

his profession, if profession it may yet be called, the true teacher, with the light of progress upon him, lends all his assistance to perpetuate the influence of the local association of teachers. Perhaps there is born within him the ambition to be its president or secretary, and no one will say that the ambition is an ignoble one, or is likely to interfere with his progress as a true teacher. There is nothing of the Trades' Union about the organization. At the meetings, weekly or monthly, the daily routine of school-work can be freely investigated by men and women in love with their profession. Discussion leads to experiment, experiment to system, and system to success. To have opinions and to know of a certainty that they are not mere whims or prejudices, adds to the strength and influence of the conscientious teacher. Better to have the chaff of a method driven away by the friendly advice of our brethren in council than to have it choking the minds and intellects of our pupils, until at last the dust flies in our own faces. Through the Institute the teacher begins to realize his responsibilities, feels that he is not standing alone, that irrespective of the indifference and even the complaints of the parent, his methods are the right methods. When he has reached this point, he is not far from the honest pride which may yet raise the teacher's calling to the rank of a profession equal in power and glory to the other learned professions. Indeed, in every true teacher there is to be found the germ of such a pride, born of the desire to speak well of the work in which he is engaged. Without such a pride in greater or less degree, he may be compared to the man who starts in life without an ideal. The something lacking within him has to be provided for, and, ere long, we find the teacher, who does not possess a true professional pride, as-

suming a false pride as he struts amid the difficulties and anxieties which beset his fellow teachers, or as he sneers at their efforts to overcome them. Magnifying his own difficulties into arguments against the competency of the system under which he labours, he soon loses sight of that honesty of purpose which lies at the bottom of all success, and at last falls into decay both as a teacher and as a citizen. The Teachers' Institute is no place for such Pharisaism of intellect or rather of ignorance. Within its circle there is room only for honest sympathy with the teacher's work and mutual encouragement, since it is through such sympathy and encouragement that the teacher reaches out towards the position of the workman who fights the battle of destiny, to fail or succeed as others may be pleased to think, but, at least, with a sense of gain to himself, from an honest endeavour to realize the ideal within him. What the Normal School is to the student-teacher, the Institute is to the practical schoolmaster in harness. It forms a kind of training school, in which the teacher is now master, now student, imparting instruction and receiving it, giving assistance and finding it, and which thus tends to widen his knowledge of the full scope of his work, as it leads him to understand more and more clearly what can and what cannot be done during the school-experience of the average intellect. To the Institute the authority of logic is the only authority which ought to be admitted. It is a mutual improvement society, and when authority thinks to approach within its precincts, its official trappings with all its rules and regulations ought first to be laid aside. Only on such terms can discussion be free, or the judgment of the teacher properly matured; only on such terms can its usefulness be perpetuated by a true consensus of thought and feeling. In