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### The Unexamined Work of the Schoolmaster.

Paper read by Dr. WORMELL, M. A., Before the College of Preceptors, February 14, 1877.

In order to be in a position to divide our work into the two parts,—the Examined and the Unexamined,—we must first frame such a definition of it as shall include all.

The work of the schoolmaster, then, I define as all that is rightly called education. It is not mere instruction. This may be instrumental to the work, *not* the work itself. To see what the work is, we have but to glance at the objects of it,—at the materials on which we have to operate. We have to ask what are the needs of a child entering school, what preparation is required by a human being who has a living to earn and a future to provide for—what are the duties and responsibilities naturally belonging to the being who is “the heir of all the ages in the foremost files of time.” We find in him intellectual powers, emotional susceptibilities, and moral faculties,—we find mind, conscience, heart, and will. These are in every child,—they are the child. From whatever class of society the child may

spring, its capacities are the same, the need for culture the same. These remarks, I am aware, are not new to you, they are the veriest truisms of the moralist and the divine. But often, as in the question before us, it is precisely on the most obvious truisms that the deepest truths are found to rest.

To repeat, then ; there is in every child the power of thinking, reasoning, and imagining ; there are the susceptibilities of loving and hating, of hoping and fearing, of sorrowing and rejoicing : there are desires and will ; there is the susceptibility of self-accusation and self-approval.

It is our privilege, the privilege of the members of the profession to which we belong, to labour to bring all this out,—information and instruction being used as a means of enticement. The learning of facts cannot be education, for the child is not mere mind. Much more than these constitute education. A child is educated when the power of thought is so called out that the mind ceases to be dormant, when judgment is made to act in its proper sphere, when the feelings are taught to rise and fall under right influences, when desire for knowledge is constituted a constantly recurring appetite. Nothing below this deserves the name of education, for nothing less is the leading forth of what is in man. This is our work,—the extent to which we carry it should depend only on our opportunity and ability.

Now, it will be evident to all that those printed papers of questions, requiring answers of a technical kind on paper, the setting of which constitutes what we call an examination, refer to but a small part of the work. In one sense all our work is examined—it undergoes a kind of trial by ordeal, the every-day trial and test of power and character to which the objects of the work are subjected through life, and from which no man can escape. But for our purpose to-night, that work only will be called examined which is tested by means of definite questions answered on paper. Now, it must not be imagined that I am opposed to these examinations. I believe they are the soundest and fairest way of testing the possession of information. I have laboured to pass examinations, and I must frankly admit that I have been assisted in gradually climbing to my present position in