

sighted, blind, round-shouldered, hollow-chested, pale-faced, diseased and misshapen,—which may be seen almost all over the civilized world; the victims of long-study hours, cramped positions, ill-ventilation, the strife of competition for place and prizes, and the non-use of the muscles of the body;—a sight of these, I say, will convince the most sceptical that there is some righteousness in the demand for manual training and the development of the forces of the body, as well as those of the mind. It is hardly necessary to say that we are doing nothing, or comparatively nothing, in the direction last indicated, and it seems to me that the subject of bodily training might well engage the attention of this association and teachers the world over.

Our city school-yards are so small, that any vigorous exercise is taken with danger to all small children, and, perhaps, to older ones as well; and as for any training of hand or eye, our drawing-classes afford the only means, and there are found those who would even banish these from our course.

*"Mens sana in corpore sano"* might well be one of the mottoes which adorn our school-rooms.

There is again another demand made by the community upon teachers, and that is, that the moral part of the child be trained. If our education does not make better brothers, sisters, fathers, mothers, citizens, it fails in one of its most important features.

It is of vast importance that there be the sound mind in a sound body; but if the child has not learned to bridle his tongue, govern his appetites, curb his passions, restrain his desires, he becomes, I had almost said, the greater curse to society by the increased facilities which his knowledge affords him for gratifying his weaknesses. Body dies and decays among the clouds of the valley, but the moral part of man lives forever, for weal or woe. Shall those who influence so many years of life be indifferent to the claims of the higher, nobler part of that divinely created being called man? Society does not demand that the *isms* or *ologies* of church or sect be taught, but that the grand principles of truthfulness, honour, honesty and manliness be inculcated, both by precept and example. The times demand that teachers of youth, above all others, should stand on no uncertain platform; that they be above reproach, publicly and privately. What may be comparatively harmless in another is positively sinful in the