

able men and women than merely learned girls and boys, and therefore moulding the character and fixing the principles, and elevating the affections and subduing the passions and forming the manners, and energizing and uplifting and intensifying the whole higher nature—to be a teacher in this sense is surely no easy matter, nor are such functions to be assumed in a light or frivolous spirit. Such work affords scope for the whole powers of the largest and noblest manhood or womanhood—demands on the part of all who would achieve success the rarest conceivable combination of gifts and graces. Probably in the truest meaning of the term, great teachers, like great poets, are “born, not made.” Since, however, nature only produces a great teacher now and then, while each of our many schools requires a teacher or keeper of some kind, it becomes a really important question. Now, art can supplement nature, if not in making eminent teachers, at least in improving the character of the supply. It is doubtless true that the highest qualities, the most vital requirements, of the living teacher can never be lectured or otherwise crammed into ordinary mortals. Nevertheless, the veriest school-keeper whose conscience can be aroused can be inspirited by higher motives, can be uplifted to greater conceptions of duty, can be stimulated to greater exertions and prepared to do better work.

#### THE FUNDAMENTAL FAULT.

Want of real, living interest in your work is probably the fundamental fault that pertains to a majority of you. I say fundamental, because it underlies and renders possible all or nearly all of the other defects and shortcomings in your professional capacity of which we have to complain. You are not in love with your work. This, though a great misfortune, can scarcely be a matter of surprise. In common with perhaps a majority of those yet in their novitiate, you have embraced the profession, not as a life work, but either as a stepping-stone to some other employment, or as an easy and reputable mode of gaining a livelihood. Such motives, if not lofty or strictly honorable, can scarcely be termed unworthy. Unhappily, however, they fill our schools with teachers who very soon find that they have missed their vocation, and who, having no special fitness for or interest in the labors they have assumed, soon learn to abhor their daily round of duties. Possibly thus to some of you school life has become hard, monotonous, hopeless drudgery. Should any of you really be in this pitiable plight, your only honest alternative is either to force yourselves to become interested in all that pertains to your school duties, or to change your occupation. If you do not and cannot love teaching, you are utterly out of place in the school-room. In that case do not teach another day. Burn your certificate and look elsewhere for a livelihood. You can earn bread and butter and raiment by other means, and any honest mode of support is more respectable than continuing to hang, as excrescences, on a profession to which you must feel you do not properly belong. Nay, it were better that you starve and die and be buried and forgotten, than continue to win an unhallowed subsistence by criminally wasting the precious oppor-

tunities of the children committed to your charge. Without a reasonable amount of love for and interest in your work, success therein is beyond your reach—you can never aspire to be anything above a mere school-keeper. If you are so dull, cold, selfish, apathetic, or heartless, that these requisites are not yours, then, as I have already suggested, in the first place strive by the help of God to reach them; earnestly pray that He will endow you with the desired qualities of heart and mind. Never, however, make the sorry blunder of supposing that you have but to ask to receive—that you have only humbly and devoutly to beseech your Heavenly Father for

#### SPECIAL GIFTS AND GRACES,

and that He is going to suspend the order of His governance to grant your request. God helps those who help themselves, and blesses them who bless themselves. Do not suppose the Almighty is going to work a miracle on your behalf. We are told to watch and pray. Jacob wrestled with the Angel of the Lord—would not let him go until He blessed him. If you are sincere and earnest in your prayer that God shall bless your work, and vouchsafe to give you certain characteristics of temper and temperament, show that you mean business—prove that you are at least trying, in some measure, to deserve His goodness by steady, determined, unceasing, and intelligent striving towards the desired end. The most acceptable and effectual prayers to God are not merely breathed from the hearts or uttered by the lips of suppliants, or thundered through fretted domes by cathedral choirs, but are conceived in the brain, and are wrought out in the actions, and are crystallized in the lives of true men and women. If you want God to enable you to overcome the paralysis of indifference, and to develop you into a real successful teacher, first get a clear conception of what a real successful teacher is, and then, while daily praying for Divine guidance and aid and support, strive with all your mind, with all your heart, and with all your soul, and with all your bodily powers, to become a real successful teacher; and even if you never quite attain to your ideal, you will approach more or less closely to it. God's blessing and help are assuredly yours if you thus seek them, while, on the contrary, to implore His blessing and then supinely wait for it, passively folding your hands expecting it to come, is merely to mock God. And if to you success does not seem worth the effort necessary to secure it—if you do not, and cannot, or will not, put your heart into your work as teachers—if, try your best, you can see nothing but the face of wearisome, repulsive, uncongenial duty in your daily pursuits—if, in a word, you know, or even strongly suspect, that you are not a teacher, and never will be a teacher, then, I repeat it, for humanity's sake, for God's sake, burn your certificate and change your avocation.

#### THE ESSENTIALS OF SUCCESS.

I have always remarked that unless you can and do take at least a reasonable degree of interest in your employment, your failure, your disastrous and disgraceful failure, is a foregone conclusion. I may go a step further, and remind you that the highest and

most valuable results in teaching are reached only by those whose interest in their work rises to the pitch of enthusiasm. Alas! how seldom now-a-days do we meet with teachers who are enthusiastic over their calling—who are interpenetrated with a vitalizing and fructifying sense of its innate grandeur, its inevitable obligations, and its noble potentialities. A cold, passive acquiescence, on the part of its individual members, is commonly the best we can expect when we venture in the presence of the profession to dilate on the glorious opportunities for good within the reach of even the humblest school teacher. Dull, dead flatness, and almost corpse-like insensibility are to-day the prevailing characteristics of only too many of our teachers. How are they to be aroused? How is the profession to be, not merely galvanized into a semblance of new life, but quickened, animated, enkindled to higher and broader phases of vitality and action? How are our teachers, and more especially our younger teachers, to be inspired and spurred to greater ardour and zeal? Your educational executive has answered these questions by the establishment of a School of Pedagogy, as though you had not, unfortunately, in the profession already “pedagogues” enough and to spare. Happily, this new ornament to our school system does not propose to make “pedagogues” of any of you not already possessed of first-class C qualifications—for which gracious limitation the great body of your membership may feel devoutly thankful. Even if in some unexplained way the few who can attend such an institution really become enthused by means of chapters on psychology, lectures on technics, and dry disquisitions on the ethics and metaphysics which underlie the teaching art, they can hardly be expected, when they emerge from their cold bath, to leaven the whole body of their associates with fervency and devotion. In fact, the profession is asking for bread, and the ruling powers have given it a stone; is numb and suffering from coldness in its extremities, and they have increased the rush of blood to its brain. What you require in the present crisis is not head but heart, is not technique but warmth, is not knowledge but glow, intensity, fervor, enthusiasm—sparks of Promethean fire not likely, I fear, to be caught from

#### THE ONTARIO SCHOOL OF PEDAGOGY.

A stream cannot rise above its source, nor can you expect the current of your professional supply to climb the lofty hill-top of enthusiasm, while its feeding springs lie deep and cold and dead in the adjacent valleys. In happier days education may once more be divorced from politics, and a practically irresponsible political chief may no longer be empowered to create offices to be filled by subservient followers, or to prostitute executive patronage to either the miserable exigencies of partyism, or the petty demands of private friendship. Then a healthier order of things may prevail. In the meantime it lies within your power to at least do something towards the betterment of the existing state of affairs. Perhaps your chief hope lies in your annual or semi-annual gatherings for mutual encouragement and support. At these institute meetings let your best men and women talk