

marks to the careful consideration of the advocates of co-education. There is a harmony in diversity not always recognized. We would yield to none in our appreciation of the mental and moral qualities inherent to the female sex. We would yield to none in our desire to develop both sexes morally and mentally, but in our anxiety to do this we wish to recognize those cardinal differ-

ences of constitution on which their education, to be successful and beneficial, must be based. Education to be effective must be adapted to the sphere to be occupied by the pupil in society. Women must be educated as women, and men as men, and any other process would be a reversal of the laws of nature which would be as absurd as it would be futile.

OUR DUTY TO OURSELVES.

BY RICHARD LEWIS, TORONTO.

Contentment is not always a virtue. There is no condition of life more abject and hopeless than that of the slave who hugs his chains and has no desire for liberty. Whatever be the end in view, political liberty, social elevation, mental or moral improvement, men should always aspire to the best and the highest, claim it and work for it. Discontent becomes a virtue when any injustice oppresses us; and whether men are suffering from their social condition, the recompense they receive for their labor, their influence in the world or the mental or moral defects in their own characters; there is no virtue in the contentment which rests satisfied with things as they are; but the highest merit and hope for them who bravely struggle with what they conceive to be a wrong, and by every legitimate effort seek to win the right.

To no class of men do these remarks apply with more force than to school teachers. Their rank is not an honorable one; the recompense they receive whether in money or public estimation is not just, nor adequate to their services. But they complain and are discontented, and in that there is every hope of advancement. They understand, in theory at least, the importance of their labors. *The world cannot do without*

them. Ignorance may sneer at their office, because it misunderstands the real import of their duties to society and to human progress. But they have their place in society which must be filled. They are as necessary to human progress as the statesman or the divine. The world can no more do without its school teachers than it can do without its legislators, lawyers, doctors or preachers; and when their work is faithfully and wisely accomplished it is second to no other work in its value and its lasting influence. Take their office out of the social scheme and society would retrograde to a condition worse than barbarism. Shut up every school house in the land and the church and the press would be impotent in the conflict with ignorance and vice; for the school house, although of modern birth, is as divine an institution as the church, and as necessary to the well being of society as political government.

Now what do these truths indicate? They are *admitted* truths. You see them admitted in looks and newspapers, and you hear them uttered on grand occasions by glib orators. If our office of school teacher, be the high and important calling that by way of compliment we are of told it is, and which the best and most thoughtful of our order as well as the profound thinkers