

SCHOOL GOVERNMENT.

GOOD order is the first end to be sought in the government of the school.

It may be added that a school is in good order when every pupil in his own place and in good spirit is attending to his own business in such way as not to disturb or hinder any other pupil. I now proceed to consider some of the other ends to be sought.

2. *To restrain and correct whatever is wrong in the conduct and habits of pupils.* The ordinary school is not exactly a reformatory; yet the teacher as well as the parent must be vigilant in checking and overcoming the tendencies of children to evil. In nearly every school are some pupils of depraved tendencies: and unless there are strong counter-acting and correcting influences, they will contaminate and pervert others. Especially is this true of large schools in cities and towns. Without a strong, watchful teacher, such schools are liable to become schools of vice. Under almost any conditions, the demoralizing tendency of a large school, when not well controlled, is great. It is often surprising with what readiness children from good homes fall into the practices of evil companions in schools under weak or lax government. Rudeness, falsehood, profanity and vileness are very contagious.

On the other hand, a strong teacher, with high moral character and purpose, is a great power for good. In such case it is literally true that one can chase a thousand.

It is not enough that the teacher be vigilant and skilful in detecting and punishing evil-doers, though this is well as far as it goes. He must build up the good as well as

destroy the evil. The great desideratum is a health-giving and invigorating moral atmosphere, and this, only an upright, pure and strong teacher can beget. What great incentives to purify himself and be strong are ever before the teacher whose eyes are open to see his work! This is one of the blessed compensations of the business of teaching. With a discovery of its possibilities there is apt to come an intense desire to realize one's ideal in his own life and character, and this for the sake of his pupils rather than himself.

3. *To beget the habit and spirit of obedience.* The great lesson of life, is the lesson of obedience. Schiller tells us that the first great law is to obey, and

"Obedience is the Christian's crown."

One of the sacred writers has said, "to obey is better than sacrifice." The teachers of the land can do no greater service to the State than to train their pupils to obedience. Moral lessons and lessons in civics are well enough; but they have their chief value as auxiliaries in begetting the spirit of obedience. Without the spirit and habit of obedience, no amount of moral and civic instruction or of formal acts of devotion will avail much. I would rather have my child in a school where he is trained to implicit obedience, than in one where long scripture lessons are read and long prayers are said, with slackness in the matter of obedience. Scripture lessons and prayers are good in their place (and they may properly have a place in school), but the great thing is training in right life and conduct.

I doubt whether even teachers themselves realize how great a power