

School teaching may be presumed to lie somewhere between these widely removed extremes.

Now let us proceed to analyse Emerson's doctrine of *better* as applied to school work, to school teaching. Is it necessary that this appeal be emphasised? To any one at all familiar with the zeal and self-sacrifice that characterizes the teaching profession, it is evident that much faithful and laudable work is done. But this is not to say that we have by any means touched the highest point possible. We have gone far, and we have done much. But this is not to assent that we have attained unto perfection. This is not to claim that we cannot, that we must not, and may not, do better. We are not the age's crown. We have not tilled all fields, we have not improved all our opportunities, we have not yet availed ourselves of nearly all our magnificent educational privileges.

In this Province our educational liberty was purchased at a great price. The inception of our system was marked by fierce controversy, by charges and counter charges, by riot, bloodshed, even death. Are we worthy of the freedom we thus obtained? The schoolhouse is everywhere. The property of the country educates the children of the country. In Lord Brougham's splendid words, "The Schoolmaster is abroad in the land." Illiteracy is almost unknown. We have a finely balanced, a well-articulated, and logically arranged course of instruction. It is intensive and extensive. It begins with the school district, and covers the world. The pupil trained in our New Brunswick schools is at home in Rome, in Bagdad, in Jerusalem. The system is magnificent, the machinery is ample, the symmetry is marvellous, our higher educational executive officers are learned, zealous, painstaking and efficient. But this is not enough. We are not yet educationally efficient. We have seen some fruits of our system, and for what we have seen we give thanks; but we look for more. Measured by the time we have spent, by the system we have slowly built up since 1871, by the money we have expended, our results have been too meagre. Our spirits are still cold. The glamor and the glory of the educational ideal shines only in the souls of a few. We need an education day of Pentecost, when the educational spirit shall be poured out without measure,

when the aristocracy of birth, and the aristocracy of wealth, shall be pushed into the background, and the aristocracy of learning shall come to the front and take its rightful and exalted place in the eyes of all our people.

How is this change to be effected? How is this county, and province to be renewed, inspired by a new educational spirit, filled with a new and holy passion for learning?

Now I do not profess to have discovered, after the mysterious manner of the quack, any special nostrum, any cheap panacea for all our numerous educational ills, but I do set before you, in all simplicity and candor, as a possible means to a great and commendable end, Emerson's doctrine of better. The beginning must be made here. This must be the key note as you begin the work of each day. To go to the root of the matter it must start with one's own heart and life. Ruskin has a long homily on the thesis that no man who is bad at heart can build an honest or a lasting wall. He argues that the lying heart will put lying stones into the wall; these, being defective will be searched out by the fingers of time, and the wall will fall. The conception is a pretty one, and its truth is apparent to all who think.

Therefore, as a watchword and motto, for the educational evangelization of your school, and district, and through these the province, I give the word BETTER. You will do well to begin with the inner life of the heart. You must exercise, drive out for all time, all interests but the one, namely, the interests of your school. You must magnify your office. You must make learning the greatest thing in the world for your pupils. You must leave law to the lawyers, medicine to the doctors, politics to the politicians. You must remember that you are paid a salary to do a specific thing; that there is a moral issue involved in your turning to the right or the left. Up to the limit of your physical and mental strength you must devote yourself to your great profession. To do this with any degree of success, you must purify your heart, purging it of the demons of indolence of self-seeking, of dishonesty.

This process of heart betterment will, of necessity, register outwardly. The betterment of your pupils will follow as a corollary deducible from your own life philosophy. Impressed with