

to the body in disease, he must be educated by a careful examination of the body in health and in disease, and of the effects produced on it by external agents; to be able to make out a conveyance of property, or to draw a writ, he must be educated; to navigate a ship, he must be educated by years of service before the mast or on the quarter-deck; to transfer the products of the earth or of arts from the producer to the consumer, he must be educated; to make a hat, or a coat, he must be educated by years of apprenticeship; to make a plough, he must be educated; to make a nail, or a shoe for a horse or an ox, he must be educated; but to prepare a man to do all these things, to train the body in its most tender years, according to the laws of health, so that it should be strong to resist disease, to fill the mind with useful knowledge, to educate it to comprehend all the relations of society, to bring out all its powers into full and harmonious action, to educate the moral nature, in which the very sentiment of duty resides, that it may be fitted for an honourable and worthy fulfilment of the public and private offices of life—to do all this is supposed to require no study, no apprenticeship, no preparation!

It is to be regretted that many teachers are to blame for the indifference of public opinion to the claims of education. Now, I am glad to be able to say that there is a large number of teachers who are deeply interested in their work, and actuated by an earnest desire to become true artists. Many such noble workers there are, some of whom are toiling alone in isolated districts with scarcely a person whose tastes and inclinations are similar to theirs, and with few to sympathize with them. Courage, brave hearts, wider and greater fields will yet be thine. It does one good to meet such a teacher. With what a thrill of delight he grasps the hand of such a man or woman! How it refreshes him! It gives him new life and vigour, and sends him to his own school-room a new man and a better teacher. Its effects are also imparted to his scholars, and they enter into their work more cheerfully, energetically and earnestly. But there are not a few whose hearts are not in their work. These latter evince no energy, no earnestness, no enthusiasm. They never introduce anything new to their pupils. They go through the same routine of duties day after day. They are machine teachers, and the exercises of their schools are miserable, dull and lifeless. They are, as Page says, "false" teachers, who without study or forethought enter upon this delicate business of fashioning the human soul, blindly experimenting amidst the wreck of their heaven-descended material, maiming and marring, with scarcely the possibility of final success—almost with a certainty of a melancholy failure! There are others who enter the profession for the mere purpose of earning sufficient money to enable them to prosecute their studies for what they consider a higher calling. A higher calling! As if any occupation in the world could be higher! Can there be any nobler work than to turn up the yet unbroken soil, and to sow the first seeds? Is the teacher's duty nothing? Is it nothing to hold in his hand a chain of communication linking his mind, not merely with many other minds, but with all the minds that through all time shall ever be influenced by those who received their earliest impressions from him? Is it no special honour to be the servant of the feeblest, the most inexperienced, and the most helpless—to stand at the portico, as it were, of the temple of God, keeping the house and guarding it from pollution? That was a beautiful saying of Dr. Dwight, "He that makes a little child happier for half an hour is a co-worker with God." There should be no higher type of manhood than the ideal teacher. He should cultivate a love for the beautiful, and for colour, form and music. He should be brave and tender. In every storm of life he should be oak and rock, but in sunshine he should be vine and flower. There should be no gentler, kinder, stronger, manlier man. He should have a con-

science void of offence, a face that never turns pale at the accuser's voice, a bosom that never throbs at the fear of exposure, a heart that might be turned inside out and show no stain of dishonour. "Be a whole man at everything," was the advice of a celebrated Englishman to his son at school. It is the lack of this *wholeness* that makes so many poor teachers. A teacher should love his work, and overflow with a deep and burning enthusiasm. He should throw his whole self upon his work. He should pour into it the whole stream of his activity—all the energies of his hand, eye, tongue, heart and brain.

OBJECT AND AIMS OF TEACHERS' ASSOCIATIONS.

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I propose to take a rapid glance at a few of the objects to be gained by our association. And first of all let me say that one important object is to *foster the principle of association itself*. Our work as teachers is a great one. The warfare in which we are engaged is no easy conflict. Raw material in the shape of untrained intellects is placed in our hands. Out of that material we have to fashion men and women. Forces antagonistic to success are operating against our endeavors, and it is our duty to educate wills to overcome them. In a single word our work is the making or unmaking of the nation that is to be. And in that work we should feel ourselves to be not single marksmen here and there, but soldiers in a united army. Then will more effective work be done, and even the weakest will become courageous, even the faltering be made the daring. Everywhere do we see this principle in operation. Nations are calling nations together in congresses in order to determine the affairs of a continent. Churches are meeting churches in evangelical alliances in order to secure united effort in common Christian work. Of all the highest developments that the centuries have brought with them in their march none is more characteristic of our epoch than this principle of association for united effort.

In the second place, such an association as ours should evoke *mutual sympathies among ourselves*. We are engaged in a common work, have common difficulties, common motives, common aims, and common results. The reproach of professional jealousy has too often been thrown in our face. And so long as we are isolated fragments of one great whole, standing and working apart, so long will each be incomplete. Never will true harmony be evoked till all the fragments are united, and we stand shoulder to shoulder, a common life permeating the mass. Each will then realize that when one member suffers all the members suffer with it, then will each feel the poet's aspiration as he exclaims "we are brethren all."

But, in the third place, such meetings are certain to *create a professional pride and that standard of professional honor* which is absolutely indispensable to our existence as a body of teachers. True, we are citizens; true, we are members of society; but at the same time we are teachers, and as such we have a community of interests, just as completely, and even more completely, than have farmers, millers or manufacturers, lawyers, doctors or clergymen. And it is but right we should recognize this, and recognize too that we owe a duty not only to ourselves and our pupils, not only to the parents and the state, but also to the profession as a profession. I know of nothing that will more fully cultivate this than a teachers' association.

And lastly, in this connection, such associations will *rouse in the teachers professional enthusiasm*. In all branches of industry, trade