problem of discipline and training, but also the general

atmosphere and spirit of the class-room and of the school. In working towards this aim the following suggestions will be found helpful :—

1. The personality of the teacher is at the root of all moral education in the school. The teacher's voice, speech, bearing, and dress ; the teacher's poise, self-control, courtesy, kindness ; the teacher's sincerity, ideals, and attitude towards life are inevitably reflected in the character of his pupils.

2. Reverence is vital to morality. Whatever quickens in children the feeling of dependence on a Higher Power, whatever leads them devoutly to wonder at the order, beauty, or mystery of the universe, whatever arouses in them the sentiment of worship or fills them with admiration of true greatness, promotes reverence. There is no subject studied in school which, reverently taught, may not yield its contribution to this sentiment.

3. Self-respect, which is also fundamental to moral development, is engendered in a child when he does his best at tasks that are worth while and within his power to do well, with proper recognition by teacher and schoolfellows of work well done.

4. The cornerstone of a self-respecting character is principle—the will to be true to the right because it is right, whatever the consequences, to act “with firmness in the right as God gives us to see the right.” The essential difference between principle and mere self-interest should be vividly brought home to each child.

5. The spirit of the class-room and of the school—the spirit that makes children say with pride “my class” and “our school”—is one of the strongest of moral forces. Where there exists a proper *esprit de corps* the problem of discipline is largely solved. Public opinion as a moral force should be moulded and utilised in every school.

6. The child should early gain the idea of social membership. The truth that co-operation and unselfishness are essential to true social living should be made real and vital. This truth is brought home through “group work,” where the work of each is necessary to the work of all, and through the feeling in a school or class that the honour of all is in the keeping of each.

The child should also learn that he is a member, not only of the school, but of the family, of the neighbourhood, of the city, and of the State and nation. What it means to be a loyal member of these social institutions should be made clear. The naturalness and the necessity of obedience and of helpfulness should be shown. The moral aspect of home tasks, and of working with the departments of health, parks, street cleaning, police, and education, and not against them, should be enforced by concrete applications. In general, the truth should be impressed that without loyal and effective social membership no individual can lead a complete life.

7. No person has a fully developed moral character until there has been a transfer of the seat of authority from without to within himself ; a moral man obeys himself. Each child in every grade should be steadily helped towards self-direction and self-government. Effective means to

this end are : appeals to initiative and resourcefulness, the development of such a sense of honour as will preserve order without surveillance, and some form of organisation designed to quicken and exercise the sense of responsibility. To trust a child tends to make him trustworthy. A system of pupil self-government, if wisely applied and not encumbered with unnecessary machinery, may be found effective. The form, however, of the organisation is immaterial. The essential point is that the teacher, himself a member of the community, should make his pupils sharers to a certain extent in the problems arising out of their community life, and that he should entrust to them as members in their own right of the social body the performance of certain functions. Such training in social activity is effective training for citizenship. Under such conditions "good order" will mean not so much the refraining from disorder as the condition of effective co-operation.

8. Each school study has a specific moral value. Literature and history embody in concrete form moral facts and principles, showing to the child his own self "writ large," furnishing him with ideals and incentives, and moulding his moral judgment, and they will accomplish these results the more surely as the teacher is himself moved by that which is presented. Every subject involving observation and expression is essentially moral. Every subject, therefore, should be so taught as to make for truth-telling in word and act, and for training in self-expression.

9. In connection with the regular studies of the school, such aspects of contemporary civilisation as are of value for developing the social spirit should receive attention. Hospitals, societies for the prevention of cruelty to children and to animals, homes for orphans and for the aged and infirm, fresh air funds, and similar agencies for social service should be brought within the child's comprehension as opportunity offers. Deeds of heroism and self-sacrifice done by firemen, policemen, soldiers, and other persons, should be presented and commended. The truth that success in life means more than mere money-getting can thus be brought home again and again. The contemplation of deeds of cruelty, dishonour, and shame has a necessary, though subordinate, place in moulding moral taste.

For further elucidation of this topic the teacher should refer to the syllabus in Civics.

10. The following list of topics affords subjects for many practical lessons in morals and manners :—

(a) Duties to parents, brothers, sisters, and playmates; to servants and other employees; to employers and all in authority; to the aged, the poor, and the unfortunate.

(b) Conduct at home, at the table, at school, on the street, in public assemblies, and in public conveyances.

(c) The common virtues, such as regularity, punctuality, self-control, cheerfulness, neatness, purity, temperance, honesty, truthfulness, obedience, industry, and patriotism.

11. In all such moral instruction and guidance the following principles

should be observed: (a) The course of moral training is a development, in which the child is first led to act rightly, and afterward to work from principle; he proceeds from obedience on faith to obedience on principle; from regularity to faithfulness. The child also develops from egoism to altruism. His impulse towards self-interest normally develops earlier than his impulse to put himself in another's place. Upon the full development of the former stage depends the full development of the latter.

(b) The culture of the imagination is a powerful aid in moral instruction; first, as the power vividly to picture consequences—to put yourself in your own place later on (foresight); secondly, as the power to “put yourself in his place” (social imagination, sympathy).

(c) In using literature and similar material for purposes of moral education, the teacher should not violate the law of self-activity. The child may resent having a moral drawn for him which he can draw for himself. He is the more likely to follow the principle which he himself discovers or formulates because it is his own.

(d) The most effective method in moral education is positive rather than negative. A mind filled with worthy interests, high ideals, and helpful activities has no room for evil. Approbation more than censure leads to well-doing. Love is a stronger and a better motive than fear.

(e) At every stage of school life pupils should be taught that they live under inexorable laws which they cannot violate with impunity—both physical laws and moral laws. Obedience is not optional: it is compulsory. Penalty follows law-breaking as surely as night follows day, though the penalty is not always immediate (pp. 3-8).

Mr. Thiselton Mark quotes the following answers from Superintendents of Schools:—

(From Mr. L. H. Mark, Superintendent of Louisville, Kentucky.)

Lessons are given in civics in the upper grades, beginning with the Fifth. Direct moral lessons are supposed to be given every day. Teachers of the lower grades are requested to read or hear read each day something from which some lesson in morals can be drawn.

(From Mr. W. F. Slaton, Superintendent of Atlanta, Georgia.)

Throughout the year instruction is given in reverence for God, love of country, citizenship, honour, obedience, truthfulness, politeness, and courage. These are taught, not from the printed page, but by the development in the pupil of the idea that good citizenship depends upon a knowledge of these things and the incorporation of them into his life.

(From Mr. Amos Hiatt, Superintendent of East Des Moines, Iowa.)

The moral aim is distinctly kept in view. The daily programme provides for moral instruction. In the course of study is laid down a *course in moral training*. Teachers are expected to look after the moral development of the pupils, as well as the mental and physical.

The superintendents of Wallingford, Connecticut, of Niagara Falls, and others, print *outlines of courses in manners and morals*. That of Brooklyn is a convenient summary of such courses:—

In all grades teachers should embrace every convenient opportunity to instruct their pupils in morals and manners. The following list of topics will supply bases for many interesting talks :—

Duty to parents, to brothers and sisters, to playmates, to the aged, to the poor and unfortunate, to the ignorant and stupid, to strangers and foreigners, to the public, to one's country.

Home manners, table manners, school manners, street manners, manners in public assemblies, and in public conveyances.

Industry, punctuality, order, economy, honesty, truthfulness, cleanliness, self-respect.

Other topics will be suggested to the thoughtful teacher by occurrences that come under her observation in the school-room and elsewhere (*ibid.*, pp. 96-7.)

The Massachusetts law provides :—

It shall be the duty of all instructors of youth to exert their best endeavours to impress on the minds of children and youth committed to their care and instruction the principles of piety and justice, and a sacred regard to truth ; love of their country, humanity, and universal benevolence ; sobriety, industry, and frugality ; chastity, moderation, and temperance ; and those other virtues which are the ornament of human society, and the basis upon which a republican constitution is founded ; and it shall be the duty of such instructors to endeavour to lead their pupils, as their ages and capacities will admit, into a clear understanding of the tendency of the above-mentioned virtues to preserve and perfect a republican constitution, and secure the blessings of liberty, as well as to promote their future happiness, and also to point out to them the evil tendency of the opposite vices (*ibid.*, p. 97).

See also to the same effect "Extracts from the Teacher's Manual issued by the Board of Education, City of New York (Primary Grades)," quoted in Mr. Thiselton Marks' Report referred to on pp. 229-31.

The general way morals are taught in the United States may be summed up in Mr. Thiselton Marks' words :—

With the exception of the part-scientific, part-moralising teaching of temperance under the name of physiology, it is very uncommon to find anything upon the time-table under the name of character lessons or lessons on morals. 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 (*ibid.*, p. 98).

Ethics is taught in the schools of Utah :—

While morality is taught and inculcated in all of the public schools of this State, the Bible is not read in any of them. The belief seems to be

quite widespread here that moral teaching in the public schools should be wholly non-sectarian, and many believe it to be impossible to introduce the Bible into the schools without at the same time removing one of the strongest safeguards against sectarianism (*ibid.*, p. 107).

A very interesting account of Civic teaching by means of a school republic closely resembling the government of the States will be found in a paper on *Democracy in American School Government*, by Principal Dr. Jesse D. Burke (Professor Sadler, *Moral Instruction and Training in Schools*, vol. ii.).

Apart from the New York Ethical Culture School (which we shall speak of immediately) and the Children's Classes of the American Ethical Societies, systematic moral teaching is very rare. Anderson, Indiana, seems to be exceptionally placed:—

One of the first, if not the first, public school system to introduce such schematic ethical instruction is that of Anderson, Indiana, the course there extending from the Primary to the High School. The following is the scheme in outline:—

First Grade.—1. Obedience to parents and teachers. 2. Kindness to parents, brothers, sisters, playmates. 3. Unselfishness—sharing playthings, etc., with others. 4. Love of parents.

Second Grade.—1. Truthfulness. 2. Kindness to animals. 3. Cleanliness in person and dress. 4. Pleasant voice and pleasing manner. 5. Love of home.

Third Grade.—1. Cheerfulness, and the advantage it is to one's self and the happiness it brings to others. 2. Honesty, and its rewards. 3. Respect for parents, teachers, and old people. 4. Good habits; also some things we wish to avoid, as swearing, smoking, chewing, the use of coarse language. 5. Love of the flag.

Fourth Grade.—1. Self-respect—the qualities that a person must have before he will respect himself. 2. Some of the rights and privileges of children. 3. Respect for the rights and privileges of others. 4. Politeness at home, at the table, or on the street, in company. 5. Letters of recommendation—good habits, the best recommendation a boy or girl can have.

Fifth Grade.—1. Industry—its necessity, its benefits, its rewards. 2. Promptness and regularity. 3. Economy, and its relation to getting on in the world. 4. Justice, with examples taken from the home, the school, the playground, and society. 5. Mercy.

Sixth Grade.—1. The necessity of labour. 2. The rewards of labour. 3. The dignity of labour. 4. Unselfishness, and its corresponding vice, selfishness. 5. Reverence for the aged, for those in authority, and for God.

Seventh Grade.—1. Respect for and obedience to law. 2. Why laws should be obeyed. 3. Property rights. 4. Duty of the strong to the weak. 5. Temperance and sobriety.

Eighth Grade.—1. Freedom—political, religious. 2. Patriotism—what is it?—how should it be shown? 3. True manhood and true womanhood. 4. The ideal family.

High Schools.—1. Duty to family; (2) to society; (3) to the State; (4) to self; (5) to God. (Quoted in the *Ethical Record*, December, 1900, pp. 68-9.)

The Ethical Culture School of New York, under Professor Adler's direction, has for a number of years paid special attention to systematic Moral Teaching, and we must, therefore, give a somewhat full account of the work and the methods employed. What deserves to be noticed more especially is the teaching of Ethics as it is given in the High School. The account is taken from the *New York Ethical Culture School's Course of Study*:—

ETHICAL INSTRUCTION.

Although the School has for its highest object the moral development of its pupils, it should be stated at the outset that ethical instruction is but one of the factors depended on to produce the desired result. Other factors are: the School environment and atmosphere, or the general spirit of the School; the personality of the teachers and principals; the public opinion of the School, or the reaction of the pupils on one another. Still another important aid is the application of the historical method to every subject taught—to Science, to the Languages, to Art, Manual Training, etc.—for the purpose of developing in the student's mind the idea of evolution and progress. A great deal of the Ethics work of the School is thus accomplished in the teaching of the ordinary branches of the curriculum. The methods of government and discipline adopted also constitute an invaluable element of moral training.

But, in addition to all this, explicit instruction in Ethics has been introduced into the School, and such instruction is carried on systematically from the lowest grade of the Primary to the senior grade of the High School.

The problem of the American educator, working in and for the American democracy, is to bring into harmonious relations the three ideals of individual efficiency, social stability, and social progress; and it is in the light of this conception that the course of Ethics teaching marked out for the School must be read. Only the general standpoint can here be indicated. Those who desire a closer acquaintance must follow the class-room teaching in detail.

In the main, the pre-adolescent period, covering the Elementary and Middle Schools, is devoted to the assimilation of what is best in the moral tradition that has come down to us from the past, and the pure receptivity

of the pupil is guarded from any premature reference to social change or reform. The child in the age preceding puberty should not be disturbed by the discussion of economic or political problems. His attitude should be that of reverent acceptance. The simple moral precepts implied in fairy lore and fables; the ethics of the family life, as mirrored in the Old Testament, and under a different illumination in the *Odyssey*; the primary rules of social life embodied in the Mosaic legislation; the examples of personal excellence and endeavour furnished by Greek history, and of consecration to the community as a whole supplied by Roman history, are the materials used.

In the adolescent period the scene changes. The unconscious group-life in which the child has hitherto participated ceases to hold him. The growing boy or girl sees his relation to others in an altogether new light, established conventions are questioned, and the desire to make himself over, and the world over, asserts itself. This is the period when the notion of social readjustment, carefully balanced by the more intensive use of the historical method in all branches of instruction, may fitly be introduced. A bare outline of the means by which this is attempted will be found below.

Grade I.—Principal duties of childhood: material found in the stories of the Bee, Frog Prince, Rose-Red and Snow-White, Red Riding Hood, Sleeping Beauty, and the Jataka Tales.

Grade II.—Faults and duties peculiar to childhood, illustrated by fables such as: The Lark's Nest, The Wagoner and Hercules, Bunch of Sticks, Cock and Jewel, Brother Frog, Wolves and Sheep, Dog in the Manger, and others.

Grade III.—Family relations exemplified by stories from Genesis: Adam and Eve, Cain and Abel, Abraham and Lot, Jacob and Esau, Joseph and his Brethren.

Grade IV.—Social and personal relations, illustrated by the *Odyssey*.

Grade V.—Stories of Ruth and David, with discussions of salient points and parallel instances—drawn from history and literature—of helpfulness and sacrifice, courage, friendship, jealousy, filial and parental affection.

Grade VI.—Story of Moses: historical parallels of the great patriots and legislators. Study of the Commandments of the Decalogue, and of selected commandments of secondary Hebrew legislation.

Grade VII.—Selections from Greek History illustrating the personal duties. Temperance illustrated by Spartan discipline; intellectual striving illustrated by the achievements of the age of Pericles; moral attainment illustrated by the life of Socrates. Reading material: Plutarch's *Lives*: Lycurgus, Pericles, Themistocles, Aristides, Socrates.

Grade VIII.—Biographical subjects drawn from Roman History. The conflict of Patricians and Plebeians, and the lessons to be derived from it.

Alpha.—A brief summary of the principal provisions of the Penal Code of the State of New York. This is designed to serve as a link

connecting the High School work with the results obtained in the eighth grade by the teaching of Roman History. The study of penal legislation is intended to enforce the idea of social stability by presenting some of the main results of the past moral experience of the race as incorporated in the laws, and at the same time to impress the student with the objective character of the fundamental moral requirements.

The main work of the year, however, consists in developing the sovereign moral idea of the holiness of human nature, or of the inalienable worth of every human being. This is attempted by enlisting the student's sympathy and interest in those classes of human beings in whose case this fundamental moral dictum is still practically denied. A short account is given of slavery in the ancient world, of the revival of slavery at the close of the Middle Ages, and during the period of colonial expansion; and reference is then made to the struggle of the wage-earning class in modern times, and to the condition of the abject poor in great cities. Next, a brief study is undertaken of the negro problem, and in particular of the mental and moral suffering undergone by the educated negro in consequence of the prejudice to which he is subjected. (The history of Ireland may also be utilised in this connection, exhibiting, as it does, the combined effects of poverty, political oppression, and racial prejudice.) The study of slavery and poverty leads to a series of lectures on the ethics of wealth, on the use of moral methods in the accumulation of wealth, and of modest simplicity in the expenditure of it. Also lessons in charity, or in helping the poor to become self-helpful. The study of prejudice leads to lessons on prejudging others (the moral requirement that each individual be judged on his own merits, and not merely identified with the class or race to which he belongs, being specially emphasised). These lessons are followed by a general discussion of the considerations which should guide us in judging others, even the unspoken inner judgment being subject to moral regulation.

Beta.—In this year the concept developed is that of the moral trinity, or of the right three-fold attitude towards superiors, equals, and the undeveloped. The attempt is made to impress on the student that there is no such thing as an isolated line of duty for the individual, but that all duties consist in the appropriate discharge of functions reacting on the discharge of functions by others, those others being either superiors, equals, or inferiors. This idea is illustrated by means of the school organism of which the student forms a part. The duties of teachers are analysed, and, conversely, the right attitude of students towards teachers. Then the duties of class-mates to one another, then the duties of upper-class men to the members of the lower classes, etc.

Next follows an attempt to reconstruct the home relations of the adolescent student, to reinterpret his or her relations to father and mother, brothers and sisters. The principal idea brought out is that the son or daughter is no longer to be the passive recipient of parental benefits, but is to share in the inner life of his parents, to learn to realise the burdens which they carry, the difficulties with which they have to contend; and

ways and means of helpfulness to parents are considered. It is also specially emphasised that this new attitude on the part of the growing son or daughter is a means of gaining insight into life, and of understanding the general limitations which hamper the efforts of adult men and women in the course of their upward development.

In connection with the discussion of the school organism, a series of lessons has been worked out, intended to set in relief the responsibility of the students for the formation and maintenance of a fine public opinion in the School. Such subjects are discussed as cheating at examinations, prompting, use of profane language, right relations between the sexes in school, and the true ideal of rivalry, both in studies and in athletic exercises (competition for the sake of developing excellence, not for the sake of triumph).

Gamma.—The work of this year centres around the topic of vocational ethics. The main thought is that the vocation should be treated as an instrument of intellectual and moral development, as a means of building up personality; that a man is not to be a physician first and a man afterwards, but to become more of a man through his career as a physician, the same being true of the priest, of the lawyer, of the merchant, etc. Next, the thought is worked out that this end is to be achieved by right relations towards superiors, equals, and inferiors in one's own vocation; and, lastly, much is made of the interdependence and interaction of the various vocations upon one another. The study of vocational ethics leads to lessons on the self-regarding duties. These duties are treated in the main as intended to fit the individual for his social task. Temperance and the instrumental perfection of the body, the government of the passions in general, the intellectual duties, and the training of the will are all considered from the social point of view. At the end of the year a discussion of friendship follows, as based chiefly on comradeship in preparing for the work of life.

Delta.—The State is the principal subject of this year's work, the State as having for its ideal aim the unification of the various vocational groups in the expression of the national character or the national genius. It is represented as the object of the American State to secure the highest efflorescence of American art, American science, American inventiveness; above all, to give expression to the American ideal of the best life, understanding thereby that life which permits to each citizen the freest and richest fulfilment of his capacity as a social functionary. The various forms of government—monarchy, aristocracy, and democracy—are compared, the defects and the peculiar excellencies of each are considered and exemplified, and the ideal democracy is defined as that form of political organisation which aims to incorporate the rarer excellencies of the monarchic and aristocratic constitutions with the specific excellencies of its own.

In connection with the discussion of the State, a kind of short catechism of political ethics is worked out. It embraces in elementary fashion the ethics of loyalty and treason, the ethics of party, the ethics of taxation, etc.

At the end of the course a brief study is undertaken of the Church as the earthly embodiment of the ideal of the perfect society. As the ideal of the perfect society varies, the type of the Church will vary; but the above definition, it is believed, marks out the place of the Church in general, taking the word in its broadest signification, as a social institution of indispensable value.

In dealing with adolescent students it is of the utmost importance to use collateral reading as freely as possible. The *Apology* of Plato has been read and discussed in class with excellent results in connection with the lessons on the supremacy of law. The *Meditations of Marcus Aurelius*, and certain selected texts from Seneca and Epictetus, are also valuable within limits, though the Stoic attitude pure and simple is not encouraged. In connection with the discussion on friendship, the chapters on the subject in Aristotle's *Ethics* and in Kant's *Tugendlehre* are utilised; also Emerson's *Essay on Friendship*, etc.

The business of the class, with the help of the teacher, is to discern with precision, and with some refinement, what the right is, and to see right and wrong principles reflected in the social consequences to which they lead.

Preparatory and collateral home reading, and reading in class, discussions in class, essays by the pupils, embodying the results of the discussion, and, in the lower grades, the memorising of appropriate poems and proverbs, are the instruments used. From Beta of the High School upwards, the ethics teaching is given to the boys and girls in separate sections.

Finally, it must be repeated that the ethics teaching is intended to cap the climax, so to speak, of the ethical influences that pervade the entire School; that it seeks to bring to consciousness the things that are present unconsciously in the School atmosphere, and that it is carried on in close co-operation with the class-room instruction in all the other branches of the curriculum.

Some idea of the ethical teaching given may be obtained from Mr. Thiselton Mark's Report (pp. 118-20):—

Grade I. (Ages 5 to 7).—Fairy Stories. The story was that of the "Little White Seal," of whom the other seals made fun because he was not like themselves. Children sometimes make fun of others because they are different—in their clothing, or in the colour of their skins. Boys had been known to throw stones at a Chinaman; not because he was not a good Chinaman, not because he did not wash clothes clean [the Chinese are the laundrymen in the States], but just because he was different. The treatment of the stories in this grade is simply to make explicit what is already implicit in them.

Grade II.—Fables. Dr. Elliott's usual method with the lower grades is, at the close of a lesson, to tell the story which is to be the topic of the following week. This time it had been the story of the boy and the wolf. One of the little girls repeated the story in clear, flowing English,

evidently enjoying the spirit of it, as she showed by a timely smile and by her correctness of emphasis and expression. The point of the fable was the answer to the question, What happened to the boy? People would not believe him. That is a terrible thing if people will not believe what we say. The worst punishment of story-telling—and it always follows—is not being scolded, or shut up alone; it is not to be believed. The next week's lesson—the story of the frog and the ox—was introduced by the question, About how big is a frog?—the children heartily enjoying the story.

The lessons given to *Grades III. and IV.* were not heard. (For the topics which are taken in these grades see Appendix II.)

Grade V.—Bible stories taken up for their ethical content. Review of the story of Samuel. When Samuel was quite a little boy his mother thought to herself, What shall I make of him—a priest, an artist, or what? She thought she would make him just a good, honest man. Then followed the story of the wars with the Philistines, and the organising of the people of Israel to oppose their enemies. What was the reason of organising them? "So that there should not be a panic?" But an army is for something besides running away. "So that they could do what they had to do." Take all the schools of the city; what a lot of organisation is needed for them, especially the public schools. Armies, works, railways—all have to be organised. Next, there was a big fight at Jabesh-Gilead. What had been the trouble? Then came the story of David and Goliath. Goliath was on the side of the people of the plains. "He said he would fight any man of the Israelites." "He said he would fight any two men." Ah! then he was a brave man. "Oh, yes; and he was a bully." What do you mean by a bully? "He was stronger; he could fight them because he was stronger." The children throughout the lesson had a racy way of expressing themselves, which showed that they had thought the matter out on their own lines. The point of the lesson was David's refusal to wear the King's armour. Most boys would think it a great honour. David was not the kind of person who cared to show off; he tried to be David, and nobody else. How he could have made the King's armour rattle if he had wished! etc., etc. The lesson ended with an excellent recital by one of the boys of David's lament for Saul and Jonathan.

Grade VI.—Bible Stories. The story of Moses. Moses gave his people political freedom and laws for their moral freedom. A series of lessons were being taken on the Ten Commandments. "Thou shalt not kill" was the lesson for the day; the foundation thought being that all human life is sacred, with deductions from it such as that the life of the poor is respected in the eye of the law as well as of the rich. The law only says, Was he a man? A doctor feels that it is his business to save life as long as he can. The care that doctors take of people's bodies the rest of us have to take of people's minds and characters. Even if people are bad, there is always the chance of a man coming back and being a good man. Mr. Rockefeller has hundreds of millions of dollars, but his vote does not

count for more than the vote of the poorest man, nor the vote of the learned professor for more than that of the most ignorant. Just because a man is a human being, he is to be respected. This is pretty hard to do, to be as respectful to the boy or girl who can hardly get along as to the one who pushes to the front.

Grade VII.—Greek History. The character of Socrates. A wise man, because he said he did not know much, whereas others thought they knew a great deal and really did not; that was the way he thought it out for himself. He was always thinking things out for himself. How did Socrates try to find out that people knew nothing? "By asking questions." Do not boys and girls keep asking questions? No, not about one thing. That is it; Socrates got clear ideas because he kept thinking about one point. "His mistake was that he thought that when people know things they will be good. But when people know what's good they do not do it sometimes." (A boy's answer.) How is morality to grow if we cannot teach it? This reviewed the preceding lesson, and led up to one on the character of Alcibiades, the pupil of Socrates.

Grade VIII.—Roman History. Elements in the character of Cæsar. One mark of a gentleman is to treat some big things as though they were little things, and some little things as though they were big things. Cæsar acted sometimes as if his life was not of great importance. "I think it was not right; he was foolish." Another: "He had such a great power over men that they would do the same thing that he did." His mere existence was not the most important thing at all; he would mix with the common soldiers in the fight, because there were other things which were to him more important than avoiding danger. Think it out during the week; if you don't agree with me, why, you need not. See if there are not some little things which have a big meaning, and are important.

Discipline.

It is impossible to do justice in this Report to the large subject of Discipline in the American Schools. We will restrict ourselves, therefore, to a single extract from Mr. Thiselton Mark's Report (pp. 78-80):—

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) ways of gaining attention; (4) altered modes of punishment; (5) details of organisation; (6) the universal reliance upon the personality of the teacher.

The freedom is practically that of the home, and in return for it the children give as freely their allegiance to the necessary conditions of the school. Other English visitors have remarked upon this striking feature of American class-rooms; the children scarcely ever need calling to order—this is not because the presence of a visitor restrains them, for in most schools they are so accustomed to visitors that they are to all intents and purposes unconscious of their presence; besides, how many teachers in

English schools find that the presence of a visitor, even of an inspector, helps the discipline? "We allow them," said a sixth grade teacher, "all the liberty they want," and as she spoke one boy got up to observe the temperature of the room and write it on the blackboard—one must repeat that the blackboard runs almost all round the room, making such uses of it possible—and two others rose to consult a dictionary. Sometimes the children will say, "Aren't you giving us too hard work?" and the teacher prefers that they should thus address her, rather than that the congenial feeling between the class and herself should be destroyed. "The principle on which we work," said a Worcester headmaster of many years' experience, "is the assumption that everybody wants to do about the right thing, while, as a fact, we know there are a few who will not do it, and who must be curbed by necessary force; just as in civil society the citizens want to do the right thing, but there must be the power to see it executed."

Literature.

A Moral Instruction literature, in the rigorous sense of manuals for teachers, scarcely exists as yet. Among textbooks should be specially mentioned Adler's *Moral Instruction of Children*, also Sheldon's series of volumes, and Nicholas Paine Gilman's *The Laws of Daily Conduct*. But even these are not manuals in the strict sense of the word. In our Bibliography we refer to a number of other American volumes which are briefly characterised there. From a literary and humanitarian standpoint the American works on Moral Training stand very high; but they address themselves to the youthful reader of the upper grades of the Secondary School rather than to the teacher who seeks for a guide and a scheme of lessons. Grigg's *Moral Education* deals in a masterly fashion with the general problems of Moral Education.

The Roman Catholic Faith.

The Small Catechism (*A Catholic Catechism for the Intermediate Classes of the Parochial and Sunday Schools in the United States*) consists of forty-six pages, four of which deal with the Ten Commandments. There are, however, a few other references to morals. To the question, "What does our conscience do for us?" there is the following answer: "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" (p. 33). To the question, "What are good works?" the answer is given: "Good works are those that lead to eternal

salvation" (p. 33). And as to good works, "Holy Scripture recommends especially: prayer, fasting, and alms-deeds" (p. 34). Children are further told: "We are virtuous when we are constant in performing good works," and "We grow virtuous by practising good works" (p. 34). The following answers may also be specially noted: "To avoid falling into sin we must: 1. Carefully shun the occasions of sin; 2. Resist temptation from the very outset; 3. Follow the voice of conscience." "Occasions of sin are things, persons, or places that entice to sin." "Temptations are thoughts and feelings that entice to sin." "Temptations become sin when we take wilful pleasure in them, or do not resist them." And, "We overcome temptations by a short prayer and by turning our thoughts at once to other things" (pp. 32-3). The last seven Commandments are thus paraphrased:—

4. Thou shalt honour thy father and thy mother, that it may be well with thee, and thou mayest live long on earth. 5. Thou shalt not injure the life of anyone, and shalt love thy neighbour as thyself. 6. 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. 7. Thou shalt not injure thy neighbour's goods. 8. Thou shalt not lie nor injure the good name of thy neighbour. 9. Thou shalt not wilfully think of impure things nor desire them. 10. Thou shalt not covet money and possessions, honour, and praise (p. 21).

We quote here the material portion of the Instructions for Confession (pp. 47-8) as showing the relatively large part which morals (of a negative kind) play in the Confessional:—

1. Pray to the Holy Ghost: Come, Holy Ghost, and assist me by Thy grace to remember all my sins, to be heartily sorry for them, to confess them sincerely, and to change my life. Our Father, etc.

2. Then examine your conscience. First of all reflect whether your last confession, or perhaps several confessions, were invalid, and whether you performed your penance. Read the list of sins contained in the following table, one by one, and question yourself each time whether you are guilty of the sin it mentions. In regard to mortal sins you must examine yourself as to the number of times and the aggravating circumstances. But you must not learn this list of sins by heart, as if you had to recite it in school, but only take note of the sins you have committed. Should you have committed a sin that is not contained in this table, you must be most careful to remember it and to mention it in your confession.

TABLE OF SINS.

Against the First Commandment.—I have often omitted my daily prayers—I have said them badly.

Against the Second Commandment.—I have used holy names irreverently. I have used holy names in anger. I have cursed.

Against the Third Commandment (First and Second Commandments of the Church).—I have missed Mass on Sundays and holy days of obligation through my own fault. I have come too late to Mass on Sundays through my own fault. I have talked, laughed, etc., in church. I have wilfully stayed away from catechism on Sundays.

Against the Fourth Commandment.—I have been obstinate and stubborn towards my parents (teachers). I have wished evil to my parents (teachers). I have been disobedient. I have been lazy in school.

Against the Fifth Commandment.—I have quarrelled with other children (brothers and sisters); I have called them bad names—struck them. I have wished evil to others (to myself). I have been envious. I have eaten (drank) too much. I have led others (brothers and sisters) into sin (to pilfer, to steal, to lie, to do bad things).

Against the Sixth and Ninth Commandments.—I have taken pleasure in immodest thoughts. I have wilfully desired to gaze at (to listen to, to do) immodest things. I have gazed at (said or listened to) immodest things. I have done immodest things with myself. I have done immodest things with others.

Against the Seventh Commandment.—I have pilfered things at home. I have stolen. What was it? I have received stolen things. I have wilfully spoiled things belonging to others. I have wilfully spoiled my own things.

Against the Eighth Commandment.—I have told lies. I have made known the hidden faults of others. I have said evil things of others that were not true.

Against the Tenth Commandment.—I have been avaricious. I have been vain (proud).

Against the Third Commandment of the Church.—I have knowingly and wilfully eaten meat on days of abstinence.

The large Catechism (*A Catholic Catechism for the Parochial and Sunday Schools of the United States*) consists of 154 pages, of which sixteen pages are devoted to the last seven Commandments. In its main features the Catechism is little distinguished from the average Catholic Catechism. The more liberal passages of the Austrian Catechism are, on the whole, absent, and what may be considered the virtues and duties of citizens of a free republic—self-respect, interest in public affairs, independent judgment and criticism—are passed over in favour of the older view of things where obedience and respect for authority summed up the civic virtues. The special sins of citizens are: "(1) To have contempt for spiritual or temporal authority; (2) To criticise

or ridicule unjustly ; (3) To resist lawful commands ; (4) To refuse to pay taxes ; (5) To revolt " (p. 69). The State and the Church are distinguished as possessing separate functions : " Church and State should work together harmoniously for the welfare of men. Each has its own special purpose " (p. 38). " Those who stand outside the Church are not unconditionally condemned. " " 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 " (p. 41).

The points we have noted in the Small Catechism are repeated in the large one, which has features of its own.

There are several traces of universal ethics. We read, for instance, that " he who attaches his heart to money, honour, sensual pleasure, practically worships false gods " (p. 60) ; and again, " If all men were united in true love, we would have a foretaste of heaven on earth " (p. 75). Yet a passage of a contrary tenour, a most remarkable one, not to be met with in this outspoken form in other Catechisms, is also to be found :—

If from a natural 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 that are only naturally good but of no value for heaven. The good works we are speaking of are only those that lead to eternal salvation, that is to say, SUPERNATURAL WORKS (pp. 90-1).

And supernatural works are thus defined : " A good work leads to eternal salvation when it (1) Is according to the will of God ; (2) Springs from faith ; (3) Is performed with the help of God's grace " (p. 91). And yet this very Catechism states about the relation of the love of God and the love of our neighbour that when Jesus said " And the second is like unto this " " He means that it is of equal importance " (p. 83) —that is to say, that the greatest and first Commandment does not rank above the second, that of loving one's neighbour.

The following is the interpretation offered of the saying, " Be you therefore perfect, as also your heavenly Father is 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." And, "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" (p. 97).

As to the relative value of Divine and Moral virtues we read: "The first class is the highest, because God is the immediate object and motive of these virtues" (p. 96), the divine or theological virtues being "Faith, Hope, and Charity" (p. 94), while "the most important moral virtues are Prudence, Justice, Temperance, and Fortitude" (p. 95).

The nature and the punishment of mortal sin are clearly defined: "Those souls that are in the state of mortal sin are cast into hell" (p. 44). And an example of a mortal sin is given: "To miss Mass, or a great part of it, through one's own fault, is a mortal sin" (p. 66).

As a specimen of the Directions for the Day given in Catholic manuals we quote from the volume now under consideration:—

A CATHOLIC RULE OF LIFE.

A rule of life is of the greatest importance for every Catholic to persevere and grow in virtue, and to obtain the perfection of his state of life.

It consists principally of these points:

1. On awaking in the morning bless yourself with the sign of the cross, and offer up the coming day to God. Arise at once when it is time to do so, and whilst dressing yourself modestly dwell in thought on the presence of God. Bless yourself with holy water and say your Morning Prayers devoutly. Never go to work without having first said your prayers; for everything depends on the blessing of God. Renew your good intention and firm purpose of avoiding all sin, especially your characteristic fault, and of doing and suffering everything for the love of God. Try to assist daily at Holy Mass if it is possible, and if you cannot do so, assist at least in spirit at all the Holy Masses which are being said during the day.

2. You can attain the perfection of your state of life and grow rich in merit without performing great and extraordinary works, but never without doing the duties of your state of life and calling according to the will of God. Therefore go to your daily work after having said your morning prayers, and do it for the honour of God, ever mindful of the words of the Apostle, "Whether you eat or drink, or whatsoever else you do, do all to the glory of God" (1 Cor. x. 31). If your work grows hard and irksome, *renew your good intention* every now and then by saying: "O my God, I offer up my work to Thee! My Jesus, I shall toil for love

of Thee ; for Thou hast done much more for me." Try to do your work well, and with as much care as you can ; for it is God Whom you serve, and work is the lot of man since sin entered into this world. "In the sweat of thy brow thou shalt eat bread." Shun idleness, for it is the root of many sins.

3. Sanctify your Meals. Do not sit down to table without prayer to Him from Whom all good things come. Be temperate and moderate at your meals, and do not forget to give thanks to God, Who has again given you a proof of His fatherly affection.

4. Take your necessary Relaxation in order to gain new strength for the service of God. Avoid untimely and prolonged recreation, and shun especially everything that is dangerous, coarse, or immodest. Never forget that God is near you and sees everything also during your hours of relaxation.

5. Be friendly in your Conversation : carefully avoid speaking ill of others, never tell a lie, and shun every word that is against charity, or faith, or chastity. Be very prudent in your choice of companions, and keep away from all company and amusements that might endanger your soul.

6. If *affliction* befall you, remember that it is God Who sends, or permits, it. Take it in the spirit of penance, and with resignation to the will of God—say with Jesus : "The chalice which My Father hath given Me, shall I not drink it?" (John xviii. 11) ; "Father, not My will, but Thine, be done" (Luke xxii. 42).

7. As you cannot enter heaven, or ever gain the least merit for heaven, in the state of mortal sin, be most anxious to *remain in the state of Grace*. Frequent confession and communion is the best means to preserve it. Therefore, make up your mind to go to the sacraments *regularly* and at *stated times*. Should you ever be so unhappy as to fall into mortal sin, make at once an act of perfect contrition, and go to confession as soon as you can.

8. Make good use of the *Sundays and Holy Days of Obligation* for the service of God and for the welfare of your immortal soul.

9. Never retire at night without having said your *Evening Prayers*. In doing so give thanks to God for all the graces and blessings He has bestowed upon you during the past day. Examine your conscience, and make an act of contrition for the sins you may have committed. Ask God to protect you during the night, and, as you did in the morning, invoke the intercession of the Blessed Virgin, of your guardian angel, and of your patron saint. Be very modest whilst undressing ; bless yourself with the sign of the cross, and try to fall asleep with pious thoughts in your mind (pp. 157-8).

The Protestant Faith.

The ethical portion of *Luther's Small Catechism* is very nearly the same as that which we have examined in our references to other Protestant manuals. The Ten

Commandments are treated in a similar manner to the way in which they are dealt with in Catholic manuals.

Though published in the United States, this Catechism shows no trace either of democratic or of modern civic sentiments.

At the close of the small volume a table of Duties appears. The headings of the divisions are as follows:—"Of Ministers, Teachers, and Church Officers"; "Of Hearers, Pupils, and Church Members"; "Of Civil Government and Rulers"; "Of Subjects and Citizens"; "Of Husbands; of Wives; of Children; of Servants; of Masters; of the Aged and their Inferiors"; "Of the whole Church." Underneath these headings follow appropriate quotations from the Bible.

The Jewish Faith.

If we peruse such a text-book of the Jewish religion as that of Mandes—*The Jewish Religion Ethically Presented*—we find that Judaism in the United States, like Judaism in Europe generally, conceives its mission ethically and in a modern spirit. However, even in this volume we have, primarily, a series of commandments and prohibitions with little or no recognition of the social, economic, and psychological difficulties of acting rightly. Nor is there any attempt at making steady advance, though gradation is not absent. The special features in this work are: the ethical interpretation of the thirteen creeds, which, in themselves, except for one, appear to be non-ethical; and a lengthy series of biblical quotations which accompany an extended ethical alphabet, beginning with Affliction and finishing with Youth. The Messianic Era is thus defined: "The Messianic Era is a name given to the time when Universal Peace, Universal Brotherhood, and Universal Happiness will be established on earth" (p. 114). Knowledge of the deity is shown by our conduct. "We prove that we know Him when we ourselves are thereby inspired to exercise loving-kindness, justice, and righteousness, and to delight in these things" (p. 87). Good intentions are not all-sufficient. "Ignorance on our part is no excuse. We must make it our business to know what we ought to know" (p. 65). The ethical life is not something

secondary. "Right conduct is everything. Religious forms without right conduct are useless."

* * The meaning of Religion, as commonly understood, is much wider than that of Ethics, for the former, unlike the latter, includes a system of transcendental philosophy. When we speak, therefore, in this Report of *theological* Moral Instruction we mean that portion of religious instruction which deals with the "moral virtues" and with "morals" (as defined in theological manuals); that is, this Report does not concern itself with "theological virtues" and with "faith," nor does it make any pronouncement, favourable or otherwise, as to their truth or value. In this sense, the province of this volume is not the whole of virtue, but the part usually identified with "morals," excluding all references to transcendental duties.

PART III.
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A most valuable series of Reports.
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Except for a few Syllabuses, the ethical factor is almost wholly ignored.
- Catechism of Christian Doctrine*. Approved by the Cardinal, Archbishop, and Bishops of England and Wales, and directed to be used in all the Dioceses, with a Compendium of Bible History and Prayer-Book. 128 pp. London, R. and T. Washbourne. (Undated, last edition).
A rather lengthy exposition of Roman Catholic doctrine. Several lists of virtues are given, but few are developed. The interest is primarily theological.
- CHESHIRE COUNTY COUNCIL. *Scheme of Instruction on Character, Conduct, and Citizenship*. For the use of all Schools provided or maintained by the Cheshire Education Committee. (About 1905.)
The scheme includes provision for systematic and direct Moral Instruction.
- COUNTY COUNCIL OF THE WEST RIDING OF YORKSHIRE. Education Department. *Scheme of Training in Citizenship*. (1905.)
This is the Elementary Syllabus of the English Moral Instruction League, slightly changed and arranged in tabulated form.
- Fairy Kind Heart*. 48 pp. London, Cassell and Co.
- Fellowship*. (Senior Book.) 330 pp. London, A. Brown and Sons, 1908.
A good Moral Instruction manual for the upper classes of Primary Schools.
- Hymns and Moral Songs for use in Board Schools*. 159 pp. Published by the City of Manchester School Board, Deansgate, Manchester, 1897.
Besides a few prayers, the book consists of 136 hymns and 32 Moral songs. Of the latter, several are purely or chiefly theological, and few rise above the level of doggerel.
- KENT EDUCATION COMMITTEE. Elementary Schools. *Temperance and Hygiene*. 4 pp. London, 44, Bedford Row, 1905.
The document contains a letter from the Board of Education, outlining a "Scheme of Instruction in Hygiene and Temperance."

Ideal Commonwealths. Plutarch's *Lycurgus*, More's *Utopia*, Bacon's *New Atlantis*, Campanella's *City of the Sun*, and a *Fragment of Hall's Mundus Alter et Idem*. Sixth Edition. 284 pp. London, George Routledge and Sons, 1893.

A work of this kind is necessary as a corrective against national pride, and as suggestive of ceaseless social progression.

Important Pronouncements on Moral Education.

A valuable leaflet published by the English Moral Instruction League.

Kindness to Animals. Illustrated by Stories and Anecdotes. 211 pp. London, W. and R. Chambers.

LONDON COUNTY COUNCIL. *Examination in Scripture Knowledge.* 38 pp. London, P. S. King and Son, Great Smith Street, Westminster, 1905.

Contains, also, the Syllabus of Bible Instruction "in the principles of the Christian Religion and of Morality."

Plain Words on Duty and Conduct. 24 pp. Leeds and Glasgow, E. J. Arnold and Son, 1908 (?).

Crisp paragraphs, containing advice for school-children.

Moral Instruction. Borough of Leicester Education Committee. 123 pp. (in ten separate parts). Leicester, Town Hall, 1905.

This Syllabus of Moral Instruction has now been in use in the Leicester Schools for some years.

Religious Instruction in Council Schools. Parts I. and II. Return to an Order of the House of Lords, dated May 4th, 1906. London, Wyman and Sons, 1906.

These two volumes supply complete information of the religious teaching given in English Council Schools.

Rules and Regulations of the Commissioners of National Education in Ireland. London, Eyre and Spottiswoode, 1908-9.

The Rules and Regulations contain many references to indirect and direct Moral Instruction of a certain type.

The Sunlight of Song. A Collection of Sacred and Moral Poems. 141 pp. London, Novello and Co., 1875.

SCOTCH EDUCATION DEPARTMENT. *Code of Regulations for Day-Schools.* 70 pp. London, Wyman and Sons, Ltd., Fetter Lane, 1908.

The Code contains strong passages of an ethical character.

The Book of the Dead. An English Translation, by E. A. Wallis Budge. 301 pp. London, Kegan Paul, Trench, Trübner, and Co., 1901.

This work introduces us into an almost unintelligible world; but the 125th chapter shows that the fundamental outlines of morality were clear to the inhabitants of Ancient Egypt.

The Children's National Guild of Courtesy. Annual Report, 1904. 16 pp. London, 11, Clifford's Inn, E.C.

Contains the admirable Rules of Courtesy drawn up by the Guild.

The Hammurabi Code and the Sinaitic Legislation. With a complete Translation of the Great Babylonian Inscription discovered at Susa. By Chilperic Edwards. 168 pp. London, Watts and Co., 1904.

Interesting as containing an extensive moral code, in some respects advanced.

The Moral Instruction League Quarterly. London.

Contains much valuable material.