

REPORT  
OF THE  
PROCEEDINGS  
OF THE  
TENTH ANNUAL MEETING  
OF THE  
ONTARIO  
TEACHERS' ASSOCIATION.

1870



PRICE 10 CENTS.

Toronto:

PRINTED BY HUNTER, ROSE & CO., 86 & 88 KING ST. WEST.

1871.



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PROCEEDINGS

OF THE

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OF THE

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1911-1912

HELD AT THE HOTEL ...

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MINUTES  
OF THE  
TENTH ANNUAL MEETING  
OF THE  
Ontario Teachers' Association,

*Held in the Theatre of the Normal School Buildings,  
Toronto, August 2nd, 1870.*

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The Chair was taken by the President, Rev S. S. NELLES, D. D., of Victoria University, at 3 o'clock, and the Convention was opened with prayer.

The President remarked that he felt great pleasure in again meeting the Association under such pleasing circumstances, and hoped that they and he would be benefited by the present meeting. As it was expected that he would deliver his annual address in the evening, he would not detain them any longer.

Mr. John S. King, the Recording Secretary, *pro tem.* was about to read the Minutes of last year's meeting, when—

Mr. Alexander, of Newmarket, seconded by Mr. J. R. Miller, of Goderich, moved, "That the minutes of last year's meeting of the Association, having been printed and circulated, be considered as read." Carried.

Mr. A. McMurchy, of Toronto, was then appointed Treasurer, *pro tem.*

Rev. Mr. Cheeseborough, was invited to a seat on [the platform, by the President.

The first question discussed was, "What subjects should be taught in our Common Schools?"

Mr. J. R. Miller, introduced the topic, and was followed by Messrs. J. Cameron, E. Scarlett, County Superintendent of Northumberland, and Mr. Stratton, County Superintendent of

Peterborough. At this stage of the discussion, the following resolution was introduced and carried :

Mr. McMurchy, seconded by Mr. Wm. Anderson, of Toronto, moved, "That the further discussion of this subject be postponed till the subject of *English* be introduced." Carried.

The next topic for discussion was, "Is it desirable that the place of meeting of this Association should be changed? Messrs. E. Scarlett, J. R. Miller, A. McMurchy,—Stratton, E. A. Tomkins, Harvey, W. Anderson, Brown of Lambton, Brown of Toronto, Young of Hastings, and R. Alexander, took part in the discussion, which was then allowed to drop, and the decision to be given at the close of the Convention.

The afternoon session was brought to a close at 5 o'clock, by the pronouncing of the benediction by the President.

EVENING SESSION—*First Day*.—The President took the chair at the time appointed, and the meeting was opened with prayer by the Rev. Dr. Green.

The President then delivered a very interesting and elaborate address, animadverting with great force in terse and pointed language upon many interesting topics bearing upon the objects of the Association.

Mr. Scarlett, seconded by Mr. Watson, moved, "That a cordial vote of thanks be presented to the President for his very able address. Carried by a rising vote.

The Chief Superintendent of Education next addressed the Association, remarking, that he regarded "teaching, as the highest vocation of life," and expressing the pleasure which he had received "from the practical observations contained in the address." He said "that the first province of education was to give a reason for things," and should aim at "the mastery of things not rules." That the natural sciences should be more cultivated in our schools. That "the broad ground of moral culture, the higher principles, should be faithfully inculcated by the teacher, losing sight of the mere distinctions of the sects.

After an intermission of five minutes for quiet conversation, the evening being considerably advanced, the President declared the adjournment of the Association to 9 o'clock of the following morning.

THIRD SESSION—*Second Day, August 3rd, 1870*.—Mr. R. Alexander, 1st Vice-President, in the chair. Meeting opened with prayer by Mr. Stratton.

The Minutes of the First Day's Sessions were read and confirmed.

The Reception of Delegates was attended to, and the credentials of the following gentlemen were accepted :

Rev. H. Landon.....	Ass'n Blenheim.
Mr. Wm. Watson.....	W. York.
“ Jno. S. King.....	} Co. Delegates,
“ Jno. Moran.....	
“ G. D. Platt.....	Prince Edward
“ J. A. Youmans.....	} Teacher's Ass'n.
“ Strang.....	
“ Harvey.....	Grey.
“ Jas. B. Brown.....	Lambton.
“ E. Scarlett.....	Northumberland.

The second topic of the Annual Circular was introduced by Mr. Wm. Watson, Township Superintendent of York, viz : “ What means can be adopted to induce pupils to pursue a proper course of reading after leaving school.”

Mr. Watson shewed the importance of directing as far as possible, the enquiring mind of youth after leaving school. He spoke of two great powers, the “ possession of wealth and knowledge.” That to the attainment of the latter, accuracy in study, not confined to one or two subjects, should be thoroughly taught and enforced at school. That a taste for suitable reading should, if possible, be infused into the youthful mind, and that this would prompt to more careful reading afterwards.

Mr. Landon, from Princeton, Township Superintendent, a veteran teacher of nearly 50 years standing, spoke very forcibly upon the topic under consideration.

The discussion was continued by Messrs. Chesnut, Tomkins, Cameron, Campbell, and Platt, Prince Edward.

Mr. Moran, Co. delegate from Waterloo, said that the subject of establishing a School Newspaper had been discussed and suggested by their County Association. That there were two great classes of students, *professional*, and what he would call *citizens or the great masses*. That the majority do not read for themselves, but take up everything nearly by hearsay, and urged strongly the benefit of having a School Newspaper established, suitable for scholars in general, and that if a paper like the *British Workman* be distributed to pupils in Common Schools, as are circulated in Sabbath Schools, it would be read with great interest.

Mr. Scarlett briefly, but forcibly urged, that the forming of a taste for reading should be produced in the School Room. He said that Object Teaching ought to be more cultivated.

The President expressed a favorable opinion as to the desirability of a paper suitable to the wants of children,—a paper somewhat like the *British Workman*. He urged the absolute necessity of *substituting* good reading matter in lieu of the trashy matter which abounds, and it is by this means alone that children can be drawn into a right channel, and their thinking diverted into a proper course. He concluded by saying, that as our thoughts were yet somewhat crude on this matter, we required time for digesting them more fully.

Mr. King, Co. delegate for Waterloo, seconded by Mr. Wm. Anderson, moved, "That the President appoint a Committee, to consider the feasibility of establishing a paper suitable to the requirements of the pupils of our common schools, the same to report at the next annual meeting of this Association. Carried.

The President afterwards nominated the following Committee:—Messrs. King, Hodgson, McMurchy, Alexander, Scarlett, Chesnut, Landon, and Moran.

Mr. J. R. Miller, seconded by Mr. Chesnut, moved, That a Special Committee be appointed to draft a resolution upon the subject, "What means can be adopted to induce pupils to pursue a proper course of reading after leaving school." Carried.

The Committee to consist of Messrs. J. R. Miller, T. G. Chesnut, and J. Cameron.

#### Report of Committee on Common Schools:—

The Report of the Committee on Common Schools was next brought up, and read by the Chairman, Mr. Alexander, who afterwards moved, seconded by Mr. Scarlett, "That the report be received and adopted." Mr. Alexander argued in support of his motion, that no teacher should be introduced into the office without professional training; and he urged very pointedly, that the corresponding class of qualified teachers in England received 25 *per cent more, for salary*, than here, whilst all other kinds of labor in Ontario were much higher than in England. He also dwelt upon some weak points in the present law, instancing the case of getting into the profession, and as a consequence of this the *contemptible* means sometimes employed to bring down the remuneration of the *experienced teacher*.

The time for adjournment having arrived, the President pronounced the benediction, and the Convention adjourned.

AFTERNOON SESSION—*Second Day.*—Consideration of the Report of the Committee on Common Schools having been resumed, it was adopted. (See Report No. 1.)

The Special Committee on the "conducting of schools," next brought in their report, which after being read by the Chairman, Mr. Miller, was adopted.

John Seath, B. A., Head Master of the Grammar School, Oshawa, read an able Essay on the "Study of English in our Schools," which upon motion was subsequently placed at the disposal of the Printing Committee.

During the discussion on this *topic*, several gentlemen referred to the Authorized English Grammar now in use.

The time having arrived, the Convention adjourned till half-past 7 o'clock.

EVENING SESSION—*Second Day.*—The Convention was opened with prayer by the Rev. S. Rose, of Toronto, at the close of which, the Rev. Mr. Dewart was introduced by the President, and that gentleman immediately proceeded to the delivery of an address on the "Characteristics and Tendencies of the Times," which elicited marked attention, accompanied with frequent marks of approbation.

At its close Mr. McMurchy, seconded by Mr. McCausland, moved, "That the most cordial thanks of this Association be presented to the Rev. Mr. Dewart for his very able and interesting address." Carried.

Mr. McMurchy, seconded by Mr. Hodgson, moved, "That the Rev. Mr. Dewart be requested to place his address at the disposal of the Printing Committee." Carried.

The President then announced an intermission of a few minutes for social conversation, after which, the discussion of the topic "On the Study of English in our Public Schools" was resumed by Mr. Chesnut, followed by Messrs. Young, Scarlett, Miller, Strang, and Anderson.

Mr. McMurchy, seconded by Mr. Watson, moved, "That we do now adjourn." Carried.

SIXTH SESSION—*Third Day, (Morning.)*—The Convention was opened with prayer; the President in the Chair.

Minutes of second day's proceedings were read and confirmed.

After which upon motion, Mr. Jno. S. King, and Mr. Jno. Campbell, were appointed a Committee on Audit, a Committee

on Nomination to Offices was also appointed, of which Edward Scarlett, Esq. was Chairman.

The consideration of the topic "On the Study of English in our Schools," was again resumed.

Mr. Brown of Sarnia, seconded by Mr. Stratton of Peterboro, moved, "That, although this Association deprecates the too frequent changes in Canadian Text Books, yet, because of the generally expressed dissatisfaction of teachers with the English Grammar now authorized, believing it not suited to the requirements of our schools, This Association resolves, that a Committee nominated by the President, be appointed to confer with the Council of Public Instruction, on the necessity for a change of the text book, named in this resolution ; said Committee to report at the next meeting of this Association."

After considerable discussion the resolution was adopted.

Mr. McCausland, seconded by Mr. Jno. Moran, moved, "That a Standing Committee, consisting of seven members, three of which shall form a quorum, be appointed, whose duty shall be to report annually to this Association, upon all matters respecting the School Books used in the Common Schools of Ontario, and that the proposed resolution be referred to the said Committee. Carried.

Mr. J. R. Miller next read a paper on Teachers' Institutes, the expense of which he urged ought to be met by the Government. In the discussion which followed, stress was laid on what was called "professional training," and the influence of the Normal School.

Mr. Johnson, of Cobourg, said that he had attended the Normal School, but had received more benefit from his attendance at their County Conventions.

Mr. Stratton admitted that the Normal School had done good, but that other means had done more. That the Common Schools, and the Grammar Schools, and the County Conventions, were within the reach of all, and were the very thing for promoting such a training.

Mr. McMurchy contended that this Association had been the means of accomplishing much in the advancement of educational interests ; that it was becoming more of a representative body, and that a great deal had been done ; that the question of its incorporation had been discussed year after year ; that there was a difficulty in asking for *what* no other body of teachers enjoy, and

that the association should be represented in the Council of Public Instruction.

The Report of the Auditing Committee, was brought up, and read by Mr. King, the Chairman, and also the Treasurer's Report for 1869 and 1870, (See Reports) which, upon motion of the Recording Secretary, seconded by Mr. McCallum, were read and adopted.

The Convention then adjourned, till half-past 1 o'clock.

AFTERNOON SESSION—*Third Day*.—The President took the Chair at the appointed time and called the Convention to order.

The Committee on Nominations to Office, brought in the following report, which was read by the Chairman, Mr. E. Scarlett, and on motion was received and adopted :

Your Committee appointed to nominate the officers for the ensuing year, would beg leave to recommend as follows :—

For President, Prof. Young ; 1st Vice-President, Mr. Robert Alexander, Prin. Newmarket School ; 2nd Vice-President, Mr. Watson, L. S., York ; 3rd Vice President, Mr. Seath, Prin. Union School, Oshawa ; 4th Vice-President, Mr. Scarlett, L. S., Northumberland ; 5th Vice-President, Mr. Strang, Prin. N. S., Owen Sound ; Recording Secretary, Mr. McMurchy, Toronto, G. S. ; Corresponding Secretary, Mr. Hodgson, Weston, G. S. ; Treasurer, Mr. McAlister, Teacher, Toronto ; Councillors, Messrs. Anderson, Stratton, Johnston, Harvey, and Stewart.

The Verbal Reports of the Delegates from Branch Associations were next received, when Messrs. Youmans, Strong, Harvey, Scarlett, King, and Stratton, stated interesting facts as to the progress and success of their respective Associations. At the close thereof, the President expressed himself, as to the profitable nature of this conversation, and thought the County Associations might be more useful still by becoming Teachers' Institutes, and thus aid in producing greater uniformity in teaching.

The President then named the Standing Committee on Text Books, in accordance with the resolution to that effect, viz :— Messrs. Scarlett, Hodgson, Brown, (Sarnia), Stratton, McCallum, Strauchon, and Alexander.

Mr. Scarlett, Chairman of the Committee on Common School Superintendents, reported progress, and asked leave to sit again. Leave granted.

Mr. Miller, seconded by Mr. Harvey, moved, "That a Committee be appointed to draft a resolution upon the subject of

"Teachers' Institutes;" the said Committee to be Messrs. Strang, Alexander, McMurchy, and Miller. Mr. Miller, convener.

Committee on Grammar Schools, and also the Committee on Incorporation of the Association, reported progress, and asked leave to sit again. Leave granted.

Mr. Chesnut, seconded by Mr. Stratton, moved, "That the Committee to report on the work of Grammar Schools, be specially instructed to examine the Grammar School Bill and Law, and report separately any, and all, the suggestions they may have to make on the subject." Carried.

Mr. J. Campbell, seconded by Mr. Watson, moved, "That the thanks of this Association are due, and are hereby tendered to the Council of Public Instruction, for the use of the Theatre of the Normal School, during the Sessions of this Convention, to the representatives of the *Globe*, *Leader*, *Telegraph*, and *Hamilton Times*, for their very excellent reports of the present meeting; and to the managers of the Great Western, Grand Trunk, and Northern Railways, for their kindness in granting return tickets to our members at reduced rates." Carried.

Moved, seconded, and resolved, "That the next Meeting of this Association be held in the City of Toronto."

The Association then adjourned.

J. HODGSON,

*Secretary.*

August 4th, 1870.

#### REPORT No. 1.

The Committee appointed to report on Common School topics, beg leave to report:—

1st. That the thanks of the Profession and of this Association are due to the Chief Superintendent of Education, for his efforts in framing the proposed amendments to the "Common School Acts of Ontario," and for pressing the same upon the attention of the people and Legislature of Ontario—containing as they did features which if adopted would improve and render more effective the Schools of the Province. And further, that this Association respectfully request the Chief Superintendent to urge upon the Legislature the necessity and importance of the proposed amendments.

2nd. Your Committee would recommend that the Association respectfully direct the attention of the Chief Superintendent of Education to the amendments proposed by the Board of Directors of this Association, in January 1869.

3rd. That in the event of the principle of compulsory education being adopted by the Legislature, your Committee deem that the establishment of Industrial Schools will be absolutely necessary, to receive vagrant children and incorrigibles.

4th. Your Committee regret that the majority of clergymen of the Province do not avail themselves of the provisions of the School Law in the matter of the religious training of the pupils of our Schools.

All of which is respectfully submitted,

R. ALEXANDER,  
D. J. JOHNSTON,  
JOHN CAMPBELL.

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## ONTARIO TEACHERS' ASSOCIATION.

### TREASURER'S REPORT FOR 1869-70.

The Treasurer is happy to be able to congratulate the Association on the favourable condition of its financial affairs during the past year, as contrasted with the previous one. In the performance of his duties as Treasurer he kept in view two important recommendations of the Auditing Committee of last year's accounts;—the first was to show a clear statement of each transaction in the account, even if it required both a debit and a credit entry to do it, he hopes his attention to this will make the duty of the Auditing Committee of the present year an easy one; the second was to keep if possible, the expenditure of the year within its income. It will be seen that this has been done and with success, as a few words of explanation will suffice to show. The total amount to the credit of the Association at the close of last year's account was \$59 60c., thus made up,—in Building Society \$48 04c. Cash in Treasurer's hand \$5 71c.; cash in Secretary's hand \$5 85c.; against this there were the following outstanding accounts since paid (as shown by vouchers 11 and 16.) Lovell's account for printing the Annual Circular for 1868, \$14, and an unsettled claim of Mr. McGann, ex-Treasurer, for \$8 97c.; total \$22 97c., which deducted from \$59 60c., leaves a net balance for

last year of \$36 63c.—the balance for the present year is \$43 38c., showing a surplus of \$6 75c. of income over expenditure. This is very satisfactory when it is remembered that last year's account shows a deficit for the year of \$94 44c., and if the above named two accounts be added, as they should be, to the expenditure of that year the amount exceeds \$100.

The favourable statement your Treasurer is able to make is due largely to the judicious spirit of economy and retrenchment that guided the officers who had the control of expenditure, particularly those of the Printing Committee who availed themselves of the discretionary power wisely entrusted to them.

In conclusion your Treasurer begs to express the hope that the same spirit will influence those who have charge of its financial affairs during the coming year, so that the present may be but the beginning of an uninterrupted course of prosperity.

SAMUEL MCALLISTER,

*Treasurer.*

Toronto, 12th July, 1870.

#### REPORT No. 2.

COMMITTEE ROOM,

August 5th, 1870.

The Committee to whom was entrusted the Auditing of the Treasurer's accounts, beg leave respectfully to report that the various items of receipts and expenditures together with the vouchers for the same have been by them carefully examined and found correct.

The following is an abstract of receipts and expenditures for the year ending August 2nd, 1870.

#### RECEIPTS.

To Balance remaining in F. P. B. Society.....	\$48 04
“ Cash from the late Treasurer.....	5 71
“ Fees received from Membership.....	69 00
“ Proceeds from Excursion to Niagara.....	114 32
“ Cash from Secretary.....	5 85
“ Interest on Deposit.....	6 41
“ Proceeds from sale of Minutes.....	1 00
	<hr/>
	\$250 33

THE PRESIDENT'S ADDRESS.

13

EXPENDITURES.

By Secretary's Salary .....	\$25 00
" Printing and Advertising .....	63 77
" Stationery, Postage and Express charges.....	10 16
" Caretaker and Gas.....	7 30
" Incidental expenses connected with Excursion...	1 75
" Chartering Boat for Excursion.....	90 00
" Unpaid account of ex-Treasurer.....	8 97
	<hr/>
	\$206 95
Balance on Deposit.....	40 45
Cash on hand .....	2 93
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	\$250 33

JOHN S. KING, } Auditors.  
 JOHN CAMPBELL. }

THE PRESIDENT'S ADDRESS.

As we are again assembled in our Annual Convention, permit me to open my remarks with a reference to the utility of such gatherings. It is a question with some whether they are really of much service. That must largely depend on the way in which they are conducted. If, however, we fail in effecting any great good, I trust we shall do no harm, which is more than can be said of some other assemblies. Even Parliaments are not always harmless, and whether doing good or evil, tax the people pretty heavily for their labours. Conferences, Synods, and Ecumenical Councils sometimes talk nonsense, and of late have almost seemed inclined to try how great a weight of absurdity the religious faculty will bear. Let us be encouraged; whatever we do or say, we shall scarcely reach the abyss of folly attained by certain Cardinals and Bishops. Should these discussions not happen to shed any marvellous light, they will at least impose no taxes, fulminate no anathemas, and deluge no fields with blood. It is vacation with us, and if we choose to amuse ourselves with lectures, addresses, and debates pertaining to our profession, we shall perhaps return to our homes somewhat better prepared for the toil of the schoolroom. But we have a higher aim, and in due time shall effect more than recreation. Nearly every year our Legislature makes an attempt at school legislation, and it seldom

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happens that there is not room for more light even after the best exertions of all parties. There is commonly much writing in the newspapers, there are long debates in "the House," there are squabbles in committee, there are petitions and counter petitions, there are meetings of the cabinet, and suggestions from the venerable Chief Superintendent of Education, and sometimes with no other result than a general bewilderment of the legislators, and a withdrawal of "the bill." It is reasonable to suppose that an interchange of views among the teachers of the land may help on the formation of an enlightened public opinion, on which after all, the success of our system of public instruction must mainly depend. I welcome you, therefore, teachers of Ontario, to this your customary gathering, and exhort you to an earnest and thoughtful investigation of the principles, methods and results of the noble calling in which you are engaged.

In our last Convention, there was nothing to mar the harmony of our proceedings, and I trust we shall have on this occasion the same courtesy and order, the same willingness to communicate and receive information. The people of Canada, and especially of Ontario, may congratulate themselves that they begin their national career under a good system of popular education. In most countries, it has been otherwise. Even England herself, in so many ways the foremost among the nations, presents to us to-day, after a history of a thousand years, the melancholy picture of a great people unable to agree upon anything like a uniform and efficient scheme of common school training. With some European nations it is not quite so bad, but no people ever began its history under circumstances so auspicious in this respect as our own community. Here the schoolmaster is early in the field, pre-occupying the ground, leading the van, and preparing the way for all other agencies of a true civilization: elsewhere he has commonly come in at first as the helper of a favoured few, and only tardily and under many impediments has found access to the multitude.

Paul, speaking of his intended visit to the Romans, tells them that though he "oftentimes purposed to come unto them he had been let hitherto." So a long time stood the schoolmaster looking wistfully at the neglected masses of the old world, but was hindered, and to a large extent is still hindered, from diffusing the sweet and precious gospel of knowledge. Hindered by ages of violence and barbarism; hindered by devastating and wicked wars waged at the beck of some Alexander or Napoleon; hindered by ecclesiastical crotchets and still worse ecclesiastical cruelties;

hindered by the so-called unity of the church where she has been one, and by the jealousies of the war fragments where she has been divided; hindered by ignorance of the laws of political economy, leaving thousands needlessly to wear away their weary days in striving to live by bread alone, and not able to live by that; hindered by the pedantries of a false learning, and by the subtleties of a barren philosophy; hindered by the fastidiousness and selfish isolation of the higher classes; hindered by the improvidence and sensuality of the lower. In this, as in many other cases, the effect becomes again a cause, and runs on with an ever accumulating force. I do not lose sight of the brighter aspects of European civilization, nor forget the grand old work of science, literature and art. The far-off mountain peaks glitter in the sunlight, but only the more dreary seems the darkness of the valley below. The names of Bacon, Newton and Shakespeare, are enough to show what a wealth of intellect belongs to the Saxon race, but remind us also, how many a Milton "pregnant with celestial fire," born amid the struggling poor, has waited in vain for some favouring breeze to kindle his genius into life, and has carried at last into another world the dormant faculties intended to illumine the darkness of this. Few educated persons feel that they have made the most of their powers. There are many palpable blunders, much waste of opportunity, many slumbering energies, and often a bitter sense of failure. If nations had souls, and could be awakened to an individual consciousness, how sad would be their knowledge of what they are as compared with what they might have been? How like rain would fall their scalding tears over their neglected gifts, their wasted years and their forsaken offspring capable of the highest spiritual life, but doomed to herd "like dumb driven cattle," though with a sense of misery that dumb cattle can never know. Such tears wept Jesus of Nazareth over Jerusalem, but we fail to realize how, through the long centuries, there has been room for similar lamentations over London, Dublin, Paris, nay, all the great cities of the globe. It is a terrible mistake to suppose that the degradation of the common people tells upon them alone. All the parts of a nation are members one of another. The filth of the hovel sends a plague to the palace, and the ignorance of the masses reacts more or less upon the entire life of the people. The neglected classes become also the dangerous classes, and furnish material for the work of the demagogue, the tyrant, and the religious imposter. Let education become universal, and descend as an heirloom from one age to another, and there will ere long grow up an enlightened public opinion, capable of holding in check the mad ambition of kings,

the schemes of mercenary politicians, and the folly of those who retard Christianity by mingling with it dogmas of their own invention.

There is much yet to do, far more than is generally supposed, to perfect and extend the educational system established in this country, but having the advantage of an early introduction and a general approval, it will not be easily displaced or rendered inoperative. For along with the schools which we have provided for the people, we have extraordinary helps and resources inherited by us from our forefathers. We in a manner combine the advantages of youth with the accumulations of time. We have not like other nations to wait for the slow development of language; we speak already a tongue matured by the lapse of ages and enriched by spoil gathered from all languages of the earth. We have not to grope blindly for models of eloquence, of story or song; Chatham and Burke, Macaulay and Gibbon, Burns and Dryden, Milton, Tennyson and Shakespeare are all our own. We have not to work out by a series of painful experiments the first problems of constitutional government; the parliamentary and judicial history lies spread out before us, with its precedents, its warnings, its inspiring examples. The military glory of Britain will make us strong, her battles teach us how to do or die. The mother country having planted us, enriched us, and seen us shoot up into bloom is supposed by some to be about to leave us alone to struggle with the storm. We would fain postpone the hour of abandonment, but if it must come we doubt not that we shall be able to live, sending our roots still deeper into the soil and our branches yet further to the sky. Nor need we altogether deplore the slow influx of European population to our shores. Could we use the type we might indeed pray for a large immigration, but often the classes that come are the classes we could best spare. This at least we shall gain by the delay—a better opportunity to lay in our own way unencumbered by violent mobs or evil traditions, the safe and sound basis of national weal. Let us not forget that it is from this foreign element and its medieval superstitions that has come the chief danger to our common schools, and which even threatens the school system of the neighbouring republic. Much as we have been harrassed by a section of this foreign population in the recent villainous attempts of Fenian hordes, there are events transpiring constantly in the United States sufficient to show that it is far better to meet these miscreants on the border as foes than to harbour them among us as citizens and friends. May all such emigrants continue to find a settlement in the great republic until we shall have reared a

rational generation capable of outnumbering and controlling them. Then when our educational institutions are well established in the hearts of the people, and the country is pervaded by the leaven of a Protestant Christianity, we shall less fear "the blind hysterics of the Celt," and welcome more largely the ignorant and degraded of all lands—

"Nor heed the sceptic's puny hands  
While near the school the church-spire stands,  
Nor fear the blinded bigot's rule.  
While near the church-spire stands the school."

But let us remember that Canada has no exception from weeds of native growth. No patron saint has given us perpetual security from vermin. Both country and town will breed their respective evils. It is only by unceasing vigilance and well-considered efforts that we shall keep down the growing heathenism. It is for the state so to shape her educational measures that there may be no exemption or exclusion from the common enlightenment. Religious agency must for many reasons be left to voluntary endeavours, but as regards the common school, I, for one, hesitate not to accept, when necessary, the principle of compulsion. We recognise the rights of the parent, but we recognise also his duties; and we recognise in no one, whether parent, priest or potentate, the prerogatives of arbitrary power. No government hesitates to interfere with these imaginary rights. As the parent may be restrained from inflicting bodily torture upon his child, as the husband is compelled to share his property with his wife, as the citizen is compelled to contribute to the maintenance of public order, so also should the parent be compelled, when necessary, to give his child the elementary training provided by the state. Of course there are difficulties and objections, but these are more than counterbalanced by the evils of ignorance. There is to be considered not only the interests of the child but of the community; and not only for to-day but for generations to come. It is the cumulative power of such evils that we have to dread. The stream may be small at first and disregarded, but it will gather volume as it goes, until at length it will sweep on with a defiant and desolating flood. We must aim from the first at a national system, which means not merely schools open to all, but serviceable to all. We must keep to it as a political creed that no one has a right to be grossly ignorant, that no one in Canada has occasion to be so. Really the world has so long gazed on the picture of a degraded humanity that the result of human folly is almost mistaken for a law of God. But why should the darker

aspects of European society form a part of our young ideal? Providence has given us a new world for a new and better order of things. We hope for forms of civilization that shall outdo the past, if not in the way of special excellence, and the elevation of particular classes, at least in the way of a wider diffusion among all classes of the benefits intended for all. We hope that it is possible to have nations, Christian in a better sense than any are now so; that it is possible so to organize society that homeless children and ruined women shall no more be numbered by hundreds of thousands; nay, that it is possible to have nations without paupers, without heathen, without brothels, without tyrants, and without wars. (Applause.) I seem to hear as I pass along, the voice of the scoffer deriding all this as a dream. But I believe in dreams, and also in visions. The dreams of our better nature are prophecies, and many such a prophecy of olden time is embodied in the history of to-day. Faith and hope are truer guides than scepticism or despair. "All despair," says Bacon is a "reproaching of the Deity." Despair of human progress is eminently so, and a reproaching of the Holy Scriptures in particular. If we believe in a millennium let us not divest it of reality, or doubt of there being a road toward it. When it comes it must "give our faith the life of fact,"

"And better than we dare to hope  
With Heaven's compassion make our longings poor."

Adverting to topics somewhat more immediately within our reach, I find few of more importance than the question of what the child should learn, and what the instructor should teach. A rational answer is not to be expected from the pupil, often not from the parent, and sometimes not even from the teacher. It is certainly a question always open for reconsideration, and to be answered in the light of advancing science. Studies once useful become obsolete; studies useful to one, are valueless or hurtful to another. Old sciences are extended, ramified and changed in their relations; new sciences are born. Very often a score of subjects will clamour for admission when only two or three can be mastered. Subdivision of labour is indispensable, and yet, unless judiciously made, becomes itself an evil. General discipline is to be secured, as well as special excellence. A famous German scholar, having devoted his life to the study of Greek grammar, lamented when dying that he had not restricted his attention to the dative case! This, I fear, would hardly do for Canada; and yet the principle is a sound one when rightly applied. It is not known whether Methusaleh ever went to school, but if he were living in

our day he would need a longer life to master the whole curriculum of learning. To some, it may seem easy to decide what to teach, at least in the common and grammar schools, but the view we take of university education must more or less affect the course of training all the way down to the cradle, and both higher and lower education will take their shape from the philosophy of the time. The practical teachers of the country may not be the best judges in this matter, but they will be, when teachers are raised to their proper status, and adequately qualified for their work.

The question, what to teach, complicates with the question, how to teach. If time be wasted and power lost by a bad method of teaching, there will, of course, be so much less room for range and variety of subjects. "Geography," says Burke, "though an earthly subject, is a heavenly study," and yet I have known boys so taught Geography as to waste time enough for the acquisition of a new language. "A new language," says another great man, "is like a new soul," and yet boys are sometimes so taught languages as not only to acquire no new soul, but to lose the old one, giving occasion for the saying that "the study of languages is the soul's dry rot." Spelling is a grand pother, and about as hard to solve as the pacification of Ireland. If I could despair at all of the millennium, it would be from the present anomalous and thorny mode of spelling the English language. It is a disgrace to all who do not believe in works of supererogation. Could we get our orthography simplified and purged of its superfluous material, something would be added to the years, and much to the happiness of children, not to speak of older people, and especially of foreigners. Some seem to regard our present orthography as a part of the essence of our literature, fixed as it were by a law of nature, like gravitation or circulation of the blood. Such persons should read some of the standard authors in their original form. They need not go further back than Shakespeare or Hooker. It seems from evidence in Parliamentary committees that even Cambridge professors have not yet learned to spell; all things considered, it is not to be wondered at. I have no personal interest in this matter, being a capital speller myself, nor have I any scheme to propose, but if anything ever should open the way to an orthographical reformation, let us help on the change. English grammar, of course, is one of the leading branches of early education, and yet a year or two is often wasted by teaching grammar in the wrong way and at the wrong time. The practical part of grammar is best learned by imitation. Let boys and girls hear only correct and elegant speech, and they will as naturally speak with accuracy and grace as in the other way. The abstract

and theoretical part of grammar should be postponed till the faculties of abstract thought have come into play. Latin or Greek grammar is in some respects better adapted to an early age than English grammar. I once visited a common school, in which the teacher was examining pupils, from 9 to 12 years old, in political economy! Shades of Adam Smith! I mentally exclaimed, who would have looked for this! It was torture even to listen to the poor little mortals repeating with blind and mechanical reiteration the definitions, distinctions and demonstrations of this perplexing science. I do not deny the possibility of presenting to the understanding of children some of the elementary notions of political economy, but there are scores of things which I would take up sooner, and especially if it has to be taught in the manner above described. I wish loss of time in such cases were the only evil. It is still a greater injury to give a child a habit of unreality, the habit of talking without meaning, of depending simply on authority in matters of science. Even religion is often in this way made a dead form, and the sublimest of all realities reduced to the shadow of a shade. I do not attempt here to prescribe the best course of elementary training. I aim only at hints, which may be pondered or followed up. In general terms, I may say that our schooling is, for the most part, too bookish, too abstract, and too remote from living realities. Civilization, with all its advantages, has some drawbacks; the want of closer contact with nature is one of them.

Much has been said of late of the object lessons, and in this we have a recognition of the evil, but only a very partial correction of it. A great German author is said to have done most of his studying in the open air, along the streams and among the trees. It would be well if younger scholars could have more of this privilege. Nature teaches us the true order. The observing powers are the first to come into activity. Children are all eye and ear. They love the flowers, the birds, the rocks and streams. Too soon we imprison them in the world of abstractions. Books must be learned, but early education should as much as possible deal with nature and the senses. One of the most famous and modern writers complains that with all his learning he was not taught at the proper time, and therefore will never know the characters and names of the common plants and animals of his country. It is useful to know the history of Greece and Rome, of Carthage, Egypt, the Crusades and a hundred other things, but I suspect that much time is consumed over such matters that might better be given to things nearer home, and more fully within range of a child's comprehension. I may take botany for illustration. Few

sciences are so well adapted to entertain, enrich or instruct the mind. Eminently suited to the child, it yet affords ample scope to the philosopher. It extends over a wide field; it affords endless variety, it furnishes striking examples of the "reign of law," and of a creative intelligence; it bears a close relation to daily comfort, and it offers invaluable aid to the art of the physician. It challenges us in the grass on which we tread, and in the weeds that grow by the way, as well as in the richer hues of the garden and the grand oaks of the forest. The Creator seems to summon us by fragrance and beauty as well as by the coarser utilities of life, to explore well this amazing kingdom of the plants. And yet it is a study scarcely taught at all in any of our schools high or low. It is supposed to be a nice amusement for a girl at a boarding school, and that, of course, proves it unfit for any one else. He who has noted men in a witness-box at court knows that not one man in a hundred can observe what he sees or give an account of what he has handled. An American Indian has a better education in some important respects than a good many college graduates. Read Cooper's "Pathfinder," and you will see what I mean, and be inclined to agree with me. You will, perhaps, say that the Indian's education is best for him; our own for us. This is only true in part. We all learn many things at school only to forget and sometimes to despise them afterwards. Beyond matters of book lore essential to us all, there is a wide margin where time and toil are wasted or employed to ill advantage. I am convinced, for one, that we need to give more prominence to the education of the eye, the ear, the hand, although it should be at the expense of some other branches of knowledge; but more especially that we should so follow the order of nature as to secure the best economy of time and power. It is melancholy to look back on the misdirected efforts of early years, to feel that the golden affluence of youth will return no more, and that in a sense beyond the meaning of the poet, "Our young affections run to waste, or water but the desert."

These reflections bring me to notice the high standard to which the teacher should aspire. He must be competent not merely to teach the prescribed subjects, but also to judge of education as a whole. He is to be no mere hireling of trustees or parents, but a man who makes his calling an arduous and life-long study. He must know a great many things more than he is called upon to impart in the schoolroom. His wider culture may often be utilized even in his humblest toil, but it will especially prepare him to speak with wisdom and authority upon the pressing educational questions of the day. It is not expected that all teachers will reach this

point of intelligence, but this is the ideal at which all should aim, and to which many may attain. How else is education to be improved? Experience shows that the mass of men think little on the subject, and experience also shows that nothing, unless it be a bad system of religion, holds on with such grim conservatism as a bad system of education. I regret on many grounds the establishment in this country of separate schools, among others this one, that they will be less open to improvement. "A habit or ceremony," says Addison, "though never so ridiculous, which has taken sanctuary in the Church, sticks to it forever." This is too true of the Church in particular of which he is speaking, and it is therefore the more to be deplored that education, which needs to be quickened by all the new light of the future, should be pledged beforehand to the blind worship of the past. I cannot approve of the proposition lately made in England to exclude all clergymen from the office of teacher, but clergymen, like other people, should keep pace with the times. It is doubtful if they will do this except through the action of educational and literary influences over which they have not absolute control. The teachers, therefore, should be the mouthpiece of no ecclesiastical system, but the agent and leader of advancing knowledge, moulding society as much as he is moulded by it. The great hinderance, I fear, to the teacher's highest qualification is found in the fact that teaching is too often taken up merely as a stepping stone to something else, and this again arises from the fact that teachers are so poorly paid. The talent and enterprise of the land will naturally be drawn into the most lucrative employments.

It is said that candidates for the Christian ministry diminish in number in proportion to the prosperity of other professions. Ministers claim to be impelled by higher considerations, than worldly advancement, yet human motives are seldom free from an earthly mixture, and if this holds in so sacred a calling as that of a clergyman, much more may it be expected to operate elsewhere. Clergymen and teachers are of all classes the most inadequately remunerated. As a rule they have scarcely enough for a decent living while engaged in active labor, and they have a still scantier prospect for the years of feebleness and decline. If my words here to-day will have any weight, I feel that I am pleading the cause of the children and society not less than of the teacher, in urging a more generous support for those whose mission it is to lead the intellectual and moral life of the people.

I shall close these observations by touching upon a subject of the highest moment, but one which we are always in danger of ne-

glecting, and which on this account, as well as from the so-called secular basis of our school system, it is the more necessary to bring again and again into view. I refer to religion. Distinctive theological teaching is of necessity excluded from our public schools as at present constituted. A Frenchman travelling in the United States, is said to have complained that he found two hundred religions and only one gravy! This complaint is eminently characteristic, for Frenchmen think much of the sublime art of cookery, and not so much, I fear, of religion. A new religion has since been added to the American catalogue, though possibly no new gravy. Although, there may be in Canada somewhat less than two hundred religions, there are far too many to introduce into our public schools, which we are therefore obliged to make non-sectarian. But the danger is lest the exclusion of theological dogmas, as such, from our schools, should have the effect of disparaging religion in general estimation, and lead the teacher to consider himself as excused, if not positively debarred, from the entire field of moral and religious truth. The teacher would thus come to deal with his work as something barely and dryly intellectual. This would be a serious mistake, and inflict upon education a moral sterility to which even mixed schools need not be doomed. There is much that the teacher can do for the higher life of his pupils without encroaching upon sectarian peculiarities. We all believe in the love of God and the love of our neighbour. We all believe in a future life where it shall be well with the righteous and ill with the wicked. We all believe in the sacredness of justice, of veracity, of kindness, of purity, in a word, the manifold integrities and charities of life. The relation of these to the Gospel may be more fully explained in the Sunday School, the family, and the pulpit, but their paramount importance should be inculcated, and their habitual exercise fostered everywhere.

If there be such a thing as a public opinion, there must be a public opinion on moral questions, that is a public conscience. Now conscience, like other faculties, perhaps more than most faculties, admits of growth. It has a kind of natural growth. Both its discriminating and its impulsive energy may be cultivated, as in the case of patriotism, the love of war, and other sentiments. This is forcibly shown in the history of public opinion on slavery, usury, persecution, and other important questions. "Usury," says Lecky, "according to the unanimous teaching of the old theologians, consisted of *any interest* that was exacted by the lender from the borrower, solely as the price of the loan. Those who lent money at three per cent, were committing usury, quite as really as those who lent it at forty per cent." It is even mention-

ed by Dugald Stewart, as an evidence of the liberality and far-sightedness of Calvin, that he was among the first to break loose from erroneous notions on this subject, which had prevailed from the time of Aristotle. In Lower Canada, and other places, it is still thought wrong to allow interest beyond a certain figure, though the public conscience seems to oscillate as to the precise point where innocence ends and sin begins. From this and innumerable other examples, it is evident that there is a culture of the conscience on a large scale, and that the successive generations of men are fortunately not constrained merely to inherit and transmit the same moral ideas uncorrected and unenlarged. In this, as in other fields, "the thoughts of men are widened by the processes of the suns." A new moral conception, although the novelty may arise only from the improved statement or application of a principle as old as the creation, will oftentimes be to a community like "another morn risen on mid-noon," and disclose a world of injustice or unkindness where heretofore all seemed commendable and fair. Loyal obedience to the new and better view will perhaps set free some depressed class of society from disabilities and temptations which were dragging men to ruin as by a kind of necessity, and in a little time crown some long barren waste with an unexpected verdure. Alas, how many degraded classes are waiting in dumb sorrow for this emancipation! How many deserts waiting for this better moral tillage! It would be hard to say that our system of public schools has no part to play in this work. Paley is said to have complained (only in pleasantry, I trust) that "he could not afford to keep a conscience." Must the state too, and the state school, come down to this last stage of moral pauperism? Nay rather let our public teachers believe that non-sectarianism in its severest construction has no such meaning as this, but still leaves a wide vocation open to them in giving to the young the purest and best moral conceptions, and in so enthroning them in the heart that no subsequent years shall wholly obliterate the early lessons. I shall perhaps be told that such moral teaching is not religion, or that, at least, it must seriously fall short of what is wanted. Let those who so feel, ply with all diligence the other means within their reach to supply the defect. But high-toned morality is as necessary as dogmatic theology; nay, rightly understood—so understood as to include what we owe to God as well as to man—it is the practical end at which theology aims. It will be well if the teacher enforces the practical side of the Gospel as diligently and earnestly as the divine has been wont to enforce the theoretical and ecclesiastical. Nor need the teacher wholly ignore much less discountenance, the peculiar aids and sanctions of

Christianity, though, as a man of sense and true catholicity (if these have not become incompatible), he will know where to draw the line between what fairly belongs to his province, and what must be left to other hands.

One thing is certain, that whatever a teacher may or may not inculcate, he can never divest himself of a certain character and spirit in things moral and religious. Here, after all, is the chief point. Children have an immense capacity of imitation. The logic that convinces them is concrete logic; the power that sways them is personal power. This is true of men; it is doubly true of children. Let the teacher then look well to his example, his manner, his general temper, in a word what we call the spirit of a man. And these must spring mainly from his moral and religious life. Consciously or unconsciously, every man must be what he is, by his higher sympathies and his eternal hopes. Even intellectual beauty is, in some mysterious way, watered from the Infinite Sea. "The doctrine of the human understanding and of the human will," says the father of modern philosophy, "are like twins; for the purity of illumination, and the freedom of the will, began and fell together; nor is there in the universe so intimate a sympathy as that betwixt truth and goodness. The more shame for men of learning, if in knowledge they are like the winged angels, but in affections like the crawling serpents, having their minds indeed like a mirror; but a mirror foully spotted." The teacher's spirit will not only affect the fidelity of his labours, but will be caught by his pupils. It is therefore of the highest moment that he should begin his influence over the young by becoming the right kind of man himself, not indolent, or cold, or selfish, or cruel, or grovelling, or irreverent, or prayerless.

A power from somewhere must so have stirred his better nature that the infinite worth and also the infinite perils of even a child's life may come vividly home to him, and all the energies of his soul, not of his intellect alone, but of his intellect quickened by his heart and guided by his conscience, may be consecrated to his work. He must be able to feel that while nothing pays so poorly as teaching, nothing, on a higher calculation, pays so well. He must be able to "find in loss a gain to match," and regard the drudgery and weariness of the school room as the hard and prosy conditions to results of inconceivable grandeur. He must overleap the passing hour, think of things that are not, as though they were, and in the spirit of a great artist, as a sculptor or painter, toil for immortality, remembering, that when marble statues shall

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have crumbled into dust his workmanship shall still grow in living beauty, transfigured evermore in the light Elysian,

“ An ampler ether, a diviner air,  
And fields invested with purpleal gleams.

Philosophy shifts and changes with the lapse of years, but the spirit which makes the patriarch, the apostle, the martyr, this lives on through all time, the unity of the ages, the harmony of the worlds. Let the teacher labour in the light and power of these higher aspirations and impart them to his pupils. Teach them, indeed, the wonders of science; make them quick, discriminating, and learned; yet let it be reiterated again and again, while the world lasts, that knowledge is not wisdom, but only her handmaid, and that the great lesson for the child, as for the man, is to be brave, and true, to be pure, gentle and self-sacrificing; to work these virtues diligently and deeply into the habit of the soul, and to bring them out in the daily life, after the manner of Him who has embodied for us in one and the same character, the true, the beautiful, and the good. (Loud applause.)

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CHARACTERISTICS AND TENDENCIES OF THE TIMES.

The Rev. Mr. Dewart, of this city, also delivered the following address before the association. He said :

It is with unaffected diffidence that I appear before you, to address the Teachers of this Association, met in their Annual Convention. It was with some hesitation that I accepted the invitation of your secretary; and if a distant view of the task awakened apprehension and distrust, I assure you these feelings have not diminished by finding myself in contact with the actual responsibilities of the occasion.

I felt hesitation in attempting to address an audience of practical teachers, on the duties of their profession, lest, being no longer engaged in this work myself, I might appear to be binding heavier burdens on your shoulders than I would be willing to bear myself. We all know how very much easier it is to give good counsel to others, than to practise one's own advice. I felt embarrassed as to the selection of a subject. I thought if I should select a theme having special reference to your work as teachers, I might possibly find myself trying to enlighten you in questions which were better understood by the scholars than by the teacher. On the other

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hand, if I should address you on some topic having no special application to your profession and work, I feared that my remarks might be less helpful to you, as teachers, than if they had greater fitness. For I cannot but feel that in speaking to this association, I am speaking to a representative audience—I am speaking through you to the pupils you instruct. And if I could only succeed in saying anything to inspire your zeal, or to prompt you to cherish nobler and juster conceptions of the great work of training and furnishing immortal beings for the duties and emergencies of life, I would thus be reaching beyond you to the vast army of youthful minds whom it is your privilege to lead to the inexhaustible fountain of knowledge. But, believing that because you are teachers, you are not the less men and women, with hearts that respond to all that concerns humanity, I purpose leaving professional themes for those of ampler experience than mine, to occupy your attention with a few observations on some of "the tendencies of the times in which we live," in order that from the study of this subject we may derive some practical lessons for the better direction of our own lives. While it is our privilege to study the lessons of history—to learn from the success and failure of those who have gone before us—and to gather inspiration to action from the contemplation of the future, it is especially our duty to take careful note of the present—to endeavour rightly to understand the circumstances, favourable and unfavourable, which surround us on this great battle-field, where we must either win the wreaths of an imperishable fame or suffer irretrievable defeat. As the mariner, who steers his venturous barque across the ocean, makes himself thoroughly acquainted, not only with the reefs and shoals that lie along his way, but also with the prevailing winds and currents, so it is our duty to study those tides and currents of human life—those forces that operate in society, helping or hindering men, as they steer on to the goal of life.

We should not do our work blindly and mechanically, following rules, the reasonableness or truth of which we have never seen, but with an intelligent appreciation of the difficulties to be overcome, and the best methods and agencies by which success may be gained. The times in which we live are difficult either to comprehend or describe. So complex, so contradictory, so rich in good and evil, so bright with hope and so dark with discouragement, that they exceed comprehension, and transcend description.

One class of persons regard the present as the world's golden age, and render a homage, little short of worship, to the progress of the nineteenth century. Another class wail out their sorrowful

lament, because of the degeneracy of the times. They look back with regret on conditions of society, that are rapidly vanishing. They are fully persuaded, that in almost every respect, the tendency of things is downward. They do not realize that there is more change in the eyes that look at things, than in the things themselves. Both classes are mistaken, though neither are altogether wrong. The present condition of the world is the product and outgrowth of a great variety of causes that have operated in the past. A vast number of streams, rising in very different regions, have united to form the great river of modern life, on whose current we are all borne along. Among the legacies we inherit from the past are things of very different value. Some things that are fitly represented by "gold, silver, and precious stones," and some by "wood, hay, and stubble." The great conflict between truth and falsehood, right and wrong, that has jarred along the ages, and finds a recognition in all the religious systems of the world, is still surging around us, and we are actors in the fateful strife. Yet despite the croakings of those who sing their ceaseless dirges over the departure of "the good old times," I believe the world moves, moves onward, upward, heavenward; slowly but surely nearer to that time of which prophets have spoken and poets sung, where righteousness and truth shall gloriously triumph over the wrongs and falsehood, that have so long bewildered and oppressed humanity. Those who live in the memories of the past, rather than in the throbbing energy of the present, tell us that there is far less simplicity and candour of character—lest restfulness and trust—and less reverence for superiors now, than in former times. All this may be true, and yet be no just cause of complaint against the times. Every condition of society has its advantages. The very worst has some redeeming features peculiar to it. But it is absurd and unreasonable to expect to retain certain advantages, when the conditions of life in which they had their existence, have passed away. You cannot have the ermine robe of winter and the fruitful green of summer at the same time. You cannot have the grand old forest, with its leafy canopies, and the waving fields of the golden grain together. So neither can we have the credulity of ignorance, with its mental sloth, and the searching scrutiny and activity of intelligence. We cannot have the crouching homage of the broken spirited slave and the manly independence of freedom. And it is as undesirable as it is impossible. The swallow's nest in the old house might be very picturesque; but it should not prevent us pulling down the old ruin, to build the new and commodious home upon the old foundation. Feudalism and slavery developed many beautiful instances of fidelity on the part of the serf to his master;

but we would not keep men in bondage for these. Ambition, extravagance, and artificial manners are not found in the primitive simplicity and society of pioneer life; but we would not forbid social progress on that account. The cultivated farm and commodious mansion are better than the wigwam and the forest. No state of life has so many charms and attractions as childhood; yet perpetual childhood would be an unspeakable calamity. So the world's manhood is better than its childhood. The stir and energy of modern intellectual life is better than the stolid credulity which they have superseded. For we should not forget that "the good old times," so fondly cherished, were times of prevailing ignorance and gross superstition—times of intolerant bigotry and inhuman persecution—times of unjust and oppressive tyranny, when the rights of manhood were denied. People speak of the past as they speak of the dead, mentioning only what is commendable; and throwing the mantle of kindly forgetfulness over the suffering, ignorance and injustice, that found a genial home in the bosom of "the good old times." With all its faults, the present age is the best age the world has ever seen. The present day is the brightest day that has ever shed its lustre upon our race. There never was so much light in the world as now. There never was so much liberality and charity. There never was so pervasive a sympathy with the various forms of human want and suffering; and never such noble and self-denying efforts to remove them as now. There never was as much liberty of thought and civil liberty; and human intelligence was never so constantly and successfully applied to the promotion of human well being, physically, intellectually and morally, as now. I freely grant that the picture is not without its dark shades, which may discourage and perplex. It has been fitly said, "It is dark with threatening, and bright with promise. It is like the autumn morning, that breaks amid wild and lurid clouds; yet through these lowering clouds there darts, at times, such glorious beams from the invisible sun, that we are held in palpitating suspense, uncertain whether the day will issue in storm and terror; or whether, after a few fitful blasts, the gloom will roll away from the heavens, leaving the sky more pure than ever, and the landscape beneath it bright and peaceful." For my own part, I believe that it is only the morning of the world's day. The sun of liberty and righteousness shall rise higher and higher, quickening the barrenness of earth into life and fruitfulness, before the harvest time comes, when the angel reapers shall garner the fruits of time in the garners of heaven. Let us briefly glance at a few of the tendencies of the times in which we live.

*First*—The present day is distinguished by a general diffusion of

intelligence, which has awakened a spirit of intense enquiry in every department of knowledge. The schoolmaster and the missionary are abroad. The Press is scattering the thick fogs of ignorance—reflecting the light of heaven upon the darkest spheres of human existence. With this diffusion of light has come a quickening and intensifying of intellectual life. The slumber of centuries is broken. Researches after truth are prosecuted with untiring zeal; and yet speculation far outstrips research. Not only does the world visibly move, but it moves with greater rapidity than ever before. Events which used to occupy a century are crowded into a year. “Revolutions and wars hardly cast their shadows before them, till they are upon us; reminding us of those sudden squalls at sea, which the mariner just discerns darkening in the distance, and then, before he can reef his sails, they are lashing into fury the waves on which his vessel is gliding.” Though it may not be free from its attendant evils, I hail this diffusion of knowledge, and the spirit of enquiry which it evokes, as one of the mighty forces that are lifting the world up to a higher plane of existence. Far better the questionings of doubt, than the unthinking credulity of superstition. Enquiry and examination must always precede intelligent belief. The highest faith is born of doubt. The calmest rest succeeds the toilsome struggle. Yet this condition of things has its shadows. It creates a tendency to superficiality. There is a wider diffusion of knowledge; but little thorough mastery of subjects. We dip into a great many subjects; but not very deeply into any. “These shallow draughts intoxicate the brain.” Not that I would approve of the course of the professor, who spent his whole life studying Greek nouns, and said, when he was dying, “I meant well, but I undertook too much. I see now I should have confined myself to the dative case.” As one of the shadows which bear witness to the existence of the light, we have a great deal of affectation of intelligence and independence. Few things are more contemptible than the shallow pretensions of conceited ignorance, treating opinions and arguments, which it never had the brains to comprehend, with scornful disdain as old fogy notions that it has examined and cast away as unworthy of their regard. You all remember the fable of the crow, that when it saw an eagle swooping down and carrying away a lamb, made a similar effort to carry off a large ram, and got entangled in the wool, and caught for his pains. Well, there is in our day a great deal of affectation of independence and intelligence, and contempt for old things because they are old. “Fools rush in where angels fear to tread.” Where the sum of our knowledge is small, the circle that bounds it and separates it from the unknown seems also small. But as the circle of our knowledge widens, the

visible circle of the unknown and undiscovered that lies outside of what we know becomes proportionably enlarged, "Hills peep o'er hills, and Alps on Alps arise."

*Second*—This nineteenth century has been characterized by an intense devotion to the study of physical science, which has been crowned by results so brilliant that they stand out as waymarks in the history of human progress. This application to the study of the material world has been rewarded by many valuable discoveries that have lightened labour, and promoted the safety and happiness of life. Yet, it cannot be denied, that because many of the discoveries of physical science are capable of being applied to acquire wealth, and for other causes, in many instances the importance of this class of studies has been unduly magnified, and mental and moral science disparaged as misty speculations, from which no practical result can be expected. By many, the material is regarded as the real; the intellectual and spiritual as the unreal. Now, I would not in any degree depreciate the importance of the study of physical science. Every department of this vast universe of God is worthy of our profound and intelligent regard. In geology, we trace the records of past history, of vanished life. Chemistry takes us into the laboratory of the Creator, and reveals to us the workings of those mysterious forces that are the life of nature. Astronomy unveils the mystic influences that control the vast systems of worlds which people the immensity of space around us. They all enlist our profound interest, because they unveil the hidings of a power and wisdom before which the most imperial human intellect is baffled and amazed. I agree with Dickens, that the discoveries of science and the inventions of mechanical genius have no necessary tendency to make us less spiritual and devout. Because we are swept along so rapidly by the power of steam, or because we can flash our thoughts to our distant friends by the electric telegraph, we need not have the less sympathy for human suffering, or less faith in the things that are unseen and eternal. I have no sympathy with those who look with distrust upon the revelations of science. But, just as vessels at sea run up colours which they have no right to unfurl, there is a great deal that sails under the banners of science, which cannot be allowed to pass unchallenged. A brief allusion to some of these may not be useless. It is unwarrantable to adopt direct palpable utility as the standard by which to estimate the value of scientific enquiry. The adoption of such a standard degrades the grandest creations of poetry, and the rarest productions of art; and places Arkwright and Stephenson far above Bacon and Milton. There is a strong tendency in men who occupy all their time and thoughts with any one branch of knowledge, to become blind to the

claims of other subjects of equal interest, and thus they destroy the harmony of truth. There are many illustrations of this among scientific men. Men of high scientific reputation, who have become so absorbed in physics that they cease to recognize the radical distinction between inert matter and intelligent, independent mind; and maintain that the same law of necessity by which matter obeys the forces that act upon it, equally controls the operations of the mind. It is neither philosophical nor right to speak of the discoveries of physical science as if in some way they had cast light upon the problems of the world of mind, and superseded the higher law of conscience and the testimony of consciousness. And it is a still greater confusion of thought and language to speak, as many scientific teachers do, of the uniformity with which the forces of physical nature operate, as "laws" which we can either obey or disobey, and possessing penalties and obligations for men. If a man climbing a ladder misses his foot and falls, and breaks his leg, they say he has broken a law of nature, and received the penalty. I say he has lost his balance, and *obeyed* the law of gravitation, and broken nothing but his leg. I object to all teaching, however pretentious, that assumes that the study of the world without is of greater value and interest than that of the world within us. That the material world alone is entitled to be called "nature;" and the knowledge of its properties alone to be called "science," as if mind was not the greatest province of nature, and as if the knowledge of its powers and modes of operation was not the most profound science. Is the testimony of the rocks, or the plants, or even the human body itself, more important than that of the regal mind, so richly endowed? Can the inferior things of creation contain richer truths than the very highest forms of created intelligence? We should never forget that it is because the material world reveals the thoughts of an intelligent mind, that its study demands such profound regard. If we reject the idea of a governing intelligence, creating, controlling and arranging the various forces of the material universe, they are bereft of their significance. If they exist for no purpose, if they are the visible expression of no thought, if they are directed by blind chance or necessity, the spell of their attraction is forever broken. It is an instructive fact that though many objects around us are far more enduring than human life, yet the grandest objects in the natural world are invested with an interest vastly greater than they would otherwise claim when they are associated with mental achievements, or facts in the history of human life. "Tourists cross the world to visit Sinai, because there Moses stood, and talked face to face with God. Carmel's flowery slope is sung, because it was trodden by the feet of Elijah. What were the Alps,

with all their grandeur, but for the names of Hannibal and Napoleon? The lochs and friths of Scotland were immortalized by Scott, and therefore the world goes to gaze upon them. Melrose Abbey is seen by moonlight, in the glamour of his poetry; and the mist about Ben Lomond is the fairy-woven veil of Scott's coronet." Even the ocean appears invested with a loftier grandeur, when we think of it with Byron, as a "glorious mirror, where the Almighty's form glances itself in tempests." All proclaiming the same truth, that mind is grander than matter.

*Third*—One of the most remarkable and significant tendencies of the times, is the tendency of power toward the masses of the people. The political currents are unmistakably in the direction of democracy. Manhood is slowly but surely turning the scale against canonized prejudices and long enthroned oligarchies. Power is seeking its centre of gravity a great deal nearer the base of society than formerly. The late reform act of England only indicates the drift of the times. Whatever our politics—whether we think it good or evil—the fact cannot be questioned, that power is steadily descending to the masses. This fact is profoundly significant. If power is given to those who have not the intelligence to use it wisely, the result has always been disastrous. The very idea that the most ignorant and vicious classes may shortly be holding the balance of political power in our country, is truly alarming. It reminds us that we must educate the people, or else submit to let ignorance seize the helm of the ship of state, and steer her on the reefs of destruction. It was a suggestive fact, that immediately after the passing of the English Reform Act, an important educational measure was introduced, designed to afford the advantages of education to all classes of society not reached by previous agencies. I advert to this tendency, to call your attention to our obligation to educate the rising generation, intellectually and morally, if we would save our country from the evils of political degeneracy and corruption. As thistles on our neighbour's farm may shed their baneful seed on our soil, the ignorance and vice around us may, if unremoved, prove the ruin and blight of those in whom we are most deeply interested.

*Fourth*—The tendency to recognize the rights and elevate the condition of woman, is one of these signs of an advancing civilization, that I hail with great satisfaction. I must confess that there is a good deal said in some quarters just now on this subject, with which I do not fully sympathize. But I freely confess that in many particulars the laws have treated her exceptionally; and social customs and prejudices have been equally unjust and severe. Nei-

ther law nor public sentiment should debar her from any sphere of remunerative labour or usefulness, which she may desire to occupy. She should be the best judge in every case, as to whether she should engage in any special work. I am always doubtful of that class of "friends" who think they know better what is good for you than you do yourself; and will oppose your attainment of some object because in their wisdom they think you are better without it. I especially think it is time that the distinctions in the provisions for the education for boys and girls should come to an end. There is no justice in endowing colleges and making ample grants for boys' schools, and leaving girls to grow up without any provision for continuing the education begun in the common school. I confess, however, I see no advantage likely to accrue from wives and mothers coming to the polls and taking part in the strife of political elections. Single women who hold property in their own right should not be denied the privilege of voting if they so desire. But there is no inferiority implied, when we maintain that woman is evidently designed to fill a different sphere of usefulness from man. Difference does not imply inferiority. I hold that in many respects she is vastly our superior. And if I would in any degree appear to exclude her from any employ to which men have access, it is not because I would deny her any privilege or right, but because I would, as far as possible, shield her from everything that would tend to make her more like the opposite sex, or in any degree rob her of that indefinable delicacy, tenderness, and gentleness that are the charm and glory of womanhood. In one thing we will all agree. If the new reformation should, by opening up new spheres of labor, deprive us of her gentle ministries in sickness and suffering, it will be a great loss to the world: and it will not be easy to find any one to take her place.

*Fifth*—One of the most marked features of the times is the extent to which all philanthropic efforts are carried on by the agency of organized associations. Nothing can be accomplished now, without forming a society, with President, Secretary, Treasurer, and Committee of Management. Well, this popular method has its advantages. It organizes available resources. It enlists the feeble and indifferent, who if left to themselves would do nothing. It lays hold of the social element in our nature, and utilizes it by yoking it to some work of practical benevolence. And it gratifies a certain class of small persons with office and position, that probably could not be made to feel the force of any higher motives. And yet, this system has its disadvantages. It frequently causes delay; and the evil is allowed to remain uncorrected, as if nothing could be done till a sufficient number is enlisted to form an Association.

Then, although these associations may organize and utilize power, and even in some instances increase it, they do not create power. You may have a well organized association on paper, that looks very imposing; but if there is not interest or zeal to work its machinery, it is just like a very large mill on a very small stream; there is not force enough to run it. But the worst thing about this system of working, is that it tends to destroy individuality. There can be no real greatness of character without independence and individuality. And if we would have men to lead us onward and upward in knowledge and true progress, we must have less aping and imitation of those who have attained distinction, and more honest daring to be ourselves, and to do the work we have to do in our own way. There is a paralyzing slavery to popular opinion widely prevalent. The majority of people are a great deal more anxious to know what is popular in good society, than what is right and true. All the great movements that have lifted humanity up to a higher place, have been inaugurated by the zeal and energy of individuals; and all the great minds who have indicated their right to be held in everlasting remembrance, and stamped their influence on the history of the world's progressive life, have been distinguished by a brave independence, which developed strongly marked individuality of character. If the society aims at achieving any worthy work, join it and co-operate with it by all means. But don't wait for others before you attempt to do anything. "Whatsoever thy hand findeth to do, do it with thy might." An earnest soul soon reproduces its convictions in others. And remember that the highest attainable force of character is won not by slavish conformity to popular prejudices or imitation of great men—but by bravely and independently acting out in our own way our convictions of what is right and true.

*Sixth*—Among those features of the times, that can only be mentioned to be condemned, is the disposition to worship any form of power, without regard for the spirit in which it is wielded. There is an extensive proneness to idolatry of mere intellect or genius. Let it be a poet gifted with original genius—a musician of witching melody—an artist of exquisite skill—an engineer of marvellous ingenuity—or a writer of fertile genius, and multitudes are ready to render a homage and applause, little short of idolatry, without regard for the motives that govern the life. And not only so, but if a man wins distinction in any one department of science, there is a strange disposition to set him up as an oracle, and regard his utterances on other matters, of which he may be profoundly ignorant, as unquestionable and decisive. What is splendour of talent without purity of purpose or nobleness of character? Great genius

cannot make wrong right, nor free its possessor from the obligations of the divine laws. On the contrary, the more numerous the talents bestowed, the greater the obligations of the receiver. He that possesses rare endowments of intellect and ample stores of knowledge, qualifying him to be a leader and teacher of men, has certainly weightier obligations to obey the laws of purity and rectitude than the ungifted and ignorant. And if such an one be false to his high trust, his rare gifts will not lighten, but deepen his condemnation. This homage and idolatry, bestowed on mere intellect without regard to the use made of it, corrupts and bewilders alike those who render it, and those who receive it. If "he builds too low who builds beneath the skies," he is false to the dignity of his nature who renders to talent what is due to goodness alone. Closely allied to this idolatry or intellect, and springing from the same root, is the prevailing idolatry of wealth, and the respect rendered to those who possess it. Wealth represents generally success, and men idolize success. It represents power, and men worship it as a form of power. This tendency is as widespread as it is pernicious. The intense desire for wealth is the fruitful source of many of the evils which afflict society. It may well be called "the root of all evil." It inspires a large portion of the falsehood and dishonesty that prevail among men. It petrifies the heart against the appeals of want and suffering; and bribes the conscience to forget the claims of charity and brotherhood. It is as inimical to the culture of the intellect, as it is to the improvement of the heart; and it perverts powers which if rightly exercised might have lifted us near to heaven, into instruments of mere sordid, selfish acquisition. It gilds over the most glaring faults of character, and the most reprehensible courses of conduct. It has inspired that wild spirit of speculation, that has given birth to the enormous dishonesties of many corporate bodies, and the fraudulent measures adopted in companies by men who would individually recoil from such expedients. And it erects a false standard of worth and respectability in every community; and makes poverty a greater fault than crime. That wealth is a potent means of usefulness, an instrument of civilization and comfort all must admit. But to make it the great object of life is to bind down the eagle powers of the soul to an object unworthy of our high birth right, as heirs of immortality. Assuredly there are grander objects of ambition, than wealth. The men of imperishable fame, as benefactors of humanity, are not the millionaires; but men "who knew no standard of superior worth, but wisdom, truth, and nobleness of soul." There are many other features of the period in which we live, that would repay our thoughtful study but time will not permit us to discuss them at present.

But even in this rapid glance we have seen enough to convince us that these are times, in which it is at once a glorious privilege and a profound responsibility to live. A good deal is said about "men for the times;" and there can be no doubt it is the world's great want. It is very natural that we should see more clearly and feel more deeply the demands of our own day than of other times. Yet there never was a time in which good men and true were not wanted. They were needed in Noah's day, when all flesh had corrupted its way. They were needed in Elijah's day, when in the universal idolatry he imagined that he alone remained a witness for the truth. They were needed in Daniel's day, when himself and his brave Hebrew brethren stood alone in resisting the popular follies. They were needed in many a dark hour of the past, when men were compelled to choose either death or disloyalty to conscience. No doubt Queen Elizabeth thought that good and brave men were wanted in her day, when the invincible Armada attempted to crush her island kingdom. And yet there are special qualifications necessary to fit men for usefulness in these times. Men that fulfilled their mission and did their work faithfully and well, in their own day, would scarcely be *en rapport* with these times. See how the art of war has changed! We have rifled cannon, and chassepots, and Enfield rifles, and ironclads, against which the weapons of last century would be utterly unavailing. And so in our social, political, religious and educational work, we want men who are familiar with the advanced methods of moral and intellectual warfare. Yes, we want "men for the times." We want them in the pulpit—men of keen intelligence, broad charity, manly independence, and fervent piety. We want them in our political and judicial offices—men of incorruptible integrity, of broad unsectional views, and unselfish love for their country. And we need, not less than any of these, *Teachers* for the times. It will be readily admitted that it is not every kind of teacher that is equal to the requirements of these times; especially in this country, where we are now laying the foundations of nationhood, and stamping in a high degree the influence of our own character upon the future of our country. It is a truly grand thing to live in such times: to have such opportunities of improvement and usefulness as we possess. They might almost excite the envy of angels. It is said that once in a great naval engagement, as Collingwood brought his ship into action in splendid style, before the rest of the fleet could fall in, he exclaimed "What would Nelson give to be here?" And we might imagine that even a Paul, a Luther, or a Milton, would be willing to quit their tranquil abodes to renew again the glorious warfare in which they acquitted themselves with a bravery that won them immortal re-

noun. Ladies and gentlemen, to you it is given to play some part on this great theatre of action, where deathless destiny is at stake. It is your rare privilege to sow the seeds of knowledge in the rich soil of youthful minds. Be thankful; it is an exalted privilege to be permitted to stamp ineffaceable impressions on such enduring monuments; or in any degree influence the destiny of immortal natures. Be patient; though your labours may seem fruitless and lost, "in due season you shall reap if you faint not." Be cautious and discriminating. There are many subtle and plausible speculations afloat, which conceal some fatal falsehood, which if once received, will cast you adrift upon a sea of uncertainty, where no harbour of safety can be found. Be true to what is right, in all circumstances. Your life and spirit will be sure to reappear in the lives of those whom you instruct. Be steadfast and true; though the battle be severe, and the issue at times seems doubtful, if true to yourself the victory is sure.

"Fear not, though your foes be strong and tried,  
And threatening shadows fall;  
The angels of heaven are on thy side,  
And God is over all."

The speaker resumed his seat amid loud applause; and a cordial vote of thanks was passed to the rev. gentleman for having delivered such an interesting lecture.

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