

punctuality, regularity, order, method, diligence, perseverance, truth, humility, and practical piety, characterize all our actions there. We may then safely leave the results to God, "whose Providence ordereth all things both in heaven and earth."

Never should the teacher receive any little attention from his pupils, or have anything handed him by them without returning thanks, and showing his appreciation of the act and the manner of doing it. He should shun all that is rude and coarse, whether in manner or language. He should avoid sarcasm and sneer, and hostile criticism, as these soon dry up the sympathies of children.

Nor is such gentle, courteous, and considerate treatment at all incompatible with the authority he must exercise as master. In fact, here is a *stronghold* of authority. When human beings are treated as human beings, not as so many machines for grinding out certain results required by law, it often becomes a point of honour (except, perhaps, with the very abandoned), to yield that submission which is due. If boys and girls are trained to respect the rules of the school, and to obey all orders emanating from the master promptly, and cheerfully—even when those rules and orders conflict with their own feelings and desires—there is a pretty strong guarantee that those children will ultimately become well-ordered, citizens—and, be it remembered, good citizens are a nation's safeguard against anarchy, Communism, and annihilation.

Is any consideration necessary to induce the teacher to be thus careful in his dealings with children? This has been already anticipated: but let him further remember, that, in many cases, he is the only individual of superior knowledge and education with whom they come in contact. Strange as it may seem—it is

nevertheless true, that every day scholar attends *three* schools daily—his home—the street—and the school itself. And we all know that the home surroundings of many children are anything but educative for good. There the language, manners, habits, and daily life are alike coarse and injurious so also in the street. Children's ideas, therefore, of what constitutes true gentility will be formed to a great extent by the force of his example, whom they are accustomed to meet daily for the express purpose of receiving instruction; and these ideas will, more or less, cling to them through life. So that much of their happiness, it may be of their success, and certainly of their influence, as members of society, will be determined by the precepts he has instilled, and the example he has set them.

It is but a low view that some people take of education, when they say it should be confined to the acquirement—simply and solely—of knowledge, such as is contained in our school-books. For all experience proves that intelligence alone does not fit a man or woman to take his or her proper place in society. There is a danger of mankind being more captivated and influenced by intellectual attainment than by moral worth. Yet mental acquirements, however splendid, without virtue, are but a vain and glittering bauble to their possessor. Nay more, they are a positive evil—a ready and keen sword in a skilful madman's hand, a weapon of destruction that a man had better be without. Education must have for its end intelligence, morality, and virtue; for, after all, *character* is uniformly the source of success or failure in all pursuits.

If, then, our schools are to be centres of enlightenment in knowledge and virtue, they must be presided over by men and women who