

teacher—thorough knowledge of her subject; because this has been so fully treated of already, and belongs so much more to the technical side of the question, that I have really very little to say about it. Only I would say—Let no woman think that, because she was badly taught in any subject when young, therefore she can never now ground herself thoroughly in it in later life. This is seldom, if ever, true; but here again the moral qualities of patience, humility, and perseverance come into play, and are far more needed than intellectual ones; always, of course, supposing, as

I have supposed throughout, that my would-be teacher is not exceptionally deficient in body or mind. And as the object of this paper has been to establish the superiority of moral gifts over intellectual in a line of work where the intellectual are generally ranked much the highest, may I close by reminding my readers that moral gifts are to be had “for the asking,” though intellectual ones may not be, and that He who “gives good things to them that ask Him,” is as ready to do so now as when those words were spoken nearly 1900 years ago.—*From Work and Leisure.*

DAY SCHOOLS vs. BOARDING SCHOOLS.

BY MR. OSCAR BROWNING.

WE are often told that English public schools are both the outgrowth and the parent of the English character. The battle of Waterloo was won in the playing-fields of Eton, and Tom Brown is the fittest lad to tame the wilderness of Tennessee. By public schools are of course meant public boarding-schools. A public school, according to the English model, is located in a rural district, and surrounded by plenty of open fields. The central buildings are encircled by a number of picturesque villas, in which the masters receive boarders. The education given in these establishments, although supposed to be classical, is mainly “naturalistic.” It follows the teaching of Montaigne, Locke, and Rousseau, and aims at training the body and the character rather than the intellect. Those who vaunt the superiority of our system scarcely realize how very modern it is. Throughout the seventeenth century Westminster was the first English public school; yet its

position could never have lent itself to the open-air life which we now deem essential; nor does Cowper, who paints it in his “Tirocinium,” give us an exciting picture of the pastimes of his boyhood. At Winchester, the custom of walking two-and-two to “Hills” scarcely suggests a group of “young barbarians at play,” and the insistence of John Lyon on shooting with the bow and arrow would not have formed the theme of a copious body of school songs. Thirty years ago Eton collegers were obliged to wear their gowns within bounds, except when actually engaged in playing, and their movements were sadly hampered thereby. If Locke had conceived a public school as we conceive one, he would not have failed to mention a system which satisfied so much of his theory. Muscular Christianity, the governing idea of the modern public school, is just twenty-four years and a-half old. Gray’s “little victims,” and even the youthful Arthur Wellesley, bore a