

responsibility. How long is the second stage of "this strange eventful history" to consist in

— "the whining school-boy with his satchel,
And shining morning face, creeping like snail
Unwillingly to school."

And how long is it to continue a stigma upon schools and school-masters?

There can be no right responsibility without a deep feeling of morality to pervade man's aims and purposes. Without an anchor there will surely come shipwreck. This is especially true of the teacher. He who goes to his work without this *cui bono* sins against conscience and his fellows. The words of Emerson are admirable upon this point. "But one condition is essential to the social education of man, namely, morality. There can be no high civility without a deep morality. . . . The evolution of a highly-destined society must be moral; it must run in the celestial wheels. It must be catholic in aims. What is *moral*? It is the respecting in action of catholic or universal ends." How far this first principle directs and governs the work of every teacher he alone can tell. If it is not the main factor, the work is a failure, and it is time to think of beginning over again. Let us only remember that all beauty of character, all true manhood, all good citizenship, depends upon the development of the moral element in man's nature, and we possess the key to the right education, which is the teaching of wisdom.

Another point necessary to the highest success is, that the teacher must understand the true dignity of his position. The profession is constantly degraded by the mistakes of teachers themselves, and it is often looked upon as the meanest of trades. How often do the children of wealthy

parents "hire out" to a board of trustees? Doubtless one cause of this is the smallness of emoluments. But there is something behind. There is an outward show of respect to the profession, because that is fashionable, but beneath there is often the feeling of contempt for the collective body. The prime reason for this is, that teachers do not appreciate their own dignity. Where self-respect is wanting, it is absurd to expect anything more than toleration at the hands of others.

Every position of dignity entails something of exclusiveness. In large cities the teacher is perhaps condemned to a certain degree of isolation from force of circumstances, but in rural districts his name is a by-word, and he is perhaps more thoroughly discussed than any other member of the community. He is expected to visit constantly at the homes of his pupils, and he is often expected to say, with hat in hand, to every rate-payer in the section, "Your humble servant." Now, it is right and proper the teacher should know very thoroughly the parents of every pupil in his school; it is right and proper that he should feel some interest in their work and manners, so far at least as the children are likely to be concerned; but it is very wrong that all these parents should know *him*—too intimately. The old saw about familiarity applies with peculiar force to the relations between parent and teacher. On the side of the parent there should be respect—nay, reverence—perfect candour, and a strong desire to assist in the education of his child; on the part of the teacher there must be the sense of personal and professional dignity, and a feeling of interest in and sympathy with parent and pupil and their surroundings. Is not the position often strangely different? Does not the rate-payer sometimes receive all the respect, while,