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its banks I thought I would like to have a look at it. Accordingly, accompanied by three blackfellows, I walked up the river to see it. Coming back I took a short cut nearer the river, and came upon a boggy place, but before I could do anything one of the blackfellows rushed forward, tore down some bushes, spread them over the mud, and held out his hand for me to cross. It reminded me of Queen Elizabeth and Sir Walter Raleigh, and I christened him accordingly.

—Other Records.—

"I observed the transit of Venus in Adelaide on November, 1874, and at Wentworth in 1882. A few months ago reference to my retirement was made in The Observatory, a scientific journal, published in England. It said, although I was no longer Postmaster-General, all my friends would agree that I was still Postmaster-General."

—A Peaceful Old Age.—

The carriage had arrived, and the nurse was waiting to see that Sir Charles went for his morning drive. As I rose to depart the dear old knight said—"I would like to say that no man loves Adelaide more than I do. I have watched its progress since I arrived here, and I am delighted with the place. I am spending in it a most peaceful old age."

Then the nurse came over and straightened the pretty buttonhole of violets, and Sir Charles laughed, and said, "This won't do, you know; you are really making me too captivating." South Australians, old and young, throughout the length and breadth of the land, will wish Sir Charles Todd many happy returns of the day, and a continued peaceful old age. As an instance of the wonderful memory Sir Charles possesses, it may be mentioned that he gave the whole of the interview without a reference even to a date. He says he likes dates.

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THE TEACHER AND CULTURE.

A PAPER WRITTEN FOR THE TEACHERS' UNION.

[By Mr. E. Nettleship, B.A., Secretary of the New South Wales Teachers' Association.]

My remarks throughout will be for those who are admittedly teachers—men who either consciously or unconsciously discharge their duties in a systematic and successful manner, which is the embodiment of some underlying principle. I do not wish it to be thought that I would judge a teacher by his results in the sense of percentage marks at an annual inspection, nor even by passes at public examinations. No doubt these matters have been factors that have determined a man's right to the title of teacher. The man whose methods are simply empirical, who jogs on in a monotonous routine, without any self-analysis or criticism of methods, who has simply copied during his professional apprenticeship the methods of some superior—for such a man, with his rule of thumb, the university, the home of culture, is not likely to prove either attractive or beneficial. But to the man who is seized with the responsibility, the nobility, and the scientific aspect of teaching, the university would be an all-pervading influence. It would turn his patchwork of subjects into a beautiful mosaic; henceforth he teaches in the light, because he will have learned what is the true end of education—the full life, the development of power.

—Pupil Teachership.—

Most men, on leaving ordinary scholastic institutions, fall away from studious habits; a false idea of their fancied knowledge gives them a self-satisfied air. Your university man knows his own ignorance, and is wretched because of it. He becomes seized with the fact of how little he knows, and if the university has been anything to him at all it has engendered an unquenchable desire for further knowledge. In many institutions the facts are studied mainly for the purpose of adding to the mental store. In the university the number of facts seized is mainly secondary, the thing aimed at is culture, and the power of pursuing knowledge in the true living spirit. The recognised need in the future is for more profound study on the part of teachers and the development of a cultured, liberal progression. Of course the main raison d'être of a training school is the professional training of a teacher in the practice of educational principles, but if the teacher is to have the training of a developing soul, with wonderful possibilities for good or evil in accordance with the influences of his teaching, should not his instructor be able to breathe in the love of learning? And how can he do it if he hath it not himself? The exhausting nature of the daily tasks and the need for preparation of school work, precludes any thought of self-culture except to that man who realizes the progressive nature of his calling, and the daily need for keeping abreast of intellectual advancement. Unfortunately his intercourse with fellow-teachers savours greatly of the school, so he is thrown back on himself. It is the desire to shake off professional bias and narrowness which has caused the formation in certain lands of teachers' institutes, summer schools, &c., which are addressed by the leading lights in the intellectual sphere. Membership is even open often to outside professional men, as doctors, lawyers, and ministers. Can the teacher fully resist the tendency to fall into the professional rut? Can he by a self-determined course of reading attain that mental attitude, which I claim the university produces in her alumni.

—University Training.—

I here open up the point of the importance of attendance at the lectures. If a university aimed merely at passing in review a certain mass of facts and the official stamping of such as had swallowed a certain percentage, then lecture attendance, while giving the utmost assistance, would not be absolutely essential. But a university denies that her degree is so bestowed. She is unable to give the full benefits of her training unless her students breathe the university air, unless they sit at the feet of her high-minded professors, unless they feel themselves as living members of an institution which has nurtured some of the noblest thinkers of the age; unless they regard her as an alma mater, she has failed in her mission. It is the spirit that she puts into her sons, not the facts, that makes her alumni a power in the land. This question is never a matter of debate to a man who has enjoyed the privilege of listening in her halls. And I say that unless one has been there he cannot judge of the matter. She cannot afford to stultify her degrees by rendering their acquisition too easy. Any difficulties in the way of teachers' attendance are easily removable. As a check on too purely necessary ideas, the first year in arts in Sydney is compulsory on all the students. To the teacher the humanities will be most important. A course including history, literature, logic, and, above all, philosophy, with psychology, will, in conjunction with such other subjects as he may be required to take, prove most advantageous. History, of which he may flatter himself to have some acquaintance, will there be put before him as an organic whole, as an evolution, as a development of principles, not as unmeaning chronology. He will study the present in the light of the past, and the past will be continuous with the present. To Arnold, of Rugby, I believe, belongs the credit of first teaching history, not as an aggregation of dates, but as having a bearing on life, and life in its turn having a bearing on literature and history. Except in the light of continuous history, our laws, religion and innermost life are unintelligible. With this principle ever before the teacher of history, he makes his subject a living one, not a mass of dry bones. History becomes one of the most attractive and elevating subjects. A no less important place must be assigned to literature. Much that we teach will be forgotten by our pupils, but the development of the feelings and imagination will persist. The impressions of the good and the beautiful will not vanish. But the master must have felt the influence of literature to create a love for books and to be able to enter into the true meaning of any set author. The undergraduate teacher cannot realize what he loses if he does not pursue a course of logic, psychology, and philosophy. These subjects, apart from the mental training they provide to the individual, are indispensable to the man who realizes that the mind develops in accordance with well-ascertained laws, and it is behold- ing to his responsible calling to understand mental growth. Your practical man boasts that he needs not this theory, but while the theoretical man may not be practical, the practical man must know theory.

—University Influences.—

Let me now refer to the influences that all undergraduates experience in university life. The very atmosphere is pregnant with learning, culture, and nobility of purpose. The intercourse with an intellectual commonwealth rubs the corners off a man, and effectively cures caddishness. Your cad is no university product. The professors are usually men of the most magnetic and inspiring personality, who know no social distinctions, but ever rejoice in a budding genius. The traditions so often sneered at by some at once inspire the freshman with veneration, and ambition not to discredit her teaching. There nothing but what is elevating and formative in its influence is to be met with. Such influences broaden the mind, for a truer proportion of things is obtained. Should a degree be secured, one is in possession of an intellectual passport. He joins the great freemasonry of graduates, which knows not even national divisions, as witness the jubilee celebrations of the Sydney University, when addresses were sent from practically the whole world, and representatives from most countries. A celebration in Newcastle, New South Wales, at that time, although only decided on a couple of days beforehand, drew together in the utmost enthusiasm and camaraderie the graduates of the district. When professional men and others can be so easily called together, is it not a strong proof of the freemasonry of graduates; and once let the teachers be leavened with the same spirit, and there will be no difficulty about gathering them together in institutes, summer schools, &c., and one will not have to deplore the absence of cohesion in our ranks. The undergraduate's intellectual life will be quickened and his pedantry cured. But it may be said that all graduates do not turn out so, nor succeed in life. Granted; but what is the proportion of such failures compared with the wonderful army of those whose power for good has left its mark on modern civilization? And I contend that, while she may have turned out some failures, it is only the university that can produce the cultured scholar unto perfection. And, after all, what is the measure of success—moneymaking or the full life? There is in some quarters an unwholesome prejudice against the graduate teacher. The university can no more make a teacher than she can make a poet, but she can make a true teacher a better because a more enlightened one. There is a universal demand now that the practical teacher should also be a cultured professional man. This has been the characteristic of Scotch and also now the requisite of German teachers. Unless a man is blind in his prejudices he must see that the recent discussion of educational reform has for its keynote—Reform the teacher, and you reform the system. Davidson, in his "History of Education," sums up the requirements of the age in regard to teachers as (1) a more profound education than they now receive; and (2) a much deeper and more unselfish interest in their work. Now, it must be admitted that the literary attainments required from teachers are being raised to a higher level, and, while they put him in a position to discharge most of the requirements of his office, still, because they are so utilitarian in character, one hesitates to

call them profound. We ever seem to put in the background the fact that there is an ethical side to education. Are teachers' studies of a character to cause them to take an elevated view of their profession, or are they looked upon as mere means to an end—higher salary? While some few may turn the Arts degree to profit, yet it is rightly held the culture degree, and is not the diploma for any profession. The subjects, but especially their treatment at the university, produce lasting effects. The second desirability, of a truer professional spirit, is connected with the first point, for profound study of suitable subjects would awaken a more unselfish spirit. It is because of the absence of high ideals among teachers that there is such a lack of coherence. It has been due greatly to the noble addresses of the high-minded university leaders that, through the medium of teachers' conventions the whole morale of the service in England has been raised. It needs no prophetic voice to forecast that the teacher of the future, besides his teaching skill, must have scholarship, and be a man of reasonable culture. It has been remarked in criticism that a teacher does not need to go to the university. No; and I suppose the carpenter does not need to know geometry, or the farmer the chemistry of soils; but who would question the advantage of this knowledge?

—Other Countries' Example.—

Up to recent times the schoolmasters in Scotland had all to be college graduates—Masters of Arts. The high status of education in that country and the practical ability of the people are directly attributable to this fact. It has been computed that to-day six-tenths of the important official posts in the British Empire are held by Scotchmen. The possession of degrees by masters further enabled the Scotch lad in the most remote centres to be prepared for the university. In England the teachers of the secondary schools are required to possess a liberal education before employment. Their training in college is then practically restricted to acquiring professional knowledge and skill. For over a hundred years the teachers of the secondary schools in England have been drawn from the universities, and thus it is that explains the high character of the intellectual and moral atmosphere of her grammar schools, and makes her secondary teachers the aristocracy of the profession, the best educated, the best paid. In America the Teachers' Institutes virtually carry out a wide and systematic university extension system. In a university, the mere meeting of men of widely different views and positions, apart from anything else, removes narrowness and pedantry, by broadening the thoughts and sympathies. Then again, young men alter their opinion of what it is to know any subject after listening to experts in that subject. They learn the wholesome lesson of humility, but, strange to say, an eager pressing of the claims of that Alma Mater to which they owe so much is often interpreted as an aggressive and intolerant egotism on the part of one who is simply anxious to urge others to drink of the same Pierian spring as he. Thus the university man is stimulating and progressive. I do not say that he is the only such person, but I am speaking of the benefit to the average teacher. He imbibes the scientific spirit, and consciously tries while teaching to truly educate. Should he graduate, he has gained a standard of manners and intercourse, and as a member of an academic brotherhood claims a standing in the community to which he morally owes many duties. There are, of course, many men, especially among those in the remote parts, who, though destitute of anything which could be called educational genius, are yet thoughtful and earnest men, endowed with a large share of ability, in whom the routine methods of the school are vivified into living principles; but in the great majority of cases the inherited and unrationized methods of the school-workshop govern successive generations of education.

—Chair of Pedagogy.—

Herbart, the great modern German philosopher, originated the movement to make pedagogy a university study. So far, in New South Wales the matter has only been dealt with as incidental to the study of philosophy, although most valuable extension courses of lectures are delivered to State school teachers. A Chair of Pedagogy at the Sydney institution is only a question of funds, and the assurance of support from the teaching body. The Senate has already by resolution committed itself to its desirableness. When that chair is established a progressive and earnest teacher will not be able to stand aloof from the university. Let it not be thought that I would recommend the handing over of the practical training of teachers to Professors of Pedagogy, although I can quite understand that a scheme could be evolved that would in no way sacrifice the practical side—a scheme such as has been successfully adopted at Cambridge. One often hears the most baseless fears expressed with regard to the usurpation of the functions of a training school.

—Training College Within the University.—

What is to prevent the foundation of a departmental residential college in the grounds of a university, in which a department would safeguard its own peculiar interests, while at the same time permitting

her training college students full participation in all the benefits of university life and culture. Such a college has been proposed in Sydney. In fact, a site has been set apart, and plans submitted, for a suitable building. Its consummation seems a matter of the early future. Granting that the benefits of the higher education of men are such as I have pointed out, in a wider mental horizon, a deeper grasp of underlying principles, and a cultured training, still the practical man always has a way of asking—Does it pay? The question has often been asked about the university. If we answer in the negative, what are we to think of our school system, which culminates in the university? It is not every one who can follow the whole educational course up to its highest level. But it is nevertheless true that our primary and secondary systems consist each in their way of preparatory courses for the university. They therefore must stand or fall by the verdict. The old argument against scholarship in favour of giving a more practical