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THE  
TEACHER'S MANUAL;

CONTAINING A TREATISE UPON

THE DISCIPLINE OF THE SCHOOL,

AND OTHER PAPERS UPON

THE TEACHER'S QUALIFICATIONS AND WORK.

BY

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"Discipline is the great educational process."  
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TO  
THE ONE HUNDRED THOUSAND LADY TEACHERS  
IN THE UNITED STATES  
TO WHOM  
HAVE BEEN INTRUSTED THE MANAGEMENT AND INSTRUCTION  
OF TWO-THIRDS OF ALL OUR PUBLIC SCHOOLS,  
*This Volume,*  
WHICH WAS WRITTEN FOR THE AID AND ENCOURAGEMENT OF  
ALL WHO TOIL IN THE SCHOOLROOM,  
IS RESPECTFULLY DEDICATED  
BY THEIR FRIEND,  
THE AUTHOR.



## P R E F A C E.

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THIRTEEN years ago, the Author published his "Gleanings from School-Life Experience," which has passed through several editions, and the last one is now exhausted. That little book was sold and read in nearly every State in the Union.

The present work is the result of a *longer* experience in the schoolroom (now some thirty-five years), and presents the subjects discussed more fully and in a different form. Yet, like its predecessor, this book claims to be eminently practical.

The treatise upon "The Discipline of the School," which comprises the opening chapter and larger portion of the work, covers the whole ground of school-keeping, and furnishes the young teacher with practical suggestions upon every topic that will be likely to occupy his attention. It treats upon all the disciplinary agencies to be

employed in the successful management, government, and instruction of the public school.

The other chapters, so far as they are reproduced from the former treatise, have been rewritten, and will, it is believed, be found both practical and profitable to all who aim to rise in their profession.

The mathematical chapter (it will be sufficient to say) was prepared by EPHRAIM KNIGHT, M.A., Teacher of Mathematics in the New-London Institution, New London, N.H., who has earned an enviable reputation as a teacher in that department.

TILDEN SEMINARY,  
WEST LEBANON, N.H., November, 1871.

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# TEACHER'S MANUAL.

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## I.

### THE DISCIPLINE OF THE SCHOOL.

“DISCIPLINE is not the art of rewarding and punishing, of making pupils speak and be silent: it is the art of making them perform, in the most appropriate, easy, and useful manner, all the duties of the school.”

School discipline cannot, therefore, be confined to the government of a school, but applies equally to management and instruction. Schoolmaster, schoolmistress, or school-teacher does not fully describe the person who educates our

children. He is a school disciplinarian. In other words, a good disciplinarian must be a good teacher; for correct teaching is one mode of discipline. And for the same reason, a good teacher is a good disciplinarian. Nor can good discipline or instruction be found in the school that is not managed with ability and skill.

It is the teacher's duty to call into activity the observation, industry, love of learning, capacity for independent action and self-control, of his pupils; to rouse and direct all their faculties; to discipline them outwardly and inwardly; to secure order, propriety, morality, good manners, obedience, regularity in coming, going, standing, sitting, and in preparing and reciting their lessons. This is the work of school discipline; and these, if accomplished, are the results of managing, governing, teaching.

From this stand-point, our subject expands, and assumes a vast importance. Indeed, lack of discipline is a radical, ruinous defect in any school, and in a large majority of the public schools in every community.

I shall aim, in the following pages, at a *practical* presentation of my subject. Teachers in search of professional knowledge do not read patiently the discussion of mere theories. They want principles and facts gleaned from the practical life-work of the schoolroom.

It has been my good fortune, during the last thirty-five years, to have "seen service" in every grade of school, and under varied and complicated circumstances. I have been compelled, in these relations, to study human nature, and to observe the working of different systems of school government, and all the methods and appliances usually adopted for

the accomplishment of the desired object.

I may therefore, perhaps, without presumption, view the subject from my own stand-point, and, in a measure, in the light of my own experience.

Discipline is itself the great educational process. The well disciplined alone are well educated. It is the teacher's chief business, therefore, to discipline his pupils. He cannot "add to their stature one cubit," nor to their mental or moral capacity one new power; but he can bring them under such a process of training as will subdue their wild and untamed impulses, develop the latent energies of body, mind, and soul, and direct them to a course of right action, so that the future citizen and lawgiver may be fitted for his great work and high destiny.

School discipline has reference to

all the regulations and prohibitions, restraints and stimulants, which are calculated to regulate the habits of study and deportment, through the interesting and important period of school life.

The object to be secured is twofold ; viz., school vices must be prevented or cured, and school virtues must be cultivated.

Among the school vices, as they have been classified, are idleness, whispering, disorderly movements in the school-room, injury to property, and rudeness of speech, or act, in the intercourse of every-day life.

The school virtues to be cultivated are suggested as the opposites of these ; viz., regularity of attendance, promptness, obedience, truthfulness, earnestness, diligence, kindness, neatness, and thoroughness in the preparation and recitation of lessons.

And these are to be secured not only to promote the business of the school-room, but also for their influence in forming habits and character.

I do not propose here to lay down a series of fixed rules by which all teachers must be governed, in the management of their schools. No one is safe who attempts to treat every case by a specific rule. Yet every act of discipline is subject to fixed principles which underlie and regulate the circumstances attending it. And the judicious teacher will adhere to the principle, while he varies the means and appliances to suit the circumstances of the case.

I will now call the attention of the readers of this Manual, to the disciplinary agencies to be employed in the successful management, government, and instruction of a school.

I.—THOROUGH ORGANIZATION AND CLASSIFICATION.

I have seen the school in operation, so perfectly systematized, all its arrangements so complete, and its departments so perfectly adjusted, that the working of its machinery not only produced no friction, but created order, interest, and zeal, such as secured the desired object. I have seen these arrangements so perfect, as not only to prevent general disorder, but to punish wrong, without the agency of the teacher.

And, on the other hand, I have often witnessed the utter failure of apparently competent masters for the want of system in the arrangement and classification of their schools.

Organization is the first business of the schoolroom; and nothing else should be attempted until this is completely accomplished.

The pupils should be so arranged upon their seats, that they will present to the eye of a visitor system and uniformity, and will not disturb each other in the necessary movements of the day. The rogues should be separated, and every temptation to idleness and mischief removed.

Irregularities must be provided for. They will occur in every school, and hence should be reduced to system and made disciplinary. Recesses should be at regular intervals, when one division of the school, male or female, may be excused for ten or fifteen minutes, to take the open air, and then the other division in its turn. The time of recess in the schoolroom may be spent by the teacher in attending to individual wants and rendering individual assistance. It is a suitable time also for the practice of school gymnastics, which will, ere long,

be required in all our schools, both for recreation and development.

There should also be an occasional recess from study, say for two minutes, in which pupils may whisper, ask questions, and attend to any *necessary* irregularities not allowed at other times.

No general disorder should be tolerated, even at such recesses ; no loud talking, or leaving of seats, without permission ; but special attention should be given to those disturbing habits which cannot be avoided in the schoolroom. In this way the last excuse is removed for indulgence during the quiet hours of study and recitation. The teacher can now insist upon perfect order while order is the law.

In classification, great pains should be taken to have as few classes as possible, and to have each pupil assigned to his appropriate sphere, where he will work

easily and successfully, with his time fully occupied; and to have each class control its own specific time and place of recitation, without change or interruption.

The school, when thoroughly organized and classified, still needs the vigilant care of the master, lest its machinery become disarranged and work mischief. The order and system thus secured will be everywhere felt and appreciated.

2.—THE NEXT NECESSITY OF THE SCHOOL IS LAW.

“Order is Heaven’s first law,” and this order is the result of law. Indeed, law is the ruling agency in the universe of God. It controls planets and suns, and holds in subjection the very particles of which they are composed. Withdraw this controlling principle from the material world, and anarchy, confusion, and chaos would result.

Law is also a necessity in all organized society. Man, as a social being, could not exist without it. And so, in every community and among every class of men, from barbarism to the highest grade of civilization, we find a code of laws for the regulation and control of individuals in their social capacity. Hence, we have *civil* government, *family* government, *school* government, each an absolute necessity for the existence of human beings in these various relations.

And above all and over all, the supreme law of God bears sway.

In the material world, these laws are so definite and exact as to control the smallest particle that floats in the sun-beam, and so comprehensive as to embrace worlds and systems of worlds that roll in infinite space.

So human law must be definite and comprehensive. And to be obeyed, it

must be understood by every child, pupil, and citizen.

In the government of the school, the regulations necessary to secure order and proper discipline must not only be fixed and uniform, but fully made known to every pupil, that there may be concert of action, and a harmonious working of all its members.

It will not do to trust a matter of so much importance to the good sense and good intentions of pupils, however much we may confide in them. It will not do to allow each to be "a law unto himself," and to act alone upon his own responsibility. Every experienced teacher knows how utterly impracticable such a theory is. And every one should take an early opportunity to announce and explain the principles and facts upon which the school is to be governed. And these necessary school laws must be strict, and promptly enforced.

Says a practical teacher on this point, "A system of discipline ought to accomplish completely the object it aims at. It should have no rules that have not been well considered beforehand. It should then admit of no exceptions, but for the most imperative reasons. Let down the bars to-day, and the scholars will leap the fences to-morrow, and snap their fingers at all barriers the day after.

The system, while it lasts, must be inflexible, earnest, strong, thorough. It is much easier to govern perfectly than partially, to say nothing of the clear gain in temper and comfort.

If an evil ought to be prevented, let the teacher deliberate and then prevent it. He can, if he will. He must be patient, but determined. If any positive advancement is to be made, the matter should be well considered; then let the teacher will and act like a Napo-

leon." [The writer, in this quotation, could not be understood to refer to Napoleon III., but Napoleon I.]

Again, the pupil must be taught and made to believe that all school regulations and laws are based upon *authority*, — authority vested in the office of the teacher, which is his not to withhold, but to execute.

This is the very germ and the only foundation of good government. Let it be distinctly understood that persuasion may never take the place of authority. In school management, as a means of preventing evil, we may persuade, invite, and win; we may allure by kind treatment, at any time, when the necessity of subordination is not questioned by the pupil, or after he has been subdued by authority.

But kindness cannot supply the place of authority. Obedience is not a volun-

tary compliance with a request, but a hearty response to acknowledged authority,—an implicit yielding to a command. The pupil must not wait the dictates of inclination or feeling before he yields, but promptly obey.

In the words of another, “This is a government, not of persuasion, not of reasons assigned, not of the will of a majority, but of one master. From his decision there may be an appeal, but disobedience *never*.”

“But may not the master be unreasonable and unjust in his requisitions? And if so, may not the pupil refuse to obey?” I answer, No. Obedience even to an *unjust* command is better than disobedience; for the right to disobey, in any instance, disarms authority, and leaves the master powerless. Who may decide what is right and proper? May the rebuked or chastised pupil pronounce

the law unjust? Then the government of the school is in the hands of the reckless. No rebel approves of the laws he has violated; and, if he may disobey at discretion, all power to govern is overcome. Lawlessness and anarchy prevail. There is no remedy for this state of things, but to demand unqualified obedience to the laws of the school. If injustice has been done, the pupil may appeal to higher authority, and have the case faithfully reviewed. This position should be taken and maintained in every public school, academy, seminary, and college in the land. No discipline can be maintained on any other principle.

But some substitute persuasion for authority, and claim no right to enforce submission. They would persuade the rebel to regard their wishes, or purchase his obedience to law. Sugar-plums, money, or any other desired indulgence,

is offered and given on condition of obedience. Now, mark the effect of such discipline upon the child. Who conquers and rules in this instance? The *child*, and not the master.

And he soon learns that disobedience is the best currency at his command, to purchase the desired reward. And hence his stubbornness becomes more persistent, and his impudence more intolerable, as he desires the greater indulgence. Insubordination becomes a habit; and he soon loses all respect for authority and those who exercise it over him, and grows up in reckless disregard of the laws of the family, the school, the State, and of high Heaven.

The present is an age of insubordination. We have fearful illustrations of this fact in the frequent outbreak of the rebellious spirit in our public schools, academies, and colleges, as we have had

in the great Rebellion that deluged our country in fraternal blood, and consumed the wealth of the nation.

In the town of Canton, Mass., in the summer of 1870, four boys, from nine to eleven years old, who had rebelled against the authority of the school, afterwards assaulted the teacher on her way to her boarding-place, and actually *stoned her to death!* In the winter of 1871, Curtis A. Wood, a school-teacher in District No. 2, in Dudley, Mass., attempted to subdue Erlow Kiblin, in rebellion in his schoolroom. The next morning he was brutally assaulted, by said Kiblin and his brother, on his way to school. Fearless and defiant rebellions are common occurrences in our academies and colleges; and in some instances, within a few years, they have assumed so much importance as to threaten the very existence of the institutions.

If these children and youth had been properly trained under law, and the authority rightfully vested in their parents and masters, would such fearful and disgraceful scenes have been witnessed, and such crimes committed? Surely not. Then lack of discipline is an evil to be deplored and corrected.

School law has its disciplinary power and influence while yet unbroken, and when no penalties appear. As gravitation, which controls and directs planets and suns in their orbits, is as really demonstrated while they move on in undisturbed harmony in their wonted course, as it would be if one of these planets which had left its beaten track should, under the discipline of law, be restored to its accustomed sphere.

Indeed, the very object of school law is to *prevent* and not to *punish* evil. The necessity of punishment as often

results from the absence of rigid authority, as from any other cause.

Pupils must be subject to the laws of the school at all times and everywhere,—in the schoolroom, by the way, and at their homes. I assume it as an axiom, that, so far as the pupil's conduct can affect the welfare of the school, he should be under the control of the master. Parents should co-operate with the teacher in enforcing school laws; but, if they fail to do this, the teacher should enforce them by his own authority, whenever and wherever the good of the school requires.

And to enable him to retain this power, without question, he should never *dismiss* his pupils from the opening of the term until its close. He may *excuse* them for recess for a few moments, for an hour, for a night, for a day or two, as the case may be, but not dismiss

them. He can, in this way, hold them under his authority and control their actions during the hours of recreation, as well as when they are employed in study and recitation. This control is as important in the one case as in the other; and that master who is deprived of the right in question has no longer the power to govern his school.

3. — ANOTHER IMPORTANT AGENCY IN SCHOOL  
DISCIPLINE IS WORK.

Work is equally important both for master and pupils. Indolence in him begets idleness and recklessness in them. Life, energy, and industry manifested by him will be at once reproduced in them.

The teacher must work to fit himself for his high calling, and to elevate his profession. He must work for his school, — to interest and benefit his patrons, to rouse and inspire his pupils,

and to prepare himself for his daily teaching. Indeed, the *true* teacher is *always* reading, thinking, or acting for his school. He has no other business on hand, and no other object in view, but to perfect himself in the art, and to earn success in practical teaching.

The good teacher also manages to make his pupils work.

Study and recitation are their only business in the schoolroom. But, in a well-governed school, it is not often necessary to *enforce* industry. Children and youth naturally love work. Among the thousands in our families and public schools, not one indolent child can be found, unless he has been made so by the mismanagement of parents or teachers. Every child of common mental and physical ability is full of activity, and not only craves knowledge, but is fond of study.

And it is the teacher's business to direct and encourage this necessary work.

The studies pursued must be adapted to the capacity and standing of each scholar. They must not be so difficult as to cause discouragement, nor so easy as to encourage idleness.

His time must be fully occupied, to keep him out of mischief; and his energies must be severely tasked, that he may secure the benefit of mental discipline. If his lessons could be learned without effort, his school-life would, so far, be without profit.

But an industrious and laborious school not only requires no outward discipline, but is sure of improvement. The teacher should, therefore, spare no pains to awaken the interest and occupy the time of his pupils, that he may gain these desirable objects.

4. — STILL ANOTHER MOULDING AND CONTROLLING  
POWER IN SCHOOL, IS PUBLIC OPINION.

This must be created and directed by the teacher, or he is powerless.

And, first, he must create a favorable opinion of himself. By this I mean, he must gain the confidence of his patrons and pupils.

To this end he must become intimately acquainted with the parents of his pupils and with the pupils themselves,—not so much in his official capacity, as in the relations of private life, at home and by the way.

As the teacher moves round among his patrons, he must interest himself in whatever interests them, and adapt himself to their varying tastes and employments.

With the farmer he must be interested in crops and animals; with the me-

chanic, in works of art ; with the merchant, in merchandise and trade ; with the mother, he must not forget the children which constitute their mutual care, nor fail to notice the *little* darling that occupies the nearest place to that mother's heart. To neglect the youngest children is to incur the mother's displeasure, which may result in unpopularity with the whole family, and perhaps the whole neighborhood.

The master must be on terms of friendship and in full sympathy with all who are interested in the success of the school, if he would himself achieve the greatest success. He must also gain the confidence and esteem of his pupils. Indeed, the opinion of the teacher entertained in the district is generally the measure of his popularity in school. Comparatively few parents ever visit the schoolroom, to learn from their own ob-

servation either the success or failure of the school. They are in full sympathy with their children, and generally reflect their views and feelings in regard to the teacher.

But the master will not gain the confidence of his pupils by an attempt to gratify all their wishes. The reckless are always the first to find fault with loose discipline. If he would be respected in his office, he must govern with sternness and vigor. He must act with kindness, magnanimity and justice; must sympathize with childhood and youth, and may sometimes join in their games and share their pastimes. Out of the schoolroom he may throw off the master, and become a companion with his pupils. This familiarity will not detract from his authority, but will give him vastly increased power in that direction.

Public opinion should also be employed to secure good order, control recklessness, subdue rebellion, and crush out the evil tendency of bad habits. Whatever is right and proper, and necessary to make a good school, must be made popular. Whatever is wrong, and of evil tendency, must be made unpopular. This can be done; but the teacher must have skill, patience, and perseverance.

Does he desire more punctuality and promptness? Let him make them popular. Does he desire to abate the nuisance of whispering? Let him hurl upon it the full force of public opinion.

This point is so important, I will illustrate.

Present the subject of whispering to the school. Lay before them the folly and evils of the habit, and secure a vote, as you easily can, in favor of total

abstinence. Now call for volunteers who will pledge themselves not to whisper for a given length of time, and accept such a pledge from all who are quite sure they can keep it. Call this your anti-whispering society; admitting members by vote of a majority, and holding them to their pledge by an appeal to their honor. By such management and constant encouragement, you will enlist a large majority of your pupils in the enterprise, and awaken a deep interest in its success. And the remaining few will soon beg for admission under the constitution. Public opinion has now perfect control over this vicious habit, and perfect order prevails.

When Superintendent Philbrick was master of the Quincy School in Boston, he had charge of seven hundred pupils gathered from the district without selection.

The school building had been erected and occupied several years; and yet I was told by him that not a mark of pencil or knife could be found upon the benches, or walls of the building, or even upon the play-ground fence.

I inquired how such a remarkable result had been secured? The reply was, "By piling on motives,"—by the power of public opinion.

In my own experience, I have sometimes found my school under the control of rowdyism. The reckless might always be sure of encouragement and support in the violation of law and order.

And there was no way to govern that school, except by the force of authority, backed by pains and penalties.

I have been able, at other times, to suppress and banish rowdyism by public opinion. In one instance, the necessity

had arisen to expel two young men for immoral conduct.

It was desirable that the full force of this act of discipline should be felt upon the school. Hence, public opinion must be created to sustain the necessary severity. I must also guard against reaction from sympathy which was sure to follow so severe punishment.

The case was fully prepared, and treated with deliberation and care, to give time for reflection. And then, in the presence of the school, and in the most solemn manner, the penalty of expulsion was executed. And immediately after, a vote of the school was called for, on the question of approval or disapproval of my severe action.

In this connection, I wish to observe: I did not consult the school as to the propriety or expediency of expelling these young men. That question was

for me alone, as master, to settle. The pupils could have no voice in that matter. Nor did I call upon them to vote until I knew that public opinion would sustain me.

The master must never betray his weakness, nor peril his authority, by submitting any question of discipline to his school, while in doubt as to their approval of his decision and action. But with the assurance of such approval, he may with safety *play democracy* to any extent, and thus gain a moral power and influence that will greatly strengthen his government. In the case before us, I secured the full benefit of my severe discipline by this public expression. Every pupil present, including those who had been expelled, rose to sustain me. All had now given their vote in favor of good order and propriety of conduct, and committed

themselves to abide the decision. And the influence of this discipline was felt upon that school for good for many years afterwards.

5.—STILL ANOTHER IMPORTANT DISCIPLINARY AGENCY IS MENTAL AND PHYSICAL RECREATION.

The mind and body are inseparably connected. Hence, mental culture cannot be successfully carried on without physical culture. Both body and mind must have recreation, and more than the ordinary recesses and holidays afford.

Moreover, in every teacher's experience, there are certain hours and days when the fiend of Disorder seems to reign in the schoolroom. You cannot assign any reason; but the very atmosphere is pregnant with anarchy and confusion. "It would seem," says a distinguished writer, "that the ordi-

nary laws of unity have been suddenly bewitched; the whole school is one organized obstruction; the scholars are half-unconscious incarnations of disintegration and contraposition, — inverted divisors engaged in universal multiplication. Under these circumstances, what can you do?

You may tighten your discipline, but that will not bind the volatile essence of confusion. You may ply the usual energies of your administration, but resistance is abnormal. You may flog, but every blow uncovers the needle-points of fresh stings. You may protest and supplicate, scold and argue, inveigh and insist: the demon is not exorcised, nor even hit, but is only distributed through fifty fretty and fidgety forms. You will encounter the mischief successfully, only when you encounter it indirectly." And here comes

the application of the proposed remedy: *mental and physical recreation.*

Let an unexpected change divert the attention of the pupils; let some general theme be introduced in a familiar lecture or exciting narrative; or, if nothing better is at hand, let all say, in concert, the multiplication table, or sing "Old Hundred," and the work is accomplished. "The room is ventilated of its restless contagion, and the furies are fled."

Now add to this mental the physical recreation of school gymnastics, and you have a still more effective disciplinary agency.

I speak of gymnastics not only as indispensable for physical development, but as a means of school government. The exercise operates as a kind of safety-valve to let off the excess of animal spirits which frequently brings the

pupil in collision with his teacher. It relieves the school of that morbid insensibility and careless indifference which so often result from the monotony and burdened atmosphere of the schoolroom. It sets up a standard of self-government, and forms the habit of cheerful subjection to rightful authority; and, as it is a kind of regulator of the physical system, it becomes such to the conduct, under wholesome laws.

The gymnastic resembles the military drill, and has the same general influence upon the pupil that the military has upon the soldier,—to produce system, good order, and obedience.

This view of the subject is not only in accordance with my own experience, but is fully sustained by the testimony of college officers who have had a fair opportunity to test the utility of this system of physical culture.

Still another great advantage of gymnastic exercise is seen in the self-reliance and available power which it creates. This is of more importance in life than brilliant talents or great learning. It is not the mere possession of physical power that gives ability, but the conscious control of that power, which is in this way secured.

And, as we should naturally infer, gymnastics is the legitimate preserver and restorer of health. All the testimony that has been taken from the seminaries and colleges in which the department of physical culture has been established goes to show the greatly improved sanitary condition of these institutions. From thirty-three to fifty per cent of the ordinary sickness has been prevented by this means alone.

Would we secure to the rising generation, the realization of the old motto,

“*Mens sana in corpore sano,*” we must restore to our schools, of every grade, systematic physical culture.

Indeed, every department of education is carried on through a system of practical gymnastics. We have mental gymnastics, moral gymnastics, and physical gymnastics which includes vocal gymnastics. The law of development is through *exercise*. A “sound mind” is one whose faculties and powers have been called into harmonious action by patient and long-continued study. A “sound body” has been developed by the exercise of every one of its four hundred and forty-six muscles. Thus the body grows, and becomes healthy and vigorous.

And as the mind and body are inseparably connected, neither can be in a sound condition while the other is diseased or uncultivated. We must,

therefore, have physical culture in all our schools, if we would secure the highest degree of improvement.

Mark the contrast between the vigorous gymnast, in her easy and graceful suit, and the indolent belle of fashion, whose muscles have never been released from the bondage of corsets, and whose modesty recoils at the thought of vigorous exercise and womanly sports. Observe the ruddy countenance, erect posture, quick and elastic steps of the one, and the sickly complexion and feebleness of the other. The former has a regular and natural appetite, good digestion, sweet sleep, and great power of mental application and attainment; the latter is a professional dyspeptic, nervous, restless, gloomy, sickly, and pale, with no higher ambition than to spend her life in indolence and novel-reading.

Free gymnastics is adapted to cor-

rect awkwardness of manner, and to cultivate gracefulness of bearing. It gives agility, strength, and ready control of the muscles, and thus tends to produce that natural and dignified carriage of the body, and the easy and graceful movements of the limbs, which are called refinement of manners. The gymnastic drill also awakes buoyancy of spirits and personal sympathy. Concert of action brings the class into personal contact, in a variety of ways, and tends not only to create mutual good-will, but the greatest interest and enthusiasm. All this promotes improved circulation, digestion, respiration, and that cheerfulness and hopefulness which dispel despondency, and create new life and vigor.

And another special advantage of gymnastics in school is its tendency to correct and control the ruinous habit of fashionable female dress.

The gymnastic garb must leave the limbs free from restraint, and the muscles and vital organs free from pressure. Hence, under this treatment, the beautiful female form is left as God has made it, to be developed according to his own plan.

The public taste and popular prejudice, as they have been manifested on this subject, only illustrate how entirely physical culture has been neglected in our age and country.

Fashionable culture has taken its place. The natural restlessness and activity of childhood have saved the little girl from the perils of fashionable life. She *will* indulge in perpetual gymnastics. But a little later her fond mother recalls and restrains her. She becomes delicate, and must not be exposed to the sun or wind or storm.

As she grows to womanhood, she is

confined in badly-ventilated rooms, over airtight stoves, and is so tenderly cared for, and so much indulged in indolence and folly, that she has become comparatively helpless.

The next step in this process of fashionable culture, is still more ruinous. With the Chinese, it is the comparatively harmless pressure of the female foot; with the Indian mother, it is the pressure of the head, to make it long and narrow; but with the American CHRISTIAN mother, it is the tight lacing of the waist, which is sometimes so stringent and constant, that the beautiful form which God has given the child has been changed into an inverted cone; and the vital organs are so compressed, that muscular action, blood circulation, and a long breath are hardly possible.

At home and at school, physical culture is entirely neglected. Is it strange,

then, that the robust and red-cheeked girl has become the pale, puny, and consumptive young lady, and that ere long that mother must shed bitter tears over her early grave ?

This is *fashionable* culture. I recommend, in its place, *physical* culture. Give our girls and young ladies free air, a free dress, and free gymnastics, and they will come upon the stage of active life with all the physical ability and vigor of the old Spartans.

And this system of free gymnastics is entirely practicable for both sexes, and should be at once introduced into all our public schools.

Dr. Dio Lewis of Boston, Prof. Welch of Yale College, Prof. Barlow of Amherst College, and Mr. Mason of Boston, have written books upon this subject, which will greatly aid the teacher who desires to receive and give instruction in this department of discipline.

6. — KINDNESS IS ANOTHER POWERFUL AGENCY  
IN THE MANAGEMENT OF A SCHOOL.

By this, as exemplified in the life of the true teacher, I mean his uniform good will, earnest sympathy, and hearty generosity, habitually exercised towards his pupils.

There is no force on earth so potent as love. When it has possession of the human heart, it is all-pervading and overpowering, and especially if brought to bear upon sympathetic childhood and youth. That teacher alone who truly loves his pupils has power to gain their love and confidence, which should be his chief reliance in school management.

An affectionate pupil will confide in your judgment, respect your authority, and fear your displeasure. Show him by your personal attention and kindness

that you are his true friend, and that all your efforts are designed to secure his best good, and make him believe this, and you hold him as by the power of enchantment; you have no further need of the display of physical force. He is held under another and higher law, which induces him to gratify your wishes, and seek the best good of your school.

You, as a teacher, hold for the time being the place of the parent, and you should, as far as possible, cherish the affection and manifest the interest and zeal of the true mother who spends her life in loving and toiling for her children.

But do not misunderstand me here, either in what I have said, or may say, touching school discipline. This kindness, which is an essential element in every true system of government, is

not, and cannot be, a substitute for authority, or an obstacle to severity, when the good of the individual or the school demands it. And I wish it distinctly understood by my readers, that the system of school government which I recommend, is full of love and kindness, and that love is never more truly exercised than in administering necessary reproof, or inflicting necessary pain, in the administration of public affairs.

Of the teacher's heart Shakspeare could not say, "It is too full of the milk of human kindness," if only he has enough of authority, firmness, and executive will. Without these, even love as an element of school discipline is sometimes powerless.

God's infinite love fails to win the hearts of wicked men; and, in the government of the world, he has instituted pains and penalties to be inflicted upon

the incorrigible offender. All the suffering that has been endured since the fall of man is so much corporal punishment inflicted by God as a penalty for the violation of law. And can man devise a government wiser than His ?

7.—THIS BRINGS ME TO CONSIDER THE DISCIPLINE OF PUNISHMENT.

I have considered the power of system, law, and kindness, in their silent but effective influence upon individuals and the school. I have spoken of the means and methods of preventing evil. I come now to the penalties to be inflicted when crime has been committed.

Wholesome laws will be violated under any system of school management. And the question to be settled is, shall the government of the school be *positive* and *efficient*? If so, the master must have the right, disposition,

and power to inflict punishment when necessary. If this right be denied, or this power withheld, the government of the school is at the mercy of circumstances : it cannot be sustained.

In the dispensation of penalties, professional knowledge and wise discrimination are requisite. The circumstances connected with the offence must be carefully studied, and a distinction always made between wilful and unintentional wrong. The isolated act of transgression does not indicate the degree of guilt incurred, nor the kind of punishment to be inflicted. The presence or absence of palliating circumstances, the motive which generated the act, the present views and feelings of the offending pupil, must all be taken into the account. The master should never, therefore, threaten a specific punishment for anticipated of-

fences. No two cases of transgression will be exactly alike; and hence, the kind and degree of punishment should be varied as the case demands.

Mark the emphatic sentence which follows. *The good disciplinarian seldom resorts to severe punishments in the government of his school.* Yet, I will add, he never relinquishes his right and power to punish, as circumstances require. Nor does he regard severity, when *necessary*, as an evil to be deplored.

It is indeed a sore evil that mortification has so endangered the life of the patient that amputation of the limb is necessary. But it is *not* an evil that you have at hand surgical skill and suitable instruments to perform the operation.

It is indeed a great misfortune that any child or pupil has become so de-

moralized and reckless as to incur the penalties of the law; but Solomon's rod, which has restored him to obedience and duty, is a blessing whose influence will be felt and acknowledged by the offender as long as he lives.

Nor is severe punishment to be regarded as "the last resort." When it may be inflicted at all, it is the *first* resort and the true remedy. Allow me to illustrate: A skilful physician is called to prescribe for a patient who is sick almost unto death. He sees at a glance, that there is only *one* remedy which can save his life, and even that must be promptly administered. But that is a powerful and dangerous medicine, except in scientific and experienced hands. Now, the question is, shall it be given at once, or as "the last resort," — after every other milder remedy has been tried? If the physi-

cian resorts to herb-drinks and tonics, in the case supposed, he shows himself to be a quack; and his patient will die, while he, tender-hearted simpleton, is experimenting upon him! But the *calomel* is given, and the patient recovers. So with punishment. It may be mild, or it may be severe. Each kind is appropriate, as a remedy for specific evils; but, if the case is one that requires great severity, *that* kind of punishment must be inflicted, promptly and faithfully. It aims to restore to obedience and fidelity, under aggravating circumstances; and nothing else will secure the object in view. "Spare not the rod," therefore, lest you "spoil the child;" and delay not its application.

Less aggravating and dangerous offences should be treated with milder penalties; and the point to be estab-

lished here is, that each offender should be promptly punished as he deserves.

Much has been said and written upon corporal punishment and moral suasion ; but their appropriate use in school discipline is seldom understood, as it seems to me.

Moral suasion is not the remedy for bold and defiant violations of law, if you mean by that term the *persuading* of the culprit to return to obedience, or the *purchase* of his allegiance by a promised reward.

Rebellion should be met by stunning, crushing blows, such as will vindicate and re-establish authority, and deter others from committing the same crime.

*Mildness is cruelty under such circumstances.* All such cases demand instant and determined action. The time for conciliation is after the rebels are subjugated and the authority of the government is restored.

And here allow me to remark, moral influence and kindness should attend every act of severity. Never let the sun go down upon the wrath of a *chastised* pupil. See him alone; bring to bear upon him all your moral power; treat him now with kindness and confidence, as far as possible, and you will restore him to duty and favor. Without the rod, moral suasion might have been powerless; or if successful, what was gained by persuasion was lost to authority. *It must never be doubtful that the master has supreme control over his little kingdom.*

If his authority is trifled with, it must be restored without delay; and *any* punishment is judicious that is necessary to this end.

But do not offer an angry word or blow for every offence, real or fancied. There is no authority nor wisdom in

such a course. That school-teacher who, in Schenectady, N.Y., in the summer of 1870, "inflicted five hundred and seventy-three punishments on the children of her school," ought to have been tried and convicted of incompetency, and dismissed from service. Every *such* teacher should be rejected from the profession.

The best masters, under this system, punish the least. And the few cases where severity is *necessary* are treated with great calmness, firmness, and solemnity. The child is made to feel that an abiding love and sense of duty alone prompted the punishment; and yet he is made to understand that authority always controls the school,—that it is the *master's* duty to *command*, and the *pupil's* duty to *obey*.

Practically, the system of government here recommended is the only one which has been successful.

Moral suasion which has abandoned the right, or lost the power, to punish, has proved a failure. In Cambridge, Mass., during the last year, the use of the rod was restored in all the schools, in which it had been previously prohibited by universal consent. The trial of the mild system had been made under the most favorable circumstances, but signally failed; and so it will fail, in every instance where experience is allowed to test the false theory.

8.—THE DISCIPLINE OF THE BIBLE IN OUR SCHOOLS  
MAY NOW BE CONSIDERED.

The religious element in our system of education is of the highest importance to the individual, the school, and the nation. It moulds the character, regulates the conduct, and controls the destiny of those who come under its influence. It is suited to develop the

moral nature, to regulate the affections, to enlighten the conscience, and to direct and purify the life. Hence, that teacher who fails to bring religious influence to bear upon his school is false to the high trust committed to him. And I know of no standard of moral and religious truth but the Bible.

But shall the Bible be retained in our public schools? This is the vital question of the hour, and one full of importance to the public weal. It has already created an open war in our large cities, which has, at times, raged furiously, and with doubtful results; a war of Christian patriotism against the growing skepticism of the country. Infidels have generally joined in the hue and cry against Bible-reading in our schools. Hence the following testimony in favor of retaining the Bible is particularly gratifying. Professor Huxley, the Eng-

lish savant, who has the reputation of being nearly or quite an atheist and materialist, has lately come out, very decidedly, in favor of reading the Bible in the common schools. He would have it done "without any theological comments, and judiciously as to selections to be read." The ground of his advocacy of the Bible is, *that "there must be a moral substratum to the child's education, to make it valuable; and that there is no other source from which this can be obtained at all comparable with the Bible."* This passage needs no comments. Only let the reader ponder the italicized sentence.

The truth is conceded by all intelligent men of every Christian denomination, as well as by Professor Huxley, that as a text-book of morals the Bible is incomparable. And if we have no right to educate a moral being while

wholly ignoring and excluding moral influences, we have a right to claim a prominent place for the Scriptures in every school in the nation. Nor have we any reason to fear that Bible-instruction cannot be given without encouraging a sectarian bias.

As a book of literature and law the Bible has no equal. Webster, Carlyle, Coleridge, Chalmers, each has pronounced the Book of Job the most sublime poem in the possession of mankind. The historical portions of the Bible are unsurpassed in ancient or modern literature. The stories of the Old Testament excel all others in beauty and pathos. They are always fresh, — they never tire. They fascinate the young ; they interest the old. The Bible is the only book ever written whose characters are not overdrawn and distorted. Indeed, the human race had better spare all other

books in the process of education than to be deprived of this Book of books.

Daniel Webster once said, "I have read through the entire Bible many times. I now make it a practice to go through it once a year. It is the book of all others for lawyers, as well as divines; and I pity the man who cannot find in it a rich supply of thought and of rules for his conduct. It fits a man for life. It prepares him for death."

How, then, can there be any question as to the propriety, the desirableness, and the necessity of retaining the Bible in all our public schools? It is surely safe and wise to make our children familiar with the only perfect book of literature in the world, and to bring them under the wholesome influence and moulding power of its pure and sublime truths, while their hearts are yet tender, and their character is forming.

It becomes every American teacher to wake up to a consciousness of the danger, and to prepare himself to defend the principles and institutions bequeathed to us by our fathers. A free Bible, in free schools, is the birthright of Americans; and let us not barter it away, or suffer it to be wrested from our hands.

We yet have the free Bible in our possession, and the inquiries here return to us. Shall it be retained? And how shall it be used in the management and discipline of our schools?

To the first inquiry, let every American patriot and Christian respond with an emphatic YEA.

In answering the last question, I will say, it should not be employed to teach dogmas. Sectarianism should have no place in the schoolroom. But the Bible, in the hands of the moral and

religious teacher, should be made the standard of right and duty; and personal obligation to cherish its principles and practise its precepts, should be everywhere inculcated.

The Bible should not be regarded nor used as a common text-book. It should be read in connection with other religious exercises, either by the pupils or the teacher; more properly by the teacher, as it seems to me.

If the teacher read the Scriptures himself, he is able to make the exercise more impressive, and to hold and direct this mighty power in the discipline of his school.

The moral and religious atmosphere of the Bible should pervade the school-room; it should clothe every thought, direct every motive, and inspire every action. And, so far as this influence is felt, the happiest results are realized.

This same agency should also be employed in punishing for falsehood, pilfering, profanity, and the like.

The teacher should not forget the Bible doctrine, that "The rod and reproof give wisdom." Yet the moral treatment of *such* offences is always appropriate, either with or without severity, as the case may be. If the knowledge of the crime is confined to the criminal and the teacher, it may be treated privately, for the good of the individual. But, if it has been made public, the punishment should be inflicted in the presence of the school, that all similar cases may be reached, and the whole benefited.

Let the folly, wickedness, and consequences of the crime be fully exposed, and brought home, if possible, upon the conscience.

And, in the settlement of the question,

never fail to leave a way open for repentance and restitution. To illustrate: Fourteen dollars, in bank-bills, had been taken from the drawer in a teacher's office. It was fully believed that one of the boys, who had been in the school and family for some time, was the guilty party. Two things were now to be done; viz., to convict the guilty, and punish the crime. To this end, the facts of the case were made public. The nature and criminality of pilfering were explained; the probability of convicting the offender was urged; and the disgrace and mortification of friends when the facts should be exposed were classed among the sad consequences of the act. It was presumed that the crime was committed in a thoughtless moment, and that the boy would be glad to restore the money if he had opportunity; and this was earnestly recommended.

The next morning, when the school assembled for prayers, the lost money was found carefully folded between the leaves of the teacher's Bible. As he cast his eyes upon the school before him, the guilt of the boy was so manifest upon his countenance, and in his actions, that there could be no longer any doubt as to his identity.

The teacher now took occasion to commend the noble act of restitution, and spoke of the propriety of placing the stolen money in the Bible, — thus correcting conscience by the great standard of right and duty; and finally alluded to the happy consequences, if the boy should never again yield to such temptations.

The matter was here dropped, but the sequel has been written. The lad, though a pilferer, as his father said, from his early childhood, was never

known to repeat the act. When he left school, he took an important position as clerk, was afterwards partner in business, and is now (twenty-five years afterwards) a successful business man in one of our New-England cities.

Another instance.

A gold dollar had disappeared from the teacher's table, while she stepped to a neighboring room. Two school-girls, who were the only persons in the room, had disappeared. It was Saturday; and in the evening the young ladies were assembled for family worship in the public parlor. The principal, who was conducting the services, commenced describing the effects and consequences of having, by accident, deposited a gold dollar upon the human lungs. It would corrode and poison; produce inflammation, disease, and death, if it could not be removed.

He then transferred the gold dollar from the lungs to the conscience, and portrayed the consequent guilt, remorse, anguish, and moral death resulting from such a crime, if not repented of. He presumed the young lady would gladly restore the money, and save herself from the disgrace and suffering that must follow. He told her where she could leave the dollar, and that the fact of restoring it would be proof of her penitence, and would save her, from exposure.

But, in her desperation, she had already thrown the gold dollar down the register, and could not restore it. But she did borrow the amount of a teacher, confidentially, to be paid from her spending-money, and deposited it as suggested. And so the whole matter was settled, and the most satisfactory results followed. The parents of this

young lady have never known that any thing of the kind ever occurred.

These cases indicate the method I would adopt in dealing with school vices.

9. — WE MAY NEXT CONSIDER THE DISCIPLINE OF  
STUDY.

Study is mental gymnastics, systematic thinking; and the end in view is development and culture. One great object of the school is to induce and direct this mental exercise. Study is of the first importance, and, hence, must have the first attention of every practical teacher. In the organization, classification, management, and government of the school, his chief aim is to secure mental application.

To this end he arranges certain hours of the day which are especially devoted to study. No unnecessary interruptions

are allowed. In the selection of studies and arrangement of classes, he has regard to the capacities and standing of each pupil, so that he may work earnestly and successfully. He requires a regular hour to be devoted to each study and recitation, that order and system may everywhere prevail. He enforces rigid discipline, that the school-room may be quiet; and, most important of all, he inspires his pupils with an enthusiasm that creates a love for the duties of the school, and earnestness in study. He teaches them how to study; that it is not the number of hours spent with book in hand, but close application, that secures good lessons and thorough discipline, and that self-application is the only condition of sound learning. Hence, he will not allow them to seek assistance from each other, nor often from the teacher.

And the wise teacher always instructs his pupils to study thoughts and subjects, instead of words and books.

Thus correct habits of study are formed, and the foundation is laid for successful training at every future stage of education.

Study is the exercise of acquiring, and the only means of mental culture. Mind is developed through its agency, and the power of self-control and self-direction gained.

10.—THE DISCIPLINE OF RECITATION COMES NEXT  
IN ORDER.

Recitation is the exercise of expression, and, like study, belongs wholly to the scholar. Study and recitation are the principal means of gaining mental power and practical ability. Both are indispensable to the end in view, if not equally important.

Recitation has some incidental advantages of its own. If properly conducted, it induces study. Few lessons would be learned in any school if no recitations were required, or if it was understood beforehand, that the hour of recitation was to be occupied by the teacher in lecturing or asking questions. Let the pupil know that he must stand before his class, and recite and explain independently of his teacher, and earnest application to study will be the result.

Again, recitation gives distinctness and vividness to acquired knowledge. No lesson is fully learned and fixed in the memory until it is carefully recited. It follows, therefore, that every pupil must recite at every recitation or suffer a loss. Classes should never be too large to allow this thorough *personal* drill. That teacher who claims ability to *educate* classes numbering from fifty

to seventy-five is either a novice or a quack. Such arrangements and such teaching are fruitful sources of indolence and superficial scholarship.

Recitation in *concert* comes under the same head. This may sometimes be a profitable exercise, when the whole school can engage in it, for relief, recreation or improvement. But class recitation in concert, as a habit, creates disorder in the schoolroom, prevents quiet study, destroys individual self-reliance, affords a hiding-place for the idle and reckless, and removes the strongest motive for earnest application.

But the relation of recitation to study is not its most important use. All that is practical in education, in every department of life, is developed by *recitation*. The power of action no less than the power of expression is gained by this alone. The child learns to walk

and talk by walking and talking. It could learn in no other way. The mechanic learns to use his tools by using them. He could never gain the power to build a house, construct an engine, or manufacture a watch, by reading or hearing lectures on the subject. In each department he learns his trade by *reciting*.

The skilled musician has gained his wonderful ability to use the voice and the instrument by years of patient recitation.

The statesman and orator, whose eloquence moves the senate and attracts the attention of an admiring nation, has gained his power of influence by the practice of oratory. And so the art of easy, graceful, and intelligent conversation, and elegant composition, is acquired by conversing and writing. These examples, drawn from the theatre

of busy life, serve to illustrate the relative importance of school recitations, and to indicate the manner in which they should be conducted. I come, then, to consider

11.—THE DISCIPLINE OF INSTRUCTION.

We may here distinguish between instruction and recitation. The former is the business of the teacher, the latter belongs exclusively to the pupil. The object of the one is to impart information, induce study, and to awaken thought; the object of the other is to express the thoughts which the scholar has gained by study, observation, and reflection. School instruction should aim to interest and aid the mind in self-application; school recitation serves, as has been suggested, to render acquired knowledge more definite, and conceptions more vivid, and cultivates the

power and habit of expression. And all these exercises — study, recitation, and instruction — have one common end to accomplish, viz., *discipline*.

In speaking further of the discipline of instruction, I shall naturally consider the different methods which have been adopted.

I will first examine the natural method, beginning with the elementary.

The untrammelled child in the nursery has a happy way of acquiring knowledge and discipline. His home, the little world in which he lives, is now his school. The domestic animals, his playmates, and his toys occupy his attention and awaken his interest. His mind is alive to every object his eyes behold. Full of inquiries and reflection, he pursues his investigations, and makes rapid progress in his studies.

And how does he learn in this school of nature ?

I answer, he first observes the object, then learns its name ; afterwards he studies its nature and uses.

The child never deals in abstractions, nor troubles himself about the unmeaning elements of which that object is composed. He cares nothing for the etymology of the name, nor the sounds which combined give it expression. He knows it at sight, and speaks it without hesitation. Its utility he soon discovers, and values it only as he can turn it to some practical account.

Now, transfer this child from the nursery to the district school. How shall we deal with him and instruct him there ? In his home school he has been free, and has had constant employment. Shall he now be imprisoned, and confined upon hard benches for six long hours

of the day, and for five days of the week? In the first place, this child should not be sent to school until six or eight years old. And then he should spend only a part of the time in the schoolroom, with frequent and longer recesses in the open air. While in school, special pains should be taken to interest the pupil, and occupy his time. While too young to study, he should always have slate and pencil, or chalk and blackboard, to occupy his leisure moments in drawing and writing.

But the child has come to school to learn to read, first of all. How shall he be taught? By the *word method*, in distinction from the *alphabetic*, if we are to follow the natural process, and keep alive the interest and zeal which he manifested while at home.

The word-method begins with words found in the book, and the child learns

to read correctly and fluently a hundred pages in "Webb's First Reader," before he is expected to know the name or sound of a single letter.

But this method contemplates something more than learning words. That series of books by which this system is taught abounds in pictures which represent the objects described. The attention of the child should first be directed to the picture, and then to the object which that picture indicates. Next comes the word; and, if that word cannot be represented by an object or picture, its meaning should always be explained. *The thing before the sign* is the rule, in teaching by this method, even with familiar objects.

Now suppose, for example, you open the book to the picture of a *dog*. Ask the child some such questions as these: Did you ever see a dog? Can you tell

me the name of a dog? Is *Ponto* black, or white, or speckled? Can he do any thing? What can he do? Talk? Sing? No. Hear? See? Feel? Eat? Run? Walk? Yes. Look at this picture of a dog. Is this a dog? A *real* dog? No, a picture dog. Can *this* dog hear, see, feel, or eat? No. Is he like the real dog in any respect? Yes, he has eyes, ears, feet, and tail, and looks like the real dog.

By this time the child has become deeply interested in the object of the lesson. Now point him to the *word dog*. Let him print it on his slate, as soon as he is able. Tell him that this word dog means the same as the picture dog, and that both represent the *real* dog.

As far as practicable, teach each word in the same way. Particles and connectives, and other words not represented

by objects, should be learned with their meaning, so as to be recognized at sight. Words descriptive of color and actions should be illustrated by examples.

When spelling comes to be taught with reading, and the alphabet to be learned, it should be by the analysis of the words found in the reading-lesson, instead of the old method of learning the A, B, C's, and spelling columns of unmeaning words from the spelling-book.

The advantages of the word-method are many, some of which may here be mentioned.

1st. The child knows the word by its looks, as he knows the object.

2d. Not being obliged to spell out the word, he can speak it without hesitation or drawling.

3d. He learns the meaning of every

word in the lesson, and is able to read with naturalness, as he would talk.

4th.. The child avoids the use of those symbols and sounds which the old method compels him to study, many months, before he can read at all, and which tend to create disgust both for books and the school.

By the use of this method, much, therefore, is gained every way. Time is saved, the child's interest is kept alive, and school life becomes a pastime instead of a burden.

And, as his education advances, the same method of instruction should be carried into all departments of study.

Defining and explaining should, as far as possible, be done by the use of objects, and should be extensively required in spelling, reading, and every other department of the school. The free use of the "English Dictionary"

should be encouraged. No school-book is so much neglected by our pupils, and yet no one is so important. The study of our own language should be made a prominent object in every grade of school and by every pupil.

In teaching spelling, punctuation, and the use of capitals, direct the attention of pupils to the printed page. They will then *see* correct forms and uses, and thus acquire the habit of criticism and correctness in their own practice. Why these capitals are so used should be explained; and what variations of the voice the punctuation marks indicate should be illustrated by the teacher's living voice. These can never be practically learned from the spelling-book in the old way of teaching. Such abstract definitions are wholly unmeaning to the child; and he should never be required to learn them, without practical illustrations.

What do the punctuation marks indicate? They are points in an oration, where the reader or speaker may pause, for a longer or shorter time, to relieve his voice, as the traveller may stop for rest, at the hospitable inns that mark the country turnpike *en route* to the city. And where are these inns located? Not as chance may dictate, but at suitable distances for the convenience of those who travel. So the punctuation marks are placed where the voice needs rest, to indicate the time and nature of the pause, and to enable the reader to proceed without weariness. Now let the pupil hear the sentence correctly read, while he observes the marks that indicate the variations and suspensions of the voice, and then let him read it correctly himself, and he will know more of punctuation, than by six months of study upon the rules in the spelling-book.

Object-teaching is Nature's method. Through the eye the most permanent impressions are made upon the mind. Hence, there should be, in every school-room, extensive blackboards, globes, maps, blocks, and such other apparatus as can illustrate the subjects of thought and study before the school; and the teacher should make free use of them in all departments of instruction. He should train his pupils to critical observation, and direct their attention not only to the subject of the lesson and the objects which illustrate, but also to kindred subjects and objects in the external world. He should insist upon accuracy, and encourage the correction of errors, and thorough investigation of every theme that comes before the class.

And, while dealing with the thoughts of others, the child should be early

taught to express his own, and, as soon as he is capable, to write on slate or paper his own expressions of thought. This is called *the Department of Composition*, the most neglected of all departments, and hence the most dreaded by almost every grade of scholars. If the habit of composing was practised from early childhood, the writing of compositions would be as easy and pleasant as any other school exercise.

I therefore insist that the teacher should give early and constant attention to this subject.

And first, the child should be taught to express the thoughts found in his book or lesson, in his own language. For instance: a class in reading is upon the floor. A story, or an item of history, is the lesson of the hour. Let these children be told, that, after that story is read, one and another of the class will

be called upon to recite what has been read in his own way. Few will be able, or will undertake, to remember the language of the author; but the thoughts in their connection will be retained, and expressed with wonderful accuracy. Let this habit be cultivated at every opportunity, and the child will not only acquire the power of accurate expression, but the power of thought, and will soon gain the ability to compose and write with ease and propriety.

Now assign to him such simple subjects as he can fully understand, and such as especially interest him, and require short but frequent exercises in composition, under criticism. Direct his attention especially to spelling, punctuation, use of capitals, and the correct arrangement and expression of his thoughts, and encourage neatness and legibility in his penmanship.

And, as the pupil advances in his course, let this exercise be varied so as to secure practice in the various styles of writing. Encourage epistolary correspondence, and familiarity with all business forms, that the scholar may acquire a *practical* knowledge of the branches which he studies.

#### THE THREE METHODS

of instruction may now occupy our attention. The more common method adopted in our public schools is by *questioning*. Many teachers know of no other way; and some have so little knowledge of the subjects to be taught, that they demand to have questions prepared for themselves, as well as for the pupils.

And book-makers, wise always in securing their own pecuniary interest (but not so often in promoting the best

good of our schools), adapt their books to the condition of the market, and line the margin with questions to be used in study and in the recitation. This is all wrong, and is one of the indications of the superficiality of our age. The tendency, in all departments of learning, is to skim the surface, and to remove the necessity of thoroughness in preparing and reciting lessons.

Questioning is not the best method of instruction, nor can it ever be safely adopted as the only method. Yet, it has its appropriate place and usefulness.

1st. The teacher may, by questions, direct the attention of the pupil to special topics or thoughts, which have been overlooked and omitted in the recitation. This will aid in directing future study, and tend to awaken new thought and secure thoroughness. Questioning for this purpose may be

more or less practised in connection with each recitation, as the topics, one after another, come under review; but it may never be substituted for recitation, nor made prominent as a method of instruction.

2d. Questioning is proper and useful also in conducting reviews and examinations. It enables the teacher to bring out, and fix attention upon, the prominent points in the lesson, and to explain and remove difficulties as they come in the way. And it gives him power to ascertain the standing of the scholar, his attainments and defects, and to direct and control his course of study.

But, when questioning is allowable, the teacher must exercise special care as to the manner of conducting this exercise.

He should never ask *leading* questions. This is forbidden in the exami-

nation of witnesses, and it is never allowable in the school.

By leading questions, I mean such as suggest the answer, and require no special knowledge of the subject to enable one to give it correctly. Such questioning tends to cultivate the habit of indolence, and is destructive of sound scholarship whenever it is indulged.

Again, when questioning a class, always put the question before calling upon the scholar to recite.

This habit leaves all in doubt *who* will be called upon to recite, and makes it necessary for all to be fully prepared, and to give undivided attention,—an object which is indeed worth securing, and which can be secured in no other way. And while the teacher should have special regard to the matter, form, and mode of his questions, he should give equal attention to the matter, form, and mode of the answers.

He should see that the answer is confined to the question ; that it is concise and logical ; that it is given in correct language. This habit of criticism will secure accuracy of thought and expression, and impart positive knowledge. It is opposed to that loose and vague method of study and expression which results in mental anarchy and confusion. Written answers have the advantage over verbal, as they bring the scholar under rigid examination in other departments of primary instruction. He must expose in the written answer his style of penmanship, his deficiency in orthography, use of capitals and punctuation, and his want of accuracy and conciseness in the form of expression. Hence, the teacher should practise written examinations as often as time will allow, and should apply his criticisms to all the departments involved.

*Lecturing* is another method of instruction which has its uses and abuses.

A lecture by the teacher should never be substituted for a recitation by the class. These exercises are separate and distinct in their aim and results. Many teachers suppose that the measure of their ability as instructors is the power they have to explain and talk before their classes; and hence, spend the most of the hour assigned to recitation, in the display of their own gift of speech. But, in the recitation-room, the *good* teacher has but little to say. His ability is tested by his silence more than his loquacity; by his power to rouse and direct the activity of his pupils, more than by his own actions.

But there are times and places for familiar and studied lectures; and the object to be gained is two-fold.

First, like reading and travelling, lec-

tures impart instruction. They present the truths of science in an attractive manner, and in their logical connection. They serve for variety, and fill up the vacant hours that might otherwise be wasted.

Secondly, lectures should be employed to accomplish another object; viz., to discipline the pupil in the habit of *listening*. He may acquire correct habits of study, and accuracy and fluency in recitation, and yet be a listless *hearer*. He must, therefore, be educated to *listen*, as well as to study and recite. Why do so many of those who attend divine service on the sabbath, come away very little interested and profited, hardly remembering the text, and much less the theme of the sermon as discussed by the preacher?

The answer is obvious. The audience have not been educated to *listen*. The

habit of fixed attention has not been formed. Hence, this department of education demands special attention in our schools. Let the teacher require the scholar to repeat whatever may be communicated or explained; let him be required to take notes, and recite after every formal lecture, and he will soon acquire the power and habit of following the speaker and comprehending his discourse. Whole subjects may be profitably studied and thoroughly learned in this way, if the teacher requires a careful recitation after every lecture; but the greatest advantage to be gained from the public lecture is the habit of listening with fixed attention.

But neither questioning nor lecturing is the true method of instruction, but *independent Topical Recitation*. This should be required of every class, in *every* school, whenever the subject will

admit of it. No other method can secure the end to be accomplished. This will appear in the answer to the inquiry ; what is the end of study, recitation, and instruction ?

Not the attainment of knowledge, but *discipline*. The results of education are illustrated, not by the golden cup filled to the brim, but by the swelling buds developed into blossoms and ripe fruit, through the genial influences of light, heat, and moisture. Education, then, is not the storing of knowledge, but the development of power ; and the law of development is through exercise. And study and recitation are the principal agencies to be employed in this process of training. Instruction is useful and important only so far as it secures, directs, and controls earnest study and careful recitation. Any system of instruction, therefore, which weakens the

motive, or removes the necessity of laborious thinking and independent expression, is false in theory and ruinous in practice. Hence, I condemn the "drawing-out" and the "pouring-in" systems, if either is the only or principal one adopted.

The scholar must learn to think by thinking. No book or teacher can think for him. And he must learn the power of expression by reciting; and this is the only practical power that is gained by him, in the whole process of education.

Allow study-hours to be interrupted, and you, in the same degree, rob your scholars of mental discipline, and tolerate among them, mental dissipation. Deprive them of the privilege of individual and daily recitations, and you rob them of half the benefit of the school. The lesson must be learned by

patient and earnest study, but this is not enough: it must be *recited* again and again, under the criticism of the accurate teacher, to make available the knowledge and discipline attained. And, as a means of developing practical ability in different departments of life, school recitation can hardly be over-estimated.

As recitation is wholly the work of the scholar, he should recite independently, and, as intimated, topically, as far as possible. If the lesson contains captions, mathematical definitions and tables, or fixed rules, they should be accurately recited in the words of the author; but, in every other kind of recitation, the expression of the thoughts which the pupil has acquired by study should be embodied in his own language. The mind should be the depository of *thoughts*, and not of mere words

and signs. The object of the recitation is not only to express these thoughts in their logical order, but to acquire an accurate and free use of language.

Like the parrot, the scholar may recite the words of the author, with little or no knowledge of the subject, and without interest or profit; but, by the expression of thoughts in his own language, he makes them his own, and acquires the power of using them.

In the class-recitation the pupil should be required to *stand* while reciting. He will thus be brought out prominently before the class, and will acquire the habit of thinking and speaking in that exposed position. This will give him confidence and self-control. It should never be known beforehand in what order the class will be called upon to recite; or I may as well say, no order of recitation should be adopted by the

teacher. He will then be at liberty to call up the idle and inattentive, and to vary his process as circumstances require. And, if it cannot be known by the members whose "turn comes next," each will be obliged to learn the whole lesson, and will be prepared to recite any part of it.

Language furnishes the chief means of expression ; hence, topical recitation is the true method of instruction. But some thoughts cannot be expressed in words. They must be drawn out in figures, diagrams, and maps. Whole chapters of history may be written out in a finely-executed picture ; and sometimes even words are better expressed in silence than by sounds. All these are methods of recitation, and each has its own place and utility.

Again, the skilful teacher will adapt his instruction to the capacity, attain-

ments, and dispositions of his pupils. He finds in every school a great variety, and cannot properly include all under the same process of training. Some have enjoyed better advantages than others, at home and abroad ; some are bright, and others stupid ; some are timid, and others bold and self-sufficient.

Now, each of those classes requires special treatment, and that teacher is wise, and will be eminently successful, who is able to adapt his treatment and instruction to the wants of each and all.

And let him never forget the cardinal principle in education, that *each mind must be tasked*. This is necessary for the easy scholar, as really as for the dull. It is discipline, and not talent alone, that gives mental power. Genius even cannot supply the place of discipline. Every teacher, therefore, must

see to it that each pupil is so classified as to be required to perform a full amount of mental labor. Let his time be fully occupied by earnest application, if you expect him to become successful in school, or in life.

Mere scholarship does not make the man. Every experienced educator in the nation can bear testimony to this truth. No teacher in the academy, seminary, or college, has failed to see all his calculations as to the comparative ability of different members of his class, when measured by class-recitation, entirely subverted. In active life, the brilliant scholar who has spent but little time over his lessons, yet claims to bear off all the honors of his class, is often compelled to step aside, and see his less scholarly but more industrious and laborious companion upon whom he may have looked with contempt, outstrip

him, and come up to occupy positions which he could not fill. College marks made the boasting genius a "Phi-Betian," and gave him the valedictory; but the world has reversed the decision, and awarded the merit and the honor to him who has paved his way to distinction and usefulness by toil and sweat and tears. The college will never abandon *its own marking*, as the standard of honorable position, nor fail to withhold merited honor from all who were not found among its favored few in the days of "Greek roots" and Latin terminations. And still there is no other standard of greatness in the world, no other test of honorable distinction, except that ability which has been tested by successful *action*. The ablest man in any sphere of life is he who has accomplished the most in that sphere. He may have *marked low*,

but he *stands high*, in spite of the false judgment which had been passed upon him.

It has been stated that "Gen. Grant graduated at the middle of his class." Some one has commented upon this statement as follows: "And Lee graduated well up toward the head. *That was many years ago.* Subsequently at Appomattox, Grant passed to the head, and Lee went to the foot. One began moderately, and ended well; the other commenced admirably and finished ill." This example serves to illustrate.

I would not intimate that scholarly ability is not desirable, but this is not always tested by college marks. Nor would I deny that cultivated scholarship is one condition of obtaining high professional distinction. But it often happens that the brilliant scholar is sadly deficient in those manly qualities which

are the guarantee of success in life, — common sense, untiring industry, energy, and perseverance. And, when these are wanting, mere scholarship fails to make him great. Even brilliant talents are developed only by culture. Long and patient toil is the price of merited honor. He who has gained the highest walks of professional life has risen, step by step, not by genius, but by *labor*.

Hence, we see the reason why the comparatively dull and timid scholar outstrips the easy and self-sufficient. He relies upon his industry, while his companion relies upon talent; he toils while his fellow-student is idle; and, therefore, when the two come into the world, to meet its trials and endure its hardships, the man who has boasted of his scholarship, and wasted his time in ease and sport, fails; while his less

gifted but better disciplined companion succeeds.

Each mind must, therefore, be tasked to be educated. The kind and number of studies assigned to these two classes must be determined by the ability and attainments of each. If one individual has power to learn only one or two lessons well, that is all that should be required of *him*. But his fellow, who can accomplish twice as much in the same time, should have two or four lessons, as the case may be. Compel each scholar to do all he is able to do, and then all will be equally benefited by the discipline of school life. Require the easy scholar to do only what the dull can accomplish, and you rob him of half the benefit.

Treat the dull scholar with stimulants, and such encouragement, help, and pressure as he needs to secure earnest

application. Instruct the easy scholar as little as may be, but task him as much as he will bear. You will thus develop in both whatever of ability they possess, and prepare them for some sphere of honor and usefulness.

The *self-sufficient* will boast that they have no need of study ; that they know by intuition all that is worth knowing. They will try the teacher with hard problems ; and, if he refuses or fails to solve them, they will report him incompetent to instruct the school. They are noisy and impudent, and a nuisance in the school, as they will be in life, unless they are cured while under school discipline. Now, it is the teacher's duty to adopt a special process of training for this class of scholars.

Put them under rigid treatment in the school, and under severe pressure in the class-room. Try them with hard

questions. Hold them at the blackboard, and in independent recitations, until they have exposed their ignorance and measured their ability and attainments by the true standard. In a word, humble such scholars, and show them their place and the necessity of study and good behavior.

The timid scholar deserves the special interest and attention of the teacher.

He has been neglected at home, and abused at school. He has been the butt of ridicule and the sport of fools, until he has lost all self-respect and self-reliance, and dares not even call his soul his own. This class of pupils needs the sympathy and protection of the teacher, and should have his special encouragement. Rebuke and punish every insult offered them. Treat them kindly and with attention. Assure them of their ability to succeed, and encourage

them to make application. Convince them that brilliant scholarship is not the only condition of success in life; that hard study alone educates; that a failure to overcome difficulties, if attended with sufficient effort, may prove more beneficial than success; and that thorough discipline of mind, industry, and perseverance have elevated many timid and obscure boys to positions of eminence and usefulness. Be faithful to this neglected and abused class of pupils, and you will deserve and obtain the lasting gratitude of many who will rise from obscurity to eminence through your encouragement and influence.

The tree of knowledge that grows in the educational garden is also a tree of discipline. Its stately and well-formed trunk, its symmetrical limbs, its flowing leaves, its beautiful flowers, and its rich fruit are charming to the eye and to the

taste, and form a refreshing shade for the weary pilgrims of science. Gushing springs flow forth from its roots to quench their thirst. Singing birds pour forth their richest music from its branches.

But the ease and pleasure here to be enjoyed are for those only who come to toil, and whose weariness is the result of successful efforts to pluck the fruit of that tree.

By this comparison may be illustrated not only the nature and end of education, but the methods of instruction adapted to the different grades of scholarship and attainments found in our schools.

The fruit of our tree is knowledge; but this, though desirable, is not the end of education. The greatest benefit to be derived is from the discipline in plucking the fruit. If knowledge could

be obtained by intuition, or without effort, it would avail but little as a preparation for the stern duties of life.

Hence, special care must be exercised by the teacher lest the *easy* scholar gain only knowledge. He can reach the highest branches, and pluck the fruit without aid. He needs no instruction; would be injured by having it. Such a scholar may be directed and encouraged, but not assisted so long as he is able to gain his object by his own effort, even though it may cost him much toil and pain. This rule holds good with all grades of scholars. No one should be helped while he has power to help himself.

But some need more instruction than others. They can reach only the lower branches on the tree of knowledge. These should be encouraged to make the greatest possible effort, and then be

assisted to reach and climb still higher, but never lifted while they have the power of climbing.

The third class of scholars of which we have spoken can pluck no fruit at all. They cannot reach even the lowest branches; or, at least, they think they cannot. Deal gently and kindly with such. Perhaps an encouraging word, or inspiring thought, will give them this power. They may need nothing more. If they do, bend down the limbs, but only so far as to enable them to reach the fruit by *earnest effort*. You will thus inspire them with courage and self-reliance, and lead them to make successful efforts for their own improvement. They will thus be *educated*. All these different classes will be *tasked*, and gather fruit only as they are disciplined. Some general suggestions upon the subject of instruction will now be made.

And, first, teach subjects and not books. School-books are convenient and useful only so far as they present the subjects under discussion in a suitable form for study and recitation. They are often inaccurate, and ill adapted to the schoolroom. They are not unfrequently, in these days, so simplified by illustrations and explanations, that all necessity for hard study is removed, and hence, superficial habits of scholarship are induced. In such cases, school-books become a positive injury, and hinderance to sound learning.

Again, books are soon exhausted, while the subjects of which they treat are inexhaustible. They should, therefore, never be studied as books, and only as helps in the thorough examination of the subject. Let the science of arithmetic, geography, or grammar be presented to the scholar or the class, with the un-

derstanding that the principles and the facts upon which that science is based are the theme for investigation. The blackboard, the text-book, and the book of reference, are to be used and studied by the teacher and the scholar, until the subject is fully understood and mastered. Used in this way, the book is forgotten, while the principles, with their practical application, become a part of the mental capital stored away in the scholar's mind for future use. As a banker, he can add his column of figures, cast his interest, make his indorsement, balance his account, with no thought of the authors he has studied, whether Adams, Greenleaf, or Eaton ; as a speaker and writer, he uses correctly the English language, without a thought of old Murray, or "Gould Brown's Grammar of Grammars ;" as a geographer, he understands latitude

and longitude, the location of cities, the boundary, climate, productions, government and religion of countries, and all the important principles and facts connected with this science ; but he has forgotten the author whose well-drawn maps and pictures aided him in the study of the subject.

So the "well-read" physician becomes entirely familiar with disease, in all its forms, and its remedies, but does not need to consult his books before he can amputate a limb, or prescribe for a fever.

But books, and books only, are taught in a large majority of our common schools ; and so superficially taught, that our scholars leave the school with but little definite and practical knowledge of the subject. This crying evil should be corrected.

Again, allow me to suggest, — teach

*classes*. By this, I mean that all the important principles and difficult examples, should be brought out and explained before the class, but to individuals only by way of repetition, as the circumstances of the case require. This should be done as a matter of economy of time. It costs no more to explain a principle to a class of ten, than to an individual ; hence, the class-system will give ten times as much instruction in the six hours of the day as the individual system. Besides, class instruction creates more interest, ambition, and rivalry. And as still another advantage, class-instruction enables the teacher to cultivate in his pupils the habit of self-reliance. He should explain no principle until the *class* have failed to understand it. One fails, and another, and perhaps still another ; but the fourth is able to explain. Let *him*

take the floor, and then submit the question again to the class. The teacher's time to instruct is after *all* have toiled in vain to see the light.

Another idea: instruct only so much as is necessary to show the pupil how to study, and keep him from discouragement. Let *him* do the work, while you point out the way, and encourage his application. And, if he asks for light, give him only *twilight*. This is Nature's method of imparting light to the world. First, in the morning, the darkness is relieved by the glimmering twilight; and by imperceptible degrees it steals upon us, more and more, until we bask in the full blaze of noon-day. The anxious scholar sees but dimly the principle and the fact. He longs for more light. Encourage him to struggle for it, and let it in upon him slowly, and only as he needs it.

Let it here be written in italics, though it be a repetition of the thought elsewhere expressed, *never remove a difficulty which the scholar has the power to remove*. If this golden rule be adopted and adhered to by the teacher, discipline will be secured, and the habit of self-reliance cultivated.

Allow no interruptions during the time of recitation, except in indispensable cases. When this rule is departed from by the teacher, as it often is, the school becomes a scene of unmingled confusion. The teacher is at the mercy of circumstances; study in the school-room is impossible; the recitation becomes a farce.

In such a school, the call for a class to come to recitation is the watch-word for the general rally, for all the little urchins to supply their numerous wants. *Tom* has left his slate on a distant bench, and

wishes to go for it; *Sam* is cold, and wants to go to the stove and warm himself; *Dick* asks to speak, that he may find where his lesson begins; *Harry* wants to go out; *Peter* comes to the teacher to ask for the pronunciation of a word, the solution of an example, or to tell him that *Sam* has pulled his hair. So question upon question is asked, and movement upon movement is inaugurated, until the school becomes a Bedlam where anarchy reigns. And all this time the teacher is *attempting* to hear a recitation!

We want no other evidence of the incompetency of a teacher, or assurance of his utter failure, than the fact that he allows such interruptions during the hours assigned to recitation.

Have it distinctly understood from the beginning of the school, that the time devoted to recitation must be

sacred to that purpose ; that no questions or other interruptions can be allowed. It has already been suggested that a time be set apart for irregularities which must occur in every school, that good order and quiet may be maintained in study and recitation hours. This is indispensable.

I have said, allow no questions during recitation hours. As a substitute, allow the raising of the hand, as a signal of want. You can easily tell at a glance whether the child needs your attention or not. If it is evident that the signal indicates only mischief or restlessness, as it generally does, give it no attention, and weariness of muscles will soon settle the difficulty. If the case is really an exception, it should, of course, have your attention.

Another practical suggestion in this connection is, — strive to make the reci-

tation attractive and interesting. This requires thought and professional skill. The teacher should carefully study each lesson before meeting the class, not merely to enable him to understand what he teaches, but to be able so to conduct the recitation that he will awaken and keep alive the interest of his pupils. He must make himself familiar with illustrations drawn from kindred subjects and from the external world, and adopt new and varied methods of instruction. He will gain much reputation and power in the schoolroom, by preparing himself to conduct recitations without the use of the text-book; and he should never allow the scholars to use their books, except when, under his direction, they are needed for reference in solving examples or explaining principles.

Independence in this regard will serve

to awaken confidence and new interest in the minds of the pupils, and enable the teacher to make the class recitation much more attractive.

But, after all, the grand test of the teacher's ability, and the secret of his success, is found in his power to inspire his pupils with earnestness and enthusiasm in the business of the school. *To wake up mind* is his first and most important work. And, if successful in this, he is at once master of his situation. A school wholly absorbed in study has no time nor disposition for idleness or mischief. Good order is secured without external appliances; cheerfulness and industry everywhere prevail; study and recitation are no longer a task, but a pastime; in a word, the grand object of school life is attained. Hence it becomes a matter of great importance to learn the art of inspiration.

And, first, it may be here remarked, "as is the teacher," in this and every other respect, "so is the school." A noisy teacher makes a noisy school; a rude and clownish teacher imparts his rudeness to his pupils; an indolent and stupid teacher begets indolence and stupidity, which brood like a cloud of darkness over the school. So will life, energy, and enthusiasm in the teacher serve to awaken thought, to encourage application, and to inspire zeal in all who come under his influence. And inspiration is what the pupil needs more than help.

The true teacher is alive and in earnest; his heart throbs with tenderness and emotion; his blood flows freely through his veins, and imparts freshness, cheerfulness, and vigor to his whole being. Enthusiasm speaks out in his voice, glows in his countenance, flashes

from his eye, streams from his fingers, and infuses itself like leaven through the whole school.

And this animating influence of the earnest teacher is not confined to the schoolroom. It is felt in the neighborhood; it is manifest in the families where the children spend their evening hours in study instead of playing in the streets, and where parents interest themselves in the school more than in the training of animals or raising of crops. In a word, the enthusiasm of the true teacher has a power for good that has not yet been estimated. It brings order out of confusion, light out of darkness, and awakes to activity the slumbering powers of intellect, as it were life from the dead.

If we had in active service more of these *live* teachers, we should have better schools and much more general

interest manifested in the cause of education.

I may here suggest that there is much incorrect instruction given in our schools. Many teachers know only what they find in books, and even that is but partially understood; and they impart only what they know. They neither investigate themselves, nor encourage their scholars to inquire as to the correctness of the assumed facts, as found in text-books. Hence, fiction is received for fact, and theory for principle.

For instance, the book says, and a majority of teachers believe, that the axis of the earth is "an *imaginary* line extending from pole to pole." But what is a *real* line? Simply distance, or the extension of a point. And is there not *real* distance between the north and south poles of the earth? It must be so; and hence, the axis of the

earth is a *real* line, not an *imaginary* one. Often we are told by both teachers and scholars, that simple subtraction is "taking one number from another." But in the process of subtraction nothing is taken away from the larger number in the example. It is simply a comparison between the two numbers to find their difference.

We inquire how many *fundamental* rules in arithmetic? The answer given is, "Six." But what is arithmetic? A science of number. What is number? "That which admits of being counted or reckoned." What can we do with numbers? Put them together (add), and take them apart (subtract). We can do the same with broken numbers; we can do nothing more with numbers, whether whole or broken. Hence, there is, there can be, but *two* fundamental rules in arithmetic. Nota-

tion and numeration teach the *language* of arithmetic. Multiplication and division are only shorter methods of adding and subtracting.

Fractions are sometimes said to be "broken numbers." But this definition gives a very imperfect idea of what a fraction is. Broken numbers are as really whole numbers as the unit which they composed. Each of the one hundred and two asteroids is as really a whole number, as was the original planet before it was broken. Every fractional part of every unit, however small it may be, is itself a unit when considered alone, and "all are but parts of one stupendous whole." There is then, properly speaking, but one unit in the universe, and that is the *universe itself*. Adhere to the correct definition, and you are safe in giving instructions on this subject, — "PARTS OF ONE ARE CALLED FRACTIONS."

It is not enough to explain principles: you should also give facts in all departments of instruction. *Thoroughness* in giving instruction requires special attention to *first principles*. In nothing are our public schools so deficient. It is a rare thing to find a scholar in the rural districts who is really a good speller and reader, and who understands thoroughly the principles of mental arithmetic and grammar, and the facts in geography and history. Yet the common school is the very place where these branches should be *mastered*. Go to our higher seminaries of learning, and you will find a multitude of students who are pursuing the higher mathematics, natural and mental sciences, the living and dead languages, music and painting, and yet they could not explain simple subtraction, nor write a respectable letter of business or friendship, to save

their lives. In penmanship, orthography, punctuation, the use of capitals, and in forms of expression, they are sadly deficient. These defects are all exposed in a single letter.

In a recent examination at West Point Academy, several cadets who had come well recommended from the academies of the country, and had made commendable attainments in academic studies, were found so deficient in elementary branches, that they were rejected. Such facts illustrate the inefficiency of our common schools, and show the importance of special attention to this department of instruction. To meet the evil, our teachers must have a thorough training in the primary branches. This should be given them in our academies and seminaries ; and especially may we depend upon our normal schools to impart this thorough instruction.

And, in the second place, the first and chief attention of our teachers, in the district school, must be given to the elementary branches. No teacher has any right to allow the higher English branches or languages a place in these schools, to the neglect of reading, spelling, arithmetic, grammar, and geography. We are sometimes told that the common-school teacher is not qualified for his position, and ought to be ashamed of himself, if he is not prepared to teach such studies as algebra, geometry, and surveying. It is true that the study of these subjects would give him more discipline, and enable him to teach more successfully the elementary branches. So far, very well; but he need not blush to say to his pupils, "I cannot teach you surveying, or the dead languages." He is not there for that purpose; and, if he can teach *well*

what is required of him by the laws of the State, he has no occasion to be mortified, and has no right to do more if he could.

Thoroughness requires that *each pupil* shall be drilled daily in those branches which are adapted to his standing and attainments. Class-drills must be followed up by the special drill of each individual, to be modified by the circumstances and peculiarities of each scholar.

Again, thoroughness contemplates frequent and accurate reviews. No review can be well recited unless the lesson has been carefully studied; and hence, reviews serve to make up all losses and deficiencies. They serve also to fix in the memory what would otherwise be lost. There should be daily reviews of all that was recited the previous day; weekly reviews of the les-

sons of the previous week ; monthly reviews of each month's work, and at the close of each term and year, such reviews as will insure thoroughness in all departments of the school.

Review, review, review, if you would prepare your classes for examination and for business life ; not for two or three weeks near the close of the term, but from its beginning and during its continuance. Review until all have mastered the whole subject.

The most important suggestion, after all, is reserved for the last, viz., that the instruction in every department of the school should be made practical.

Discipline, the grand object of all study, recitation, and instruction, is always available. The physical vigor acquired by the practice of gymnastics serves its possessor in whatever sphere of life his strength is needed.

Mental ability, the result of long and patient study, is, at all times and everywhere, useful. And that moral power gained by the proper exercise of the moral faculties gives character and influence to all who possess it.

So the professional knowledge gained in the process of education should be made practical. What avail the study of medicine, for example, if the physician is not able to detect and cure disease? or the study of surgery, if he cannot skilfully amputate a limb or bind up a wound?

The scholar who has graduated from the common school ought to be able to apply his knowledge of arithmetic and grammar in the common business of life, and to become intelligent in regard to the history and geography of the world.

But this is not the result of common-school education in this country, in our

day. Good reading is the exception, and not the rule, among all grades of scholars. And why do professional men so seldom acquire this art? I answer, because of the wretched habits formed in their early school-days. These habits become so fixed, that years of discipline fail to correct them.

And why does not the study of spelling and grammar qualify our children to apply these simple principles in the use of written language? Because each department is learned as an abstraction and as a task, and is only partially learned at all.

Oral spelling of columns of unmeaning words as found in the spelling-book, the study of capitals and punctuation in fine print, and daily recitations of the formal rules of grammar, do not *educate*; such instruction fills the mind with *trash*, but imparts no *practical* knowledge.

Correct instruction in these different departments would qualify the scholar to compose and write correctly. As it is, he spends his school life in studying grammar, and the remainder of his days in speaking and writing *false* syntax; is sure to violate every rule and principle which he has learned.

Correct spelling on paper alone can make good spellers; the *practice* of speaking and writing *correctly* is necessary to become a good grammarian. Hence, the teacher should insist upon accuracy and propriety in the use of language in the recitation and in the common intercourse of the school, and seek practical results in the study of every principle and rule in the language.

And the scholar who studies arithmetic ought to be able, when he leaves it, to solve all the *practical* examples of the farm, the work-shop and the counting-

room. He should know how to measure a pile of wood, and estimate its value; to determine the length of a brace, by knowing its distance from the joint of the post and beam, in the frame of his building; and to make up a bill of goods that have been purchased at the counter. He should be able to draft a note, and, at sight, to cast the interest; to make an indorsement, and write a receipt.

Of what advantage are years of study upon these practical branches, if no *practical ability* is gained? What is the benefit to a young lady to be able to read French and play the piano, while she cannot estimate the cost of a calico dress, with the necessary trimmings?

And one grand object of the school is to make citizens, and to qualify them for the responsible duties of citizenship in a free government. And shall they grow up to manhood without culture

and intelligence, and uninstructed as to the nature of our government and the manner in which it is administered?

And yet how many of the graduates from our district schools understand what constitutes the Congress of the United States, or the Legislature of a single State? Who among them can tell the difference between the Senate and House of Representatives, or how these bodies are elected, how long they hold their office, or what are the specific duties of each? Who knows the exact difference between the Legislative, Judicial, and Executive Departments of our Government, and what constitutes each?

Indeed, it is not improper to inquire how many of our *teachers* could bear a rigid examination upon these topics? It is admitted that governmental instruction has not had sufficient attention, even in our higher institutions;

and that suitable text-books have not been accessible for our common schools. But the evil should at once be remedied.

The public school should be the place to prepare thoroughly for the practical business of active life ; and it fails to accomplish its work, so far as it fails to secure this result.

I can in no way illustrate and enforce the suggestions made above upon practical teaching, so well as to refer my readers to the German primary school, which, it must be conceded, is the model school of the world. The subjects taught in this school are religion, reading, writing, counting, mental arithmetic, writing to dictation, singing, grammar, repeating prose and poetry by heart, drawing, natural history, botany and geography ; not all at once, but gradually and thoroughly. The

school opens at seven in the morning, and closes at eleven. One hour is devoted to religious, and three hours to secular teaching; and then the school-day is over. The masters are always fresh for work, and the children active, but not fatigued. There is no sham teaching, or dawdling over forms, in this school.

Elementary teaching in Germany is made eminently practical, by applying the principles of each department studied to the business transactions of ordinary life. The teacher imagines, for instance, the purchase of some apples, and requires the children to calculate what will be the price of a certain quantity, and how much change they would get back for a dollar or half a dollar paid for them. The whole class are called into consultation, and much fun awakened by the incidents of the

bargain. Writing is taught so as to include composition. No German boy or girl leaves the primary school who is not able to compose and write a respectable letter. But every reader will be interested to know just how this German school is conducted, to secure such practical results. I can in no way so well give this information, as by quoting the description of an eye-witness who attended an hour's examination in one of these German primary schools.

“The class being ranged, with slates and pencils in their hands, the master propounds the subject. ‘Let me see,’ he will say, ‘to-day is market-day. You live, we will say, not here, but in the little house just beyond the village, three miles away. Mother sends you to market with something to sell, and for something to buy; but you are not to

go home to-night, and so you want to write a letter telling her what you have done. Now then, begin. What shall we write down first?' — 'I have sold three hens for ——' shouts a little, fat, white-haired fellow, who plainly is used to selling his mother's farm produce. 'Stop!' says the master: 'you are too fast. That's not the way to begin: we will come to that after.' Here several rise, and ask to be heard. A little girl, with golden hair plaited down the back, shouts out, 'My dear mother!' — 'No,' says the Herr: 'that's good; it will come later.' Another: 'To-day is Friday!' — 'That's right; but there is more to add.' At last it is settled that the name of the place, and the day of the month, and perhaps the hour of the day, if need be, shall all be set down first, and at the right hand of the letter, before any thing else be done. Having

settled now what is first to be done, next comes the question how to do it, and the competition who shall do it best. The end of the room has huge blackboards, sponges, and chalk, and towels, with little long rows of steps for the little ones to climb up. The letter has first to be written out (in draft) on the blackboard, and corrected and settled finally before it is allowed to be written with ink on paper. Now, then, a child is called to write out (one on each board), at the right-hand corner, the name of, say Rottenburg; the day, Friday; the date, Sept. 20, 1871. The arrangement of this gives rise to a variety of opinion and discussion. Shall 'Rottenburg' go down as two words or one? Shall 'burg' have a capital letter to commence with? Shall a stroke part the words? or shall the whole be written together? Shall 'Friday' go below or on

the line? Shall we write 20 Sept., or 20 September, or September 20? Shall we put 1871 below or on the line? Shall we begin near the top of the board, or lower, or more right or left? write on three lines, two lines, or one line? At last the test is settled; and the master asks the cleverest girl to write out the pattern agreed, dating at the right-hand corner, with the proper margin all round; and this is now copied over by each on the slate as the right heading. 'My dear mother' is rightly placed at last the same way; and, preliminaries adjusted, the real business of the day begins in earnest. 'My dear mother, —I did not get in to Rottenburg before the hand of the clock on the lower church told three-quarters of eight,' and so forth. The letter being finished, revision and criticism begin. Each pupil changes slates with his or her neigh-

bor, who has to pick flaws, and find fault. The corrected slates are all shown to the master, who gives the finishing touch. At last they all sit down to the desk, take pen and ink, mend their pens, rule their paper, and write out the letter fairly on the pages of their little book, which is to form a standard reference for any letters of the sort they may want to write in their future life.

In all this proceeding, there is nothing very new perhaps, but it is so admirably done that the spectator cannot help taking an interest in the process. Every item entered is made a matter of discussion. The prices of fowls. How much a fat fowl should weigh. How much a lean one. A reasonable price. What food fattens fowls best. What sort of fowls they are, and how old. The price of cabbage, of carrots, of apples: their sorts, the quantity produced — every

thing to bring the school home to the life wants, interest, and duties, is done, the scholars themselves contributing each his mite to the store of information the letter contains. The expenses, too, of the day, the bargains, and the shops, are all discussed. After one such display as this, I went home, looking at the baskets in the market, at the donkey-carts lading for return home, at the buyers and sellers, and at the goods in the little shop-windows with more interest than ever I had in such things before. I felt that in this German school the children were training for the real duties of their lives."

12. — WE COME, FINALLY, TO THE DISCIPLINE OF  
GOOD MANNERS.

The school of good manners, which our forefathers seem to have regarded of great importance, has been discontinued.

The subject receives little or no attention in the public schools of the present day, is not discussed in modern works on Education, and is generally treated as if it were of little or no consequence.

As a result, our children in the family and school practise only rudeness and insubordination.

To such an extent has this department of education been neglected of late, in our country, that we have received and merited reproach from other nations.

I may here draw the contrast between the *old* and the *new* civilization, touching the habits of social life. The *old* was distinguished by a proper regard to all the courtesies of refined life : the *new* can boast of nothing but incivility. The rapid decline of good manners in our times appears most evident when we compare the practice of our fathers with their degenerate grandchildren. In no

way can this be so well done as by free extracts from an ancient little book on good manners, which has accidentally fallen into my hands. The book is so worn that the name of its author and date are entirely lost to us.

Its orthography and style indicate its antiquity, and lead us to infer that its second centennial may have been celebrated. Its size is about four inches by two and a half. It has no cover, though it may have had one in its younger days. Its title, — “The School of Good Manners.” It contains five chapters, covering about sixty pages. “Chap. I., containing twenty Miscellaneous Precepts.” “Chap. II., containing one hundred and sixty-three Rules for Children’s Behavior.” “Chap. III., containing Good Advice to Children.” “Chap. IV., containing eight Wholesome Cautions.” “Chap. V., containing a Short, Plain, and Scriptural Catechism.

The precepts, cautions, and rules of this little book are all addressed to children, as the youth in the family and school were called in those days. We have no *children* now. Boyhood and girlhood have been dropped from the natural stages of human life ; and all who are not infants regard themselves as young men and women, and claim the deference and dignity which belong only to their superiors. But I regard the finding of this little book almost as the recovery of one of the Lost Arts. Let it here speak for those revered men and women who inculcated by precept and example the good manners of other days. The quotations will be made from Chap. II. And first let it speak of children's behavior at home.

- “ 1. Make a bow always when you come home, and be instantly uncovered.
2. Be never covered at home, especially

before thy parents or strangers. 3. If thou passest by thy parents at any place where thou seest them, either by themselves or with company, bow toward them. 4. If thou art going to speak to thy parents, and see them engaged in discourse with company, draw back, and leave thy business until afterwards; but, if thou must speak, be sure to whisper. 5. Never speak to thy parents without some title of respect, as sir, madam, &c. 6. Dispute not nor delay to obey thy parents' commands. 7. Go not out of doors without thy parents' leave, and return within the time by them limited. 8. Come not into the room where thy parents are with strangers, unless thou art called, and then decently; and, at bidding, go out; or if strangers come while thou art with them, it is manners with a bow to withdraw. 9. Use respectful and courteous, but not insulting

or domineering carriage or language towards the servants. 10. Quarrel not nor contend with thy brethren or sisters, but live in love, peace, and unity. 11. Grumble not, nor be discontented, at any thing thy parents appoint, speak, or do. 12. Bear with meekness and patience, and without murmuring or sullenness, thy parents' reproofs or corrections; nay, though it should happen that they be causeless or undeserved."

Here we see that the old civilization recognized the *bow*, as a token of courtesy and respect. It has ever been so regarded, though sometimes used as a sign of recognition. In the rural districts the bow and courtesy have been regarded as evidence of good-breeding, and as the expression of proper reverence cherished by the young for their superiors.

Alas! that both the sign and thing signified have nearly passed away. These

expressions of genuine politeness and deference, which were met in every cultivated family in the days of the distinguished Dr. Edwards, have given place to coarseness and incivility. And the "sir" and "madam" which were always used by the children, in the genteel family, as a title of respect and reverence for parents, have with the bow and courtesy passed away.

And where now do we find that quietness, politeness, and ready obedience which characterized those children in their relations to the guardians whom God had placed over them, in their own homes? In those days, under the direction of parental gentleness and authority, children kept their places, regarded their instructions, and observed all the little acts of civility which throw a charm around the family circle.

Not so now. Rudeness characterizes

all their movements. With their heads covered they lounge about their home, intrude themselves into company, interrupt conversation, dispute with superiors, and make themselves disagreeable every way. And, to cap the climax of impudence, these children command, and their parents obey. This is the inverted order of things, the new civilization, — Young America at home.

And the old civilization was distinguished by special regard to the children's behavior at the table. Allow me to give, on this point, copious extracts from the little book.

“1. Come not to the table without having your hands and face washed, and your head combed. 2. Sit not down till thou art bidden by thy parents or other superiors. 3. Be sure thou never sittest down till a blessing be desired, and then in the due place. 4. Offer not

to carve for thyself, or to take any thing, though it may be that which thou dost greatly desire. 5. Ask not for any thing, but tarry till it be offered thee. 6. Find no fault with any thing that is given thee. 7. When thou hast meat given thee, be not the first that begins to eat. 8. Speak not at the table: if thy superiors be discoursing, meddle not with the matter; but be silent, except thou art spoken to. 9. If thou wantest any thing of the servants, call to them softly. 10. Eat not too fast, or with greedy behavior. 11. Eat not too much, but moderately. 12. Eat not so slow as to make others wait for thee. 13. Make not a noise with thy tongue, mouth, lips, or breath, in eating or drinking. 14. Stare not in the face of any one (especially thy superiors) at the table. 15. Grease not thy fingers or napkin more than necessity requires.

16. Bite not thy bread, but break it, but not with slovenly fingers, nor with the same wherewith thou takest up thy meat. 17. Dip not thy meat in the sauce. 18. Take not salt with a greasy knife. 19. Spit not, cough not, nor blow thy nose at the table, if it may be avoided; but, if there be necessity, do it aside and without much noise. 20. Lean not thy elbow on the table, or on the back of thy chair. 21. Stuff not thy mouth so as to fill the cheeks; be content with smaller mouthfuls. 22. Blow not thy meat, but with patience wait until it cool. 23. Sup not broth at the table, but eat it with a spoon. 24. Smell not of thy meat, nor put it to thy nose; turn it not the other side upwards, to view it upon the plate. 25. Throw not any thing under thy table. 26. Hold not thy knife upright in thy hand, but sloping, and lay it down at thy right

hand with the blade upon thy plate. 27. Spit not forth any thing that is not convenient to be swallowed, as the stones of plums, cherries, or the like, but with thy left hand neatly move them to the side of thy plate. 28. Fix not thine eyes upon the plate of another, or upon the meat on the table. 29. Lift not up thine eyes, nor roll them about, while thou art drinking. 30. Bend not thy body downward to thy plate, when thou movest any thing that is sauced to thy mouth. 31. Look not earnestly on any one that is eating. 32. Foul not the table-cloth. 33. Foul not the napkin all over, but at one corner. 34. Gnaw not bones at the table, but clean them with a knife, (unless they be very small ones), and hold them not with the whole hand, but with two fingers. 35. Drink not nor speak with any thing in thy mouth. 36. Put not a bit in thy mouth

till the rest be swallowed. 37. Before and after thou drinkest, wipe thy lips with a napkin. 38. Pick not thy teeth at the table, unless holding up a napkin before thy mouth with thine other hand. 39. Drink not till thou hast quite emptied thy mouth, and not drink often. 40. Frown not nor murmur if there be any thing at the table which thy parents or strangers with them eat of, while thou thyself hast none given thee. 41. As soon as thou shalt be moderately satisfied, or whensoever thy parents think meet to bid thee, rise up from the table, though others thy superiors still sit. 42. When thou risest from the table, having made a bow at the side of the table where thou didst sit, withdraw. 43. When thanks are to be returned after eating, return to thy place, and stand reverently till it be done ; then with a bow withdraw out of the room, leaving

thy superiors to themselves, unless thou art bidden to stay."

These quaint precepts of our venerable ancestors reveal the inner life of the family as then constituted; and we cannot fail to notice the special care exercised in the training of their children to correct habits of deportment. We may admit that some of these rules are not applicable to modern ideas of etiquette; and yet no one can deny that they reveal all the principles of good-breeding touching family life, and rebuke the degeneracy of our times.

Let us now trace this comparison a step farther, and mark the children's behavior when at school. Here I will quote again from our ancient "School of Good Manners."

"1. Bow at coming in, pulling off thy hat, especially if thy master be in school. 2. Loiter not, but immediately

take thine own seat, and move not from one place to another, till school-time is over. 3. If any stranger come into the school, rise up and bow, and sit down in thy place again, keeping a profound silence. 4. If thy master be discoursing in the school with a stranger, stare not confidently on them nor hearken to their talk. 5. Interrupt not thy master while a stranger or visitant is with him, with any question, request, or complaint, but defer any such matter until he be at leisure. 6. At no time quarrel or talk in the school, but be quiet, peaceable, and silent. Much less mayest thou deceive thyself, in trifling away thy precious time in play. 7. If thy master speak to thee, rise up and bow, making thine answer standing. 8. Bawl not aloud in making thy complaints. A boy's tongue should never be heard in the school but in answering a question,

or saying his lesson. 9. If a stranger speak to thee in school, stand up and answer with respect and ceremony, both of word and gesture, as if thou speakest to thy master. 10. Make not haste out of school, but soberly go when thy turn comes, without noise or hurry. 11. Go not rudely home through the streets; stand not talking with boys to delay thee, but go quietly home, and with all convenient haste. 12. When it is time to return to school again, be sure to be there in season, and not loiter at home whilst thy master is at school. 13. Divulge not to any person whatever, elsewhere, any thing that hath passed in the school, either spoken or done."

We may observe that a similar code of laws is here given for the regulation of school manners, as for the family. And we know that this was the practice

in the homes of our Puritan fathers. Under parental discipline the children learned the art of good behavior, and they carried these habits into the school and into life. Home is, indeed, the place where the sentiments of true courtesy should take root, be cultivated, and grow. It would then naturally be transferred to the school; would gain a controlling influence over the young, would grow with their growth and strengthen with their strength, regulating their behavior in all their intercourse with the world.

But, as already intimated, children are not instructed in the art of good behavior, as formerly, in the family or the school. In a majority of cases, the subject receives absolutely no attention, from year to year. How can it be expected, therefore, that our children or our pupils will practise good manners?

They have never been instructed, and how can they understand their importance?

How wide the contrast, in these relations, between the old and the new civilization. Do our pupils, now, anywhere, enter the school with the bow and courtesy, in the presence of their master and strangers? Do they rise and bow when spoken to, "making their answer standing?" Are they, as a rule, quiet, orderly, and respectful during all the school hours? Do they "go out of school soberly when their turn comes, without noise or hurry"? or do the bound and scream which follow the word of dismissal remind you of incipient savages? What is the experience of the teachers of our public schools on this point?

And when you pass through the streets, may you always expect respect-

ful attention and courteous behavior from your school-boys that chance to pass that way? In exceptional cases, no doubt, you do meet civility; but you are fortunate if you escape insulting words, and even snow-balls or mud-balls from these young Americans.

And how else is the village gossip, the busybody with the affairs of others, and the slanderer, trained in their arts, if not by "telling tales out of school," in violation of the last rule given above, on school manners? "Divulge not any thing that hath passed in the school, either spoken or done."

The discipline of the family is intimately connected with that of the school, and each has reference to social life. The instructions given to the children, therefore, will cover their behavior in company, in their discourse, when abroad, and among other children. On these

points our genteel author discourses as follows. Let these quotations follow in their order.

“1. Enter not into the company of superiors without command or calling, nor without a bow. 2. Sing not, nor hum in thy mouth, while thou art in company. 3. Stand not wriggling with thy body hither and thither, but steady and upright. 4. Play not wantonly like a mimic with thy fingers or feet. 5. In coughing or sneezing, make as little noise as possible. 6. If thou canst not avoid yawning, shut thy mouth with thine hand or handkerchief before it, turning thy face aside. 7. When thou blowest thy nose, let thy handkerchief be used, and make not a noise in so doing. 8. Gnaw not thy nails, pick them not, nor bite them with thy teeth. 9. Spit not in the room, but in the fire-place, or rather go out and do it abroad.

10. Lean not on the chair of a superior, standing behind him. 11. Spit not upon the fire, nor sit too wide with thy knees at it. 12. Turn not thy back to any, but place thyself so that none may be behind thee. 13. Read not letters, books, or other writings in company, unless there be necessity, and thou askest leave. 14. Touch not nor look upon the books or writings of any one, unless the owner invite or desire thee. 15. Come not near when another reads a letter or any other paper. 16. Let thy countenance be moderately cheerful, neither laughing nor frowning. 17. Laugh not, but silently smile, upon any occasion. 18. Stand not before thy superiors with thine hands in thy pockets, scratch not thy head, wink not with thine eye, but modestly look straight before thee. 19. Walking with thy superior in the house or garden,

give him the right (or upper hand), and walk not too near, but a little behind him; yet not so distant as that it shall be troublesome to him to speak to thee, or hard for thee to hear. 20. Look not boldly or wishfully in the face of thy superior. 21. To look upon one in company, and immediately whisper to another, is unmannerly. 22. Whisper not in company. 23. Be not forward and fretful among equals, but gentle and affable. 24. Among superiors, speak not till thou art spoken to, and bid to speak. 25. Hold not thine hand nor any thing else before thy mouth when thou speakest. 26. Come not very near the person thou speakest to. 27. If thy superior speaks to thee while thou sittest, stand up before thou givest an answer. 28. Sit not down till thy superior bid thee. 29. Speak neither very loud nor too low. 30. Speak clear, not stammer-

ing, stumbling, nor drawling. 31. Answer not one that is speaking to thee until he hath done. 32. Loll not when thou art speaking to a superior, or spoken to by him. 33. Speak not without *Sir*, or some other title of respect, which is due to him to whom thou speakest. 34. Strive not with superiors in arguments or discourse, but easily submit thine opinion to their assertions. 35. If thy superior speaketh any thing wherein thou knowest he is mistaken, correct not nor contradict him, nor grin at the hearing of it, but pass over the error without notice or interruption. 36. Mention not frivolous or little things among grave persons or superiors. 37. If thy superior drawl or hesitate in his words, pretend not to help him out or prompt him. 38. Come not very near two that are whispering or speaking in secret, neither ask about what they con-

verse upon. 39. When thy parent or master speaks to any person, speak not thou nor hearken to them. 40. If thy superior be relating a story, say not, I have heard it before, but attend to it as if it were altogether new to thee. Seem not to question the truth of it. If he tell not right, snigger not, nor endeavor to help him out, or add to his relation. 41. If any immodest or obscene thing be spoken in thy hearing, smile not, but settle thy countenance as though thou didst not hear it. 42. Boast not in discourse of thine own wit or doing. 43. Beware thou utter not any thing hard to be believed. 44. Interrupt not any one that speaks, though he be thine intimate. 45. Coming into company whilst any topic is discoursed on, ask not what was the preceding talk, but hearken to the remainder. 46. Speaking of any distant person, it is rude and unmannerly to

point at him. 47. Laugh not in or at thy own story, wit, or jest. 48. Use not any contemptuous or reproachful language to any person, though very mean or inferior. 49. Be not over earnest in talking to justify thine own sayings. 50. Let thy words be modest about those things which only concern thyself. 51. Repeat not the words of a superior that asketh thee a question, or talketh with thee. 52. Go not singing, whistling, or hallooing along the street. 53. Quarrel not with anybody thou meetest or dost overtake. 54. Affront none, especially thy elders, by word or deed. 55. Jeer not at any person whatever. 56. Always give the right hand to your superiors when you either meet or walk with them, and mind also to give them the wall in meeting or walking with them; for that is the upper hand, though in walking your superior

should be at your left hand. But when three persons walk together, the middle place is the most honorable, and a son may walk at his father's right hand when his younger brother walks at his left. 57. Give thy superiors leave to pass before thee in any narrow place where two persons cannot pass at once. 58. If thou go with thy parents, master, or any superior, go not wantonly, nor even with them, but a little behind them. 59. Pay thy respects to all thou meetest of thine acquaintance or friends. 60. Pull off thy hat to persons of desert, quality or, office. Shew thy reverence to them by bowing thy body when thou seest them. 61. If a superior speak to thee in the street, answer him with thy head uncovered. 62. Run not hastily in the street, nor go too slowly ; wag not to and fro, nor use any antic or wanton postures, either of thy head, hands, feet,

or body. 63. Stare not at every unusual person or thing which thou seest. 64. Throw not any thing in the street, as dirt or stones. 65. Offend not the master or scholars of another school. 66. As near as may be, converse not with any but those that are good, sober, and virtuous. *Evil communications corrupt good manners.* Be not quarrelsome, but rather patiently take than mischievously occasion any wrong. 67. Reprove thy companions as often as there shall be occasion, for wicked actions or indecent expressions. 68. Give place always to him that excelleth thee in quality, age, or learning. 69. Be willing to take those words or actions as jesting which thou hast reason to believe were designed as such; and fret not at thy companion's innocent mirth. 70. If thy companion be a little too gross or sarcastical in speaking, strive not to take notice of it

or be moved at all by it. 71. Abuse not thy companion either by word or deed. 72. Deal justly among boys thy equals, as solicitously as if thou wert a man with men, and about business of higher importance. 73. Be not selfish altogether, but kind, free, and generous to others. 74. Jog not the table or desk on which another writes. 75. At play, make not thy clothes, hands, or face dirty, nor sit upon the ground. 76. Avoid sinful and unlawful recreations, and all such as prejudice the welfare of body or mind. 77. Scorn not, laugh not at, any for their natural infirmities of body or mind; nor, because of them, affix to any a vexing title of contempt, but pity such as are so visited, and be thankful that you are otherwise distinguished and favored. 78. Adventure not to talk with thy companion about thy superiors, to raise discourse reflect-

ing upon or touching another's parents or masters; nor publish any thing of thine own family or household affairs. Children must meddle only with the affairs of children."

These are indeed homely and very ancient precepts touching the habits of social life, and are clothed in Quaker garb; yet we cannot deny that they reveal the principles of true politeness. And what are its elements? Its source cannot be doubtful. It must spring from benevolence and kindness of heart. Its aim is to make others happy, and to smooth down the rough edges and sharp points of human society. Some are naturally courteous; with others it is an acquired habit, and is put on as easily as an elegant garment. But still others are so rude in their manners, that it seems almost hopeless to engraft upon them the grace of politeness. Still we

may assume that this germ is found in every human soul, and that culture will bring it out.

True courtesy everywhere requires us, First, to avoid doing any thing that will offend the taste, delicacy, or feelings of those with whom we associate.

Second, it requires us to aim to contribute to the enjoyment of our associates; and,

Third, it requires us to give up our own personal gratification for the comfort of others.

These principles underlie good-breeding everywhere, and are, perhaps, sufficiently comprehensive for the guidance of all who would enter upon a course of self-culture in this direction, or desire to give instruction to others. The very presence of a true gentleman or lady refines and elevates.

Hon. Edward Everett, late of Boston,

was an accomplished gentleman. He was in the habit of visiting the public schools of that city; and on one occasion, after he had retired, a young pupil who had watched him with admiration, said to his teacher, "Miss Brown, I always feel just as if I must keep bowing when that gentleman comes into school." This illustration suggests the great importance of politeness as an example in the family and school. Parents and teachers should practise all the little civilities of refined life in their intercourse with their children and pupils. They would thus enforce precept by living example of good manners, and the happiest results would be realized.

The subject of manners is scarcely inferior in importance to that of morals. An educator who felt the importance of the subject draws the following comparison between these two departments of culture : —

“Morals form the basis of human character, but manners are its decorations, and aids to its development. Morals are the staple of human laws, the grand regulators of human government; manners are their gildings, which tend to soften their asperities, and win a more ready acquiescence in their observance. Morals are the solid bullion forming the foundation of the currency of a government; manners the small notes and coins, ever ready to use, and without which the business intercourse of mankind would cease, or retrograde to the condition of things that existed in the world's infancy. In fine, morals are the sun behind a cloud, which, though giving light to the world, lacks the genial force of its shining face; manners are the agencies that displace the cloud, and reveal the glorious orb in all its original power.”

Indeed, manners are the twin-sister of morals, and yet morals are the only preserver of human society. One is the complement of the other, and they cannot be separated. Like the Siamese twins, their vital organs are connected; their life-blood flows from the same heart, and through the same channels. Sever the artery that connects them, and you destroy the life of both.

Morals divorced from manners become cold and repulsive; but when united they are attractive and pleasing.

It is true also that manners without morals soon degenerate into hypocrisy, exhibiting to the world the "Whited Sepulchre," the false-hearted man or woman.

Edmund Burke said, "Manners are of more importance than laws. Upon them, in a great measure, the laws depend. The law can touch us here

and there, now and then. Manners are what vex or soothe, corrupt or purify, exalt or debase, barbarize or refine, by a constant, steady, uniform, insensible operation, like that of the air we breathe in. They give their whole form and color to our lives."

And how are we to gain what has been lost in this important department of education? Lack of home culture and discipline is the principal cause of the evil we contemplate. Children left to their own ways usually grow up in the entire disregard of common courtesy. They neglect to show proper respect to parents and teachers, to seniors in age, to superiors in wisdom and virtue.

And if the ordinary civilities of refined life are not regarded in the family and school, and in the social intercourse of home-life, how can we expect that

politeness will be extended to the stranger met in the marts of business, or in the walks of pleasure ?

In the present condition of society, much responsibility in regard to this needed reform rests upon the teachers of our public schools.

Hence, I most earnestly commend this subject to those for whom especially this book is written. Let every teacher to whom is intrusted the care of children and youth, and every candidate for this responsible office, aim at a high degree of self-culture in the school of good manners. And let him not fail to give daily and faithful instruction on this subject.

## II.

### THE DIGNITY OF THE TEACHER'S WORK.

THE great sculptor, Hiram Powers, executed the bust of the distinguished Edward Everett, which is said to be unsurpassed by any work of art, either in ancient or modern times. Yet how much greater and more distinguished the artist who aided in forming the mind and character of that same Everett, who was acknowledged to be one of the greatest American orators. When but ten years old, young Everett sat before Daniel Webster, and received from him, as his teacher, the rudiments of education. More than half a century after-

wards, when both teacher and pupil had attained the most distinguished honors and highest position among their fellow-men, the one having passed off the stage of life, leaving the other without a living superior, the pupil sat for his bust before the artist Powers.

And to whom shall we award the praise? To the artist or the teacher? to the distinguished Powers, or the immortal Webster and his co-laborers in the work of education? We may admire the genius and skill of him who has taken the rude block of marble, cold from the quarry, and converted it into an almost breathing statue. Ages will venerate him, time will pay him a tribute of respect, poesy will proudly rear a tablet to his memory, and history will adorn her pages with his eulogy.

The painter, who represents on canvas the beautiful creation of his own

imagination, or the striking events of story, rears a monument to his own memory that will long endure, and continue to rise in loftier majesty and more fit proportions from generation to generation.

Still, how insignificant the profession of the artist when compared with that of the true teacher. The one works upon stone or the canvas, the other upon the undying spirit; the one creates the form and figure of the lifeless body, the other moulds the living character of the hero, statesman, and sage. The artist attracts attention as a man of genius, and his works are admired as evidence of inimitable skill; but the memory of the faithful teacher will be cherished with gratitude when all earthly distinctions shall be forgotten, and the results of his labors will endure forever.

*His* material is no rude earthly substance, to be fashioned by the chisel, or made to glow with animation by the pencil. It is his to mould the MIND, that emanation from Deity, which, when developed, constitutes the intellect, the affections, and the will; which denies relationship to any thing earthly, and claims kindred with the skies; and which, when all material forms shall decay, will continue to live and to glow in the brightness of progressive immortality. What, then, is the sculptor's or painter's art compared with his? It is the teacher's business to form the intellect, not to fashion a stone; to guide the affections, not the pencil; to stimulate conscience and give energy to will, not merely to make the lifeless eye speak in a group of figures, or the graces sit enthroned on a marble brow. In a word, it is his to *educate* the human

soul, and fit it for its noble designs and destiny. From the canvas upon which he paints, no impression can be erased; good or evil, truth or error, virtue or vice, it must ever remain. How honorable, then, the teacher's position and work!

The warrior, the statesman, and the scholar claim also a share of the world's homage. And may we erect triumphal arches to our own Washington, who led our armies victorious over the slaughtered hosts of their enemies, and afterwards presided in our public councils? May we institute a great national festival, whose annual return is celebrated by bells, bonfires, illuminations, and public rejoicings, in view of the great work which our hero and statesman has accomplished? May we purchase "Mount Vernon," that the great name of the "Father of our Country" may be for-

ever associated with the home of his manhood, and that a mighty nation may water his tomb with their grateful tears through all coming time? It is well to do so. But what avail the victories of our Revolution or our dear bought freedom? What avail to rear monuments and consecrate public grounds to perpetuate the memory of our great national struggle, and of the warriors and statesmen whom we delight to honor, if the *school* be not established and the *teacher* employed to prepare the people for the enjoyment and preservation of our liberties? Self-government is not possible without intelligence and virtue. Hence, great statesmen and victorious armies are of little value in any country without efficient teachers. Indeed, the teacher has ever been the patron of society. To him has been committed the work of training the mind and form-

ing the character of each generation of American citizens, and at a period when the most susceptible of durable impressions. And our future citizens and rulers are now under his care and instruction. Their moral and intellectual character must be moulded chiefly by his hand. To our Common Schools we must look for those who will soon be called upon to manage the affairs of families, to transact the business of town and State, to fill the vacated bench of justice, to sit in the halls of legislation, and to direct and control the Church of God.

Upon the character of our *schools* and *teachers*, therefore, depends the weal or woe of unborn millions, the prosperity or downfall of our boasted institutions.

And if, as some one has said, "to educate a child perfectly, requires profounder thought, greater wisdom, than

to conquer an empire or govern a State," what place among the honored of our nation and the benefactors of our race shall we assign to the efficient teacher? May the profound scholar, who retires from the strifes and conflicts of life, and spends his strength for the public weal, win from us his meed of praise? And shall we not honor him also who consecrates himself to the great work of cultivating *mind*, and training American citizens for their peculiar duties and responsibilities?

Dr. Channing once said, "One of the surest signs of the regeneration of society will be the elevation of the art of teaching to the highest rank in the community. When a people shall learn that its greatest benefactors and most important members are men devoted to the liberal instruction of all its classes, to the work of raising to life its buried

intellect, it will have opened to itself the path of true glory. Socrates is now regarded the greatest man in an age of great men. *To teach, whether by word or action, is the greatest function on earth.*"

There is another view of our subject which magnifies the teacher's position and work still more. Teaching is the source of our most valuable attainments and greatest blessings. Who does not owe a debt of gratitude to the *teacher*? Look on the favored portions of our country, and ask whence the general intelligence, virtue, order, and happiness that characterize the people? whence these countless privileges, innumerable sources of enjoyment, and thousands of smiling, happy homes that meet our eye? Do they not all emanate from our schools? Are they not the result of teaching?

We are accustomed to look with pride upon the noble phalanx of educated men and women who have done so much to elevate and honor our country. Our editors, authors, orators, and statesmen have an imposing character and commanding influence; our professional men are distinguished for learning, skill and ability, and many of them have gained a world-wide and enduring reputation. But are not all these the workmanship of the *teacher*? The comparative dignity of the teacher's work will be best illustrated by the following fable:—

“When Jupiter offered the prize of immortality to him who was the most useful to mankind, the court of Olympus was crowded with competitors. The warrior boasted of his patriotism, but Jupiter thundered; the rich man boasted of his munificence, and Jupiter showed

him the widow's mite ; the pontiff held up the keys of heaven, and Jupiter pushed the doors wide open ; the painter boasted of his power to give life to inanimate canvas, and Jupiter breathed aloud in derision ; the sculptor boasted of making gods that contended with the immortals for human homage, Jupiter frowned ; the orator boasted of his power to sway the nation with his voice, and Jupiter marshalled the obedient host of heaven with a word ; the poet spoke of his power to move even the gods by praise, Jupiter blushed ; the musician claimed to practise the only human science that had been transplanted to heaven, Jupiter hesitated ; when seeing a venerable man looking with intense interest upon the group of competitors, but presenting no claims, ' What art thou ? ' said the benignant monarch. ' Only a spectator,' replied the gray-

headed sage: 'all these were my pupils.'  
'Crown him, crown *him!*' said Jupiter;  
'crown the *faithful teacher* with immor-  
tality, and make room for him at my  
right hand!'"

### III.

#### HIS NECESSARY QUALIFICATIONS.

**M**ORE depends upon what the teacher *is*, than upon what he *does*. Like the poet, he is endowed by Nature with the most important qualifications for his work ; *nascitur non fit*. This natural talent may be cultivated, but cannot be created by education.

The true teacher has a large share of common sense, or, as some would call it, good judgment. This is practical wisdom,—a sort of instinct as to the fitness and propriety of things. It teaches its possessor to do the right thing at the right time. It acts in the real, and not

in the romantic world, and adapts one to circumstances, to society, and to duty.

There are many opportunities for its exercise in the schoolroom; many instances when the want of it imperils the teacher, or proves his ruin. A question of judicial economy is about to be settled in his little empire: he has no time for consultation with older and more experienced teachers; no time to read books on the "Theory and Practice of Teaching;" the question must be settled without delay; the existence of his authority, and his destiny as a teacher, depend upon prompt and judicious action. Under such circumstances sound common sense is the teacher's only security.

The successful teacher has an earnest devotion to his work. The employment is congenial to his tastes; he has a natural love for the office for its own sake;

the detail of schoolroom life is pleasant; intercourse with the pupils a social and intellectual gratification; teaching an agreeable exercise; and the consciousness of having contributed to the intellectual and moral good of the young his ample reward. If this is not the case, if the teacher's tastes, interests, and ambition are not in his employment, no amount of talent, no intellectual attainments, can fit him to instruct and manage a school.

A cheerful and hopeful disposition is also essential to success in teaching. The radiant smile of cheerfulness is the sunlight of the schoolroom which, diffuses itself through the atmosphere, and is reflected from every countenance. It wakes to new life the slumbering energies of the mind, and creates an abiding interest in the duties and scenes of school-life. The cheerful teacher makes

his pupils cheerful ; but sadness and discouragement on his countenance burden the mental atmosphere with gloom, and chill the very life-blood of vigorous thought.

Hope is also an essential element in the teacher's character. He must be inspired with faith in human nature and human progress in the moral and intellectual capacity of his pupils, in the power of good instruction and good example to improve and elevate the mind, and in the vast importance of his own sphere of influence in educating and forming the character of those committed to his charge. Hope built upon such faith is strong and powerful as a stimulus to efficient action.

A natural and earnest sympathy with the young is another valuable trait in the character of the teacher. With him life should ever be young. He must be

fond of the society of children and youth ; must partake largely of their hopes, their joys, and their enthusiasm, and must be sensitively alive to all that troubles them. Such a teacher has a sympathy, an interest, an affection, for his pupils which will create in their minds corresponding feelings, and give him power and influence over them that can be gained in no other way. He can mingle in their sports without losing his dignity or authority ; can reprove and correct them without provoking their ill-will. Such a master will succeed.

Aptness to teach is also a gift of Nature : still it may be improved by culture. Quickness of perception and accurate knowledge are important ; but the most brilliant scholars are not usually the best teachers. The power to communicate and instruct, so as to

gain the attention and wake up the mind of the pupil, is the indispensable gift to which we allude. This enables the teacher to adapt his instructions to the peculiarities of his pupils. Some need encouragement, others caution, and still others rebuke, according as they are timid, ambitious, or self-sufficient. Aptness to teach implies skill in the selection and use of illustration. It guides the teacher as to the amount of instruction to be given, that he may not make the task of the pupil too easy, but simply possible. In a word, it instructs him *when* to teach, *how* to teach, and *how much* to teach.

Earnestness and perseverance are among the necessary qualities in the teacher.

These qualities are indispensable to success in any department of labor. Look where you will for examples, the same

truth is illustrated. The earnest man succeeds; the indolent, though possessed of more talents and greater attainments, often fails. The earnest and determined teacher not only performs much more labor in the same time, but inspires all around him with his own spirit. He infuses life and animation into the minds of all, awakens new interest in study, and exerts a commanding influence which is felt not only in the schoolroom, but also in the district and town where he resides. He is a living, breathing, acting spirit. Enthusiasm [*God in us*] has taken possession of his soul. He has caught the divine idea of education, and feels a divine solicitude to acquit himself in a manner corresponding to the importance of his work.

His earnestness and eagerness to accomplish his object call forth a corresponding effort. No obstacles intimidate,

no difficulties discourage him ; he feels no misgivings, he knows no defeat. Such a teacher has power, by his presence, to create order out of confusion, and to make his school popular, profitable, and successful.

The efficient teacher must have a sound and well-cultivated mind.

A sound mind is not only the foundation of true manhood, but the source of all successful efforts. It is conceded that respectable talents are necessary to fit the young man for successful business, or efficiency in any one of the mechanical arts or professions. For the factory, the workshop, the counting-room, we demand young persons of talent, and can less be required of those who are to occupy the important position of teachers ?

And this mind must be cultivated ; must acquire the power to think, to ana-

lyze, and reason. An undisciplined mind is unfit to educate other minds. It cannot appreciate the importance of systematic culture, or employ the means necessary to secure it. Without the power and habit of well-regulated thought, the teacher can himself have no available knowledge; and, if he had, he could have no power to impart it to others. Hence, every teacher should be thoroughly disciplined by classical and mathematical study. These furnish the most direct means of securing mental discipline.

But discipline is not the only advantage derived from such studies. The study of Latin is indispensable to a thorough knowledge of the English language, and the most successful way to learn that language. To illustrate: allow any two individuals of equal age and equal capacity to commence the study of

the English language with a view to make the greatest possible attainments in two years. The one may study English grammar during the whole time, and under proper instruction; the other may spend his first year (one-half the time allowed) in the study of Latin; the second year he may spend in the study of English, and the latter will be the better English grammarian when the two years have expired. The study of the higher mathematics is also of great service to the common-school teacher. It adds strength and vigor to his mental powers, and affords him a knowledge of the principles necessary to explain arithmetic and the practical natural sciences.

The facts and principles of the branches to be taught must be thoroughly understood. And, if the teacher would do himself justice, he must extend his knowledge far beyond his present neces-

sity and requisitions. He cannot teach clearly in the twilight of his own knowledge, nor communicate more definite information than he himself possesses. All branches of science are connected. No one branch can be properly taught and illustrated without the aid of others. With a knowledge of the lesson to be taught, merely, the teacher may be able to throw some light upon the subject before him ; but it is like the light of the sun where there is no atmosphere to diffuse and reflect it, — all in one direction, and *total darkness* everywhere else. The range of the teacher's studies should, therefore, be extensive, and his knowledge liberal. He should be familiar with all the principles that can aid in the explanation of the subjects to be taught. He should gather up and preserve all attainable facts and incidents to be found in the wide field of science and history.

All passing events should be preserved for use in the schoolroom.

In a word, the teacher should be constantly *reading, observing, and thinking*, for the benefit of his pupils and the honor of his profession.

Another desirable quality in a school-teacher is self-respect. This implies a consciousness of integrity which makes one strong in the discharge of his duties; it gives its possessor noble aims and honorable motives, and enables him to hold a commanding position among his pupils, and to exert a healthful influence over them. Self-respect also implies self-reliance, or a confidence in one's own ability and qualifications for his office. Such a teacher is not ostentatious, but simply self-confident. Difficulties do not intimidate nor disturb him, because he feels himself adequate to surmount them. He rightly judges himself worthy of his

own confidence and esteem, and is sure to gain the respect and confidence of his pupils, so necessary to his success and usefulness.

Self-respect is intimately connected with self-control. This, also, is essential to success in school-keeping. Without it, a master is like a ship without a helm. In calm weather he may experience no serious difficulty; but when the storm comes, and the winds blow, as surely they will, he has no security from wreck and ruin but in his own self-possession. The teacher whose mind is thoroughly disciplined and well balanced can command his knowledge; can apply himself to any subject, whether literary or judicial. His understanding, reason, and judgment are ready for any emergency; hence his efficiency.

Self-control also gives authority. To be qualified to govern others, the master

must govern himself, his temper and his tongue. His power to quell a raging tumult or crush a rebellion lies in his coolness. Authority is undoubtedly a gift of nature ; but it is, in a measure, the result of other cardinal and cultivated qualities, principle, decision, independence, dignity, disinterestedness, and refinement are *all* commanding ; they give power and impression to the whole man ; they speak out in his eye, his step, his voice, and in all his movements and expressions. Such self-respect and such self-control gain for the teacher his true position as instructor and governor of his school. After all, the teacher, to be efficient, must be *professionally educated*.

De Witt Clinton has said, "Teaching ought to be among the learned professions." And why not ? May we require a young man to pass through a course of professional training before he can

practice law or medicine, or become a respectable mechanic, and yet require no special training of the teacher, whose profession is more important than any other ?

Must the lawyer make himself familiar with constitutional principles and legislative enactments, in order to be qualified to settle our difficulties ; must the physician understand the laws of our physical being, the nature of disease and its remedies, in order to be allowed to administer to the health of the body ; must the mechanic serve a three years' apprenticeship before he is allowed to build a house ; and shall the teacher, to whom is committed the great work of training the human mind for life and immortality, during the most impressible and formative period of its existence, be allowed no *special* preparation ?

It is a serious reflection upon the

boasted intelligence of American mind, that so little interest has been felt upon this subject, and so large a proportion of all our teachers have been so entirely unfitted for their responsible duties. Teaching should be recognized as a *profession*; the teacher should be satisfied with nothing short of a thorough *professional* education; and, when fully qualified, he should receive that compensation and encouragement which his self-sacrifice and devotion to the good of the rising generation so richly merit. While he honors his profession he should be honored for the sake of it. But the mere "novice in the trade," who has chosen teaching only to avoid more unpleasant labor, or to gain the means to accomplish the object of his own personal ambition, having no interest in the business or idea of his responsibility, should be driven from the field as un-

worthy the high position which he occupies. Why should not the profession of teaching be as exalted, and be made as exclusive, as any other? No good reason can be assigned. It is gratifying and encouraging to mark the progress that has been made in this direction, during the last ten years. Normal schools have been established in nearly every State in the Union, and several States are appropriating largely to support them.

New York State now has *nine* and Massachusetts *six*, in full operation.

According to the last annual report of the Commissioner of Education, the total number of normal schools in the United States is eighty-one. The number of pupils attending them is about six thousand.

Everywhere the demand for better qualified teachers is becoming more and

more imperative, and the employment more elevated and honorable. Hence, it becomes all candidates for this high-office to avail themselves of these increased facilities for professional training. In no other way can they meet the wants of the age, and render themselves worthy of their high calling.

Last, but not least, among the necessary qualifications of the school-teacher here to be enumerated is moral and Christian character. Every teacher should be a model of excellence. No position in life demands higher attainments, as none commands a more important influence. Children are fine copyists. They receive their earliest and most durable impressions by imitation. Their teacher is always sitting or standing before them for his likeness. The impressions of his feelings, principles, and character, and especially the *defects* in his charac-

ter, are left, in the ambrotype of the schoolroom, upon the imperishable tablets of the immortal mind. The pupil may be expected to exhibit his teacher before the world. He often assumes his airs, imitates his tones, habits, and almost his very looks. He copies his roughness, stereotypes his oddities, and perpetuates his errors and blunders. The results of these early impressions and of this influence will be felt upon future generations. The teacher is doing his most important work, then, when he seems to be idle.

And let it not be forgotten, that education does not begin with the alphabet, nor end when the scholar takes his diploma. It consists not entirely in tasks and recitations. Character teaches; intelligence, politeness, candor, magnanimity, veracity, kindness, worship, moral and Christian integrity, *all* have

an important plastic power in the school-room. But "these are no juvenile graces meant to be set on children's breasts by grown-up teachers on whose own lives their glory never gleams." If we would cultivate in our children that Christian morality which alone can exalt their character, and fit them for usefulness and happiness in life; if we hope to see them respected and honored for their integrity and virtue; and if we would, through them, transmit to coming generations the fruits and blessings of our holy religion, — we must demand teachers who possess the principles and spirit of true piety.

No person, therefore, should presume to enter upon the responsibilities of the teacher's office who has not, in active exercise, every principle of true manhood or womanhood, every element of a noble character, mental, moral, and religious.

No reader will regret that I here put on record Goldsmith's immortal "Village Schoolmaster."

"Beside yon straggling fence that skirts the way,  
With blossomed furze unprofitably gay,  
There, in his noisy mansion, skilled to rule,  
The village master taught his little school.  
A man severe he was, and stern to view :  
I knew him well, and every truant knew.  
Well had the boding tremblers learned to trace  
The day's disasters in his morning face ;  
Full well they laughed with counterfeited glee  
At all his jokes, for many a joke had he ;  
Full well the busy whisper, circling round,  
Conveyed the dismal tidings when he frowned.  
Yet he was kind, or, if severe in aught,  
The love he bore to learning was in fault.  
The village all declared how much he knew :  
'Twas certain he could write, and cipher too ;  
Lands he could measure, storms and tides presage ;  
And even the story ran that he could gauge ;  
In arguing, too, the parson owned his skill,  
For even though vanquished, he could argue still ;  
While words of learned length and thundering sound  
Amazed the gazing rustics ranged around ;  
And still they gazed, and still the wonder grew,  
That one small head could carry all he knew."

#### IV.

##### CONCLUDING REMARKS TO TEACHERS.

THUS, fellow-teachers, I have aimed to present you very briefly some practical thoughts upon school-keeping. I trust you will appreciate my motives, with however little favor you may regard my efforts. All that is valuable for you as teachers must be learned either from those "who have borne the heat and burden of the day," or from your own experience in the "wear and tear" of teaching. Mere theory and philosophy have no place in the management and instruction of schools. The teacher deals only with facts. He is eminently

a practical man or woman, and must take a practical, common-sense view of every thing. Besides, —

“Teacher! to thyself

Thou hast assumed responsibilities  
 Of crushing weight. A mighty, peerless work  
 Is thine. The golden chords attuned by thee,  
 Or grown by thy neglect discordant, not  
 In time alone, but through the limitless  
 Expanse of all eternity, shall throb ;  
 And should one note, which thou, by greater care,  
 More zealous labors, or by added skill,  
 Might now attune in harmony, be found  
 At last in dissonance with virtue, truth,  
 Or mental symmetry, in Heaven's sight,  
 Methinks a fearful guilt will on thee rest.  
 Thou hast to do with God's most noble work !  
 The image fair, and likeness of himself !  
 Immortal mind. That emanation bright  
 From his Divinity ! Sole transfer made  
 To man from his own deathless nature ! Such,  
 Instructor, is thy trust ! Thus sacred, high,  
 And precious, e'en beyond all finite power  
 To estimate, thy holy charge ! No work  
 Of art, or finest mechanism in things  
 Material, hath e'er so challenged for  
 Its right discharge e'en the vast aggregate  
 Of human skill. ”

Look well, then, to your qualifications for the great work which you have undertaken. Have you as much common-sense, devotion to your work, cheerfulness and hope, natural sympathy with the young, aptness to teach, energy of character, mental power and cultivation, self-respect, self-control, professional knowledge, and moral integrity, as is necessary to fit you for your important duties ?

We need the noblest order of minds for this work. We need persons of ripe, extensive, thorough scholarship ; persons of refined, elegant tastes, and high and commanding intellects ; but they must be individuals of perfected power, who can communicate *themselves*, as well as their learning, — individuals of profound impulses and burning sympathies, who have souls to move the world. There is an acknowledged want of this kind of

personal power in many of our teachers. They may exhibit no prominent defects either in character or attainments ; may, indeed, be living editions of text-books, capable of patient elaborations and learned comments on the subjects before them : but they are destitute of all vital, transmissive, inspiring influence ; no virtue goes out of them as they mingle with their scholars ; they never stir the deep fountain of their souls, nor awaken in their bosoms those lofty sentiments that incite to greater efforts and nobler deeds. The teacher who cannot rouse his pupils to think and act for themselves, who is satisfied to drag the almost lifeless body of an uninterested class through formal recitations, does not deserve the name he bears. No matter how great his abilities, or how extensive his learning, his main work is left undone. The high office of the

teacher reaches far beyond the mere formalities of the schoolroom. "Where acquisition ends, the highest education begins;" hence, the paramount aim of the teacher should be to cultivate the faculties and cherish the spirit of a nobler life. If he possesses such a power, an unconscious tuition will be felt upon all around him; his spirit will have all the glow that imagination kindles, and will be filled with impulses more stirring than chivalry ever excited. Such a spirit will consecrate him to his work, and bear him through his labors as a glorious pastime.

Now, fellow-teacher, the question is, have you these qualifications and this spirit? If you are conscious that you do not possess these qualities (in some degree at least), and have not the power and determination to acquire them, you may safely conclude that you have mistaken

your calling, and should at once relinquish it, to engage in some employment less responsible and more congenial to your habits and tastes.

“ For woe to him who brings,  
Or ignorance or recklessness, to such  
Pursuit! Let him the rather dig, or beg  
From door to door his daily food, and live  
At peace with God, and in his sight absolved,  
Than tamper with expanding mind; for if  
Unsightly mould he doth perchance impart,  
No power resides on earth to e'er repair  
The seamless havoc he hath wrought. His work,  
Howe'er achieved, whate'er its consequent,  
How done, is done for aye.”

If, however, you are conscious that you possess the requisite qualifications to enter upon such duties, let your aim be high. Determine to elevate and honor your profession. Let no opportunity for self-culture pass unimproved. No teacher has already attained to perfection; every one should strive still more to cul-

tivate his mind and heart, and to gain general and professional knowledge. This should be the work of every day of his life. Would you engage earnestly in this work of self-discipline, learn to make the most of *time*.

Great wealth is not usually acquired by "huge windfalls," but by minute and careful accumulations. The little sums which many would deem of no importance, the pennies and half-dollars, are the items which the miser has year by year collected and preserved, until he has reared his pyramid of fortune. From the miser's success, you may learn the nobler "avarice of time."

The German critic, who learned to repeat the Iliad in Greek, had no months, weeks, nor days to spare from professional labor. He employed the *minutes* spent in passing from one patient's door to another, in his daily round of duty.

Dr. Mason Good's translation of Lucretius was composed in the streets of London, under similar circumstances. Dr. Burney, the great musician, acquired the *French* and *Italian* languages while riding on horse-back, from place to place, to give his professional instructions. Elihu Burritt and Hugh Miller are also illustrious examples of what may be accomplished by a proper use of time, amid the cares and labors of active life. You should also profit by such economy, and learn how to use fragments of time. You should "glean up its golden dust; those raspings and parings of precious duration, those leavings of days and remnants of hours which so many sweep out into the waste of existence," and employ them all in study and efforts to make yourselves better teachers.

To the same end, you should learn to be punctual. This is important, not only

in your efforts for self-improvement, but also for your success in the management of your school. As a habit in life, punctuality is invaluable. Some always post their letters a few minutes after the mail has closed ; reach the wharf just in time to see the steamboat off, or the railroad dépôt just in season to hear the whistle of the engine, already thundering by. By such tardiness much time is lost and much inconvenience realized. So in school-life.

“ A LITTLE TOO LATE ” will produce evils that industry and perseverance cannot remove ; will waste precious moments that no pains nor toil can recover. Be punctual, then, in every school duty, and also in those personal duties that pertain to your own improvement.

Method and promptitude are also essential to your improvement and success. They will prevent confusion and irregu-

larity. If you have no system, or delay until to-morrow what ought to be done to-day, a part of your necessary or desirable work will remain undone through the week, through the year, and through life. "A time and place for every thing," should be written over your door, engraven on your memory, and wrought into your fixed habits. Then school duties will be pleasant, and will be so performed that much time will be saved for self-culture.

Again, I would urge upon you the importance of singleness of purpose, both as a means of success and a duty. I do not mean that you should be a "man of one idea," and know nothing beyond the limited sphere of your own profession; but that teaching should be the one great object before your mind, and that you should devote to it directly your best hours and your best thoughts.

Says one of our able thinkers in writing upon the importance of devoting all our energies to a particular calling, "The world has advanced so far already, its industries are so wide and various, the laws that govern them are so intricate, the circumstances which dictate success are so changeful, that no one man can master them all. One branch of business is as much as one head can manage well at a time : one life is none too long to acquire the needed experience. The great vineyard of human activity is mapped out in sections ; and one section is all any of you can cultivate thoroughly at a time. If a man is a ship-builder, he need not go outside of his trade to find room and necessity for all his talents and time ; if a house-builder, he must give his entire attention to the conditions which underlie success in that branch of industry ; if a preacher, then

let him remember that preachers do not grow spontaneously ; that he must devote the best years of his life to the art, and toil until his head whitens before he can feel that the gospel receives a fit utterance through his lips. The preacher must press the richest juices of his life out of his study, if he would have his ministrations like rich wine to the hearts and souls of his hearers. There is no such thing, there never will be such a thing again, as general knowledge. All knowledge henceforth will be specific. All students must be specialists. An engineer must be an engineer, and feel that in the perfect knowledge of and control over the magnificent power intrusted to his hands, he has mounted a throne, and holds a terrible sceptre. An engineer said to me the other night, as I sat in the driving-house, and watched him while he sent

his engine flying into the fog and darkness at the rate of fifty miles an hour, 'It is not enough,' said he, putting his lips to my ear, and shouting, so that I might hear his words amid the thundering din, 'it is not enough that I should have an eye-knowledge of this engine; I must have an *ear*-knowledge of it. And,' continued he, as we rolled up to the junction, 'there is not a screw, a bolt, a valve, or any part of this engine, which, should it get out of its place, and I were blindfolded, I could not instantly detect it with my ear. I tell you sir,' he added, 'a man must understand his business, when he undertakes to carry safely seven hundred souls so near eternity as an engine rolls.'

So you as a teacher must understand your business, and devote yourself with untiring industry and earnestness to your profession and peculiar work, if you would gain success and merit honor.

Kindred subjects demand a certain degree of your attention, but only so far as they subserve to the same purpose. Let your profession be contemplated under the similitude of a river, broad and deep, but as constituted of many lesser streams, by whose influence it has been formed, and is still fed. The river should engross your first attention, and all the smaller streams be so directed as to swell the main channel.

Professional enthusiasm is of two kinds; the one confines itself to the technicalities of the profession, rejecting every other species of discipline and knowledge as irrelevant or useless; the other seeks the fountains from which the tributaries flow, and aims to turn every thing into the deep channel, and to guide even the remotest streams of knowledge into the swelling current. If you fully appreciate the greatness of the work you

have undertaken, you cannot be diverted from your noble purpose, however wide your range of study and observation. Happy indeed, if pure science and hard study have trained your mind to close and vigorous thought, — happy if the material world has enlarged your soul by her lofty contemplations, — happy if the classics have strengthened your reasoning powers and cultivated your taste, — happy if the Muses have warmed and exalted your imagination, and lifted your thoughts to the beautiful and sublime in nature and art.

Then you will be able to draw from these ample stores means to embellish your work and honor your profession.

Finally, enter upon your duties with a full conviction of their importance and of your own individual responsibility. To become an accomplished teacher is in itself a purpose worthy of your highest

and noblest ambition. You must cherish this feeling, or you can have no motive to put forth suitable efforts to attain the end you have in view.

The community is yet, in a measure, ungrateful and insensible to the importance of your service ; hence they offer you inadequate compensation, and give you too little encouragement. Still it is true that you “stand in the highest and best place that God has ordained to man.” It is yours “to form a human soul to virtue, and to enrich it with knowledge,—an office inferior only to creating power.” You stand on holy ground !

“ Oh, then, be wise !

Be every measure of thy choice, to aid  
In forming deathless intellect, the fruit  
Of earnest study, and of zealous care ;  
E'en looking to the boundless future of  
Its destiny. Thou may'st be popular,  
Perchance, but seek not popularity  
As motive-spring of any act, in thy

Profession. Valiant be, and ever dare  
To do the right, though all the gathered hosts  
Of Error may oppose. Then, if thou fail  
On earth thy well-earned measure of applause  
To gain, that nobler tribute from the skies,  
'Well done, thou good and faithful servant,' shall  
Thy glorious mission crown."

## V.

### COMMON SCHOOLS.

#### THEIR HISTORY AND IMPORTANCE.

A BRIEF outline of the history of a free and universal education cannot be uninteresting or unprofitable to the teachers of our public schools. The idea of educating the masses found expression in early times, but the development of the principle has been very slow and unsatisfactory. Sparta, under Lycurgus, adopted a system of public instruction; but the education imparted by the State was mainly physical, and even that did not reach the peasantry.

The private schools of Rome were nu-

merous; but their advantages were confined to the patricians and such plebeians as possessed property. To Christianity we are indebted for our system of common schools. With its accession to power, the duty of the State to educate its children was at once recognized by the bishops and the clergy. Their chief aim was to teach the doctrines of the Church; and yet this was the first recognition of the principle of universal instruction, and the germ from which our system has been developed.

In the year 529, the Council of Vaison recommended the establishment of public schools. In the year 800, a synod at Mentz ordered that the parochial priests should have schools in the towns and villages, "that the children of all the faithful should learn letters of them. Let them receive and teach these with the utmost charity, that they

themselves may shine as the stars forever. Let them receive no remuneration from their scholars, unless what the parents through charity may voluntarily offer."

In the year 836, a Council at Rome ordained that there should be three kinds of schools throughout Christendom, — "Episcopal, parochial in towns and villages, and others wherever there could be found place and opportunity." In the year 1179, the Council of Lateran ordained the establishment of a grammar school in every cathedral for the free instruction of the poorer classes. The Council of Lyons enlarged and enforced this ordinance in the year 1245. Up to this period, the education of the people was confined to this mingled scholastic and religious training. And even these rudiments of knowledge did not reach the more scattered population

of the rural districts. And from this time up to the era of the Reformation, the subject of popular schools received little or no attention. Luther became the champion of public education, and through his efforts and influence the cause received a new impulse. In the year 1524, Luther wrote an address to the Common Councils of all the cities of Germany in behalf of Christian Schools. In this address we find the following sensible passages: "It is a grave and serious thing, affecting the interest of the kingdom of Christ and of the world, that we apply ourselves to the work of aiding and instructing the young. . . . If so much be expended every year for weapons of war, roads, dams, and countless other things of this sort, for the safety and prosperity of a city, why should we not expend as much for the benefit of the poor ignorant youths to provide

them with skilful teachers ?” This is a question which is equally appropriate for our own times, and for all parts of our own country.

Again Luther spoke on this subject, in the year 1526. Let us hear him: “Government, as the natural guardian of all the young, has the right to compel the people to support schools. What is necessary for the well-being of the State, that should be supplied by those who enjoy the privilege of such State. Now, nothing is more necessary than the training of those who are to come after us and bear rule. If the people are too poor to pay the expense, and are already burdened with taxes, then the monastic funds which were originally given for such purposes are to be employed in that way to relieve the people.”

This is sound doctrine, and as important to the welfare of America as it is to

Germany ; as applicable to the nineteenth as to the sixteenth century. Compulsory education here had its origin, and its beneficial results have been fully demonstrated in the history of the German school system and of the German nation ; and more especially in the history of the late Franco-German war. It is a hopeful sign of our times, that the States of the Union are beginning to adopt this same compulsory system.

It is not enough for the public weal, that free schools should be provided at public expense ; but the children of the State must be compelled to attend them, so that all may be trained for private and public service.

Luther became not only a zealous advocate of popular education, but an earnest worker in the cause. In the year 1527, with the aid of Melancthon, he drew up the so-called Saxon school sys-

tem, and through his life he devoted himself with earnestness to the education of all classes of youth in the free schools which he had helped to establish.

The labors of Luther in the cause of popular education were continued by such Germans as Trolzendorf, Sturm, Neander, Ratich, Helwig, and Amos Comenius ; and, as a consequence, the German nation has attained to a higher degree of excellence than any other nation on earth.

In 1618, a thirty-years' war broke out, which delayed for half a century all educational movements. Such is always the direct influence of war upon civilization. It may have an influence for good upon remote ages; but in its present aspect, war is a bloody monster which consumes the wealth, and destroys the vitality of the nations. It is a relic of barbarism, the perfect antagonism of

Christianity, and the scourge of the human race.

About the middle of the 17th century, several of the German States, having recovered from the terrible war, began again to look after the interests of education. At this time compulsory laws were enacted and enforced. Later in this century commenced a new era in the educational history of Germany. Two distinguished men, Philip J. Spener and August H. Frauche, acted an important part in carrying forward this great work. The latter especially labored so earnestly and effectually, that his influence has been felt by every generation of men who have lived since his day. Among his immediate followers were Zinzendorf, Steinmetz, Hecker, Rambalt, Basedow, Campe, Salzmann, and the distinguished Pestalozzi whose thoughts and methods are made the ba-

sis of our own approved system of instruction. These men labored and have passed away, and we have entered into their labors. Indeed, the whole civilized world are to-day much indebted to Germany for the light and civilization anywhere enjoyed.

The popular and perfected system of education which is now enforced in Prussia, which opens her schools alike to the poor and the rich, was not introduced, to any extent, until the early part of the present century. And yet every provision which long experience, deep interest, and profound study could suggest, seems to have been adopted to render these schools the most perfect, and best adapted to the wants of the people, of any in the world.

Scotland is the only other country on the continent which can boast of having an early system of popular education ;

and this originated also with the clergy.

John Knox, as early as 1560, urged the necessity of schools for the children of the poor, and maintained that they should be sustained on the charge of the kirk. In 1696, common schools were established in every parish in Scotland. They were supported partly by the parish and partly by rate-bills. These schools have diffused a general elementary education among the whole people of Scotland, more extensive and thorough than in any nation of Europe except Prussia. And these schools have always been under the charge of the kirk. In 1843, the Free Church of Scotland seceded; and since that time schools have been organized in connection with each congregation. . . But the common-school system has not there been as fully developed as in Germany, nor as fully as

we may hope it will be in our own country. This will depend, however, upon the spirit of the democracy which wields the power of the nation. If our free institutions are founded upon intelligence and virtue, and controlled by law, the system of popular education will find here a congenial soil, and will thrive and grow to perfection. But if we adopt the mad theory of the "Commune" of Paris, that universal freedom means unbounded license, our school system will degenerate, and utterly fail to accomplish its object.

The Puritan settlers of New England believed in universal education. Hence, as soon as they had provided a temporary shelter for themselves, they erected the church, the college, and the school-house. These always stand side by side. Education was regarded the handmaid of religion, and was everywhere cher-

ished and sustained with the same care and interest.

But the first schools established in this country were not common schools, as that term is now understood. They were called free grammar schools, and were supported in part by the proceeds of land, houses, or money granted by the town or by individuals, and in part by tuition; and they were free only to the donors, and even to them not wholly free.

These schools were established first in Charles City, in Virginia, in 1621; in Boston, in 1636; in New Haven, in 1638; in Salem, in 1641; in Roxbury, in 1645; and in most of the settled towns of New England within four or five years after their settlement. These schools gathered in the larger part of the children in every parish, but not all.

The free common school of our times originated in New England. Both

Massachusetts and Connecticut claim the honor of its first establishment. The first act of legislation upon this subject was passed in Massachusetts, in 1647. But the town authorities of Hartford, Conn., had, at an earlier date, taken broader and more liberal ground for the education of all classes. Her school laws soon followed. In 1642, Hartford established a town school to be supported by funds from the public treasury.

In 1643, it was voted "that the town should pay the schooling of the poor, and for all deficiencies." The spirit of this provision still governs the school system of Connecticut. New Hampshire and Vermont, then colonies, followed the example of Massachusetts and Connecticut, and established schools in every neighborhood where the number of children and adults were enough to support a teacher.

And let it be remembered, that these schools were sustained under the most unfavorable circumstances. The people were poor, and yet they were taxed as people were never taxed before nor since; taxed for imports and exports; taxed by their wars with the Indians; taxed by their wars with the French; taxed for the support of an able ministry, and the erection of houses of worship; but all this did not prevent them from making liberal provisions for their common schools.

In 1670, the Governor of Connecticut reported that "one-fourth of the annual revenue of the Colony is laid out in maintaining free schools for the education of our children." And here we recall a remarkable contrast in the early history of the Colonies. At the same time that the Governor of Connecticut reported as above, that one-fourth of the

annual revenue was expended in support of common schools, the Governor of Virginia replied to the same inquiry, in the following strange language: "I thank God there are no free schools, and I hope we shall not have, these hundred years." No comment is necessary. The subsequent history of our country reveals the legitimate working of these two systems.

Soon after the close of the Revolutionary war, the "Western Reserve" lands in Ohio, belonging to Connecticut, came into market. "Shall they be sold to pay the crushing debt brought upon the State by the war, and to relieve the people of oppressive taxation?" was the inquiry of that patriotic people. There were strong arguments in favor of such a policy. But there was another cause more pressing and of more vital interest to the State. The times were hard, but the rising and future generations must be

provided for. Present poverty was better than future ignorance. Present suffering could be endured, if the growing Commonwealth could be enriched by the sacrifice. So these patriots reasoned, and proceeded to consecrate the income of that vast tract of land, now amounting to more than two million dollars, to the support of the common schools of the State.

To the same cause, Massachusetts set apart a portion of her wild lands in the "province of Maine." Here is the beginning of our public schools; and in the expression of these enlightened views as to the importance of education, and in the great sacrifice made to sustain free schools, is revealed the secret of their success in these noble States.

At the opening of the present century, the New-England school system was based upon five prominent ideas.

1st. The instruction of all the children of the State in the rudiments of education. This was to be accomplished by district schools in neighborhoods containing fifty householders or less.

2d. Each district was to be independent of every other.

3d. A superintendent or board of visitors (usually consisting of professional men, and always including the clergy), to examine teachers, inspect schools, prescribe text-books, &c.

4th. The support of the schools by taxation and rate-bills, the poor being exempted.

5th. Power to compel attendance. Under the operation of this system, education was diffused through the whole community, and untold benefits were realized. And similar schools were soon introduced into New York, Ohio, and Pennsylvania.

But ere long interest in the cause began to decline, and the condition of the schools throughout the country was less hopeful than for many years before. In 1817 the subject began to awaken new interest among thinking patriotic men, and new efforts to elevate the standard of our common schools were made. Organizations for educational purposes were formed in New York, Philadelphia, Boston, Portland, Lancaster, Pittsburg, Worcester, Hartford, Lowell, Providence, Cincinnati, and other cities and towns. A revision of school systems followed, under the guidance of such men as Thomas H. Gallaudet, James G. Carter, and Walter R. Johnson.

The labors of these men, aided by the press, did much to elevate the standard of instruction, and to create public opinion in favor of professionally trained teachers.

This educational revival is still exerting its influence upon the public mind for the elevation of our schools.

One of the direct results of this agitation was the establishment of educational journals and State and county associations. The "American Journal of Education" was established in 1826, and a little later the "American Annals of Education." The organization of teachers' institutes, and the founding of normal schools for the education of teachers, followed these efforts. The names of Horace Mann and Henry Barnard are associated with these earnest efforts and permanent improvements. Before the late civil war, educational journals were published in nearly all the States of the Union. Many of these, I am sorry to say, have been discontinued. Normal schools are now established in nearly all the States, and have be-

come permanent institutions. Teacher's Institutes continue to be held, and State and national educational associations have become important agencies for the advancement of our common cause.

It remains to mark the leading characteristics of our improved school system. They differ somewhat in detail in the different Northern States, but in their main features are not unlike.

A system of graded schools has been established in most of the cities and large towns. These embrace primary schools for the younger scholars, with books, apparatus, and teachers adapted to their peculiar wants. Second, grammar schools for the more advanced pupils, in which are taught the ordinary and higher branches. The third and highest grade is designed for the more advanced pupils, who study the higher

mathematics and languages, and such other branches as fit them for business-life or for college.

The advantage of this graded system cannot be over-estimated. It secures perfect classification, according to the attainments and standing of the pupils. It brings together those of the same age, who have a common interest and common sympathy ; and hence they are much more profited than they could be in a mixed and unclassified condition. This system also enables school officers to select teachers who are especially fitted for their own particular departments.

It secures the advantages of a complete division of labor, full time for class recitation, and a more complete supervision of the school. One principal superintends every department ; his teachers are employed permanently, and

hence, they not only understand the wants of their pupils but feel a deeper interest in their improvement. More regularity and punctuality of attendance and a greater uniformity of text-books are secured. Happy the day when there shall be a graded school of high order in every town in the nation.

And our modern school systems are characterized by more thoroughness. This would naturally result from better classification of the school, and the more thorough discipline of the teacher, in his own personal training. And it results also from the more frequent private and public examinations. These stimulate the teacher to more care and fidelity, and the pupil to more effort. They serve to awaken an interest among parents in their school, and to inspire confidence and self-reliance in the scholars. They induce earnest study and

frequent and careful reviews, and lead to the thorough mastery of the subject investigated.

The importance of the common school is seen in the fact that no other class of schools can reach the whole people. And yet, the people must be educated, in the broadest sense of that term, if we would preserve the perpetuity of our free institutions.

The education of a young prince or princess, in royal governments, is regarded as an important matter, affecting, as it must, the welfare of nations. The selection of a proper tutor for such an heir to the throne always excites a deep interest and solicitude throughout the kingdom or empire. But we are a nation of sovereigns, and our children all princes of a future generation. The proper training of these children, to fit them for the duties of citizenship, for

rulers or subjects, as the case may be, is, therefore, a matter of great consequence.

There is no royal blood in American veins that does not flow alike in every rank and grade of society. Any child that has the necessary ability, energy, and culture, as he grows to manhood, may work his way from the humblest cottage in the land, to the "White House" at Washington; from obscurity to the highest place in the gift of the people. Any citizen may cast a vote that will change the policy, or seal the fate, of the nation. Hence, that right of franchise is a dangerous power in the hands of the ignorant and vicious.

Again, the importance of the common school is seen in the fact, that much the larger portion of our children can attend no higher school. These must gather the rudiments of education, and graduate from that institution which is located

in their own neighborhood, by the way-side, on the hilltop, or upon some bleak and shadeless corner where four roads meet, and is called, by way of distinction, the "District School." It indicates, therefore, an enlightened patriotism, and a broad philanthropy to seek to elevate the standard of our public schools. Indeed, these should be the best schools in the town, county, or State. And how shall this object be secured? I answer: special care must be taken to provide better schoolhouses, with better furniture and more apparatus, and teachers who have received more culture and more professional training, and are imbued with the spirit and enthusiasm of earnest workers. Parents must feel more interest in the welfare and improvement of the common school, and co-operate more thoroughly in the measures necessary for its success; and pupils must become

more docile, obedient, prompt, punctual, and faithful in the discharge of their duties. Then shall we find in our families and in our community better sons and daughters, kinder brothers and sisters, truer friends, nobler patriots, more virtuous, more devoted, more faithful servants of our Lord Jesus Christ.

## VI.

### RULES FOR THE DIVISIBILITY OF NUMBERS.

1. Any number is divisible by 2 when its right-hand digit is even or a cipher.

2. Any number is divisible by 3 when the sum of its digits is divisible by 3.

3. Any number is divisible by 4 when the number expressed by the two right-hand digits is divisible by 4.

*Explanation.* That part of a number is divisible by 4 which terminates in two ciphers: for 4 is a factor of 100. Since, then, both parts taken separately are divisible by 4, the number is also.

4. Any number is divisible by 5 when the right-hand digit is 5 or a cipher.

*Explanation.* That part of a number is divisible by 5 which terminates in a cipher: for five is a factor of 10. Since, then, both parts taken separately are divisible by 5, the number is also.

5. Any number is divisible by 6 when the sum of its digits is divisible by 3, and the right-hand digit is even.

6. Any number is divisible by 8 when the number expressed by its three right-hand digits is divisible by 8.

*Explanation.* That part of a number is divisible by 8 which terminates in three ciphers: for 8 is a factor of 1000. Since, then, both parts taken separately are divisible by 8, the number is also.

7. Cases 3d and 6th are particular examples of a general law, viz.:—

Any number is divisible by  $2^n$  when the number expressed by (n) right hand-digits is divisible by  $2^n$ .

*Explanation.* That part of a number

is divisible by  $2^n$  which terminates in (n) ciphers: for  $2^n$  is a factor of 1 with (n) ciphers annexed. Since, then, both parts taken separately are divisible by  $2^n$ , the number is also.

8. Any number is divisible by 9 when the sum of the digits is divisible by 9.

*Explanation.* Every number is composed of a certain number of 9's plus the sum of the digits. Thus,  $7245 = 7000 + 200 + 40 + 5 = 7(999 + 1) + 2(99 + 1) + 4(9 + 1) + 5 = 7.999 + 7 + 2.99 + 2 + 4.9 + 4 + 5 = 7.999 + 2.99 + 4.9 + 7 + 2 + 4 + 5 =$ . The part composed of a certain number of 9's is divisible by 9. Hence, if the sum of the digits is divisible by 9, both parts taken separately are divisible by 9; hence the number is divisible by 9. It follows also that any number divided by 9 will give the same remainder as the sum of the digits divided by 9. Upon this property of the

9 depends one of the methods of proving the operation in the four fundamental rules.

Case 2d depends upon the principle in case 8th.

9. Any number is divisible by 11 when the sum of the digits in the odd places equals the sum of the digits in the even places, or when the difference of these sums is some multiple of 11.

*Explanation.* Every number is composed of a certain number of 11's plus or minus the difference between the sum of the digits in the odd places subtracted from the sum of the digits in the even places.

Thus,  $2948 = 2000 + 900 + 40 + 8 = 2.(1001-1) + 9(99+1) + 4(11-1) + 8 = 2.1001 - 2 + 9.99 + 9 + 4.11 - 4 + 8 = 2.1001 + 9.99 + 4.11 - 2 + 9 - 4 + 8$ . Hence, the part composed of a certain number of 11's is divisible by 11. Since

the other part is zero or some multiple of 11, it is divisible by 11. Therefore, since both parts taken separately are divisible by 11, the number is also.

10. Any number is divisible by 2, 3, 6, 9, and 18 when the sum of its digits is divisible by 9 and the right-hand digit is even.

11. Any number is divisible by 3, 5, 9, 15, and 45, when the sum of its digits is divisible by 9 and its right-hand digit is a 5 or a cipher.

12. Any number is divisible by 2, 11, and 22 when the sum of its digits in the odd places equals the sum of its digits in the even places, or when the difference of these sums is some multiple of 11, and the right-hand digit is even.

The rule which applies to the numbers 7 and 13 is too complicated to be of much practical use ; hence it is omitted.

## THE ORIGIN OF ARITHMETICAL SIGNS.

1. The sign of addition, called plus, is derived from the initial letter of the word plus. Thus,  $\mathcal{P}$   $\mathcal{X}$   $\times$   $+$ , each time more carelessly written.

2. The sign of subtraction, called minus, was derived from the word minus. Minus was contracted into the letters m n s with a horizontal line drawn above them to denote contraction. Then the letters m n s were omitted, which left the short horizontal line [—].

3. The sign of multiplication was obtained by changing the sign of addition into the letter X. This change was made because multiplication is the short way of performing many additions.

4. The sign of division (a short line between two dots  $\div$ ) was employed to save room on the printed page, and pre-

serve its regularity. The dividend was written at the left of the sign, and the divisor at the right, and a dot was written in the places of the dividend and divisor. Thus  $8 \div 4$ .

5. The radical sign was derived from the letter r, the initial letter of radix. Thus  $\sqrt[2]{6}$  or  $\sqrt{6}$ .

6. The sign of equality (two short horizontal parallel lines) was first used by Roberte Recorde, physician, in his "Whetstone of Witte," published in 1557. He gives his reason, in his own quaint manner, in the following words: "And to avoide the tedious repetition of these woordes, is equalle to, I will sette, as I doe often in woorkeuse, a paire of paraleles or Gemowe lines of one lengthe thus =, because noe 2 thynges can be more equalle."

## PROPERTIES OF NUMBERS.

1. Every perfect square number terminates in 1, 4, 5, 6, 9, or two 00.

2. A perfect cube terminates in 1, 2, 3, 4, 5, 6, 7, 8, 9, or in a number of ciphers which is divisible by 3.

3. The fifth power of any one of the 9 digits terminates in the digit itself.

4. The fourth power of a number terminates in 1, 6, 5, or in a number of ciphers divisible by 4.

5. A perfect number is one which is equal to the sum of all its aliquot parts. Thus 6 is a perfect number because  $1+2+3=6$ . There are only 10 perfect numbers known. 6, 28, 496, 8128.

6. Two numbers are said to be amicable if each is equal to the sum of the aliquot parts of the other. Thus 220 and 284 are amicable numbers,  $220=1+2+4+71+142$ , which are the aliquot

parts of 284 ; and  $284=1+2+4+5+10+11+20+22+44+55+110$  which are the aliquot parts of 220. There are only 6 amicable numbers at present known  $\begin{matrix} 220 \\ 281 \end{matrix}$  } 1st pair ;  $\begin{matrix} 17296 \\ 18416 \end{matrix}$  } 2d pair ;  $\begin{matrix} 9363583 \\ 9437056 \end{matrix}$  } 3d pair. There are many other properties peculiar to different numbers as they subserve different purposes.

#### ARITHMETICAL CURIOSITIES.

1. To obtain a product which shall consist of either of the nine digits only. Multiply the number 1 2 3 4 5 6 7 9 by as many times the right-hand digit as is indicated by the digit which is to compose the product. Thus, if a product is sought which shall consist of the digit 6, multiply the digits 1 2 3 4 5 6 7 9  $\times 6 \times 9=666666666$ .

2. To obtain the sum of numbers by subtraction. Take any number greater

than the sum of the numbers whose amount is sought, and from this supposed number subtract, in succession, each of the given numbers. Subtract the final remainder from the number first supposed, and the result will be the sum sought. Thus if the sum of  $7+6+8+3$  is sought. Suppose 30 from 30; subtract 7, and from the remainder take 6, and so proceed. Thus

$$\begin{array}{r}
 30 \\
 7 \\
 \hline
 23 \\
 6 \\
 \hline
 17 \\
 8 \\
 \hline
 9 \\
 3 \\
 \hline
 6
 \end{array}$$

$$30 - 6 = 24 = 7 + 6 + 8 + 3.$$

3. To obtain the difference between two numbers by addition and multiplication. Multiply the subtrahend by 9, and under the minuend write the product. Add the figures in the minuend to the one under it in the subtrahend, and to this amount add each figure at the right in the subtrahend, and carry as in addition.

Required the difference between 89643 and 46375

$$\begin{array}{r}
 89643 \\
 46375.9=417375 \\
 \hline
 43268
 \end{array}$$

$5+3=8$ , 0 to carry  $+4+7+5=16$ ; 1 to carry  $+6+3+7+5=22$ ; 2 to carry  $+9+7+3+7+5=33$ ; 3 to carry  $+8+1+7+3+7+5=44$ . But, as the 4 falls under the left-hand digit of the minuend, we stop at the left-hand digit of the minuend, and we find the remainder to be 43268.



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