The Journal of Education, Vol. 38, No. 3 (928) (JULY 13, 1893), p. 65.

comes through politic consultation. If the principals are not ready to endorse a given plan and will not coöperate heartily in its execution, it is probable that the teachers will not, and that the time has not come to make this advance. It requires great tact for a superintendent to seek advice and then do as he personally thinks best.

In the selection of a course of study the superintendent should work out some special principles, should advise with the principals, but with the distinct understanding that he is to do that which seems best to him after having received their advice. It is his privilege and responsibility to provide a course of study with the approval of the schoolboard, but it is both courteous and wise to seek all possible wisdom from the principals. In the choice of text-books the same is true; he must respect the prejudices of the school board, and he should respect the judgment of the principals, but he must have a mind of his own, and he should have convictions and courage.

As to methods of instruction, he should in a general way determine the great trunk lines, but all the branch lines should be laid by the principals, while the devices should be left to the teachers individually. More and more should be done through the teachers' meetings. Of course it is the superintendent's privilege to conduct all teachers' meetings, and some men are broad enough and have had sufficient experience to make this possible, but this is not true of all. Some of the ablest, wisest, best superintendents rarely conduct a teachers' meeting that is held for the purpose of developing method. In some cases the superintendent will take one subject and hold meetings regularly for the closest instruction in the method and devices to be employed, while he arranges for one of the principals to do the same in another subject, and still another in another branch. In one city the superintendent conducts regular teachers' meetings once a week in one branch for one-third of the year,—*i. e.*, the winter third, while one principal does the same in the autumn, and another in the spring. Some cities employ specialists to do this work, and from present indications these are to be increased. There are some men in and about Boston, New York, Philadelphia, Chicago, and San Francisco, who employ all their Saturdays in this work, going to two cities on each Saturday. It needs to be emphasized that both superintendent and principal exist for the purpose of making it easy for the good teacher to do the best of which she is capable with the least friction and waste of energy. It is the teacher who makes the school. This was never more true than to-day. The principal and superintendent are devices made necessary by the evolution of the public school idea in the country that has taken the old time district school in the little red schoolhouse into manufacturing center and the great city with its 1,800 children in a building and scores of buildings.

The school is to teach the child to know, to do, to think, and to be. The superintendent decides what the child is to know and largely what he is to do, but the principal decides largely how to teach the child to know and to do, so that he shall know how to think and to be, but the teacher alone teaches the child to know and to do, so that he shall know how to think and to be.

In a word, the superintendent says *what*, the principal says *how*, and the teacher applies the how to the what.

THE PSYCHOLOGICAL ASPECTS OF MORAL TRAINING.

BY PROFESSOR JOSIAH ROYCE.

HARVARD LECTURES ON TOPICS OF PSYCHOLOGY OF INTEREST TO TEACHERS.—(XII.)

The conscience is acknowledged to be an exceedingly complex mental faculty of very problematic character. The popular conception of it is vague and metaphorical. It distinguishes right and wrong for us in some seemingly irreducible manner. It is a judge both of our present and past conduct. It exists in advance of education, and yet it is capable of education. But still there exists unfortunately a wide diversity in the judgments of equally intelligent and upright individuals. These conscientious differences of opinion are among the most familiar, and yet most lamentable facts of daily life; but they can be explained by a proper understanding of the two different functions of the conscience.

A conscientious opinion has reference (1) to the value of a benevolent as against a selfish disposition, and (2) to the value of conformity to a universal law rather than to capriciousness or sentiment. The conscience thus gives two kinds of advice: (1) Be devoted to a will outside of your own. Be humane. (2) Be obedient to a law. Have a rule of life. Be consistent. It orders unselfish and well-ordered conduct at the same time. We are to live for the general good, and we are also to live in consistency with our reason. The conscience presents these two motives, which are present more or less in our moral decisions. Only the man of practical reason and social sensitiveness can have the right on his side. If I am acting morally, I am acting reasonably. If I perform a certain act solely because I want to, I am acting according to my caprice and not according to the moral law. The moral life is a life of conflict between humane and selfish disposition, and between rational plans and blind impulses. But there is also a war within the conscience between these two motives which ought to harmonize.

The conscience of each of us, embodying our little hoard of maxims, is fallible; for it is the joint product of social tradition and influence and of individual experience. But the ideal conscience is infallible. Do not act kindly on every suggestion, but consider the consequences and act according to the general plan which you have or should have adopted. The problem is, how to be at once humane and reasonable, and from it have arisen the conscientious differences of men.

The development of the conscience is notoriously a very slow process. The child has a disposition to imitate the behavior of all interesting people. All rational intellectual growth is thus imitative. But imitation is morally important only when it leads the child to control a wrong impulse. He manifests a relatively moral submissiveness when he obeys an authoritative suggestion outside of his own private impulse. When his feeling of pity or of love for another induces the child to forego a particular desire, there is a rudimentary moral act. The first flutterings of the wings of the moral consciousness are shown in the little child who offers you the "first bite" of his piece of candy. The moral conflict between the private and the external will can only be settled when the individual learns to say, "Not my will, but thine, be done."

"Train organized habits and the benevolent habits will follow." This principle has characterized in large measure the teaching of the past. Morality involves good order, but good order is not the whole of morality. The child takes kindly to those habits only which he can appreciate. Reformers appeal to human sympathies and righteous feelings; but their proposals conflict with social usages and established institutions. In like manner the individual's sympathetic impulses and his desires to conform to the will of society and of the universe often come into conflict with his love of routine and fixed habits. The same conflict is manifested in the life of every nation. It may be well, perhaps, to establish routine in the thought and conduct of the youth; but it may make him conservative and blind to new light. For the conflict between the two motives of the conscience is found in the boy and the youth as well as in the older person. Many boys get certain fixed ideas which render their attitude imperious toward their more flexible younger brethren or willful toward their superiors. Pupils receive with curiosity and a certain intolerance the unfamiliar methods of the new teachers, and they often consider the ways of a new scholar who comes among them strange and unreasonable. Both these facts illustrate the deep trait of conservatism in human nature, which manifests itself even in young persons; but many youth exhibit a greater plasticity of mind than a love of routine.

The mere fact of the recognition that the teacher must organize these two parts of the conscience into a well-knit whole is one of the best discoveries as to the method of teaching morals. Through specific acts of self-sacrifice, carefully introduced into the pupil's capricious life, he should be taught to be submissive to another's will. He must also be shown the true and ideal law of conduct, so that he may learn to say, "I delight in thy law." But the young person must not be encouraged to ask why he should do certain things, because he might then become involved in the seeming contradictions of ethics. The conscience in any case is a collection of general ideas, which the youth should not be taught to scrutinize; for such premature reflection would still further complicate his conscience, and might be accompanied by dangerous moral consequences.

NOTES.—Of the numerous recent works on the moral training of the young, the following may here be mentioned: Messrs. N. P. Gilman and E. P. Jackson, *Conduct as a Fine Art* (Boston, 1891); Prof. C. C Everett, *Ethics for Young People* (Boston, 1892); Dr. Felix Adler. *The Moral Instruction of Children* (New York, 1892); President Hyde, *Practical Ethics* (New York, 1892). Prof. Geo. H. Palmer, in an article published in the *Forum* for January, 1893, under the title "Can Moral Conduct be taught in Schools?" has pointed out the dangers involved in any early instruction of a formal sort in morals, in view of the overmaturity of critical self-consciousness which is so likely to result. Professor Adler's book, as cited above, also takes some account of this danger, and to a certain extent endeavors to put the teacher on his guard against it.

EDITORIAL MENTION.

America has 118 kindergarten associations.

A full program of the Educational Congresses will be found on the book page of this issue.

New York State owes it to her good name that she has a compulsory education law that means something.

A typical American school of twelve rooms with teachers and pupils all at work is a feature of the World's Fair.

Do not fail to possess yourself at once of a copy of State Superintendent Hine's last report of the schools of Connecticut. It is one of the most valuable books published this year for any teacher.

In St. Louis all married women teachers are to be denied a reelection for the crime of being married. When will school boards have the courage to dismiss every married teacher who is not doing her work well, and retain every one who is a first class teacher?

Boston's great free library will be benefited by the generous gift of William C. Todd of Atkinson, N. H., who has given $50,000 for the purpose of maintaining a newspaper reading-room in which the newspapers of every large city in the world may be obtained.

Mr. W. F. Bradbury, of the Cambridge Latin School, author of the Bradbury-Eaton series of Mathematics, has the distinction of fitting boys for Harvard with more thoroughness and skill than any other teacher of public or private school, as judged by the number of "no conditioned," and the honors in entrance examinations. He is also one of the best and most widely known of the New English high school men. He is a constant attendant upon all the educational meetings, upon principle, and always bears his part of the burdens cheerfully. There is no more clearly defined professional man in the fraternity than the man who has made one of the few great series of arithmetics, algebras and geometries that have been extensively used and are uniformly helpful. He combines in rare degree the elements of the teacher, the author, and educator.

FRIVOLITIES.

BY LAPHSON SMILES.

THE OTHER SIDE OF THE DIALECT.

They'r werry curious, that they be,
These literary folk;
They hung around to get from me
The very words I spoke;
'n wen I spoke from my own head
They laff'd 'n cal'd me "boor,"
But wen the'd written wot I said,
They call'd it "litertoor."
— *Kate Field's Washington.*

SOLILOQUY.

Student (in history examination): They say that history repeats itself. Would that it would repeat itself to me!

A SURE SIGN.

"How can you tell a young fowl from an old one?"
"By the teeth!"
"Nonsense; a fowl hasn't any teeth."
"No; but I have.

IT WAS ALL RIGHT.

Mrs. Larimer: Didn't you forget yourself, John, in wishing the bride many happy returns of the day?
Mr. Larimer: Not at all, love. She is a Chicago woman.—*The Pittsburg Chronicle.*

SUPERIOR TO ARITHMETIC.

Teacher—Johnny, if your father can do a piece of work in seven days, and your Uncle George can do it in nine days, how long would it take both of them?
Johnny: They'd never get it done. They'd sit down and tell fish stories.

THIS AND THAT.

The air is perfumed with the scent of the grass,
That the mowers are cutting in swaths as they pass.
— *Rexford.*

Rev. Charles L. Dodgson, the famous writer of *Alice in Wonderland*, is a bachelor.

Louise de Reme's nom de plume, "Ouida," is a childish mispronunciation of *Louisa.*

Emilio Castelar, the famous Spanish Republican, is about retiring from public life. He will devote the remainder of his life to literary work.

Prince Roland Bonaparte is visiting this country, with a view to exploring the remains of ancient civilization in Mexico and the Southwest.

"Boz," a pseudonym under which Dickens often wrote, was the nickname of a pet child, a younger brother, whom he dubbed Moses in honor of the Vicar of Wakefield, which being facetiously pronounced through the nose, became *Boses*, and being shortened, *Boz*.

As a result of the recent publication of cheap editions of the *Scarlet Letter*, Mr. Julian Hawthorne is reported to have received a number of encouraging letters from people who "discover in this powerful if improbable story" the promise of "extraordinary work in the future."

The Italians have been choosing the books that a man who could have no others would do best to read. The 214 ballots show the following results: Dante, 109; Bible, 57; Shakespeare, 54; Herbert Spencer's "First Principles," 36; "I Promessi Sposi," 36; Darwin's "Origin of Species," 28; Goethe's "Faust," 22; H. Spencer's "System," 22: Homer, 20; Leopardi, 19.

Lady Henry Somerset speaks of having invited a number of the poorer people in London to her country home for a few days' outing amid all that is most beautiful in field and forest. One of the women, about to return, thanked Lady Henry, and added in the kindest spirit, "But I pity you, living out here where everything is so uninteresting!"

The Emperor of Germany has clothes enough to last him a lifetime. It is said that he has a thousand suits, besides twelve dozen suits of underclothing and fifty dozen socks and handkerchiefs. Some of his suits are uniforms which would not be available if he became a private citizen, but there is no doubt that he could keep his stock of underwear replenished from the sale of these extra uniforms, and retain a little pocket money besides.

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