

and with all their soul, whatever they are called upon to do?

Again, the teacher has a duty to perform towards himself, and to his fellow teachers. It is his duty—and should be an exceedingly pleasant one—to attend Associations such as this, for the purpose of enjoying the society of his fellow-teachers, deriving inspiration from his fellow-workers, and helping along his weaker brethren by words of encouragement and advice. Another duty that he owes to himself is to keep abreast of the educational progress of the day. He should therefore be a thoughtful reader of at least one good educational journal.

And he should endeavor to counteract the debilitating effect of his constant contact with minds weaker than his own by communing with those loftier minds whose thoughts are embodied in literature which the world will not permit to die. A stated period should be set aside each day for reading, and nothing should be allowed to interfere with this duty. Where can the teacher turn for moral and spiritual nourishment richer than that to be found in the grandest of our literary treasures—the Bible? Where can he find a more comprehensive survey of human nature with all its ambitions, its energies, its loves, its hatreds, and its high and inspiring ideals, better than in that book whose influence for good is second only to that of the Bible—the works of William Shakespeare. Read and re-read these grand works, and the works of such masters as Tennyson, Scott, Dickens and Thackeray, and your intellects will be refreshed and expanded, and life will be to you the grand, noble and golden thing which your Creator intended it should be. And in all your labor, have a lofty conception of what you should accomplish, and of what you should be, and when you have completed your term of earthly existence, you will be greeted by the welcoming words, "Well done," and those whom you leave behind will say of you as our poet laureate has said of our laureate general:

"Not once or twice in our fair island story,  
The path of duty was the way to glory."

#### "TRAINING FOR CITIZENSHIP."\*

THREE things are necessary to the performance of duty—knowledge, disposition, power. The question of training for citizenship resolves itself into three questions.

(1) What are man's duties to the state and how shall these be taught?

(2) How may there be implanted in the heart a disposition to perform these duties?

(3) What power in the individual is necessary in order that duty be performed, and how shall this power be acquired?

(1) *As to Knowledge.* The direct duties to the state are included in the list:—Love of country; obedience to law; respect for rules; fidelity in office; the ballot; preserving and upholding the dignity and honor of citizenship; oaths. The teacher's work here is to illustrate these duties in as many ways as he can, and by multiplying illustrations lead his pupils to perceive the general truths.

(2) *As to Disposition.* The duties enum-

erated must be considered one by one. Patriotism is a feeling but the word has generally too narrow a significance. Teach that patriots in time of peace are as worthy as those in times of war. Those who fight for national existence are no better than those who fight for honorable existence. The true patriot desires not only life for his country but spotless life. There is danger of mistaking outward show for inward reality. The sight of a thousand waving flags may cause enthusiasm in children's minds, but that enthusiasm may be far from real patriotism. True feeling is based on some idea or thought in the mind and the nature of the feeling is determined by the knowledge or mental state that awakens it. Display of emblems and talk of the "old flag" may stir the heart to unworthy unfeeling. The teacher's duty is lovingly to recite the good and great deeds of our ancestors, their sacrifices in times of peace and war, and, pointing to the future, to inspire each child to do what he may to contribute to the happiness and prosperity of the state.

*Obedience to Law.* "The child is father to the man." He who in school habitually obeys will, on attaining membership of the state, be disposed to yield obedience to its laws. Hence the value of school discipline in training for citizenship. "The good man is the good citizen."

*Respect for Rules.* Enjoin respect for parents; in school, teachers must deserve respect and require the accepted expressions of it from their pupils, then in later life these, habituated to show respect to elders and superiors will respect their rulers. Putting or retaining corrupt men in positions of honor is an evil that cannot be strongly enough condemned.

(3) *As to Power.* The usual cause of failure to perform duty when knowledge is clear is moral weakness. The agent lacks moral will-power. He succumbs to the temptation to do something else than duty. The teacher can assist, (1) by lessening the temptation, (2) by increasing the power to resist it. He may lessen the temptation in earlier years by associating rewards with motives impelling to right action and punishment with those impelling to wrong action, aiming in the end to habituate the learner to make a sense of duty the motive of right action. The teacher has opportunity to elevate the child's ideal of happiness and liberty, and thus make the right and the desirable identical. The power to resist temptation to wrong doing comes through resisting. "Every choice is for eternity." Most important is the formation of right habits. Knowledge of duty is not sufficient to secure its performance. Practice in right doing produces power to do the right.

It is not the work, but the worry which kills. There is no tonic for the body like regular work of the mind, though this is, unfortunately, not often appreciated or not allowed by the physicians to whom anxious mothers take their growing daughters. There is nothing so sure to steady the nerves of the fretful and excitable child as regular work at school in the hands of a real teacher. Many a child who is celebrated for dangerous fits of temper at home becomes entirely transformed under the influence of such a school, till her nearest relatives would not recognise her if they should ever take the time and trouble to visit the school-room.—*Anna C. Bracket, in Harper's Magazine.*

## For Friday Afternoon.

### AN AWFUL STORY.

THERE is a little maiden  
Who has an awful time;  
She has to hurry awfully  
To get to school at nine.  
She has an awful teacher;  
Her tasks are awful hard;  
Her playmates all are awful rough,  
When playing in the yard.  
She has an awful kitty,  
Who often shows her claws;  
A dog who jumps upon her dress  
With awful muddy paws;  
She has a baby sister  
With an awful little nose,  
With awful cunning dimples,  
And such awful little toes!  
She has two little brothers,  
And they are awful boys;  
With their awful drums and trumpets  
They make an awful noise.  
Do come, good fairy Common Sense;  
Come, and this maid defend;  
Or else, I fear, her awful life  
Will have an awful end.

### SATURDAY NIGHT.

BY SIDNEY DAYRE.

OH, dear! oh, dear! how my shoulders ache!  
Father is making a great mistake  
Working us boys so dreadfully hard,  
Piling wood in that old back-yard.

But how we scampered when it was done,  
To have a holiday's royal fun!  
We went for Harry and Jim and Bill,  
And up in the woods beyond the hill  
We built a fort—'twas a splendid one—  
Of logs and bushes and stumps and stone;  
We chopped and carried and worked away  
Hauling and lifting half the day,  
Till all was finished strong and tight;  
And then if you could have seen the fight!  
The storming party was Jim and I,  
And how we wrestled and fought, to try  
To get the better of all the rest,  
But we couldn't, for all we tried our best.

Well, when we went to dinner, you see,  
Mother had an errand for me  
Down to the corner grocery store,  
All of a half a mile or more!—  
And carry bundles and things about—  
I tell you it fairly tired me out!

Then after dinner we jolly boys,  
With plenty of fun and frolic and noise,  
Started nutting—'twould make you laugh  
If you could only have seen one-half  
The sport we had, for soon we found  
A woodchuck's hole running underground.  
We pulled at roots, and we scratched and dug—  
You ought to have seen us tug and tug—  
Till we had a hole as big as a hall,  
And the rascal fooled us, after all!  
But how the nuts came rattling down,  
Hurrah, they were big and ripe and brown;  
We filled our bags to the very top.  
Then 'twas time for the fun to stop,  
For soon the sun would be sinking low,  
And we had to walk six miles or so;  
But what was that to a merry crowd  
Joking, singing, and shouting loud?

But—after supper, (it tasted good!)  
I had to cut up some kindling wood,  
And drive the cows to the lower yard.  
—I think when boys have to study hard  
The whole long week, that on Saturday  
They ought to have a good chance at play.  
But father really thinks it right  
To set us to work. How I ache to-night!

SELF-RELIANCE is one of the highest virtues in which the world is intended to discipline us, and to depend upon ourselves even for our own personal safety is a large element in our moral training.—*J. A. Froude.*

\*Notes of an address by W. A. McIntyre, B.A., of the Winnipeg Normal School, at the W.T.A. meeting, Brandon. Communicated by Inspector J. Dearness, London.