

and readiness of resource in supplying what is needed, are absolutely essential. Common sense is also required. It is the power to think, say, or do the right thing at the right time and in the right way. Tact is shown in the management of the class; in the mode of appeal, in the credit given to effort, in the right use of praise or blame, and in the treatment of the dull, the diffident, the froward, the indolent, and the quick. Especially is tact required in the display of authority. Constant demands are made for obedience, as in questioning, allotting work, drill exercises, and in many other ways. The mode of requiring these things should not irritate. True tact will avoid rough words and a rough manner, which assume that the children intend to do wrong, or that they are disposed to resist. Of course he must be firm. He must be rigid, not lax, not bending to whim or caprice, or yielding to the importunities of his children. He must be impartial, for he must be just. He must seek co-operation, hence he must sink self. It must be seen that obedience is not personal to himself, but is rendered to law, and is for the benefit of all. Tact is impossible if there is not self-control.—*Eldridge's Manuals for Teachers.*

### ORDER.

The thing we call order is not superinduced, but involved. It is not forced, but voluntary. It is willing obedience to rightly constituted authority, and comes from a knowledge and practice of virtuous principles. It is planted in the very early periods of life—much earlier than we usually suppose. It grows, not so much a habit as a necessity; and is strengthened and confirmed by voluntary exercise.

Every act of willing obedience begets pleasure, which is an evidence of the growth of order in the soul. And every such conformity to right magnifies the law. The law seeks willing obedience. Her penalties are only the evidences of disorder, and are always inflicted in the utmost kindness, and with the greatest concern for the reformation and the good of the offender.

Unwilling or forced obedience can only be tolerated on the principle of expediency. There may be cases requiring coercion. There are many such. But they are the classes that have been spoiled, either by over-indulgence or unwise restraint—most frequently the latter. And these hereditary traits and deranged organisms, all these array themselves against law and order. They require treatment; careful, systematic and scientific treatment; not abuse.

In the same sense we have sickly children. Cripples in body as well as in mind, deformed from birth as well as those that have become so by accident or neglect. And it frequently happens that severe measures—even physical suffering—must be resorted to in order to remove difficulties of this nature, and restore soundness. Yet no one would think of indulging in anger or ill-feeling while administering any of these corrections or curatives.

Pain and suffering are our common lot—at least in this world. They are the natural result of violated law, of disobedience, somewhere in our history, or the history of our ancestors. But this pain or suffering serves as a guard and restraint against future violation. But it is not antagonistic to the exercise of the most benevolent feelings. It only shows that there is disorder or disease somewhere, of such a nature as to require a stimulant to remove it. And I might add that the exercise of violence, or the infliction of pain for any other purpose, or under the influence of any other than the most humane feelings on the part of the one administering it, is simply brutal. It is wrong to the sufferer and wrong to the one inflicting it. Both alike suffer, with this probable difference, that he who perpetrates the deed suffers subjectively, while he who

bears it suffers only objectively. Both work disorder and mischief among the faculties of body and soul. Both antagonize the principle of order.

Thus much for the philosophy of the thing; and thus saith the law, as founded in the nature of things, and it hedges us about on all sides with its most inflexible conditions. It is the voice from the burning mount amidst the thunders and lightnings and the earthquake. There is no escape from the inevitable, but through the channels of obedience; and obedience is only obedience when it is made fruitful through voluntary acceptance. Christ Himself has taught us this in the willing obedience and sacrifice made once for the redemption of the world. He thus fulfilled and magnified the law. He has also given us the great type of order and obedience.

But I believe it was reserved for that great and good man *Frederick Froebel*, to apply this law to the education of little children by the introduction of the gospel of the Kindergarten. He has thus brought life and immortality to light in the new doctrine of "Education by Work."—*John Ogden, Ohio Central Normal and Kindergarten Training School.*

### THE STRENGTH AND MELODY OF THE ENGLISH LANGUAGE.

FROM THE GERMAN OF VON SALLET. BY G. BLOEDE.

When an Italian word seems beautiful to me, I can always explain the cause of it. In this word occurs such and such full-sounding vowels, united with such such and such soft or strong consonants; consequently it must, as a matter of course, be beautiful. The Italian words seem to have been invented only to sound fine. It is quite different with the genuine English words. They have sprung unconsciously and without intention from the innermost spirit. Many of them, if I look at them critically as mere sounds without sense, I might consider ugly, and yet there breathes from them a charm that takes all the deeper hold upon me the more mysterious it is. Thus it is, for instance, with the word *sky*. What happy gladness is in the word! I will attempt to seize and dissect its beauty, but I know in advance that instead of correct reasons I shall only produce singular paradoxical ideas. A chief charm of the word lies, I fancy, in the vowel *i*. It is the gayest, most cheerful of all vowels; therefore the English have it in *delight, light, bright*. But in the word *sky* there is more than the vowel fascinating. Already the preceding, somewhat languidly whispering *s*, has a manifold meaning. First, it commands, with gentle sound, silence to all listeners, to prepare them for a lofty, sublime word. Then it marks the timid hesitation of the speaker, who does not venture to utter anything so glorious too greedily, who with sensuous avarice delays the pronunciation, in order to enjoy all the longer the foretaste and delight of the lovely sound. But then the heart wells over, the pressure of feeling breaks out into the strong, brave consonant *k*, to relieve itself, and immediately after this courageous sally it melts away into the soft, joyful sound *i*.

What gay, mischievous grace in the word *girl*! I see it chiefly in the ending *rl*, in this unexpected (and yet not hard, harsh, but gracefully rounded) playful leap from one consonant to an entirely different one—in this sudden, laughing escape of the sound *r*, which we think we are holding fast, to the lovely rounded *l*. I fancy a dear, merry, mischievous maiden, who only puts on the jarring, mocking *r*, so that one may not look into her heart too deeply—not discover the gentle all too tender *l* in her soul, that afterwards, in spite of all her tricks, yet always manifests itself in