

cation of righteousness and judgment! But not only has the moral training been crowded out, as it were by indirection, through the pressure of the intellectual burden of the school: it has also suffered more direct attacks. The chief of these may be summed up as a reaction against the pietism and the strictness of earlier periods, and an emphasis upon the right of the child to grow up in accordance with the springs and impulses of his own nature. It is true that this very movement must be credited with some of the best elements in modern education: it forms the essence of the message of Pestalozzi, Froebel, and many lesser leaders in educational reform, all dating back, it hardly need be said, to Rousseau himself. But it is a commonplace that movements of progress swing, pendulum-like, to extremes, and the "child-centric" movement in education is no exception. The fact is that we are stricken with a plague of Rousseauism. Rousseau did not know how to tell "nothing but the truth"; he dealt habitually in hyperbole of an extreme kind. As an example, take the famous dictum: "Do not command the pupils; never, on any conceivable subject!" This extraordinary injunction is but one grain of the kind of seed found abundantly in the most widely read book on education the modern world possesses, written by one who knew how to make the ears of his readers tingle. Rousseau was of course merely the eloquent and powerful voice in which the Spirit of the Age spoke; thousands of fathers and mothers and teachers who have neither read a line in the Emile are influenced by its ideas in their attitude toward their children and pupils.

There is a terrible harmony between Rousseau's absurd "Never command a child" and the suggestive gibe that there is just as much family government today as ever, but that it has passed from the hands of the parents into the hands of the children. In our recoil from the harshness and pietism of the days of our great-grandfathers, and our enthusiasm for the rights of the child, have we not drifted into a policy of laissez-faire in moral training? Young people nowadays must not be preached to; even the sermon for children is so completely sugar-coated with humor and entertainment that our ancestors would never have called it a sermon at all. Morally, we expect our young people to grow, like Topsy; strange indeed, when we consider how much care and attention we devote to their intellectual development, and how much deliberate and methodical instruction is spent upon the culture of their powers of thought!

In the home the laissez-faire policy has been encouraged wonderfully by the absorption of the time and attention of parents by other things than the training of the children. This is especially true of fathers in the business and professional classes. The intensity of competition and the growing complexity of modern occupations have gradually encroached upon the time and available

powers of the man until he almost ceases to figure in the education of his children. Every high-school principal is familiar with the case of the lad who has outgrown the control of the mother and is going to the bad because his father is too busy even to know what is happening. Few indeed are the fathers who seem to understand that in order to keep control of their sons they must actually spend time with them and maintain genuine intimacy. Teachers constantly observe that the boy whose father keeps in close touch with him has little trouble in school, and gives bright promise for the future. The serious cases of discipline, leading finally to suspension and expulsion, almost invariably arise where the father is too busy to do his part.

The emergency in moral education is rendered the more serious by the situation of religion. Especially is this true in our own country. So far as we know,

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