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"If you have strong nerves and a sound digestion," said a master once, "you need not fail to attain success as a teacher."

He was very right. Perhaps no calling in life depends so much for success upon an equable temperament, as does that of teaching; and an equable temperament can only be retained or acquired by preserving "strong nerves and a sound digestion."

THE teacher has to deal with the young, and the young make no allowances. Idiosyncracies of habit, eccentricities of manner, constitutional peculiarities—all are regarded as faults—as inexcusable faults. Is the mistress a little "out of sorts"? She is "cross." Is the master, in the plenitude of enthusiasm, a little too eager and impatient? He is declared to be "nasty," "ugly."

AND the children are not so far wrong. These *are* inexcusable, remediable faults,—as much so as ignorance of a subject or lack of culture, and—as important. Nay, we will go so far as to say, that, as far as the teaching of younger children is concerned, they are perhaps even more important. Children are so keenly alive to the way in which they are treated; they—unconsciously probably—are so observant of *the manner* (and often, alas! inattentive to *the matter*) of their teachers; that to rid oneself of all excrescences, and to school oneself into being able, under all circumstances, to preserve an outwardly calm and equable bearing, becomes, indeed, one of the most essential parts of the requirements of a school master.

HARDLY enough stress, we think, can be laid upon this portion of the duty which teachers owe to the younger of the pupils under their care. Looked at in its true light, this necessity for a tranquil demeanor comes under the province of character or conduct—upon which, in other columns, something has been said. This should suffice to raise it to its true level of importance.

THE bearings of indefectible equanimity upon the relationship between pupil and teacher are numerous, varied, and complex. How easy it is for a master who never "loses his head" to command the respect of those under him. How effective is a quiet, judicial manner in gaining the attention of one's scholars. How smoothly the unruliness, which must inevitably at one time or another break out, can be overcome by a nicely-balanced mean between petulant anger and

easy-going long-suffering.—In short, what a difference there is between the behavior of pupils under the governance of a nervous, irascible, impatient master, and the behavior of those ruled by gentle firmness, and unswerving justice.

Now, as to the means by which these latter may be cultivated—for cultivated they assuredly can be:—First and foremost comes one's own health. Physical quietude is a *sine qua non* to mental quietude. True, they act and re-act one upon the other: give the rein to worry (that so frequent precursor of irascibility), and unconquerable nervousness is the result. But by attention to the ordinary rules of health, there will by degrees be increased the ability to restrain, if not to put an end altogether to, this mental worry. Preserve the physical powers in a healthy state, and, with the beneficial effect of this upon the nervous system, will come the power to allay irritability. It is possible, too, keeping in mind, the interaction of mind and body, to cause the former to do its share towards inducing a healthy state in both. By putting a force upon one's self: by determining that this or that little matter *shall not* worry one out of school hours; that those hours of the day which one spends out of the school room shall be entirely devoted to quiet mental and physical recuperation; by making up one's mind that to-day's troubles shall not affect to-morrow's duties—we unhesitatingly say that, what before were insurmountable and obscuring heights, will now be surmountable and revealing points of vantage.

WHAT, then, we have more particularly to lay stress upon at this present is this: Commence early to form habits of self-restraint; take care at the outset of a teaching career not imperceptibly to lose the power always to be master of the emotions; impress upon the will the fact that unless it is brought under subjection, the pupils never will be; accustom the mind to preserve, by effort, its equanimity under the most arduous and trying circumstances.

FOR what, in truth, has at bottom success in all professions which involve the *command of others* depended? Has it not depended on *command of self*? *Satis imperat sibi imperiosus.*

THE necessity of self-command in all callings which involve command of others is an old maxim—older even than that ancient Delphic inscription, "Know Thyself." In the *Dhammapadam*, the oldest of the Pali books, is the text, "He who should conquer in bat-

tle ten times a hundred thousand were indeed a hero; but truly a greater hero is he who has but once conquered himself." Parallel passages to this are numerous. Perhaps the closest is, "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." *Proverbs*, xvi., 32; Dunbar's line may be added: He rewils weill that weill himself can gyd.

ONE of the most telling examples of the intimate connexion between self-command and that success in preserving one's equanimity so powerful in influencing others, is found in the life of Warren Hastings. *Mens æqua in arduis* was his crest, and of this he was the very concretion. "Calm indomitable force of will," says Macaulay, "was the most striking peculiarity of his character," and we need but to point to his career and to the many known anecdotes which tell of his mastery over even the most obstinate of the brute creation to enforce the maxim.

TO command is the nucleus of the duties of young teachers. They have to assert their authority. Until that is done nothing can be accomplished. It is the basis of their power—the shield by which to repel any attacks aimed at their influence. Let us repeat this, *the shield by which to repel any attacks aimed at their influence*—and the only shield upon which also, be it remembered, they may afterwards emblazon any brilliant successes which they may achieve.

COMING back, then, to our original proposition: this *mens æqua* is to be possessed in its entirety only by attention to the ordinary rules of physical and mental health. It is possible, of course, to possess it to a certain extent even in cases where both the mental and physical powers are below par. But in these cases the preservation of a calm judgment is up-hill work, and only to be attained by an indomitable will. With this, nature has gifted but few. Our thoughtful advice, therefore, is, recognizing the intimate connexion which exists between "strong nerves and a sound digestion," and success in dealing with children—our thoughtful advice is: Make not light of this factor as a trivial one amongst the essentials of a good teacher, but rather consider it as one of paramount importance; remember that the influence of character upon character is incalculable; that the side of character upon which we have laid so much stress is the side that affects, perhaps, most directly those under command; and that until of this a firm foundation has been built, no superstructure is possible.