

young who are subjected to our comprehensive scheme of education may learn to imitate this, rules for conversation should be written, and the practice of them, by daily intercourse with tutors, schoolfellows, parents, and servants, should be insisted upon; masters also should take great care to correct any tendency to carelessness, forwardness, boorishness, or coarseness.

11. (ix.) Boys will learn to endure toil if they are continually occupied, either with work or with play.

It makes no difference what is done, or why it is done, if only the boy be occupied. Much can be learned in play that will afterwards be of use when the circumstances demand it. It is by working, therefore, that we must learn how to work, just as we learn how to act by acting (as we saw above); and in this way the continued occupations of mind and body, in which, at the same time, all over-pressure must be avoided, will produce an industrious disposition, and make a man so active that sluggish ease will be intolerable to him. Then will be seen the truth of Seneca's words: "It is toil that nourishes noble minds."

12. (x.) The cognate virtue of justice, or promptness and willingness to serve others, must be diligently cultivated in the young.

The abominable vice of selfishness is inherent in our corrupt nature, and through it each man thinks of nothing but his own welfare, and troubles his head about no one else. This is a great source of confusion in life, since all are occupied with their own affairs and neglect the common good. The true object of life must therefore be diligently instilled into the youth, and they must be taught that we are born not for ourselves alone, but for God and for our neighbour, that is to say, for the human race.

Thus they will become seriously persuaded of this truth and will learn from their boyhood to imitate God, the angels, the sun, and the more noble of things created, that is to say, by desiring and striving to be of service to as many as possible. Thus will the good fortune of private and of public life be assured, since all men will be

ready to work together for the common good, and to help one another. And they actually will do so if they have been properly taught.

13. (xi.) Virtue must be inculcated at a very early stage before vice gets possession of the mind.

For if you do not sow a field with good seed it will produce nothing but weeds of the worst kind. But if you wish to subdue it, you will do so more easily and with a better hope of success if you plough it, sow it, and harrow it in early spring. Indeed, it is of the greatest importance that children be well trained in early youth, since a jar preserves for a long time the odour with which it has been imbued when new.

14. (xii.) The virtues are learned by constantly doing what is right.

We have seen in chaps. xx. and xxi. that it is by learning that we find out what we ought to learn, and by acting that we learn to act as we should. So then, as boys easily learn to walk by walking, to talk by talking, and to write by writing, in the same way they will learn obedience by obeying, abstinence by abstaining, truth by speaking the truth, and constancy by being constant. But it is necessary that the child be helped by advice and example at the same time.

15. (xiii.) Examples of well-ordered lives, in the persons of their parents, nurses, tutors, and school-fellows, must continually be set before children.

For boys are like apes, and love to imitate whatever they see, whether good or bad, even though not bidden to do so; and on this account they learn to imitate before they learn to use their minds. By "examples," I mean living ones as well as those taken from books; in fact, living ones are the more important because they make a stronger impression. And therefore, if parents are worthy and careful guardians of domestic discipline, and if tutors are chosen with the greatest possible care, and are men of exceptional virtue, a great advance will have been made towards the proper training of the young in morals.

16. (xiv.) But, in addition to examples, precepts and rules of conduct must be given.

In this way imitation will be supplemented and strengthened (on this point the reader may refer to our remarks in chap. xxi. canon ix.). Rules of life should therefore be collected from Holy Scripture and from the sayings of wise men, and should deal with questions such as: "Why should we strive against envy?" "With what arms should we fortify ourselves against the sorrows and the chances of life?" "How should we observe moderation in joy?" "How should anger be controlled?" "How should illicit love be driven out?" and similar questions, according to the age of the pupil.

17. (xv.) Children must be very carefully guarded from bad society, lest they be infected by it.

For, owing to our corrupt nature, evil clings to us readily. The young must therefore be carefully shielded from all sources of corruption, such as evil society, evil conversation, and worthless books (for examples of vice, whether they make their entrance through the eyes or through the ears, are poison to the mind). And finally, sloth should be guarded against, lest through idleness the young be led to evil deeds or contract a tendency to indolence. The important thing is that they be kept continually employed either with work or with play. Idleness should never be permitted.

18. (xvi.) Since it is impossible for us to be so watchful that nothing evil can find an entrance, stern discipline is necessary to keep evil tendencies in check.

For our enemy Satan is on the watch not only while we sleep, but also while we wake, and as we sow good seed in the minds of our pupils he contrives to plant his own weeds there as well, and sometimes a corrupt nature brings forth weeds of its own accord, so that these evil dispositions must be kept in check by force. We must therefore strive against them by means of discipline, that is to say, by using blame or punishment, words or blows, as the occasion demands. This punishment should always be administered

on the spot, that the vice may be choked as soon as it shows itself, or may be, as far as is possible, torn up by the roots. Discipline, therefore, should ever be watchful, not with the view of enforcing application to study (for learning is always attractive to the mind, if it be treated by the right method), but to ensure cleanly morals.

But of discipline we will treat more particularly in chap. xxxi.