

By the word *training* we mean bringing up, *disciplining*, or in other words *doing*. Soldiers are trained to act together in large numbers, apprentices are trained in the various handicrafts, and animals are trained to perform a variety of tricks. These results, and they are sometimes wonderful, are accomplished by the frequent repetition of the same act under the eye of a competent instructor. So can the mind be trained to acquire and impart knowledge. Solomon tells us to "train up a child in the way he should go, and when he is old he will not depart from it." Training then seems to be essential, whether it be received in the school-room or by actual experience in life. In fact we have to receive it whether we wish it or not, and the question is simply shall it be done systematically and under the direction of properly qualified persons, or haphazard as in our intercourse with the world. Now if we should chance to visit a garden in the spring time, in all probability we should find the gardener at work among his vines or bushes. Watch how carefully he tills the soil around them, how he enriches it with suitable manure, and if necessary how he waters it, thus causing a luxuriant growth. When this growth has fairly commenced and young branches begin to shoot forth, how careful he is to prune out such as are not necessary for his purpose, and to fasten up such as will produce rich fruit, and grow into beautiful and symmetrical forms. Thus it is in the education of the young: certain habits are formed in childhood which if allowed to grow unrestrained, would mar the whole life. These need to be pruned out, while others that beautify and adorn require to be strengthened and supported. Instruction enriches the mind by furnishing it with knowledge, training enables the mind to use this knowledge for the purposes of life,

while education, the end aimed at, being a life long process, is never fully accomplished. Training when properly done, nurtures, develops, and strengthens all the powers of the mind and body and unites them into one harmonious whole, so that when maturity arrives these young people are capable of acting, thinking and doing for themselves.

That there are erroneous views and wrong conceptions among teachers in regard to education and the means used in obtaining it, every one who has been connected with our High and Public Schools for any length of time must acknowledge. Many persons who hold the responsible position of teacher and who regard themselves as teachers *par excellence*, seem to have no higher ambition than to hear a stated number of lessons daily, or go over a particular portion of some text-book in a humdrum sort of manner, without any special reference to the intellectual culture of the pupils under their charge. Doubtless these lesson-hearers,—for they are unworthy the name of teacher,—when this work is done, work which they look upon as a kind of drudgery for which they are but poorly paid, feel that they have accomplished their purpose and discharged their duty in a satisfactory manner. Such however is not the case, for they have yet to learn the first elements of teaching, and the sooner they set about it or give place to better men the better for themselves and their schools. It is not a pleasant task to find fault or to point out the defects or derelictions of duty, and yet to remove this stigma from what should be a most honourable profession, it is necessary to discuss this matter and lay bare every defect connected therewith. The faithful teacher's work is a glorious one both in its nature and results, and no teacher should be allowed to remain in the profession who does