

ply the usual energies of your administration, but the resistance is abnormal. You may flog, but every blow uncovers the needle-points of fresh stings. You may protest and supplicate, scold and argue, inveigh and insist, the demon is not exorcised, or even hit, but is only distributed through fifty fretting and fidgetting foims. You will encounter the mischief successfully when you encounter it indirectly. What is wanted is not a stricter sovereignty but a new spirit. The enemy is not to be confronted but diverted. That audible rustle through the room comes of a moral snarl, and no harder study, no closer physical confinement, no intellectual dexterity, will disentangle it. Half your purpose is defeated if the scholars even find out that you are worried. If a sudden skilful change of the ordinary arrangements and exercises of the day takes the scholars, as it were, off their feet; if an unexpected narrative or fresh lecture on an unfamiliar theme, kept ready for such an emergency, is sprung upon their good-will; if a sudden resolving of the whole body into a volunteer corps of huntsmen on some etymological research, the genealogy of a custom, or the pedigree of an epithet, surprises them into involuntary interest; or, in a younger company, if music is made the Orphean minister of taming savage dispositions again, then your oblique and unconscious tuition has wrought the very charm that was wanted; the room is ventilated of its restless contagion, and the Furies are fled.

Or if, as is more than probable, the disorder was in the teacher himself; if the petulance of the school all took its origin in the disobedience of some morbid mood in the master's own mind or body, and only ran over, by sympathetic transmission, upon the benches, so that he saw it first in its reflection there, of what use to

assail the insubordination by a second charge out of the same temper? His only remedy is to fall back on the settled spiritual laws of his being. He must try to escape out of the special disturbance into the general harmony. He must retreat, in this emergency of temptation, into those resources of character, principle, affirmation, provided by the previous and normal discipline of his soul.

On the other hand, you sometimes find yourself taken up into those lofty moods where you feel gifted with an unwonted competency. You are equal to all encounters then. Your spiritual atmosphere is bracing and elastic. Every opportunity offers itself, like an instrument, right end first. The school-room that day, and all the planet, is under your feet. The recitations take the pitch of your own will; your sentences of explanation come out round and clear, like golden drops. Your steps are the march of a conqueror. Impediments are annihilated. Order is spontaneous. These elevated and depressed moods serve as high and low water-marks to show the sweep of the tidal vibration. But neither the one nor the other is produced by a direct volition. They come by indirection. The springs that produce the ebb and flow lie back of all proximate causes, among the more comprehensive laws of character. And when your state is most free and effective, you feel that the best effect, after all, is not so much exerted by intention as by some involuntary spirit of felicity possessing you. Your success is due not to specific undertakings at the moment so much as to an unconscious influence acting through your person as its organ, a motive to itself. The same thing is revealed to us if we fix our attention on that common word, good-nature. Good-nature is one of the school-teacher's benignant forces. And it is a force at once unconsciously