

this perpetual self-culture of the instructor is his self-satisfaction at his perpetual triumphs over subordinate wills and immature intellects—a self-satisfaction only scorned, on such grounds, by superior men. The next matter well worth a man's thought and care, if he wishes to conciliate true respect, is the tone of feeling to be cultivated in his boys, and, therefore, primarily in himself; and the manners—by which we do not mean merely the “nice conduct” of a silver fork, or those “modes of genteel society,” as it is called, which a clever monkey might soon be instructed to imitate. Indeed the day is pretty nearly, though not quite, over when, if a man known to be a schoolmaster is announced, people look for the entrance of something peculiarly angular and dogmatic, and are rather surprised than otherwise if they find him to be, on the whole, upon trial, rather a pleasant and unaffected gentleman. Ordinary and external good manners we may suppose he possesses, but what we aspire to for him is something more. Certainly, a boy—ambitious as the English are, above all things, of the character and bearing of gentlemen—ought not to feel that he goes to school for knowledge, but returns home for manners and civilization. The schoolmaster ought to be the equal, and, if he can possibly make himself so, the superior, of the parent in this latter point also. In “fashion,” he may not be; but he ought to show to his pupils, by his own example, that feeling is higher than mode, as the gold is higher than the graving or setting, and that fashion, without feeling or with low feeling, is but base coin, whosoever head or stamp it bears; and we may be pardoned for saying that it is just in this direction that a schoolmaster has, in England, a fair and wide scope, especially if he have himself a naturally good and generous disposition; and herein he

should be dominated over by no sectional prejudices, and submit to no class dictation; he should aim at giving that general moral greatness which, if anything, can cover the differences of cliques, shades, and grades, penetrate into the depths of character, and give a nobility of sentiment by no means necessarily the fruit of a long course in the schools of the aristocracy.

Out of a dozen schoolmasters skilful in teaching as an art, of fairly cultivated manners, of blameless industry in inculcating the dogmas of our religion, teaching science and language with tact and zeal, do we find one who cultivates with equal care the higher and more ennobling qualities of the heart—extensive sympathy, wide comprehension, largeness, grandeur, and generosity of moral views; a schoolmaster, in fine, to whom his pupils naturally revert in after-life as their highest moral type, model, and example? There is no foot-rule to measure these; there is no feeling them; they are above all statute payment; they are not “branches,” but *con amore* gifts out of the fulness of a man's heart to those who come within his influence; glorious prejudices which have a tendency to spread and infect the young like a passion. For youth has a wonderful sympathy for what is strongly felt. We have no room to enter into the various effects of a high tone of feeling thus inspiring a school. Let us take a single school course which it would tend to mitigate—that proud, painful, ungenerous questioning about parentage which has been the torture of many a boy of high feeling, but humble origin, at our English schools—one out of a hundred modes of displaying meanness and narrowness of heart. Had we more men of this moral elevation in our schools, from the highest to the lowest, who shall say that it would not tend infinitely to increase the respect felt for the profession at large?