

gymen, merchants—every class but the right class. Who ever heard of a religious gathering where clergymen were not allowed to take a leading part? We must enforce our views on the public mind and show them that we are the best representatives of the educational interests of the country because we understand them best.

Religious publications devote a large part of their columns to narrations of ministerial work. They give biographies of leading or of devoted clergymen; they relate their experiences, their style of preaching, their trials and sufferings; and they not only excite and sustain public sympathy with Christian work, but they sustain the influence of the religious teacher. There is one periodical in the province besides the *ONTARIO TEACHER*, devoted to the interests of education. It frequently gives brief biographies of lawyers, clergymen, wealthy merchants or farmers; but I never saw the biography of a devoted high school or public school teacher in its columns. We have not yet attained the public respect to claim that honor.

We are not necessarily school teachers only, because we *are* school teachers. Men not only gain influence but enlarge their minds and sympathies by taking part and interest in works of human progress and public good outside of the limits of their own vocation. Other classes and professions do this; and if a school teacher is able to speak as well as a doctor, a lawyer, or tradesman he ought on all fitting occasions to do so. This co-operation with his fellow men in public affairs would give him dignity before his pupils. They and their parents often believe he can do nothing else but teach a school, because he does nothing else. But it would do more. It would send him to the school with a sense of manliness and power, and with a feeling that as the beings in his charge were to be the future men and women of the world, they were interested and concerned in all its

works of usefulness, and must ere long take their share in its duties. There is monotony in all work, and monotony becomes drudgery. The best relief to that monotony is varied occupation, and while study and self culture afford one form of relief, active co-operation with our fellow men in the work of progress and usefulness is another which has the additional advantage of "bringing a man out." Teachers from their associations with children and general habits of life, acquire what the French call a "*mauvaise houte*," an awkwardness in falling into the ranks and habits of general life; and while the school teacher may have a well cultivated mind and abundant common sense, a dapper business man, expert in measuring silks and ribbons for ladies, but his inferior in the higher qualities that make a man, will often outshine him in society because he is more confident and more conceited.

But the great end in view is the advancement of education and its improvement as an art. This can only be accomplished by the school teacher, not by legislation nor by the speculations and theories of amateur educators who have never done the work of the school room. While we are justified in demanding from the public our full recompense both in public estimation and direct money payment, our success in conquering public opinion and elevating *our* profession must be the consequence of our devotedness to our work and our success in developing all its resources. Let us then not fail to form the highest view of our vocation and of its claims on public regard; but let us also never fail to act up to that high estimate, and if we believe that the education entrusted to the school teacher is one of the mightiest instruments for advancing human happiness, we must fit ourselves to the highest claims of our office and show that while its professors demand recompense for their labors they are ready to give the best fruit for the payment.