

ners are inculcated ; where the cardinal virtues of purity, integrity, truth, temperance, justice, and righteousness, occupy the same platform with grammar, geography, history, mathematics, and the languages. I hardly know the school where they occupy equal ground, either in regard to time or attention or expense.\* Where is the school in which these things are looked after with as much anxiety and interest, either by committees or parents or teachers, as those which are generally understood to be the common-school branches ? Our school-books are purchased, and school-arrangements are made, mainly with reference to intellectual training and literary acquisition. Preparation for teaching, with us, means, too much, a preparation to teach geography, arithmetic, grammar, and the like.

These things fill too large a space even in our normal schools. And, when teachers and candidates for teaching are examined for their work, do committees inquire as much into their moral as their literary qualifications ? They feel bound to satisfy themselves that the candidate understands grammar, arithmetic, etc., and can teach them well. But do they make equal inquisition into his moral fitness ? Do they satisfy themselves that he is sound on the great subject of moral responsibility ? Do they inquire what interest he feels in this part of educa-

\* As one means of determining the relative attention to morals and any of the intellectual branches, let us compare the number of books in use for the one and the other. Take, for example, arithmetic. Most pupils in our grammar-schools study arithmetic, and all should attend to ethics or morals ; yet of the most popular school-arithmetic in use (Greenleaf's,) I am told by good authority, there are sold per annum a hundred thousand copies, while of the most popular work on morals (Wayland's) there are sold only ten thousand copies.

It is presumed very similar results would be obtained by comparing it with any other of the common branches ; geography, grammar, or reading.