

4. Practice composition. Make a habit of exhausting your knowledge of any subject by writing out all you know about it. Compare your statements with those of the author. Ascertain if correct. Revise and write over again.

5. Do not think you are going to fail before you are through. Time enough to *believe* you fail when you *know* it.

6. Do not guess at anything. An answer

of this kind is more likely to be wrong than right. State only what you know.

7. Write as legibly as possible. Observe method in your work; Neatness is not so unimportant as to be entirely neglected.

8. Make sure of first principles. A correct hypothesis is worth a great deal—a false one worse than useless.

10. "Trust in God and keep your powder dry."

MORAL INSTRUCTION IN OUR PUBLIC SCHOOLS.

The basis of our system of education is pre-eminently non-sectarian. We profess to train and develop the intellectual faculties of the rising generation without in the least encroaching upon those denominational peculiarities which prevail in the world, and to which each sect clings with such decided pertinacity. Broadly asserting the principle that the education of the subject is peculiarly the duty of the State, our Public Schools represent the *one* idea of securing that education irrespective of those sectarian divisions which the government of this country has very properly, for many years, refused to recognise.

While cordially accepting this principle as the correct basis of every system of national education, due care should be exercised in imparting instruction, to deepen and strengthen those *moral* influences which are common to every system of religion, and which underlie individual as well as national prosperity. In our anxiety to guard against sectarianism *per se*, we should not rush to the opposite extreme of infidelity, and entirely ignore such moral culture as will fortify the character and fit a man for the duties of after life.

It is axiomatic that, in providing a system of general education for the subject, the State has a right to expect from that system such advantages as will compensate for the

outlay incurred. In other words the State demands from the subject educated at her expense, such conduct as will contribute to its power and prosperity. That this cannot be secured through intellectual culture alone, cannot be denied. A nation of intellectual athletes is not our ideal of the highest type of nationality. Nor has its realization so far as history informs us, been productive of the greatest amount of national prosperity. The Periclean age of Grecian power, gave to us many specimens of the highest achievements of the sculptor's art, but to Greece herself, it brought nothing but anarchy, rebellion and civil war. The subtle reasoning of Voltaire gave to France a temporary interregnum of the morality of the Fathers, but the Goddess of Reason could invoke no blessings which the murderous riotings of a Parisian mob could not quench with the best blood of the nation.

If we follow out the tripartite division of man so commonly recognised, we must not neglect the cultivation of his moral powers. It is in the development of these, combined with his intellectual and physical nature, that we find the nearest approximation to the perfect man. And any system of education that neglects making due provision for a thorough culture of the moral faculties so far as this can be done without entrenching upon sectarian grounds, is defective to an