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TORONTO, MARCH 4, 1886.

MR. A. J. MUNDELLA, until lately vice-president of the Committee of Council on Education in England, recently addressed the British and Foreign School Society. He said: "What we want in our teachers is more culture. A teacher's education is never finished, and I believe that, so far from culture unfitting him for teaching in elementary schools, the better educated he is the better will he teach. The more skilful teaching is needed in the lowest classes. The Germans have made a science of pedagogy, and this is what the science has taught them. As an illustration of that, and further, as an illustration of what patience and perseverance can do, I may mention that three months ago I visited in a German city a school for the deaf and dumb. The children were divided into sixteen classes. I found the lowest class under the care of a splendid fellow—big enough for a Grenadier Guard, able, overflowing with energy, and of untiring kindness. The instruction was

oral, and with bare thought he was teaching the poor little things to articulate the simple sounds. I passed from class to class till I reached the highest, which was put before me, through an examination in the geography of the British Empire. The results would have been highly creditable if the children had full possession of their senses, and with children so afflicted were marvellous."

These remarks of Mr. Mundella's possess a practical significance, which it is difficult to over-estimate. He has given utterance to no mere platitudes, and he has gone to no mean source for his arguments. Culture, as the word is used by Mr. Mundella, is no useless embellishment, and this, Germany (from which country, indeed, we originally borrowed the modern meaning now applied to the word) has abundantly shewn us.

If it is true of the teachers of Great Britain that "what they want is more culture," equally true, or truer, is it of the teachers of the new continent. This they themselves will not be slow to allow.

The general tenour of the educational periodicals of this continent is sufficient proof of this. They are one and all full to repletion, not with such matter as will broaden the views of their readers and point out to them what is true culture, but with various little details of routine.

The aim of too many masters seems to be to discover how his predecessor proceeded in some minor points in the minutiae of teaching, some technical detail merely, instead of penetrating farther and trying to learn fundamental principles of tuition.

There is no royal road to teaching any more than there is to learning. Yet how many there are who seem to think there is; who grasp at this "hint" or that "suggestion," or the other "caution." The only royal road to teaching is each individual's own road—the path he is most at home in, the path he has trodden over and over again, and thus improved by constant use. Some paths certainly seem to lead more directly to the goal

in view than do others; and it is true that they really do so. But still the only road open to us is after all our own road. Teaching, at bottom, is a natural gift or talent. It cannot be imparted, any more than character or natural bent. It can be improved certainly; it can be cultivated.

But how? Not at all by vainly endeavouring to travel some road other than our own, to use means utterly uncongenial to our own capabilities, to resort to methods foreign to our turn of mind.

No, the best, indeed the only way to learn to teach is through that for which Mr. Mundella pleads—culture. Without it, we may say, all teaching is as sounding brass and as tinkling cymbal. But with it the smallest degree of natural talent is at once increased in value and enhanced in power.

The closing paragraphs of Mr. Mundella's speech are worth reproducing:—"You are now about to enter on the teacher's work. You are entitled to live by it, and I hope you have a prosperous career before you, and that your remuneration will be ample, certainly that it will minister to your wants, and show the nation's appreciation of the importance of your labors. Still, if you follow your profession merely for gain you are unworthy of it: you are as unfit for your work as a clergyman who only looked to what he could gain would be as unfit for his work. You have a great future before you, but you have also a great responsibility which it is impossible to exaggerate. You will have to deal with tens of thousands of those who will form the future wives and mothers of England, and look what that means. We have now committed the destinies of our country to the people of our country; to every man sitting upon his own hearthstone we have accorded the rights of full citizenship. It will be yours to train him for the duties of the citizenship of such an empire as the sun never yet shone on. When Joseph Lancaster opened his school, the English-speaking people of the world were only twenty millions; now they are a hundred millions,"