

indispensable to the farmers. True that they eat some of our cherries, but is it not just that they should be repaid for the work they do in the spring.

But of all the dumb animals there is none for which, I confess, I feel more than for the horse. It is of no use that he works incessantly for us from morning till a late hour at night, that he carries for us heavy burdens proportioned not to his strength, but to the cupidity of ill calculated gain. Where is the soul having any human feelings, any pity in its composition, that is not daily tortured in beholding the barbarous cruelties inflicted upon those good and useful animals, in our fields, in our roads, and in our public streets. Who has not felt often impelled to take the side of the innocent so unmercifully treated, so cruelly abused, as he sees, not a horse, but what ought to be called its shadow or its phantom, slowly proceeding along, overcome with fatigue and blows, emaciated with labor and hunger, pining mournfully at the door of a tavern. Is it not shameful that while the driver is comfortable in a warm tavern, his poor horse is left standing in the cold outside without a blanket or a robe upon him? We feel proud of our advance in civilization, and in some respects we have reason for it; but there is one thing that Turks can teach us—that of proper treatment to our horses. "There is no creature," says the learned and benevolent Barbequius, who was an ambassador at Constantinople in the 17th century, "so gentle as a Turkish horse, nor more respectful to his master or the groom that dresses him." The reason is that they are treated with great lenity. Now the question arises, "How can existing evils in this respect be remedied?" I answer: In organized action, which shall secure the enactment and enforcement of suitable laws; and also by humane education given particularly to the young. Let societies be formed to oppose the evil in every town of the Province, to circulate information on the subject, to have good lectures and discussions on the subject in public halls, humane pictures in school-rooms, humane stories and songs in Sunday-Schools, and prizes for compositions in other schools. Those societies may be small at first, and consist of only half a dozen persons, who shall meet and read what has been done elsewhere. They will so find out what is to be done in their own city or town. They may get their clergymen to preach about it; send tracts treating of the subject to persons guilty of cruelty, and where nothing else will answer call upon the proper officers to enforce the law. Then they will find after a time that cruelty will become unpopular, and men guilty of it will feel that they are attracting public attention, and that not to their credit. They will soon become more cautious how they overdrive and overwork their horses particularly the old, sick, and lame. The committee of Ladies, of which I have been speaking, propose to supply teachers with books bearing on the question, with the hope that they will find some few spare moments to read out of them to their classes. They propose to begin with the cities, and then, if encouraged, to try the same in the country.

Mr. F. W. Hicks recognized the importance of the subject introduced by Mr. Duval's paper. He thought that the subject would most properly come under the head of the Elements of Morality. This, the Elements of Morality was almost unrecognized as a subject in our schools. At a previous convention a committee had been appointed to take into consideration the best means of providing a text-work on this important subject but they had come to no conclusion. He was fully aware that the actions of the scholar as they took place daily in the School-room afforded the teacher the best means of inculcating proper ideas on morality but still he thought that half an hour twice or at least once a week might be very

advantageously employed in a lecture to the whole assembled School on some subject of morals. The particular points best adapted for bringing before children would be—duty to parents, teachers, &c.; patriotism, moral courage—duty of telling the truth—duty of kindness to one another and to animals.

These lectures might be enforced by illustrations carefully drawn from passing school events and thus the lectures and the casual observations made daily or hourly would be complimentary and double *each other's* effect.

Miss Murray thought that time might be spared, with good result, from other subjects in order to introduce this one.

The Convention then adjourned.

FRIDAY AFTERNOON SESSION.

After prayer by Rev. Mr. Fowler, and reading of minutes by the Secretary, a very interesting paper was read by J. A. McLoughlin, M. A., Inspector of Schools, "On the lack of self-improvement in our Common School Teachers." Mr. McLoughlin contended that the main obstacle to the success of the common schools was in the apathy of teachers and their want of self-culture. He described teaching as an art, in which a good degree of skill could be acquired by well directed industry. The condition of things would be much improved if there was a more rigorous examination of candidates for the position of teachers. This would cause candidates to come forward better prepared. Another reason why teachers had so little heart in their work was, that few of them contemplated teaching as a permanent employment. The laborious and unhealthy nature of the work was another reason. A great hindrance to the self-culture of the teacher, particularly in their district, was the obnoxious system of the teacher "boarding around" as it was called. There might have been some necessity for it years ago when the country was sparsely populated and money was scarce, but there was not the slightest occasion to-day for the continuance of the practice. The following we give in Mr. McLoughlin's own words:—

"Having alluded to some of the difficulties and discouragements which beset the teacher, let me now urge the duty of self-cultivation for the following reasons, some of which have been already alluded to:—1st. Because many of the teachers are deficient in the acquirements that a teacher should possess and were admitted to the work upon the understanding that they should go on improving themselves; 2nd. Because by constant study those subjects which at first were imperfectly understood become clear and we acquire the power of presenting them clearly to others. No time is assigned to our success in this respect. We can always be acquiring new light on any subject to which we devote our attention. Increased knowledge and increased power of communicating it will go hand in hand. We can only teach what we know. Our duty to the community requires us to be unceasing in our efforts for improvement. It rests largely with us to prepare those confided to our instruction to become good and useful citizens. We shall be held in high esteem if we discharge this duty faithfully. If on the other hand we blight the future prospects of our pupils by ignorance or unskillfulness in our management of them, the public will partly stigmatize us unworthy servants. We should strive to excel in our profession, because this is the only way to obtain a fair pecuniary recompense for our services. Most communities are willing to pay liberally for the services of really competent and conscientious teachers. There may be particular neighborhoods that require to be educated somewhat in this respect, but in general the teacher who has shown her ability and