

JOURNAL OF

Upper



EDUCATION,

Canada.

VOL. VII.

TORONTO: DECEMBER, 1854.

No. 12.

CONTENTS OF THIS NUMBER.

	PAGE
I. The duty of Self-Culture in its relation to Teaching	189
II. The Relations of Teacher and Pupils	191
III. Winter Schools	192
IV. Family Conversation	192
V. Never forget your Mother.....	193
VI. Moral Instruction in Schools	193
VII. Has the School Teacher a right to flog a Pupil.....	193
VIII. Speeches of the Chancellor and Vice Chancellor at the recent Convocation of the University of Toronto	194
IX. MISCELLANEOUS.—The Alma River.—2. Literary Women—3. Probable effect of the Anglo French Alliance on the English Language. 4. The Theory of Duration. 5. Population of Ireland. 6. Population of Mexico. 7. Towns in the Crimea. 8. Table of Distance and Population. 9. York Minster....	195
X. EDUCATIONAL INTELLIGENCE.—1. Canada Monthly Summary. 2. School Attendance in Toronto. 3. Convocation of the University of Toronto. 4. Convocation of the University of Trinity College. 5. British and Foreign Monthly Summary. 6. Oahu College, Sandwich Islands. 7. United States Monthly Summary. 8. New York Evening Schools	198
XI. LITERARY AND SCIENTIFIC INTELLIGENCE.—1. Monthly Summary. 2. Montmorenci Suspension Bridge. 3. The Victoria Bridge at Montreal.....	199
XII. Advertisements.....	200

From the Massachusetts Teacher.

THE DUTY OF SELF-CULTURE IN ITS RELATIONS TO TEACHING.

[A PRIZE ESSAY.]

Personal improvement is the duty of every human being. By virtue of his very humanity, every individual of the race, stands under a sacred obligation to make as much of his mental and moral powers, as his position in life will permit. No one has a right to bury in a napkin any talent God has given him, any more than he has to pervert it to an unworthy use. This obvious general duty becomes specific and peculiar in its relation to many callings in life; and every one, we think, will decide that in regard to the business of teaching, it is a necessary and primary qualification. Its limits and methods, however, in that particular relation may, perhaps, give occasion for differences of opinion, where, indeed, any definite opinions at all are held on the subject.

Self-culture relates mainly to three things, *manners, mind, morals*. Attainments in all these directions are essential to the teacher's success. Failure in either of them is fatal. Nor can culture in one of these directions make up for its absence in any other. The instructor ought in a high sense to be a gentleman, a scholar, and a Christian. Whoever else can afford to be other than all these, he cannot. And this, we apprehend, will be manifest if we consider the peculiar nature of his calling.

What, then, is the distinctive character of the teacher's vocation? A somewhat extended answer to this question will furnish forcible arguments for continued self-culture in all who engage in the work.

We must think, that with all the advance recent years have witnessed in the views and methods of popular education, even teachers themselves have hardly begun to have adequate notions in regard to the importance and inherent greatness of their work. We cannot say less of it than that it involves the highest responsibilities, and is, in the best sense most honorable. We are dull in our apprehensions of the peculiar honor there is in fashioning a human spirit into forms of intellectual symmetry and grace, which it shall carry not only through the life that is, but onward into the everlengthening ages of the life that is to be.

In all civilized countries the votaries of art have been held in honor. He who could make the canvas glow with imitated life, and he who could cut from the cold, dead marble, the almost living, breathing forms of animated existence, have both alike acquired lasting renown. Some of them lived for back in the past. Ages have passed away since the crumbling dust of their masterpieces has mingled with the ashes of their tombs; yet their names are held in deserved honor. But there is a coloring that outlasts all time, and eternity will for ever add to its brightness. There is a sculpturing too, every line and angle and feature of which, will retain its exact form when the heavens and the earth shall be no more. No less a work than this is every teacher called to perform. Consciously or unconsciously, he is making impressions every day as lasting as the soul. What work, then, more responsible than this? What more honorable, provided it be well performed?

But the teacher need not pass the limits of the present life, to find evidence of the high character of his calling. It bears this character when judged by finite standards, and measured by the relations of time. Leaving wholly out of view those higher relations which connect it with a future existence, and regarding it simply as a business connected with the present life, we know of no nobler employment, none more worthy the efforts of the highest order of intellect. The teacher's forming hand is to be found all along the world's history, in the poets, the philosophers, the statesmen and the heroes of every age. Through these he has shaped the destinies of nations. Unrecognized, unknown perhaps, by the subjects of them, he has sent forth influences that have been felt far and wide. Nor has this obscurity rendered these influences any the less effective. It is a fact not usually appreciated, that the true origin of great results lies often entirely back of their reputed causes. It is often forgotten that Alexander the Great was long the pupil of Aristotle, as were Alcibiades, Xenophon, and Plato, or Socrates. "Who," it has been asked, "hears the name of Caius Laelius? And yet Scipio, the conqueror of Hannibal, speaks of himself as but executing the designs of that philosopher." Is it, then, too much to say that had there been no Laelius, there would have been no immortal Scipio, and the great Carthaginian might not have found a conqueror? The greatest of Roman orators, whose fame yet sends its steady light over the abysses of ages, declares that Publius Nigidius, a name that, but for this circumstance, we