

a mind of rules and a mind of principles, there exists a difference such as that between a confused heap of materials, and the same materials organized into a complete whole, with all its parts bound together." Of such teachers as we have described, we are glad to believe that we have very many in our public and private schools; and it is the peculiar glory of our Normal Schools that so large a proportion of their graduates stand high upon the list.

3. But the *educator* takes a higher rank yet. His prime distinction is, that he looks upon his work as a *science*, as much as an *art*; a *profession* rather than a *trade*. It is not a mere occupation, which he takes up to earn his daily bread; but a work, which calls for his best thought, and is fit to engage his noblest powers. The educator in the true sense, is not always a practical teacher,—nay, even if he attempt the work of instruction, he may be far from successful; for that requires a tact, skill, and patience in details, which he may lack. But every teacher rises so far into the rank of an educator, who takes up his work as a profession, labors in it *con amore*, and gives to it all the energies of a philosophic and well disciplined mind. The educator, again, has made a study of the mind, the laws and process of its development, what faculties first become active, and what are the normal conditions of its growth. And, as closely connected with this, he has carefully determined for himself in what order the various branches of study should be presented to the pupil; the relative importance of different studies for mental development or practical use; at what stage of the pupil's progress, dependent on both the laws of the mind and the logical sequence of ideas, any branch can be most profitably pursued,

Such is the *educator*,—a broad, philosophical thinker, who dignifies and ennobles his work, and to whom there is nothing petty or mean in the profession, because of the large view and generous thought which give something of grandeur even to its wearisome details.—*Massachusetts Teacher*.

J. P. A.

Self-Possession and Quietness in School-Government.

Every teacher who has any right conception of his work feels the importance of good government in school. One of the first questions that engage his attention is "How shall I govern successfully? How shall I govern aright, neither too much nor too little, be neither too strict nor too lenient?" Without pretending to give even a proximate answer to this question, we would offer a few suggestions on Self-possession and Quietness on the part of the teacher, as an indispensable condition of true school government.

There is a power in the teacher beyond words, beyond commands, beyond rules, which does more to secure efficient government than all other things combined. The teacher may speak with decision, command with emphasis, and enforce school-regulations with unvarying strictness, and yet fail of securing that kind of government which really promotes the process of education. His words may produce alienation, his commands may awaken dislike or anger, his manner of enforcing rules may arouse a spirit of revolt; and thus his efforts at government may even hinder the proper object of his work.

What he wants, in addition to the qualities already named, is self-possession and quietness. This is the power that, with reasonable firmness, will govern, *with very few words or commands or rules*.

Every body feels that loud and impatient commands are only the mask of feebleness. Only those who are conscious of weakness resort to them. Somehow, too, this is understood, or, if not understood, at any rate, is felt, even by children. Sooner or later, usually sooner, they will tell whether their teacher has any real power, or only pretense. And you may be sure that they will not find the power that awes and controls them without suggesting resistance in the noisy, hasty or peevish teacher; but in him who can give his directions quietly, and observe disobedience or insubordination with self-possession, they will not be slow to discern the power to which they will not only see a necessity but take a pleasure in submitting.

As an illustration, take the following example. Some years ago the writer taught a village-school in a community that knew something of the old practice of 'barring out the master.' In the main, the school was pleasant and interesting. The disposition to obey on the part of the pupils was not above the average; and there was the usual school-room experience of reproof and correction with their concom-

itants. One day, as the teacher approached the school-house, he observed that things wore an unusual look. Only the smaller children were around the door, and they seemed to be interested in something else than play. The door and windows of the school-house were shut. No one came out, and no one went in. All this aroused the teacher's suspicions as to 'what was in the wind'; and he was not long in making the discovery that he was 'barred out.' For five years he had been a teacher, and yet never such a thing had happened to him before. For the first time, and the last time, too, he was actually 'barred out.' He had been taught to regard 'barring out the master' as a vulgar and ignoble procedure; and in this case he felt it to be a most offensive transaction. But he knew that it would only complicate matters if he undertook to gain admittance either by violent deeds. Accordingly, he proceeded to the door, and, after finding that it was really locked, quietly and composedly directed the boys, who were in high glee over their work, to open the door. They hesitated. The teacher, repeated the command in the same unimpassioned but positive manner, and was promptly obeyed. The boys felt that the teacher at least supposed himself in possession of that kind of power which it was best for them to respect. Had he become excited about the matter, they would, in all probability, have concluded that at least in one way they had him in their power, and so would have stood out against him. But he left them no room for such a conclusion, and accordingly he gained his end.

It seems to be a principle in mind that all personal authority is quiet and collected. The following circumstance is a case in point. A number of public men were conversing together, when President Washington came near. They remarked his majestic bearing, and some one made the observation that no man could take a liberty with him. A vivacious member of the group thought otherwise, and readily offered a wager that he could address him in the language of crony familiarity. Some one accepted it; and at once the vivacious man walked up to Washington, gave him a rude slap on the shoulder, with the exclamation "How are you, old fellow?" Washington merely turned and gave him a look (he knew the man), and quietly turned away. But that look so abashed the adventurer that he retired hastily to his company, and confessed 'that he would never undertake such a thing again.

A quiet self-possession never fails to command respect. It makes the impression that the person is conscious of a power that requires no special demonstrations for its exertion, and of resources adequate to the demands of the occasion. Children and adults are not long in discovering it, and in a manner instinctively respect it. It is for the teacher a quality of inestimable value; and every teacher should aim to acquire it. It is a quality, however, which comparatively few possess in any eminent degree. Doubtless the elements of it exist more or less in every mind of even ordinary capacity; but those elements are not brought together. The teacher allows himself to be governed by his own irregular and perhaps capricious impulses. He has no government over himself, and hence has none over others. He may not have become fully conscious of the need of self-control in the school-room.

But if only a few naturally possess these qualities, the majority of teachers can acquire them by a little effort on their part. Let them note carefully the failures of every day, make them subjects of inquiry and reflection, look at their bearings upon the work of the school and their own happiness, as well as that of their pupils; let them thus put themselves, as it were, in a training-school of self-discipline, and they will accomplish something of this important work. But, above all, let every teacher remember that true self-control is acquired only through the power of true religion of Jesus alone supplies all the aid that the conscientious teacher desires. Communion with God by prayer and the Holy Scriptures alone imparts the serenity and composure of heart and mind which are elements of character so inestimable in the successful teacher.—*The Illinois Teacher*.

Giving Joy to a Child.

Blessed be the hand that prepares a pleasure for a child, for there is no saying when and where it may again bloom forth. Does not almost everybody remember some kind-hearted man who showed him a kindness in the dulcet days of his childhood? The writer of this recollects himself at this moment, as a bare-footed lad, standing at the wooden fence of a poor little garden in his native village, while with lounging eyes he gazed on the flowers which were blooming there quietly in the brightness of a Sunday morning. The possessor came forth from his little cottage; he was a wood cutter by trade, and spent the whole week at work in the woods. He had come into the garden to gather flowers to