

first be master of himself. He must be sympathetic and lowly minded; must often efface himself and suffer his presence to be felt only as a guidance and encouragement to the awakening minds of his pupils. And how shall this be made possible for him if his heart is not filled with the love of God and of human perfection? Behold the mother hen moving among her little brood, who, when she has found something of worth, lovingly calls their attention to it, and passes on, leaving them to decide whether they shall take or neglect it. If the teacher show his pupils how far he excels them in mental power and culture, he discourages them; for the more susceptible of education they are the greater is their modesty and self-diffidence. Let him be as one of his little ones—a learner and striver. Such have been and are the mightiest and noblest souls. Only a free spirit can educate the freedom, only a reverent and devout mind can inspire faith in God. The love of liberty springs from the love of truth—truth makes free. Indeed, it is only in the world of truth, speculative and practical, that man feels himself free, at home in a realm above that of physical law and determination. Healthful work is the mother of brave and joyous hearts; where learners are dispirited and heavy-hearted they are not doing the right work or they are not doing it in the right way. When young souls are bursting into bud and bloom their world should be as bright as the blue skies of spring, overhanging flowering orchards, where the birds sing and the bees hum, and the sparkling waters leap to see and hear. Throughout life they should be able to associate the memory of this fair time of spiritual growth with all that is pure, fragrant and inspiring; for, should the experience of those early years make it impossible to believe in the surpassing worth of culture they inevitably become the victims of arrested development and lead a stunted existence. In a family in which the spirit of cheerfulness reigns there is peace and happiness; each one finds his task and performs it gladly. The school is a larger family. If the masters are harsh and morose, the pupils discouraged, the school is bad. The effectiveness of school methods depends upon the character of the teacher. If he lacks intelligence and individuality they become mechanical devices, in which the pupils can take but a mechanical interest. Rules and laws are of little use to those who have not been brought up to desire and love the guidance of law. He who is grounded in faith in the principle of law will become a good man, a good Christian, a good citizen; and nothing else will make him so. Faith in the principle of law is faith in God. If we form true men the rest will form and reform itself. Schools where many things are taught, but where will, courage, seriousness, love of truth, great-mindedness, and respect and reverence for all that is high and holy are not cultivated, are institutions of perversion rather than of education. Let the teacher leave nothing undone to make brave, honest, chaste, unenvious men and women, even though they fail in scholarship. If conscience is not sovereign it is nothing. "Moral education," says Kant, "should begin, not with reformation of conduct, but with renovation of thought and formation of character." Whatever may help to make a man is the teacher's business. In him indifference is imbecility; it is impotence. The gift of eloquence is of inestimable value to him, but he should not, like the