

The busy practical age in which we live has a tendency to deprive us of the sweet relief of dwelling occasionally on the ideal side of life. We are growing more and more a matter-of-fact people. Without success in such a life discouragement and despondency imprison the soul, and life to many does not appear to be worth the living. We repeat again that true life does not and cannot live on facts. We enter upon each day's duty not from the impulse of the experiences of yesterday, so much as from the ideal of something better and grander in the future. The goal is ever before us. We live by faith. Every step is untried. Our inductive reasoning will not throw a single ray of light on our path. We live through the power and light of the world within us. The hope, the cheer, the bright side of life is woman's ministry to an otherwise dark world. Verily, it was not good for Adam to be alone.

Whatever other subjects should enter into the curriculum of a course of study for young women language, literature and history should predominate. Her acquaintance with literature should be extensive, and especially in the domain of poetry. It is needless to say that if all the poetry read is limited to that prepared for the ordeal of examination, that we shall never develop a taste for poetry. If we are reading Cowper, let us at least read his most important productions and not selections from his *Task*. What taste for poetry can be developed in the mind of students who read fifty pages from Cowper and over two hundred pages of notes upon the same to prepare for examination? Would not the time thus spent be productive of far higher results by reading the whole of the *Task* and many or all of the beautiful Olney hymns? It should be within the easy reach of any lady having the advantages of education to be fairly familiar

with a dozen of our prominent poets, by the time she reached the age of seventeen or eighteen. Such extensive reading of poetry would soon remove from us the stigma that there is a decrease in the demand for poetic literature. In order to develop a true taste for light literature I would prescribe certain works from standard writers, to be read outside of class work. The teacher would have an opportunity of ascertaining the mental grasp of his students and the impressions made, by free conversations on the work. Such a field of research and correction would destroy the profession of the "nonitorial drudge" and make the true teacher conscious of the dignity and sacredness of his calling.

The home-work, embracing a systematic course of reading, would be a delight and a means of developing the general intelligence of the young. Is it not as reasonable that the close, steady drill of the class-room should end there for the day, as that the man of business should leave his cares and troubles in his office and not carry them to his home? Do not both need the relaxation and invigoration obtained by having the mind engaged on more congenial themes, in order to supply vitality for the next day's work? The teacher in directing this general work of his students would feel free from the slavish chains now rattling about him, and conscious that his usefulness did not depend on the number of his students successful at examinations, irrespective of their brains or application.

The study of history should be pursued on a similarly broad basis. The course should embrace the reading of such historians as Macaulay, Motley, Parkman, Carlyle and Lecky that the impressions received from reading our ordinary school text might be removed and a living interest awakened in the study. It must be