

schoolmasters ; many never seek it, but are content with their old school and college stock ; and many who do feel that they have no extra time, nor courage, nor energy to make or find time, and so the accomplished college scholar is too often ever tending to a skilful drudge in special subjects. But this is not all the learning wanted. It is not enough for a man to set his own *au fait* against his pupil's incipient awkwardness, his own rapid against his scholar's slow solution of problems, his own thorough knowledge of the prescribed "school-book" against his pupil's gradual acquisition of its contents. Boys soon see through this sort of thing nowadays, and cease to respect it. They quickly discover the difference between a schoolmaster who has ideas and one who only skilfully

"can temper

His long and shorts with *que* and *semper* ;"

and they view the latter as a great, clever schoolboy of whose capacities they have the measure. In order thoroughly to respect a master, boys must feel that he dwells in an altogether higher region of knowledge, as Arnold did, and that he occasionally throws to them handfuls of wealth from unknown treasures ; and, further than this, the master should know that a sham, pompous, and superficial display is almost sure to be found out by an intelligent form. We have said that schoolmasters are not generally in the highest sense a learned class. Let us take one branch only—that of English classical literature—and bring, not the respectable private schoolmaster of a country town, but some of our "high men," to the test. They have, every now and then, a demand made upon their knowledge when speeches are selected for public days. Can anything be much more miserable than the result ? With the whole wealth of England's literature

in their libraries, they seem incapable of varying their programme ; we have the same eternal round of well-known bits, varied, if at all, by some piece in vogue from the gilt volume of a poet in fashion lying on the drawing-room table. Supposing a man has taste and power for anything like wide and general study, how is he to find the time ? We answer, it is certain that some few men do find it, and make good use of it. We may fairly suppose a master generally to be sufficiently independent to be in some measure the regulator of the time which he conscientiously gives to the work of actual instruction. The private schoolmaster is, at any rate, his own law in the matter, and the public one is not, as a general rule, by any means overtasked. If parents wish to seize upon his every available moment, and to force him to be an untiring drudge, and nothing else, he ought to know that his real influence with his scholars depends upon his being something more, and to resist all such short-sighted, selfish, and inconsiderate demands. Out of nine hours a-day, a man will be doing more ultimate good to himself and his pupils by giving to his own cultivation two or three of the hours than by sacrificing the whole nine to positive teaching, especially to teaching, what is now a common demand, little more than the elements of who shall say how many multifarious subjects.

A man's general superiority soon becomes known beyond the walls of his school-room ; his pupils remember and respect it in after-life, and will often appeal to his taste or his judgment when they have a difficulty—an honour which they would never think of paying to the mere ordinary, apt schoolmaster. If thoroughly cultivated schoolmasters were common, we should soon see the profession rising in esteem ; and we have only here to add that what militates greatly against