

rest out for myself and by myself." The typical Frenchman or Italian, on the other hand, likes the sympathy, between the teacher and the taught and feels the human nexus not a worry but an encouragement. Your typical Englishman is, in fact, too much of an individualist to learn without being a little set on edge by the teacher. Hence his hatred for the didactic standpoint, and his feeling of half-resentful contempt for the man who dares to occupy the position of teacher. Another ground for the "depreciation" of the teacher in England is far plainer and less metaphysical. A couple of generations ago, schoolmastering was looked on as a sort of refuge for the destitute. Men took up teaching, not because they felt that they had a vocation for it, but because they could not find anything else to do. It used to be a common saying that when a man failed at everything else, he became a wine-merchant, and when he failed at that, a schoolmaster. This was, of course, an exaggeration; but it is not too much to say that from the beginning of the century till the end of the forties, the majority of schoolmasters in England had taken to schoolmastering as a *pis-aller*. Take the case of Nicholas Nickleby. It seemed the most natural thing in the world to Dickens to make his hero take up schoolmastering when he had got into difficulties. The result was that the profession was filled either with impostors or with men whose attainments offered a very slender support indeed to their pretensions. All the more active spirits in the nation were planning railways and canals, designing machinery, running factories, serving in the Army and Navy, or developing the Empire. Only the Residuum were left to do the work which a people who boasted themselves to be eminently practical were unpractical enough to think could be done by the

first idiot who came along. No doubt we have changed all that now. The young men who take up schoolmastering at the present time are men for man quite as capable and quite as full of energy and intellect as the young barristers or men of business. Still, a little of the old prejudice remains, and the world is still half inclined to to fancy that people adopt schoolmastering as a profession because they are not fit for anything else.

It would be difficult to exaggerate the ill results of the social depreciation from which schoolmasters as a whole suffer in England. In the first place, it tends to prevent a certain number of men becoming schoolmasters who would otherwise do excellent work in the region of teaching. Next, it induces a sense of injury and bitterness among the lower ranks of the profession. There are hundreds of schoolmasters who feel themselves to have a grievance against society,—to be owed a social consideration which they do not receive, but which they yearn for as only the man of thought and not of action can yearn. It is a great evil to have a class naturally inclined to introspection imagining themselves slighted, and feeling and cherishing the bitterness of slighted men. You want, if possible, to have your teacher a bland, self-possessed, well satisfied man,—one who can communicate to the young the balance and control of mind which it is the chief part of education to impart. You incline, by withholding social consideration from the schoolmaster, to get restless, dissatisfied, and bitter men for your teachers. It is, however, easier to regret the attitude of the public towards the schoolmaster than to suggest a remedy. One would like to borrow from France the public feeling as to schoolmasters, and to see Englishmen as proud of being schoolmasters as of being clergymen; but how to attain the desired result we