

obstacles which their efforts are required to overcome. The teacher's labor is expended for two purposes—for neutralizing opposing influences, and for the development of proper habits, but should the forces to be overcome be equal to, or greater, than the neutralizing agent, then both powers are actually reduced to zero; or the better is swallowed up in the impetuosity of the worse. In estimating the influence of any, therefore, we must consider along with the visible results for good the number and extent of opposing forces and the amount of their influence actually cancelled.

Many active and earnest teachers become discouraged at the scantiness of the visible results of their labors—they guard, they admonish, they instruct, they educate, and then they very naturally anticipate that they may reap a golden harvest of virtue and intellect, but too frequently discover that all their well directed exertions have been only reducing the sable veil of ignorance, that all their zeal, admonitions and prayers have been scarcely sufficient to quench the fires of vice.

Some of the most inveterate and most invincible difficulties with which the educators of the day meet, are the popularity of spurious literature, the vulgarity in our colloquial conversation, and the habits of wickedness and indifference, which are acquired by pupils from the deficiency and inefficiency of discipline and government in the family circle. Let us not be disheartened however, though we cannot remove those barriers of opposition—they are not to be removed. By our influence we can educate the populace in such a way that the dignity and virtue of the public mind will soar above the loftiest summits of vice. The work is a great and a noble one, and as all such works are the children of time as well as of action, we may not see the ultimate result of our labors. We may rely however that we have taken the only sure way of removing vice and establishing virtue, viz:—by educating the mass. The means of applying the cure and of overcoming these and other difficulties—are as varied in their character as are the exigencies from which these originate, and as the subject under consideration requires to be discussed in the general we at present defer from descending to minute detail. But as this is the professional secret that strengthens and sustains the mighty influence of the teacher—we may be permitted to offer a few suggestions.

It would appear that many of our teachers lose too much time and labor in securing obedience to laws and rules, so limited in their compass and so peculiar in their application that it would require as many of them pasted together to cover the events and emergencies of a man's life for a single day, as it would bricks to build a castle. And granting that it were possible to invent a sufficient number of specific rules, cures, antidotes, cosmetics, and tonics to correct, purify, beautify, elevate the moral, natural, and physical organization of man, what would you have for your pains? We would have an animated automation, whose every act would be governed by an inflexible and imposing law, all the nobility of his character, and dignity of his mind trained by the icy hand of Draconic legislation—such a being is not a man. But the object of all true educational influences is to develop the perfection of man, therefore such a course of law-giving antagonizes our own influence for good, and defeats its own object. We can teach a parrot to lisp, a monkey to walk a rope, or an elephant to dance, but this does not make men of them. Man is to be distinguished from the lower creation by the powers of self-government, self-instruction, and by the recognition of an individual responsibility for his act. By the freedom of his deportment, and not by rendering passive obedience to any code of immutable laws—like Sam Weller, bowing allegiance to every wink of our master.

Man as part of the created system is composed of mind and matter, and as mind always governs and regulates the action of matter;

it follows logically that all the actions of man are effected through the medium of his mind, and may also deduce that, reforms in his actions are to be effected by first reforming the governing body.

A teacher requires to be a practical mental philosopher. He should clearly understand the different actions of the mind, and carefully study the relations between thought and action. By the possession of this knowledge he will strengthen and increase his control and influence. He will cease multiplying special laws, and adapt one principle so general in its character, and so comprehensive in its import, that it will at once embrace all human actions and feelings. This law may be experience in one word. Let reason control will. This is essentially a law of example whatever minor assistance it may receive from precept. Let the teacher at all times and under all circumstances be master of himself, and his influence will certainly tend towards instructing his pupils in the art of self-government—the fundamental principle in all government. Ruskin allows that you can by education make either a tool or a man of any human being, and this has been interpreted to man that if you teach him to cling to his mother's apron-string, or his master's coat-tail, you make him a tool: but if you teach him to govern himself; then you give to the world a man. The most glorious object of all education is the perfection of mankind, and although we cannot agree with Shelley, who believed perfection attainable on earth, yet we know that it can be improved. We are the educators of our country, and if we are not the pillars of State, we are most certainly the architects who design the castles, and how the pillars. Our influence will not end even with time, but will bear fruit in eternity. "The memory of the righteous shall be blessed but the name of the wicked shall rot in oblivion."

Century after century has passed since prophets lived and died, yet their influence is alive. The fame of Shakespeare, Milton, Burns, Calvin, Luther, Joan of Arc, and Elizabeth is only brightening by the sweep of time. Let it then be our loftiest aim, our most deeply impressed influence, to instruct humanity to govern its feelings, to regulate its ambition, and to criticise its actions, and we shall have little reason to be ashamed of our profession—the noblest and the best.

Examination Papers.

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LITERATURE.

Examiner.—John Seath, B.A.

NOTE.—A maximum of 5 marks may be allowed for neatness.

CANADIAN AND NEW ONTARIO READERS.

1. Britannia needs no bulwark,
No towers along the steep;
Her march is o'er the mountain-wave,
Her home is on the deep.
With thunders from her native oak,
She quells the floods below,—
As they roar on the shore,
When the stormy winds do blow;
When the battle rages loud and long,
And the stormy winds do blow.

The meteor flag of England.
Shall yet terrific burn,
Till danger's troubled night depart,
And the star of peace return.