

tion, and what measures he means to pursue, and what qualifications he possesses, to carry it on? Are they careful to know what supervision he will exercise over his pupils in this regard, what motives he will present to them to secure good lessons and good conduct? Are committees as careful on this point as its importance demands? And so at our school-examinations, when committee and parents and others come together to ascertain what progress has been made in good, what the condition of the school is, are these things inquired after and looked into as are grammar, arithmetic, and the like? Do they ask the teacher how much and what has been done, and with what success, in the inculcation of sound moral principles and good manners? The pupils are examined in geography, grammar, etc.; but are they examined on the great principles and rules which should regulate human life? Are they asked, or is the teacher asked, how they have behaved *in* the school-room or *out* of it, — whether they have been true, respectful, kind, patient, industrious, obedient; pure in purpose, pure in speech, and pure in conduct? Who ever heard of an examination of this sort? And yet why are not these *proper* subjects for teaching and for examination in all our seminaries? Why should they not be provided for, as well as those less weighty matters, arithmetic, algebra, etc.? Indeed, morals and moral training should be put not only on an equality with other branches, but be made paramount to them. It will not be sufficient to make ethics one of the class-studies, for the pupils to learn lessons on morals and recite them, or for the teacher to deliver lectures on the subject and occasionally dilate upon its importance; though this may be well. The whole spirit and discipline of the school