

thing, the teacher who has assimilated a poem like this can never resort to the contemptible means sometimes adopted to obtain or retain professional situations.

The teacher must read widely and deeply. Newspapers, magazines, reviews, novels, poems, essays, works on philosophy and science and art—all will be useful to him. Outside of the literature of his own nation he should be thoroughly familiar with the Hebrew and Christian Scriptures, knowledge of which is far more important to the public school teacher than a smattering of classical learning, notwithstanding that the Scriptures are ignored and the classics prescribed in our provincial system of education.

The teacher's reading will supply him with matter for illumination and illustration. But it may do far more. It may lessen or remove entirely the drudgery that usually goes with continuous work of any kind. In all fields of labor a wide knowledge of material and processes makes the labor lighter and prevents worry and vexation. What an advantage it is in dealing with children to know the main facts about children is gained by careful, personal observation and as prescribed—not by mere text-book makers, but by such direct observers and experimenters as Preyer, Sully, and Tracey!

A teacher's reading, too, should broaden and liberalize, cultivate and refine, and elevate his mind, and make him more ready to receive and impart new impressions and ideas. Humanity is naturally narrow, illiberal and conservative. Where we are, what we belong to, what we are—these are right, these are best! It is easy to read but hard to think; it is harder still to change one's opinions, as anyone must do who reads earnestly and

with an open mind. It is so much easier to go in ruts, to go with the crowd, like sheep who follow one another, even into the slaughter-house.

Of course, if one reads and thinks, and so does not go with the crowd, it exposes him to trouble. Cæsar said of Cassius, "He thinks too much; such men are dangerous." True, dangerous to tyrants and demagogues, to quacks and pretenders of all kinds—political, social, educational, and ecclesiastical. Of course, there are penalties for originality and independence. It used to be the rack and the stake; it is not so bad now—a mere matter of misrepresentation and loss of position or salary! But one had better be a man and be maligned for manliness, than a sheep and be complimented by everybody for mutton-headedness.

Yes, reading and thinking do not always lead to an increase of income. But what of that? It does better. It enables us to live no less happy lives without the increase of income at the price that usually costs. For man is not essentially a money-making animal. No catechism defines that to be the chief end of man. Was it Faraday who said that he would settle down to make money when he could find nothing better to do? A little money supplies our needs; the rest goes to buy comforts and pleasures. But the highest kind of pleasure may be had from books or by means of books. What money could buy the pleasure a botanist gets from his knowledge of plants—knowledge often owing its origin to books which stimulated and directed his observation of Nature? In what market could we buy for gold the pleasure and benefit we may receive from the works of Carlyle and Ruskin, Emerson and Thoreau,