

plane of school life, but that the elements we have enumerated should pervade the time table, and be the animating and elevating, and cleansing spirit of its execution. In other words morals should be co-ordinated

1. With the mechanical department of education—reading, writing drawing &c.
2. With all instructional subjects—or all the “fact lore,” of school life.
3. With disciplinary subjects—arithmetic, mathematics.
4. With educational subjects—grammar, language, composition.

Why? How? Conduct, aim, motive, purpose must enter into them all; and though the subjects may be colorless as to moral tone; the pupil and the work may not, perhaps cannot be thus neutral; and the teacher, if himself co-ordinated, morally to his high calling, will be able to attain that for which we plead. By stimulating the pupil to the best possible attainment in the mechanical department; eagerly treasuring the best in fact lore, strengthened and sustained by the absolutely certain results, from the absolutely true powers and processes in all disciplinary subjects, elevated by the measures of growing clearness in language, and thought, and thinking. Thus the golden thread of truthfulness, honour, fairness in means and methods, duty, courage, fidelity would become inwoven in the texture and fibre of school life, and morals, like healthy perspiration, would suffuse the entire body.

There still remains to be mentioned as a means of teaching morals in our schools the text books in readers. These largely furnish the material to be employed in teaching morals—further, these make up the literature of school life. Literature is the outcome of the moral and intellectual life of a nation—it has gems of thought and beauty—the colour of the conception and the beauty of the expression can nestle nowhere so securely as in the school boy's memory; and often in days of darkness and loneliness, these shine out as stars of comfort and guidance—goodly thoughts and well chosen words that have cadence to the ear, music to the heart, and that gladden the imagination with a sweet delight—the gems often and unconsciously become the ideals of future life, and under new conditions and circumstances, arise in new and more elevating forms. Biography, the soul of history, furnishes examples of men, who though dead, are yet speaking; of patriotism, of moral heroism, self-sacrifice, purity, nobleness of moral influence. The literature of the world embodies the purest catholicity of creed in morals; and this kind of right reading ensures the right thinking, and in turn this secures the right kind of conduct. “As the man, or the child thinketh, so he is,” and this constitutes the citadel of moral life. After a careful examination of our recognized school readers, at different periods of time, and after comparing them with competitors for attention, we are compelled from the view point of this paper, to the conclusion, that considering the supreme importance of morals in school work, and on the lower plane of that work, and remembering that here, the direction of life is largely given—the switch point in fact is here—it were difficult to compile a class of readers more neutral, more colourless in moral tone, than those now in use. In fact lore in the physical sciences, and other departments of knowledge, reveals the purpose of the compilers, the controlling purpose, and the selections with distinctive moral aims, are incidental, and are not of such a character as to co-ordinate, and dominate the purpose of the books; they neither nerve the teacher nor inspire the scholar. To demand a reader made up of selections from the biography, history, poetry, and the laws set forth in that book, *par excellence* called The Book, is simply to honour the survival of the fittest: the analysis of expression, figures, references to nature, God, and duty, say of the Book of Job, the highest poetry of the sublimity of nature, or sections of the Psalms, the deepest and the truest lyrics of human experience, would for the teacher and taught, examiners

and examined, do more for moral tone than Scott and Goldsmith seven times purified; and the hesitancy to follow in this line, and to make such a reader obligatory with other books, can arise only from the forgetfulness of a stern fact, that thirty years ago, when the foundations of our system of Public Education were laid, in a period of prolonged, and bitter controversy, what is now assumed to be an infallible and unchangeable principle, was simply a compromise to unite all the grades of religious opinion—and it failed in that. Separate schools were conceded after the compromise was made, but we have continued to work by it. It is not an open question—that this Book dominates the literary work of modern life with its moral power. And what we wish to appear in national, life must be taught in our schools.

### HABITS OF STUDY.\*

In gatherings of this description, when members of an influential profession meet to consider subjects bearing intimately upon their modes of work, and to discuss interests peculiar to themselves, it soon becomes difficult to select subjects that have not been worn thread-bare. While the three R's, arithmetic, writing, and reading have justly had the greatest attention given to them, they have become rather monotonous, and in common with some other branches, as history and geography, will never have, in my opinion, their best methods of instruction illustrated in the most efficient manner, until some master of the subject, and still more master of the art of successfully teaching it, can in our presence with his own pupils impress that art upon our minds by sight as well as hearing, by deeds as well as words.

Besides that knowledge and practical experience necessary to handle classes satisfactorily in the ordinary subjects as set forth in the “Official Programme of studies for the schools of Ontario,” there are so many other matters that challenge the attention and demand the thorough acquaintance of anyone who may wish to attain to my ideal of a teacher, which in government—as the teacher stands in *loco parentis*, in the parents' stead—is the happy union of self-control, justice, firmness, and affection, in teaching proper; the display of plainness, thoroughness, and sympathy in the mental troubles of his little learners; in scholarship, the possession of a culture at once broad and deep; in manners, the grace and attractiveness of a true lady or gentleman. The last division of my ideal is not the least important, as school life comprises the half of a child's conscious existence from 6 to 16, and as the period of childhood is above all the other periods of life that of initiation. The pen or voice of some village Chesterfield may, and that ere long, open our eyes to the benefits that accrue to society from the graces and refinements unconsciously gained in the school-room by men and women, who as children came from homes where graces and refinements were never known. The first and second divisions, government and instruction, appear in part upon the Institute's mental bill of fare, I shall try to present a few thoughts upon the third division, scholarship, or more correctly the way to attain it, and the way to keep it when it has been attained. “Man,” it has been tritely said, “is a bundle of habits,” and since a considerable portion of a teacher's time is, or should be, spent in study, it is eminently important that he acquire correct mental and physical habits in pursuing his studies. I shall mention some habits, the possession of which to my mind seems necessary to any person who aims at becoming a successful student teacher.

*The habit of economizing time:* ‘Time is money’ in a student's business as well as a merchant's. The teacher with his Saturdays

\*Read by the late S. P. DAVIS, M.A., at the Perth Co. Teachers' Association in Stratford, November, 1878; and also at the Durham Co. Association, Port Hope, last spring.