

life. To cheat the teacher in recitations, to destroy property, to conceal offences even with positive falsehood, are often the accepted code of a school life, a departure from which is attended with a loss of standing among the pupils. The sentiment to conceal the guilt of a fellow-student is well nigh universal; and students will lie to teachers with no scruples of conscience though their word outside of the school would be implicitly trusted. The first aim of the school is to cultivate a sense of honor among the pupils that will elevate their moral sentiments, and make them feel that the path of honor is the path of rectitude. Upon this the State should insist, and every citizen will commend the work.

Second, historical contact with the men and women of pure and noble lives gives moral education. The youth naturally admires what is true and elevated in human character, and it is instinctive with him to imitate what he admires. The cruel and unjust action arouses in him feelings of condemnation, and he will naturally turn away from what he condemns in others. Historical reading is thus a school of morality; for moral education the class in history is superior to the class in moral philosophy. Such moral education the State can secure, and wise men of every shade of opinion will approve.

Third, the reading of good literature is also an efficient means for the culture of the moral sentiments. The admiration of the noblemanhood or the beautiful womanhood there portrayed, reacts upon the character of the reader. The memorizing of gems of literature, containing moral sentiments, cultivates the moral taste, and shapes the moral judgment. Literature has done more for the progress of civilization than the legal enactment. "Let me write the songs of a nation, and I care not who make the laws," expresses a profound and practical truth, and indicates one way of affording youth that moral training that leads to good citizenship.

In this discussion, nothing has been said of the Bible, the church or the Sabbath-school; they are all useful in their place; their place is not in the public school. Personally, I prefer the Bible in the public school, but practically, in many places, it must be dispensed with; but the omission of the Bible is no cause for discouragement or apprehension. A Christian teacher in a school,