

comprehensive view, to which as to the eye of a skilled general or physician, the exigencies of each moment and situation are revealed. The true teacher is at once a leader, an inspirer, and a healer. He is neither a slave of methods nor a victim of whims and hobbies. He knows that rules are but means, and he does not enforce them as though they were ends. He is not a machine, but a living soul, obedient to the light of a cultivated intelligence and to the impulses of a generous heart. His task is as difficult as it is important, as full of trials and hardships for himself as it is of blessings for those whom he influences. Let him then be free, let him be trusted, let him be cheered in his work. To make him the slave of minute observances, the victim of a system of bureaucratic regulations, is to render it impossible that he should find joy and delight in his work, is to superinduce in him a servile disposition, is to degrade him to the level of a machine, is to make him unfit to mold and inspire free men. If he is to train his pupils to a wise self-confidence, without which nothing great is ever achieved, he must not be made to feel that he himself is unworthy of confidence.

Montaigne holds that the teacher needs a well-made rather than a well filled head, which is his way of saying that learning is of less importance to the educator than an open and sincere mind, capable of judging with fairness and of reasoning with accuracy. Thus a father or a mother, simple and unlettered, but endowed with good sense and with the love of truth and justice, has a more profound and lasting educational influence on the child than any which may be exerted by the doctors of the universities. Nothing has such power to draw

forth human strength and goodness as love. The teacher's first business is to win the heart, and through the heart the will of the pupils; and to this end a generous faith in them is the most effective means. By trusting them he shows them how to trust themselves; by believing in them he leads them to believe in themselves, thus awakening in them a desire to realize the high things of which they see they are held to be capable. Nothing destroys the confidence of the young so quickly or so thoroughly as to know that their teachers are insincere or unjust. Better rule by brute force than by deceitful devices. If there be anything false in them it cannot be hidden from the quick glance of youthful eyes. "A man passes for that he is worth," says Emerson. "What he is engraves itself on his face, on his form, on his fortunes, in letters of light. His sin bedaubes him, mars all his good impression. Men know not why they do not trust him; but they do not trust him." The weak and the ignorant are the quickest to threaten and punish, and it is only where teachers lack moral and intellectual power that they resort to harsh measures. The bitterness they feel makes their own and their pupils' lives bitter. How pleasant it is to hear Montaigne tell that his father did not permit him to be awakened except by the sound of some musical instrument. So possibly does God awaken us from life. Whatever others may hold, let the teacher be persuaded that the faults of the young are due to weakness and ignorance rather than to malice; and if he finds a few who have inherited or acquired a vicious disposition let him not imagine that they can be corrected and improved by anything but patience and loving kindness, assisted possibly by medicine and hygiene. The master must