

of the age believe and maintain it is, what does this indicate, but that first, we have a right to claim our place in society, a right to all the honor and emoluments which are the fair recompense of valuable services and which are awarded to other professions, and second, that we must by personal improvement and fidelity to our work rise to its highest demands?

We all understand that no wages ever paid a faithful servant. You cannot measure fidelity and honor by dollars and cents. But that does not mean that because the upright servant works from a sacred principle of duty that he does not work for money, and that therefore *any* wages will satisfy and be enough for him. That is, in the case of the school teacher, a very convenient doctrine for the grumbling taxpayer. But the school teacher must war with such a doctrine. The Rev. Dr. Castle in a speech delivered lately in Toronto, bravely and generously asserted that the school teacher ought to hold the *same* rank and be as well paid as the doctor, the lawyer, and the clergyman. No doubt had a teacher uttered this opinion it would have been pronounced presumptuous and seditious. But Dr. Castle was right. When the teacher shall cease to look up to *any* profession as being higher or more honorable, or useful, or as having a right to be better recompensed than his own, then shall society reap all the rich fruit from his work, of which it has yet had no conception. Education is said to be a science, but of all sciences it is the least known and cultivated, because its professors have too often no heart for or in their work. They enter upon it with no intention to pursue it to the end; but only as a help and a stepping stone to what they call and society calls a *higher* profession. But the evil recoils upon society. When men become members of the "professions," they remain in them for life, because they receive honor and liberal recompense; and while their ambition to excel is excited because

excellence in the "profession" wins distinction and wealth, society gets all the advantage in having the best results of their devotedness and skill. But the influence of this system is most disastrous to the school. The teacher may satisfy the letter of the law. He may fulfill the requisites of school examinations; but all the deep and lasting influences which no book learning can convey, but which flow from the personal impressions of the teacher devoted to her or his work—regarding that work as the most sacred and responsible that can fall to the lot of a human being, regarding no other work as more sacred and important; all that mental power and moral sympathy which animate great minds devoted to the advancement of human happiness; all this is lost to the school and to society, because the teacher believes there is a *higher* profession; and it is only reasonable to suppose that all his spare moments, all his strongest affections tend in the direction of that "higher" profession.

If therefore the teacher is discontented with his position and his rewards, society is the greater loser, by the loss of all those unseen influences and powers for the advancement of the race which a generous and just recompense for important service would secure. Clergymen, as the religious and moral instructors of adults, are paid badly enough. Your mere tradesman, who only needs skill and brains enough to buy in the cheapest and sell in the dearest market, and who in intellectual power and moral influence is often immeasurably below his religious teacher, immeasurably surpasses him in his emoluments. But the clergyman has the highest social rank. The wealthiest and most influential member of his congregation associates with him; salutes him with respect, and thinks it no disgrace to eat and drink with him. Neither merchant, nor doctor, nor lawyer looks down upon his clergyman, and this estimation of the profession is some compensation for poor