

memory of many, rough, unpolished, unlettered men perambulated the length and breadth of our fair Province, ruling by the power of the rod a terror to evil-doers, and often even to those who did well. *Masters* indeed they were, but seldom *teachers*. There was no contact of mind with mind, no developing that of which the growth had been kept back, strengthening what was weak or supplying what was deficient. These functions were seldom thought of. The qualities chiefly prized were those of a strict disciplinarian, and "to keep good order" was the *ultima thule* of their ambition. Under the auspices of such teachers the schools dragged out a spiritless, if not a lifeless, existence; the tangible representative of that instruction which they did not communicate, fostering the prejudice against Education which prevailed among the poor, obstacles to the cause they were established to promote. Is it any wonder that in such a condition of things the profession got into disrepute.

The census of 1861 revealed such a deplorable amount of ignorance in our province as to shake the faith of thinking men in the then existing system of schools. Immediate action was necessary to save us from reproach. In the subsequent enactments of the Assembly concerning Education, and in the endeavors of patriotic men to carry out these enactments, the services of the teacher have been duly recognized. The province expects much from him. She looks to him as the agent for elevating her, socially and intellectually, to an equality with other nations. His services having thus been acknowledged indispensable, his social recognition must necessarily follow.

It may seem unaccountable, at a first glance, why so few adopt teaching as a profession. The career of a schoolmaster appears at the beginning sufficiently brilliant. A young man, at the age of twenty, may be in the receipt of \$350 or \$400 a year. He may in a few years more, if successful, obtain even \$500 or \$600, which is more than a lawyer or clergyman, at that age, could expect. But the teacher can never attain to a larger income. He reaches, in early life, a table land, and may tread it till he dies. Hence arise discontents, complaints and a longing for other employments. Steadfastness of purpose is a very important element of success. Persons of vacillating dispositions generally mount the ladder of fame slowly. This truth the teacher recognizes, but is yet unable to shake off a certain restlessness to which he is peculiarly liable. In addition to this is his isolation. The burden laid upon him must be borne by his own shoulders alone. There are none to counsel him, none who can enter into his feelings and sympathize with his peculiar cares and annoyances. Is it strange that he looks yearningly towards other professions and neglects the means by which he might accommodate himself to his own? This denial of his calling, this using it as a stepping stone to other vocations, has given the public a very inferior idea of his importance, and placed his status far below its desert.

If we wish, as teachers, to be elevated in the social scale, we must use the means at our disposal. Let us respect our calling and give prominence to our work. The estimation we put upon ourselves is generally the standard by which others value us. Let us no longer depreciate our labors. In no position of life is it more important to employ a gentleman and a man of superior culture than as an instructor of those who are themselves to become gentlemen and men of cultivated minds. Teachers must understand the importance of their vocation. To them are committed the germs of future plants, plastic material to be moulded either into elegant specimens of ware, or into misshapen, unsightly vessels. The influence of the teacher is incalculable. Dr. Arnold affirmed that "the headship of a school is a cure of souls." Youth is peculiarly susceptible to evil influences, and if we would give a healthy moral tone to society we must not only reform criminals, but, which is a vastly greater work, prevent the growth of a population of juvenile offenders ready year after year to recruit the decimated ranks of vice. The work is not to cleanse the polluted stream after it has long flowed in its pestilential course, but to purify the fountain. Who is so well able to effect this as the teacher?

The profession will also be elevated by a more thorough qualification. Teachers must not content themselves with superficial attainments, but must seek an extensive and minute acquaintance with the branches they are to teach. They should be able to comprehend the true end of Education, and strive to understand the human subject as thoroughly as his complicated nature will allow. Man is a moral, intellectual and religious being, and the teaching that ignores one of these fundamental attributes of his nature is not only defective but faulty. An exclusively intellectual culture induces hard-heartedness; an exclusively moral one tends to fatuity; an exclusively religious one often ends in insanity. One, who assumes to mould the minds of youth, should be competent to foster each of these principles. We do not ask him to teach the doctrines of any particular church, but to instil reverence for our holy religion, for we believe that the acceptance of the peculiar dogmas of no sect under heaven has any tendency to make the recipient God-fearing in his secret thoughts, or chaste in his actions. We must not mistake the means for the end. Our church is not our religion; it is but "the casket in which the jewel lies." The teachers work here precedes, and underlies the preachers.

Another most essential means for elevating the profession is the formation and faithful working of county associations. We

must cultivate more *esprit de corps*. More of the teachers should attend the Provincial Association and in every county they should be organized for mutual improvement and advancement. It is chiefly through the lack of professional organization that so many of the ignorant and the vile have in times past thrust themselves into the ranks of teachers, and thus lowered their general character. How happens it that law, medicine, and divinity have so greatly the precedence over the vocation of the instructor? Is it not because they have constituted themselves into professions? They have thus secured all those internal improvements and external advantages which can spring only from organization. Let the intellectual and moral power so largely possessed by teachers be but combined and brought to bear upon their advancement in ability and worth, and no influence on earth can long depress them below their deserved place in the community.

A.

I SHALL MISS THE CHILDREN.

(BY CHARLES DICKENS.)

When the lessons and tasks are all ended,
And the school for the day is dismissed,
And the little ones gather around me,
To bid me good night and be kissed:
Oh the little white arms that encircle
My neck in a tender embrace!
Oh, the smiles that are halos of heaven,
Shedding sunshine of love on my face!

And when they are gone I sit dreaming
Of my childhood too lovely to last,
Of love that my heart will remember
When it wakes to the pulse of the past,
Ere the world and its wickedness made me
A partner of sorrow and sin
When the glory of God was about me
And the glory of gladness within.

Oh, my heart grows weak as a woman's,
And the fountains of feelings will flow,
When I think of the paths steep and stony,
Where the feet of the dear ones must go;
Of the mountains of sin hanging o'er them,
Of the tempest of Fate blowing wild:
Oh! there is nothing on earth half so holy
As the innocent heart of a child.

They are idols of hearts and of households;
They are angels of God in disguise;
His sunlight still sleeps in their tresses,
His glory still gleams in their eyes:
Oh! those truants from home and from heaven,
They have made me more manly and mild,
And I know how Jesus could liken
The kingdom of God to a child.

I ask not a life for the dear ones
All radiant, as others have done.
But that life may have just enough shadow
To temper the glare of the sun.
I would pray God to guard them from evil
But my prayer would bound back to myself;
Ah! a scraph may pray for a sinner,
But a sinner must pray for himself.

The twig is so easily bended,
I have banished the rule and the rod;
I have taught them the goodness of knowledge,
They have taught me the goodness of God.
My heart is a dungeon of darkness,
Where I shut them from breaking a rule.
My frown is sufficient correction;
My love is the law of the school.

I shall leave the old house in the autumn,
To traverse its threshold no more;
Ah! how shall I sigh for the dear ones,
That meet me each morn at the door
I shall miss the "good nights" and the kisses,
And the gush of their innocent glee
The group on the green and the flowers
That are brought every morning to me.

I shall miss them at morn and at eve,
Their song in the school and the street
I shall miss the low hum of their voices,
And the tramp of their delicate feet,
When the lessons and tasks are all ended,
And Death says: "The School is dismissed!"
May the little ones gather around me,
To bid me good night and be kissed?