

century, and almost within the memory of the present generation. Labour must first become specialized before it can be organized. No association of dentists was possible until the work of the dentist was recognized to be of sufficient importance to be set apart as one of the branches of the general practice of medicine and surgery, requiring special education, training and practice. To what extent such specializations may yet be carried it would be hard to say. It would not be surprising if before long the diploma of surgery should be separated from that of medical practice as it is to-day in England, and if even the degree of M.D., which now covers the whole range of medical practice, should be subdivided into a number of specified degrees, such as O. D., Oculorum Doctor—Eye Doctor, P. D., Pulmorum Doctor—Lung Doctor; C. D., Cordis Doctor—Heart Doctor.

I think the time has arrived for the organization of school superintendence into a special guild, because all thinking men are convinced that the right superintendence of schools requires special fitness, special preparation, special practice. One may be an able ward politician, and not a good school superintendent; one may even be an excellent teacher, and yet not make a good superintendent; one may be a faithful and eloquent preacher, and not be a good school superintendent. To fit him for his duties the superintendent must have special qualifications, the result of natural ability, aided by education and experience.

It will be said, perhaps, that teaching is a profession, and that superintendents should graduate in that school, and thus secure professional recognition. But, in reality, teaching is not a profession, and in all probability will not become one until the millennium dawns. We read indeed of

"the profession of teaching," and some teachers take pleasure in calling themselves "professors," but the profession and the professors exist only by courtesy or in the "devout imagination" of enthusiastic schoolmen. One leading idea in a profession is that those who enter it honestly mean to stick to it. But ninety-nine young teachers out of the hundred do not mean to stick to it. They mean to cast it aside as soon as opportunity offers. Sometimes no opportunity to get rid of it is presented, and it sticks to them like the shirt of Nessus, in spite of their earnest desires and vigorous efforts to cast it from them. Then they begin to indulge in day dreams about the "noble and sacred profession of teaching."

There is an Eastern story of a dervish who was shown over the palace of the sovereign, and had the bad taste to speak of it as a caravansary. On being reproved for using so contemptuous a word, he asked the king who was the first person who lived in the house.

"The king, my grandfather," was the reply.

"And who was the next?"

"The king, my father."

"And who will succeed you?"

"The prince, my son."

"Alas, my lord," said the holy man, "the palace that received such a succession of guests is not a palace, but a caravansary."

Who can count the endless succession of teachers who pass through a small country school-house in half a century? The average official life of a school teacher has been estimated at three years. The term may have been lengthened since this estimate was made, but it is certain that the average term does not reach five years. How is it possible that a profession can be formed from a membership which has neither permanence nor cohesion? And yet