

With regard to the advanced education imparted in our Grammar Schools, the lecturer answered some of the objections raised to what was called the study of words.—What, he asked, would our religion be, if it were not communicated to us through words? Our religion, our laws, our institutions, and all the wisdom and records of past ages, were only available to us through words. If the makers of our laws had always had a more correct notion of the value and import of words, thousands of quarrels and law-suits would have been avoided. The study of language leads to correct thinking and appropriate expression of our thoughts. We study the dead languages of Greece and Rome, because one-half of our own is taken from them; they also are useful for educational purposes, from the fact that they are self-evolved languages, and have each an independent process of development, being emphatically etymological languages, while those of modern Europe are conventional.—All the wisdom and experience of past ages were stored up in these languages, and therefore ought to be studied by the historian, the lawyer, the divine, or the statesman, who is engaged in the organic development of our political institutions. The properly educated man has resources within himself of which the cares and troubles of life cannot wholly deprive him; he can call to his companionship the presence of the distant and the dead; he can roam at pleasure through the old field of knowledge and cull the sweets of poetry, or warm his patriotism by the noble exploits of heroes long passed away.

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TEACHERS' ASSOCIATIONS.—PRINCIPLES WHICH SHOULD GOVERN THEM.

After a few introductory remarks, Mr. Fordyce said: "Be fully impressed with the advantages of a sound education, and alive to every means in your power for qualifying you to impart it:—Be conciliatory to each other—considerate of each other's situations, circumstances, habits, and feelings—perhaps widely differing from your own:—Seek as far as possible to discard prejudice in your intercourse with them:—Cultivate self-respect at all times and in all places: and endeavor to be punctual in the fulfilment of all engagements." To the following topics he then adverted:

FIRST.—"A good sound education will give its possessor in general, a vast advantage externally, over such as from indolence have neglected as fair opportunities of making progress—or who have been less highly favored, from not actually having the means of mental enlightenment and culture within their reach. Remuneration for services rendered will generally be higher, and attainable with less difficulty by the class referred to,—who have steadily persevered in self-improvement; and this will be the case whether we look at those practising any of what are called the liberal professions, or who pursue a mechanical or handicraft calling. The comfort and happiness in general of the educated, as compared with those of an opposite class, is commonly very observable in their homes. They have internal resources of pleasure which preclude the excuse, not to say the necessity, for resorting elsewhere for companionships by which many are led astray,—and they may experience the satisfaction of imparting, according to the measure of their attainments, to those who naturally look up to them with respect. The advantage to the possessor of a good education, of ability through its means to enter into and follow out intelligently any of the social questions which agitate and affect society, should not be undervalued—nor should the importance of the fact be under rated, that many who have had little or no early opportunities are frequently in danger through the specious and plausible reasoning of the designing, but in some respects better educated, whose powers have been misdirected. * * *

SECOND.—Intercourse among the educated should certainly be carried on in no less kindly a spirit than among those whose advantages in this respect have been very limited, and this is taking a very low view of the case. A conciliatory disposition may be of particular consequence in such an association, because the members may have had very different opportunities of acquiring an education themselves; and those who are in a great measure self-educated may be as deserving of respect, although in many particulars deficient, as those whose advantages have been far greater, while at the same time their sensibilities may be the keener just by reason of their early disadvantages. If such are seeking to put themselves in the way of becoming good teachers, it will be matter for self-gratulation to those who have outstripped them in consequence of superior opportunities, that they have encouraged, not in a patronizing but friendly and social spirit, their laudable ambition.

THIRD.—Prejudice in exercise in a Teachers' Association might have as injurious an influence on the individual, as bigotry in religion, or a furious and unreasonable party spirit in politics. Seek then to exercise impartially in your estimate of others, holding the scales of justice with so steady a hand as to prevent them from being swayed by a despicable prejudice. Many things, you are well aware, against which at first the strongest prejudice has existed, have

turned out, after experience and careful observation, far more worthy of commendation than the reverse. When prejudice does exist, it can scarcely avoid shewing itself. Those who with pain observe it, or experience its baneful effects, may, however, disarm it, perhaps eradicate it, or even wholly convert it into an opposite feeling, by the manifestation of habitual equanimity. This, no doubt, may be of difficult exercise, but it is certainly possible of attainment, and will prove of essential service to the individual, and to any association he is connected with.

FOURTH.—Teachers should cultivate and exercise a constant habit of SELF-RESPECT; and unless they do respect themselves, they cannot be respected either by their scholars, their fellow teachers, or any others with whom they may be associated.

There are certain habits formed perhaps very gradually, having a direct tendency to lower men in their own and others' estimation, and which should especially be shunned by Teachers.

To the investigation of any subject of importance, the full powers of the mind ought to be brought. All will allow this. If then, through the habit of *intemperance* the mind is weakened, the memory impaired, or the judgment or moral sense blunted or warped, which assuredly they will be, however unconsciously to the victim of this insidious and destructive habit, (to use no harsher epithet,) there is something wanting. I may allude to another equally common habit, the use of *Tobacco*, in one or other of its forms. The habit induced by its indulgence is very often a growing one, and may lead, as I doubt not many have found it to do, to associations with others who are addicted to grosser forms of intemperance, and ultimately to a participation in the same ruinous habits, and the pursuit of a similarly destructive course.

The evil influence this habit may have on his scholars should also be well looked at by the Teacher. Not being in its effects so offensive as that formerly referred to, it is more likely to be copied, and some of these effects, even where the use is not indulged in by the young, will be apparent in the conduct at least of some, if not of many of them, and in such a way as to prevent the Teacher correcting or checking an evil of which he must be conscious he has himself to some extent been the procuring cause. In the least common and most offensive mode, chewing is probably comparatively rarely seen among us. This is well: but even habitual smoking occasions habits which are offensive to many whose regard is valuable, and which, for their comfort and the enjoyment of their unqualified esteem if for no other personal reason, it were well to avoid.

I might further add, that carelessness in the matter of *Dress* is another point not to be lost sight of. A teacher dressed in clothes out at the elbows, will have a school of ragged urchins about him; a teacher who is not particular about his person, may have his scholars to have dirty hands and faces, uncombed heads, and other indications of slovenly habits in regard to personal appearance. Let the Teacher set a good example in this respect, and, despite untidy homes, and many drawbacks and disadvantages, he may generally count on the scholars striving not to be so very careless as they would otherwise be. He may even, by this means, lead to an improved state of matters through these very scholars in their own dwellings.—The bearing of this subject on such an Association is obvious. "Like Father like Son," or "Like Minister like People," is a common proverb. "Like Teacher like Pupil," may not hold equally, but to some extent it will do so.

FIFTH.—Constant attention to *Punctuality* in the fulfilment of all engagements, is another point, by the observance of which such an Association may be greatly benefitted, and by the neglect of which it may suffer severely. "Better it is not to vow, than to vow and not perform;" and engagements, it may be safely affirmed, are more rashly entered into in a great majority of cases than they should be. We hold the doctrine of inspiration, that "he who is faithful in that which is least is faithful also in much," and the converse of the proposition will hold equally true.

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THE ENGLISH LANGUAGE.—ITS FUNCTIONS AND POWER.

After amplifying the first part of his subject by various illustrations, the Lecturer next noticed the *utility* of Language, ascribing to it *four functions*. It enables us to analyze complex impressions—it records the result of this analysis—it abbreviates the process of thinking—and it is the means of communicating ideas.

After giving numerous arguments and familiar illustrations in support of the first three of these functions, he said regarding the fourth: I think it is sufficiently evident, that, without the power of interchanging ideas, man could never have attained that degree of moral and intellectual greatness, which is the legitimate result of the mutual influence of mind upon mind. For, even admitting that the simpler emotions and conceptions of the human mind, may