

THE SOCIAL STATUS OF THE SCHOOLMASTER.

BY AN EDUCATIONAL MOLECULE.

There is something deplorable in the social status of a schoolmaster in this country. One would think that a man or woman to whom, on account of intellectual abilities and general good character, people are willing to entrust the mental and moral training of the rising generation, ought to be a fit associate for the begettors of such generation. Is this so? No. Strange as it may appear, in a country where all men are, to a great extent, considered "free and equal," the schoolmaster is so looked down on as to interfere materially with his work. Unless some extraneous circumstance acts as a corrective, the schoolmaster is looked upon as of a lower order of being. The profession alone does not entitle a man to an *entrée* into the kind of society which may really assist him in the work he has to do, and to which the dignity of his profession should entitle him. Schoolmasters are regarded much, as, I imagine, those slaves were to whom, in Roman times, was entrusted the general development of the patrician youth. They were expected to instruct their pupils in the language of their country, in such other languages as might be the fashion, and to keep them in decent order, morally speaking, or rather, to get them out of any scrapes into which they might fall. Still, they were *slaves*. Their tutorships gave them no title to mix socially with their masters. It was only another mode of doing their slave-duties, instead of opening their masters' *lectica* or *rheda*, or washing dishes, or running before them in the street. So, to a great extent, is the profession of the schoolmaster looked upon here. Every man who in trade of some kind or other is making, say \$1000 a year, looks down on the schoolmaster as a kind of public slave. He is to teach his boy everything that may make him a more intelligent man than his father is; he is to imbue him with moral sentiment of a higher type than his father ever dreamed of; he is to improve him out of all possible recognition of his parentage; he is, in fact, to do what that parent, from ignorance, could never do for him—to make a man of the world of him: but he is never to claim equality, socially-speaking, with that parent, unless he is so connected, or has means enough of his own to entitle him to do so. What do years of hard study, or—to look at it from a commercial point of