The Art of Teaching

Ogden

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ART OF TEACHING.

BY

JOHN OGDEN, A.M.

PRINCIPAL OF THE OHIO CENTRAL NORMAL SCHOOL; AUTHOR OF "SCIENCE OF EDUCATION," "OUTLINES OF PEDAGOGICAL SCIENCE," ETC.

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PREFACE.

A firm conviction that all the essentials pertaining to Education as a Science, and to Teaching as an Art, can be formulated into a system suited to the needs and conveniences of normal-school and private learners, has led to the preparation of this volume.

It deals exclusively with those questions and duties that relate to the teacher's work, such as organization, study, recitation, government, etc. of schools of various grades, together with some special methods of teaching the branches themselves.

It is the author's opinion, formed and strengthened through a quarter of a century's almost exclusive labor in normal schools and teachers' institutes, that by far the greater number of mistakes and failures in teaching is attributable to the want of a consistent system, and of a practical knowledge of the duties involved, rather than to any essential lack of the knowledge to be imparted, however great, in general, that want may be. More depends upon the manner of *imparting* and *enforcing* truth, than upon the mere possession of it, as such.

Hence the very great importance of professional training, to supplement, and to classify and make vital, the mere acquisition of knowledge in the several branches of science.

This implies *true method*, the acquisition of which, so far at least as this depends upon professional training, proceeds upon

the plan that *the child must be studied first*, in all its physical and psychical characteristics and relations, as a thing or object to be treated or educated; second, that *the study of science or knowledge* must be pursued, not as an end, but as a means for accomplishing an end, viz., the development and refinement of all of man's faculties, soul and body; third, that *the study and practice of methods* in harmony with the end to be attained, viz., the complete development of these faculties by the harmonious blending of all possible educational forces in the exercises of the school-room, must be the one great aim of the true teacher.

These are the leading features underlying this system, to which the student of pedagogics is earnestly invited.

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ART OF TEACHING.

CHAPTER I.

SCHOOL-ROOM DUTIES.

INTRODUCTION.

We come now to consider that part of the Science of Education, which relates more particularly to school-keeping, or special Didactics,—that part in which the special applications are shown,—that part for which the author's previous work on the subject has in some degree, it is hoped, prepared the mind of the student.

It might be thought by some to be sufficient had we confined ourselves exclusively to this department of the science; but it must be apparent to any one, on mature reflection, that to commence the subject here, would be to commence it in the middle; it would be to take things for granted, whose truths had never been demonstrated. It would be downright empiricism. It would be like the attempt of the merest charlatan to establish a science upon naked assumption, or upon a limited number of experiments; and it has been shown in another place, that experiment is no science or any part thereof. What is true in the individual case, is of no determinative value until it can be shown that all possible cases, falling under the same head, are true also. Individual facts, there-

fore, prove nothing conclusively in establishing general truths, until they can be generalized. Experiments are useful chiefly in discovery, and, so far as they go, they give good testimony; but their employment in the establishment of general principles, would prove rather tedious for this utilitarian age. Hence we must have general truths in all sciences whose principles are susceptible of demonstration. From these we may deduce specialties.

This seems to be the precise character of this science. It answers to all the conditions. The fact is, for every operation in nature there is a cause; and every step in growth or education has its antecedents. Every act performed is either right or wrong. There are no indifferent ones; and every thing done in school is either of one class or the other. If the act is right, there is a reason for it, which may be sought out, generalized, and made a guide to subsequent acts and investigators. If it is wrong, there is also a reason for it, which may be demonstrated and developed in such a way that it may become a warning to all who pass over that same way.

The whole subject of special didactics, therefore, may thus be referred to general laws, whose principles underlie the whole superstructure of human culture. Every step in practice, if it is a right step, is only the application of a general principle to a particular case, and can therefore be referred back to theory or general principles for authority; so that there may be as much definiteness, nay, *certainty*, in the art of teaching, when once it is thoroughly apprehended, as in any other art. The very existence of the science of education and art of teaching, as we have before shown, is predicated upon this truth. But this discussion

will not be continued further than merely to show the connection and mutual dependence of theory and practice, or general and special didactics.

In presenting the practical part of this subject, special attention will be given, not only to methods of teaching and learning, but to the reference of these to the general principles discussed heretofore; so that nothing may seem to be taken for granted, or adopted without authority. The whole, therefore, will have the *appearance*, at least, of a perfect system.

The Home and Miscellaneous Duties have already, to a great extent, been disposed of. As far as it will become necessary to refer to them again, they will be blended with those of the school-room, since their nature and influence are so similar.

The topics for consideration have been named in the introduction to the Science of Education, and may, we believe, be made to include every thing pertaining to the duties of teaching and managing schools; and what is one of the most interesting features is the exact coincidence of the two parts, or of the science and the art. Not a single application in the latter, that does not find its principle in the former. Not a stroke in art that does not find its counterpart in science. The one is the echo of the other.

The topics for investigation are the following, which we propose to take up in the order in which they occur: 1, Preliminaries; 2, Study; 3, Recitation; 4, Business; 5, Recreation; 6, Government.

In the discussion of these topics we propose to consider the young teacher about to assume, it may be for the first time—the duties and responsibilities of his office. We shall attempt to meet and dispose of every duty and difficulty that he will be likely to encounter.

Article 1—Preliminaries.

Under this head we propose to consider every thing that relates to the organization of schools, the opening exercises, and the mode of assigning lessons and making preparation for study.

Section 1—Opening Exercises.—We place these first, because we think, in point of time, they stand first; and because we believe the organization and other duties can be much more easily conducted after those exercises have been disposed of in a proper manner.

I believe it is universally admitted that those persons succeed best in their pursuits, of whatever character they are, who attach the greatest importance to them; that their success is usually measured by their devotion, and the estimation in which they hold their employment, other things being equal. So, to apply the same principle to teaching, I have found, almost without exception, that those teachers who were actuated by a deep and abiding sense of the responsibilities of their calling, have succeeded best. The fact is, that Providence, however provident he may be, does not usually help those who do not help themselves. Much less will he help those who ignore his existence, and consequently will not apply to him for aid. A great many of our teachers fail for want of earnestness. They do not take hold of their work as if they felt their souls wrapped up in it. They set a low estimate upon their duties and labors, and it can not be expected that their scholars will do more. They fail to command that respect for themselves and for the school which is so necessary to success. The stream will rise no higher than the fountain. To

make others feel, we must feel ourselves. To warm their hearts, the fire must burn within our own bosoms. An iceberg emits no rays of heat, however majestic it may stand. The north wind seldom breaks the fetters of winter, and wakes the young flowers to life; but the silent, unobtrusive rays of the sun penetrate the very heart of Nature, and start the warm currents of her life-blood through every vein and artery in her broad bosom. So that native earnestness and undeviating honesty, which spring up in the heart deeply imbued with a love for the calling, will usually melt down the hardest cases and surmount the most inveterate difficulties, though other qualifications may be by no means extraordinary.

Again: others fail for want of system. I am persuaded that the errors and failures in teaching are more the result of a want of system or ability to use knowledge than from any want of knowledge itself. It is said that "knowledge is power," and in the sense in which that maxim is generally understood, it is true; but knowledge is not power any further than it can be wielded to accomplish results, any more than a huge, overgrown body void of sense or reason is power. It is powerful perhaps in the same sense as the earthquake, the volcano or the hurricane is powerful; powerful for mischief and destruction; powerful, it may be, like the locomotive,—unable to accomplish a single good result, until directed by the skillful hand of the engineer. Such is mere knowledge without system.

I am persuaded, also, that without system, at least one half of the teacher's power is as good as thrown away, since it is expended, for the most part, in misdirected efforts; that with the same amount of scien-

tific knowledge now possessed by the profession of teachers, twice the amount of good might be accomplished, were this vast force directed by some well-digested plan of operation. No one can succeed in any department of business without a system or a plan by which to work. If farmers, merchants, mechanics and business men generally, manifested no more concern about their employment, and worked as objectless and aimless as many teachers do, there would be universal failure and bankruptcy all over the land. System guides and gives success to the military general in his battles and campaigns. It guides the scholar in his investigations, and the statesman in his legislation. In a word, the worlds are guided by it, in their ceaseless whirl in space. The seasons go and come according to the plan laid down for their observance; and day and night are perpetual in their round. System reigns in every department of nature and of successful art. It is the secret of success every-where else, and it would not seem probable that teaching forms any exception, save that the necessity seems greater here, in proportion to the greatness of the duties and responsibilities.

This want of system in teaching comes, in the great majority of cases, from a want of a clear understanding of the intention and importance of the duties, and a frank acknowledgment of them in the presence of the school. No school can succeed well, when there is not this clear understanding and cordial reciprocity on the part of all concerned. I know of no better way of bringing about this state of things, than for the teacher to lead off in the matter, not waiting for parent or pupil, but to show by his conduct and conversation, that he is deeply in earnest in this matter.

But earnestness without prudence, will avail but little. Great energy without skill, would resemble the locomotive without a hand to guide it; and great powers minus humility, would become offensive and nugatory where great interests are at stake.

Let us instance two cases to illustrate the point. One teacher, with hat in hand, and blustering, it may be, from his recent exertion, enters the school-room about the time to open the school. Presently a rapid succession of heavy raps, or the loud ringing of the bell is heard in the vicinity of the teacher's desk; and through all, and above all, the stentorian voice of the teacher is heard calling to order (?). By repeated effort, and great exertions, this is so far accomplished at length, that one accustomed to such scenes would hardly be mistaken as to the *intention*, at least. Order being thus far secured, without one moment's reflection, to say nothing about opening exercises of a formal character, the classes are called, and the teacher and pupil rush into the arena of duties to contend and toil, to fret and sweat (I will not say swear), over the day's difficulties.

Now, we submit, are the minds of teacher and scholars in a proper frame to encounter such perplexing duties as will most likely meet them? If for no other purpose than merely to afford time for a few moments' reflection, and opportunity to call in their thoughts, and to place them on the duties in which they are about to engage, it would be desirable to have a portion of time set apart for some formal opening exercises.

Take another example. The teacher enters the room quietly, unobtrusively, and in ample time to take a general survey of persons and things before the hour

for opening the school arrives. Presently a gentle, but well-known signal is heard, and all are quietly seated in their proper places. A moment or two of silence elapses, during which time all are listening and expecting; and then there break forth from the stand, in subdued but earnest tones, the blessed words well chosen from the Bible. The teacher reads, but his soul is full of the inspiration from that holy book, and he bears the shafts of Divine truth to the hearts and consciences of those that hear. His remarks are pointed, and mostly bearing upon the duties and difficulties of the day. But hark! a hymn of praise now rises from that little band, and echoes from the hillside and the forest. And now all is hushed again, save one earnest, pleading voice devoutly imploring Divine favor. The scene closes, and the sunbeams of joy steal in unconsciously upon those confiding hearts, and all their anger and dark suspicions, if they entertained any, have melted away like frost-work before the sun, under the beam of Divine Truth. Now, are not these hearts, these minds, in a better condition for study and recitation than those in our first picture?

There may be those in the school who would affect indifference to these things, and so they might, were the heavens to fall; but that affected indifference would not screen them from the influences thus brought to bear upon them. These things will commend themselves to their sober judgments; and if consistently and persistently prosecuted, they can not fail to produce the happiest results. But it is not our purpose to dictate. We only wish to present the case fairly, and allow teachers to chose for themselves. To this end, we suggest the following exercises, any one or all of which may, as shall seem best

to the teacher, be adopted as appropriate opening exercises.

1. *Reading the Scriptures.*—The reasons for this exercise may be briefly summed up as follows:

1. The children need moral and religious instruction as we have shown, and as everybody admits. This is a most favorable time, when their minds are clear and vigorous to apprehend those truths.

2. It offers the best possible opportunity to make impressions. The words of inspiration have more force than any others, simply because they are inspired. No mere human words or composition can have the effect that these have, when read and felt by the teacher himself.

3. It prepares the way for successful study and instruction in other departments. It opens the heart and the mind to receive and impart the truth, which will grow all the better for being watered thus daily by the dews of Divine Inspiration.

4. It offers the very best opportunity to smite down some of those vicious habits that may be making inroads upon the school. It would not be wise, perhaps, to take special pains to make it bear upon these points; but the silent influence of the Word itself will prove sufficient, in most cases, to work the reform.

The manner of conducting this part of the opening exercises, will be left to the judgment of the teacher, with these simple suggestions, that while some would succeed best with one plan, others might adopt a different one and succeed equally as well. I have known most charming results produced in primary and secondary schools, by the whole school's repeating the Lord's Prayer in concert. The same may be done with portions of Christ's Sermon on the Mount, and selections from

the Psalms. Then again, I have seen a whole school, teacher and all, affected even to tears, by a careful and earnest reading, explanation and application of some of the most interesting portions of holy writ. The historic parts of both the Old and New Testament are suitable. Others again I have known to succeed best by joining with some or all of their pupils in reading. But whatever may be the form, children should be taught to regard the reading of the Bible with more interest and earnest attention than they do other books. Otherwise there is great danger of their coming to regard it, by and by, of no greater value. It may become unto them "a savor of life unto life, or of death unto death." It is a sharp, two-edged sword for good or ill. It is an educational instrumentality, of such force that no teacher can afford to do without it; and it is to be devoutly hoped that the time is past when its use will be objected to. It is suitable for all conditions of the human race, but is used to greatest advantage when the passages are carefully and wisely selected for the occasion. It then acts like a charm upon the heart. There are storms of troubled passions there. But Christ's words, "Peace, be still!" that echoed from wave to wave over the troubled waters of the sea of Galilee, were scarcely more potent to produce a calm than these passages will become when properly selected, and read with the right spirit.

2. *Singing* is an exercise, at once, so appropriate and so common, that it needs no argument to recommend it. There is scarcely any excuse for not practicing it in school; for if the teacher can not sing, some or perhaps all the pupils can, and all that is necessary is to grant them permission, and the thing is done; perhaps not in the most approved style, but

time and practice will improve it. Of course, it need not be confined to the opening exercises. It may mingle with all others. It will gladden and enliven all. All know the magic power of music to subdue the passions, to cultivate the voice, and to refine the feelings. Let its sweet strains, therefore, mingle freely in all the exercises of the schoolroom. For the opening exercises, such selections should be made as shall comport with the occasion, and should be so arranged, if possible, as to allow all to participate.

There is one particular mode of singing, fast coming into use in the schools, which seems to possess merits for opening exercises, surpassing all others, viz.: the chant. It does seem that nothing can be more appropriate than this, when the whole school can unite in chanting the praises of God, morning and evening, for what we have said of opening exercises is mainly true of the closing.

3. *Prayer.* After what has been said of reading the Scriptures, and singing etc., the arguments in favor of prayer or some form of devotion might be inferred. It is the crowning excellence of all the rest, as it is a virtual acknowledgement of allegiance to God, and of dependence upon him. It more than all others, will show the teacher to be deeply in earnest. Of course, it presupposes that every teacher should be a good man; for who else should teach? Not the bad man surely! And there are but these two classes. Therefore the argument runs thus. All good men pray; none but good men should teach; therefore teachers should pray.

But it is not our purpose to proscribe those who do not; for we believe that many excellent teachers do not presume to pray, for conscience' sake, or because

they do not make a public profession of religion. I honor and respect such; but I can not avoid the conviction that their excellencies would be very much enhanced, could they consistently add this other grace also. It would sanctify and intensify every other power. And it would seem, on a careful examination, that if there is any one duty in all the wide range of human duties that demands prayer, it is that of teaching. If there is one position in life in which a man needs Divine guidance, that position is the one in which the training of human beings is concerned. Add to this the moral effects of prayer upon both pupil and teacher, and its claims are set beyond a shadow of a doubt.

Now, if this form of opening exercises be objected to by any on the plea of want of time, let such be answered as follows: That if these things are of the importance claimed for them, then they have as much claim upon the time of the school-room as any others; and it would be just as unreasonable to quibble about the time devoted to recitation in Grammar or Arithmetic, as about this. And when it is considered how much these exercises really add to the sum total of education, not only by preparing the minds and hearts of pupils, etc., but in actual instruction in matters of the most vital importance, it will readily be seen that so far from being any loss of time, it is actually time saved. "To study well is to have prayed well," was a maxim of one of the greatest students and reformers the world ever knew; and it is not without its application here. But the time thus employed need not occupy more than ten or fifteen minutes at the most, and often it can be brought within the compass of seven or eight.

SEC. 2—ORGANIZATION.—The organization of schools is of so much importance, that its claims to a separate hearing can not be set aside without very much impairing the completeness of the plan we have marked out. The efficiency and success of the school depend so essentially upon a thorough and systematic organization, that teachers should study this subject with as much care as they do any other, relating to the school.

At the commencement of a term of school, the great anxiety of the teacher seems to be, to begin the hearing of classes; but it will be found that time may be saved, as well as perplexity avoided, by a little care and attention at the outset. A week, or even ten days may be spent to great advantage in organizing and trying the machinery, before starting off for the term, especially if the school be a new one. This will be found to be much better than to commence the first or second day with an imperfect organization, only to run into difficulty, and expose the teacher and pupils to the mortification of a reorganization and perhaps a failure. The examinations and other general exercises which will be described by-and-by, will afford ample employment for both teacher and pupil until the regular exercises begin.

Another reason why teachers should not be hasty in completing the organization of their schools, especially if they are unacquainted with their pupils, is found in a want of a mutual understanding between the parties. Teachers need time to observe and study the capacity, advancement and natural inclinations and dispositions of their pupils; and they, in turn, stand equally in need of time to make a similar acquaintance. The exercises about to be recommended afford these opportunities in due proportion.

I have sometimes made this remark to teachers that were about going out, perhaps for the first time, to engage their schools; and the recommendation may not be inappropriate here, viz.: that if they can spare the time, they should spend at least a week in visiting the families of the neighborhood or district, for the purpose of getting acquainted with the parents and children, and with the influences that have been, and still may be operating upon them; or in other words, to learn their antecedents; for no teacher is prepared to give direction and instruction to a child until he knows something of its capacity and antecedents. In the ordinary way of organizing, he is left without any means of knowing, except that which is afforded by a very imperfect acquaintance, acquired in the ordinary recitation.

Let him not go on these visitations, however, as a pedagogue, or as one whose special business it is to instruct; or he may not find those who are willing to learn from so green a disciple. Let him not go to lecture the parents upon their duties, etc., and to frighten the children and old ladies with his immense learning; or he may breed contempt in the minds of those who are as wise as himself. But let him go, rather, as a friend to converse and counsel with, and receive instruction from them, in reference to their labors, daily duties, habits and wishes; and he will acquire more valuable information in a half-day's friendly intercourse, than he would in a whole week's recitation, simply because he then comes in direct contact with the real boys and girls, which is not always the case at school. He may thereby avoid errors, which if committed, will lead to the defeat of his most sanguine purposes. How often has the

teacher had reason for sorrow and repentance for his treatment of children, after learning what those poor little ones have to contend with at home! Teacher, look well to your children's homes, if you would educate them.

Again: a thorough and systematic organization of the school, before starting off, will do much to convince the pupils, both of the importance of their duties and of the ability of the teacher to conduct them. A few master-strokes here (I do not mean *strokes from the master*) will give him a greater ascendency over his pupils, than any or all the other kinds of strokes he may employ subsequently. Whereas, a few mistakes will have a tendency to sink him correspondingly low in their estimation.

Many teachers fail from this cause. They come before the school, perhaps for the first time in their lives, without any definite or well digested plan. The consequence is, they are embarrassed. They hesitate and halt in the performance of their duties; and however wise they may pretend to be, and however earnestly they may labor, nothing will conceal from the lynx-eyed children (and they read motives by intuition) the lamentable deficiency, or save him from exposure. He may struggle, but his embarrassment will increase; and at every successive blunder, he will sink lower and lower in their estimation, and deeper and deeper into difficulty, until his resurrection becomes impossible.

But take an example of a teacher well versed in didactics; one who has wisdom and a plan, and dispatch to execute it. He comes before his school, without ostentation or embarrassment. He knows what is the first thing to be done, and the second,

and the third, and so on. He disposes of them in their proper order, and in such a manner as to convince his pupils that "knowledge is *indeed* power." The whole is completed with that eminent ability which proves him to be a master workman. And what is the effect upon the pupils? They yield their willing and unqualified submission; and the teacher rises, at each successive step, until he stands before them an embodiment of power. Such a teacher can *teach*. Such also is the effect of system, or a studied plan of operation. This alone is argument sufficient to convince any one, that there is something more than mere familiarity with the branches of study necessary to secure success in teaching. No amount of mere scientific acquirements can compensate for this deficiency in professional skill. This must be learned somewhere, either before or after the teacher commences his duties. It were better far to learn it before, since this may save him from a world of mortification and perhaps failure, and his pupils from a still worse calamity.

The opening exercises disposed of in a manner similar to that described under that topic, the school now is supposed to be in a condition to favor a good, thorough organization.

There is, however, one thing common to the rural districts, which usually operates against such an organization. It is the want of a full attendance of the pupils, the first few days of school. But the plan proposed will, in some measure, meet that difficulty and greatly relieve it; since it delays the complete organization until a greater number can be present. It is to be regretted, however, that parents can not see the utter hopelessness of a respectable organization,

where the children are delayed in their attendance until the second or third week of school. It is of the utmost importance, therefore, that the children be present on the very first opening of the school. Parents ought to know, and feel too, that every hour any scholar delays in entering the school, is not only so much time lost, and worse than lost to him, but that he actually inflicts a wound upon the school, in interrupting and delaying its organization.

What, for instance, would be thought of the wisdom of a neighborhood that had adopted as one of its regulations, that no one should be allowed to commence the spring plowing until every other one was willing and ready to commence also; and that if some few of them had taken advantage of the pleasant weather, and had actually done a part of their work, that they, forsooth, because their lazy neighbors were not ready, must *unplow* or *unsow* that which their industry secured? And yet this policy resembles, in no slight degree, the wisdom and justice of sending pupils to school after the school is organized, and compelling the reorganization to accommodate them.

Or what would be thought of the wisdom of that farmer, for instance, who was about sowing his wheat, but, forsooth, because he had not seed enough prepared when the time came for sowing, instead of preparing more, should go on and sow what he had, over the whole field; and then wait a week or two, until the grain sown had got fairly growing, and then sow another sowing and harrow it in, right among the tender shoots of the growing grain; and then again, along in May of the next year, when the crop began to spring, he should discover that it was not quite right yet, and should sow the residue of his grain, and

harrow it in as before, right among the growing grain? Why, such a man would be thought a fit subject for an insane asylum, and so it would seem; but a policy very much like this is practiced in nearly all our country schools. What kind of a crop would that man reap, if he reaped any at all? It would resemble very much the intellectual and moral harvests that are too frequently gathered in many of our schools. That growing grain thus mutilated by repeated additions, is but too apt a type of many of our schools, disturbed and rent asunder by a fresh arrival of pupils every few weeks. But until parents can see this evil in its true light, it were better perhaps to endure it for a time, and provide for its removal as soon as possible.

One of the first steps in the organization of the school, is the *enrollment and seating of pupils.* This, though apparently a small matter, offers an excellent opportunity for the teacher to exhibit that skill and wisdom which are to give him command over his pupils. There is a right way and a wrong way in everything, and the principle descends even to this small duty. If the teacher do those duties well, the pupils will give him credit for it; if he do them ill, they will place it on the debit side, and woe be to that teacher, if, when the balance is struck, the debit should exceed the credit.

It is not our purpose, however, to recommend any particular method of doing this duty, to the exclusion of all others. The great diversity of the form and manner of seating in school-rooms, and other circumstances, would forbid this. But we shall indicate a few plans which will, most likely, prove suggestive to teachers.

1. The teacher needs a general roll, for reference and other purposes, and it should be arranged in alphabetic order. He therefore makes this announcement to the school, explains its use, and says, "All whose names (meaning the family name) begin with A, will please to arise." As fast as their names are called and recorded, they take their seats. The letter B is called in a similar manner, and so on through all the letters.

This exercise also offers a fine opportunity for the teachers to learn the names of his pupils—a matter of no trifling importance—to make general remarks, and to become somewhat acquainted. A similar course might be pursued in forming class rolls also. This matter well done, will impress the school with the idea that order prevails every-where; that it is one of the first and firmest laws of nature; and its appearance here will be greeted with respect, to say the least.

2. The next step, perhaps, is *seating* the pupils. In this matter the teacher will have to be governed somewhat by the form and size of the room, and the position and arrangement of the seats. In most instances he will find it to result in the greatest convenience, to seat the larger pupils in one part of the room, and the smaller ones in the other, placing the larger ones back, and so grading the school forward that the smaller ones shall occupy the seats nearest the teacher's desk. This will give the school an orderly appearance. No one likes to see a large boy and a very small one occupying the same seat. It is out of proportion and disorderly. It resembles too much a team composed of one very large horse and a very small one, or a mule harnessed with an elephant. The objection, that this plan would prevent children who wish to

study together, or who wish to be together for any other purpose, is not a valid one. Since to prevent this is the very thing aimed at, it is the chief excellency of the measure. Children should not be permitted as a general thing, to assist each other in their lessons, but should be taught to rely upon their own individual exertions, as we shall have occasion to remark more at length when we come to notice the topic of study. The practice of studying together, and assisting and prompting each other, is ruining thousands of scholars in our schools. It destroys that self-reliance and independence so necessary to make a man.

Again: this plan would prevent any noise and mischief, which are sure to be the result when the practice is allowed to any extent. It will be found also where children are allowed to select their own seats, without any general system, that if there happen to be two or three mischievous ones (and such cases, I believe, are not unsupposable), they will be sure to get together "to have a good time." Now all this may be prevented. All these evil combinations may be broken up, by a judicious arrangement; and the teacher should have the entire management of the seating of the pupils in the school. The effect of this arrangement may easily be anticipated. The pupils will see, at once, the propriety of it, and will say within themselves, if not audibly, "well, I think there *is* going to be something done this term." "I wonder if it would not be best for me to fall right in ranks, and assist in carrying out these plans?" "I see plainly that the teacher knows something, and that mischief and idleness will not pay, this term." Such will be the mental cogitations of the pupils.

The matters of enrollment and seating disposed of,

the next item of importance will be the *examination and classification* of the pupils. These will constitute the great burden of the organization. Too much pains, therefore, can not be taken with them. It requires the greatest care and discrimination, combined with the most unflinching integrity, to perform this duty well. A hundred and one reasons will perhaps be offered, both by child and parent, showing why "*so and so*" should be put into this class or that; all of which are to be heard and disposed of. And, while I would not encourage obstinacy or self-conceit on the part of the teacher, yet I would have him distinctly to understand, that it is his exclusive prerogative, to determine the position, in classes, of every scholar in school. He should not assert this prerogative, however, without duly considering all the circumstances, cautiously consulting the wishes of all parties, and receiving all the instruction possible from whatever source. The teacher is supposed to know better than any one else, what will be the best for the child in school. If he does not, he ought not to teach.

Again: some one must have the general direction of affairs. If that person is not the teacher, pray, who should it be? What would be the condition of the school, for instance, provided every little Master or Miss, every fond mother or doting father—to say nothing about the grandmas, aunts, and other functionaries interested—should "have a say" in the arrangement of affairs at school? No two opinions would agree, and anarchy and confusion would reign.

But in rendering these decisions, examining the pupils and arranging the classes, respect should be had to the following points:

1st. To give the pupil credit for what he thinks he knows, as far as possible.

2d. To give him credit for no more than he knows, proved upon careful examination.

3d. To reserve the privilege of correcting any false notions in reference either to capacity or acquirements, and the right to determine his standing and position in class.

This course will most likely disclose the following facts: that some scholars place too high an estimate upon their abilities; that others, again, place that estimate too low; and still another class that need special attention, viz., those who,through pure indolence, or a desire at least to escape from hard labor, will select classes and studies far below their abilities. Such need a special spur.

The main point to be observed is, so to dispose of every member of the school, that as few changes as possible will be required after the school once commences in earnest; for all who have had any experience in these matters, know how demoralizing it is to all concerned, to be obliged to rip up the organization of classes, and to make changes, or to form new ones. To those pupils who have to be turned back in their studies, it becomes a matter of severe disappointment and discouragement. Their aspirations and anticipations have been raised by an unwise step, only to be dashed to the ground; and in too many instances, all hope perishes, and with it, the desire for study. Now a teacher has no right to treat a pupil in this manner. Hence the greater necessity for knowledge upon these points. And then again, to those who have to be set forward, the evils are sometimes scarcely less ruinous.

Their pride and self-conceit, are often pampered, and indolence and superficial habits take the place of honest industry and frugality.

In conclusion upon this topic, it is but justice to remark, that most of the evils here pointed out, are amply provided for, and the recommendations happily anticipated in our best organized union or graded schools. But the object of this work is, if possible, to bring the common district school up to a level with the union or graded school.

The examination of pupils and the formation of classes completed, the scholars will begin to cast about them for some employment. This should be furnished them in exact measure. No time should be lost by the teacher, in furnishing them *with an Order of Exercises.* Much valuable time is lost, and much mischief concocted, from not providing for this want, from the beginning. Pupils may not really desire to be negligent or vicious; indeed, very few, if any, do; but in consequence of their not knowing exactly what to do, and, in some instances, not exactly caring about doing any thing, or not feeling the special necessity of labor, their duties are therefore neglected. But if a general order of exercises, stating the exact amount of labor, and the precise time of every recitation, and of every other duty, were placed in such a position that every pupil might see it, and learn just what to do; and when to do this, and when to do that, these temptations would be, to a great extent, removed. There would be less excuse for ill-prepared lessons; for the lessons and time to prepare them, would all be measured and balanced. The scholars have a right to know this arrangement; and it will do more to form and strengthen the habits of regularity and industry,

than any amount of lecturing and scolding that may be bestowed upon them; and then the very habits formed here, are the ones that will follow them into the workshops, on the farm, into the office, counting-room, pulpit, bar or school-house. They are the ones that will render them successful or unsuccessful throughout an eventful career of life. The fact is, a great many of the evils we complain of most bitterly, in the school, are the results of some such mistakes, in not providing the scholars with the means for prosecuting these duties.

Another recommendation equally worthy of adoption, at least by all the larger members of the school, is the construction of a separate *order* for individual use, in which every hour and half-hour of the day, shall be provided for. Let one be written out by each individual pupil; to meet his particular case; and, if need be, let it be revised by the teacher, and compared with others of similar character. This will cut off the last possible excuse for neglect of duty, and will have a tendency to make orderly and successful men and women, in whatever department of life they may chance to labor. But this plan will be described more fully, under the head of "Special Order of Daily Duties."

Section 3—Assigning Lessons.—There is still another duty which may be regarded as preliminary, though not in the sense in which the organization and opening exercises are. The first, it will be observed, is a preliminary which, if once disposed of properly, does not need repeating; the second is periodical, occurring each morning; but the third, or *Assigning Lessons*, is a duty that may occur every half-hour or less often; it is preliminary or preparatory to study

and recitation, and hence is not without its importance.

It is laid down as a fundamental principle, in another part of this work, that the scholars will be governed in their estimate, and consequent discharge of duty, by the estimation in which these duties are held by the teacher himself. If, therefore, carelessness and indifference are manifested by the teacher in assigning lessons, the same disposition will most likely be manifested by the pupils when preparing and reciting those lessons. For instance: after a hurried recitation in which, perhaps, not more than one half or two thirds of the previous lesson has been recited, the teacher says—hastily turning the leaf of the book and glancing hurriedly at the contents, for the bell has rung, and, being a little behind, the next recitation is pressing hard upon him—"Here! your lesson commences somewhere in the neighborhood of the —— or —— page, and may extend—let me see—how far can you go?" (to which not very satisfactory or unanimous answers are given) well, go as far as you can." "Next class!" and the books are hastily closed and the pupils hurry to their seats, and make busy preparations to———do nothing, absolutely nothing! for the teacher most emphatically announced to them that task, by his failing to circumscribe the limits of their work. He said in the most forcible manner: "*Do just as you please;*" and they *may* please to do nothing.

Now what kind of a recitation will that teacher meet when he next calls the class? He ought not to expect any thing more or better than he gave; and since he gave nothing, he should expect nothing. If he be thus modest in his expectations, he may not be disap-

pointed; but he is apt to expect more. The recitation is about to commence. One says, "Why, *I* thought the lesson commenced here;" another says, "No, there," a third, "I don't know where;" but a fourth, with more roguery than honesty may say, "*I didn't know there was any;*" and so it goes. One is called upon to recite. The question is asked, but the answer comes complainingly: "*I didn't study that.*" "How perplexing!" (fortunate if nothing worse escape him,) sighs the poor teacher, chafed and worried by a succession of such difficulties. Well, whose fault is it, teacher? Who set the example? If you want your pupils to be precise, prompt and faithful, you must be so yourself. If you would have them do the work, you must mark it out for them.

What would you think of a carpenter, for instance, who is about erecting a house, if he should go on the ground with a score of green hands, and commence in this wise, "Here, boys, are the timbers. Well, I want you to bore the holes, make the mortises, fit the tenons, square the beams, trim the braces and ties, make the doors and windows, and in fact do as well as you can; now go to work." And they go to work "with a vengeance," every one doing what he thinks best (?) The frame is erected—and such a frame! What would you give, gentle readers, to see that house? I venture to say you would give one groan at least. It might be no idolatry to fall down (if *it* didn't fall first) and worship it; for it would not have its likeness either on the earth, under the earth, in the sea or in the heavens. But bad as it is, it would be but too correct a likeness of the mental and moral habitations that are sometimes erected in our school-houses. The comparison can be readily carried out.

Now, in such a case, a good workman would take a square and compasses, and, passing carefully from timber to timber, would mark off, here a mortise, there a tenon, here a brace, there a tie, here a door, there a window, etc., until all is completed; and then he might say with some propriety, "Here, boys, go to work." So a good teacher would take a book and pencil in hand, and calling the attention of the class, would carefully mark off the lesson. He would say, in the first place, "The lesson commences precisely with the —— article, and extends to the —— article; and every word and sentence is to be studied and recited." Hence *definiteness as to place and extent* is a matter first to be considered. The pupils should know just where a lesson commences and where it ends, and every thing else that will be demanded of them. This may be tested by actual examination by the teacher before the class leaves the recitation seat, if there is any doubt about it. They then will have no excuse from that quarter for neglect of duty. It brings the matter under their immediate notice, and fastens it so upon the memory that there will be no escape from its claims.

Again: care should be taken not to assign too much or too little. The tendencies are to err in the first extreme. In this case the mind soon wearies of fruitless endeavors to encompass much, and the result is that nothing is done well; superficial habits are formed. The effects of this mania, "to get through books," are very discernible in all departments of business, especially in the western country, where the evil prevails to the greatest extent. It shows itself in fast living, in overweening desires, in hastening to become rich, in living beyond the means, and often in

open bankruptcy. I have thought also that I could discover the results of too long lessons given in school, on some of our western farms, where an attempt is made to cultivate 200 or 300 acres of land, with means hardly adequate to cultivate 50 well. The results are broken-down fences, dilapidated buildings, inadequate cultivation, poor crops, briers in the fence corners, and a general appearance of slovenliness pervading every thing; while in New England, where, to my certain knowledge, the lessons given in school are not more than one-half so long, the farms and the way-side, and every thing, seems to wear an air of neatness and finish, which have been the subject of just praise by the traveler. May we not seek for the cause of this in the foregoing? Indeed I think we may safely conclude, that whatever errors or excellencies we behold in the walks of society, are but the reflections of the school and the family. The child's capacity should therefore be exactly measured, in assigning a lesson, and just enough given to keep his powers in active exercise, for the requisite length of time, and then the labor should be remitted or changed. This, it is true, would require skill and wisdom; but it is *their* claims we are trying to enforce.

Again: to make the matter sure, there should be a distinct understanding, that *no lesson is to be assigned twice* for any cause, save the most unavoidable accidents. One of the prevailing errors in the present mode of teaching is the one of allowing the pupil to have two or three trials at the same lesson. They come to think, by and by, that they can not get a lesson the first time, and their efforts seldom exceed their expectations. The evil is brought about in this way: teachers give too long lessons in the first place;

in the second place, they do not take sufficient precautions to secure the study of them; and in the third place, if the lessons are imperfect, as they most surely will be under these circumstances, they are assigned a second, third, or even a fourth and fifth time, before they are completed. Now, any one can see at a glance, that this is nothing more nor less than a bid on laziness. The pupil will console himself with reflections like the following: "Well, though this is a pretty hard lesson, yet there is this consolation, that if I don't complete it now, I shall have another trial or two." "The master will be easy with me, and what I do not understand, he will explain." "I will therefore get but a portion of it, or the whole imperfectly, and complete it at another time."

Now any one can see where this would lead; and it would be safe to say that a very great part of the poor recitations, as well as of poor scholarship, may date existence to causes like these. There should therefore be a distinct understanding, that no lesson is to be assigned a second or a third time, and that if a lesson is accidentally or carelessly lost, its loss falls only upon the unfortunate or guilty one. (The cases that might be regarded as exceptional will be noticed in another place.) This, I imagine, will do more than almost any one thing, to correct the evil habit of careless and superficial study.

Another matter relating to preliminaries deserves attention, which, perhaps, will be more clearly understood by first showing the evils to be removed, and the benefits to be secured by its adoption.

In almost every lesson, there are some interesting points that may not attract the attention of the learner, unless such attention is particularly called to

them. They exist sometimes in a kind of undefined state, but only need to be pointed out, not explained, in order that they may be apprehended, and thus become strong incentives to study. History and geography abound in such matters, and no branch of study is, perhaps, entirely wanting in them. Again: there are also, in most studies, a greater or less number of points of difficulty, to which it may be well to direct the attention of the learner, especially if the lesson is a new one. Pupils are not unfrequently brought in contact with those things in a manner calculated rather to discourage them than to excite their energies. It would not be wise, therefore, to remove them entirely out of the way, but, rather, prepare their minds, as far as possible, to encounter them. The practice of merely defining the limits of a lesson, and saying to the pupil, "There, now study," is too much like taking him up to the border of a seemingly impenetrable forest, through which he is required to pass, and saying to him, "There, now pass through the best way you can." Would he not be more likely to accomplish this feat, more to his own pleasure and profit, and to the satisfaction of all parties, were the teacher to give him a little instruction, such, for instance, as the "points of the compass," the direction to go, etc., and to point out to him a few of the difficulties he will be most likely to encounter, giving him directions how to avoid them, rather than allow him to blunder through without such aid?

Would he not be better prepared to meet those difficulties, and to enjoy those pleasures also, if the teacher should say, "At such and such a place, you will come to a steep mountain; but its hight has been scaled, and *you* can ascend. The top affords you

a most beautiful prospect. That passed, and you descend into a most delightful valley covered with a carpet of the richest verdure and flowers. You will not tarry nor rest in its borders, lest night overtake you. Next you will encounter a deep and rapid stream, bounded by high ledges of rocks, and flanked by deep ravines. But by the aid of some hanging boughs* that nature has kindly furnished for the traveler, you may safely swing yourself upon a platform† on the opposite side, erected for your accommodation, from which your passage will be easy. You next pass into a beautiful plain that ends ere long in a most dismal marsh. Here it will be necessary to exert the greatest caution, lest you plunge into some of those pools of water, or sink into some of those filthy quagmires that abound throughout its whole extent. But by carefully observing, and by making good use of that light‡ you hold in your hand, you will discover a narrow, graveled walk that leads to the opposite side, where your journey will terminate."

Now, would not the prospect of pleasure and of daring adventure animate and nerve his limbs like steel to plunge into that forest, and to explore its wonders? So in reference to assigning lessons. The pupil knows but little of the difficulties, dangers and pleasures of the way. The teacher has been over the ground; and, if he has been observing, he has marked all those points, and by pointing them out to the pupil, he prepares him also to encounter them. Or, to refer to our forest again—which, by the way, is a very good representation of a difficult lesson—let the teacher plant, as it were, a light at some distance from

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* Common sense. † Definitions. ‡ The rule.

the border, but within sight, so that the pupil's eye may catch its glimmering, and it will serve as a mark to guide him thither; and then another beyond, and so on, each one affording him light enough to carry him to the next, until the goal is reached. This, in effect, will be following the annexed direction, viz., *To note the points of interest and difficulty, and give some general directions how to treat them.*

Again: pupils are sometimes perplexed to know how, or in what manner the lesson is to be prepared and recited, and the result may be a failure to get the lesson in the manner intended by the teacher. They may succeed, as they think, but when they come to recite, they are surprised, disappointed and chagrined, to find that they have entirely misapprehended the nature of the recitation. Now, it is their right and privilege to know the manner of recitation before they commence the study of the lesson. In the several branches, ample scope is afforded to point out how the lesson is to be recited. In reading, for instance, pupils should be apprized beforehand what particular feature of it will be made the special topic for the next recitation—whether loudness, distinctness, the high or low keys, or whatever variety may be named: or in grammar, whether it be analysis or synthesis, whether of words or sentences, and how; and so of other branches. Hence the *manner in which the lesson is to be recited should be distinctly named.*

And lastly, it would not be wise to name or require all the things that relate to the various kinds of recitations at once. Suppose the teacher should say to a class in reading, for instance, "Now I want you to read this lesson to-morrow with the right degree of force or loudness, on the right key or pitch, neither

too fast nor too slow, to articulate distinctly, to give the proper emphasis, to observe all the pauses, circumflexes, sweeps, bends, slides, closes, and every other variation." What would be the result? Most likely, that not one of these things would be observed, and the reason is quite obvious. It would be about as reasonable as to demand that a child should do as many different kinds of work, and to do them all well. Suppose you wished your boy to remove a pile of stone to a different quarter of the yard. He goes to work, but on your going to inspect the progress, you find him tugging and toiling to remove the whole pile at once. You remonstrate with him; but he says, "Why, father, you told me to remove this *pile* of stone, and I am doing the best I can." "So I did," would be your reply, "but common sense ought to teach you that you could do it more easily and quickly, by taking one or two at a time." So common sense ought to teach teachers, that if they expect or even wish to accomplish anything, they must attend to one thing at a time.

It could hardly be expected that the pupil could remember even the one-half the list named to him above, much less that he should accomplish it. But if but one, or at most two things be attempted at once, and then, for the time being, all the energies of the body and mind be directed to them, the difficulties will melt away gradually, and more surely than if the teacher should open a whole battery of abuse against the scholar.

Now it is but justice to say, that in order to follow these directions and recommendations, it will require time; but if this be offered as an objection, we reply, as on a former occasion, that if they are right they

have as much claim on the time as any other duties. But it will not be inferred, that all that has been said of the last topic, for instance, will be required at every lesson. The probabilities are, that not more than one half or a fourth will ever be required at any one time; but they are nevertheless all necessary, and all demanded in their proper places. It will be found, that from three to five minutes will be amply sufficient to dispose of all that will be really necessary for any one recitation. That much time can not possibly be better spent. It will be ten times that amount saved in a very few weeks, and success instead of failure in the end.

SYNOPSIS II.

SCHOOL-ROOM DUTIES.—STUDY

- **OBJECTS AND ENDS.**
  - To discipline the mind. To learn to think.
  - To acquire and classify knowledge.
  - To be able to communicate to others.
- **REQUISITES AND MODES.**
  - CONVENIENCES.
    - Health. Wholesome air.
    - Comfortable seats. Silence.
    - A time set apart for study.
  - ANTECEDENTS.
    - Observation.
    - Interest.
    - Attention.
  - PROCESSES.
    - Investigation.
    - Reflection.
    - Generalization.
- **MEANS OF SECURING.**
  - STRATAGEM.
    - Attention of eye and ear. Conversation.
    - Waking up mind. Wonderful phenomena.
    - Mental repetition. Silent Analysis.
  - DESCRIPTION.
    - Objects. Places. Outline.
    - Distance. Excursions.
    - Transactions. Stories.
  - DIRECT APPEALS.
    - Conscience. Usefulness.
    - Happiness. Approbation.
    - Self-interest. Compulsion.

CHAPTER II.

STUDY.

The claims of this branch of the subject to special consideration, are such as scarcely need argument. Study, with recitation, constitutes the great staple of the school. Without it, there could be no real progress or development. It is a condition of growth in the intellectual world, as essentially as cultivation is in the vegetable world; and the condition of the mind without study or discipline, is not inaptly compared to an uncultivated field, over-grown with brambles and unsightly weeds. Study keeps the powers from stagnation, and the mind and body both in a healthy state. If they are left without this regulating force, either one or the other, or both, take on a monstrous or diseased growth. It has been remarked already, that if good seed is not sown, bad will be; if good habits are not formed, bad ones will be; and if the harvest is not garnered by skillful hands, it will be trodden down by the feet of the wicked and dissolute. This is true in an intellectual sense as well as in a moral.

But there are difficulties in the way of study that must be removed, before any successful labor can proceed. These difficulties are of such a nature, as often to defy the unaided efforts of the young. One of these difficulties exists in the form of weakness, or natural inability to study, arising from extreme youth. The mind, like the body, needs practice, before it can

perform its functions properly; and like it, too, its motions at first are awkward, feeble, and confined chiefly to the simple operations; and they are of short continuance.

Again: the difficulty may arise from constitutional dullness or stupidity. This also finds its similitude in bodily weakness and imbecility. Hence the same amount and kind of study should not be demanded of all alike, any more than the same amount of food and labor should be apportioned to all, without respect to age or constitutional differences.

The early formation of bad habits is another fruitful source of difficulty. These, like an incubus, weigh down the mind, and divert it from its proper channel. The mind, in its natural or unobstructed state, possesses no aversion to study; but by wrong treatment and misdirected effort, early prejudices are formed, which become serious obstacles to healthy study; not only so, but habits of superficial study are formed, which, in the end, are scarcely less formidable, than aversion itself.

Again: willful obstinacy is a condition of mind that must be met and provided for; for among all the obstacles, none will demand greater patience or skill to overcome. From these, and various other sources, the mind is hindered in its approaches to progress and development; so that we would be safe in saying that from one-half to two-thirds of the time devoted to study in the schools, is employed to little or no purpose, or perhaps to positive disadvantage to the pupil. This would seem like a grave charge against the institutions of our country; and yet the facts, as carefully deduced from experiment, will justify the assertion. The very time and energies that were intended for the most benevolent purposes, are most

shamefully perverted, and turned against the child, as a shaft of self-destruction. They are squandered, and worse than squandered, at a time too when they can least be spared. This is too fearful an expenditure for the morning of life; and the loss is much aggravated by the reflection, that what is lost here only prepares the way for subsequent losses. But we propose to notice, 1. The *Objects* of study; 2. The *Requisites* and *Processes*; and 3. The *Motives* and *Means* of securing study.

Article 1—The Objects and Ends.

It is necessary that we have clear ideas upon these points; otherwise our efforts may be entirely misdirected. It will be found also, upon the examination of pupils, that they possess very inadequate notions with regard to the true objects and ends of study—many of them ranging no higher than a mere desire to recite the lesson well, to keep up with their classes, or to receive as high a credit as possible. Now all of these may be well enough in their places; but any one can see, that they are not the objects that should be held before the mind, to guide it in its development. They are selfish; and their attainment would defeat the very object the teacher should have in view in requiring study. They circumscribe the limits of thought, and confine the mind to the mere drudgery of selfish toil.

Again: others get the idea that the highest object of study is to acquire knowledge, in whatever way they can. Hence they come to regard the mind as a kind of warehouse, or lumber room, into which they may deposit their knowledge and ideas for safe-keeping, rather than as a fruitful field to be cultivated, that

it may yield a continuous supply of these, all fresh and vigorous, and unlike the musty and withered warehouse ideas, dragged forth from where they may have been molding and rusting for years.

SECTION 1—DISCIPLINE.—The chief object of study, therefore, is *to discipline the powers of the mind, or to learn to think closely, accurately, methodically and continuously.* The Americans—perhaps justly—are styled a nation of talkers; and if there is truth in the maxim, that "He who talks much must talk in vain," this is no very flattering tribute to our talent. The compliment would certainly be more acceptable if it included thinking also. We maintain that it is just as necessary that we learn to think, as that we learn to talk; not that talking is antagonistic to thinking; but that we learn to think independently of talking. There seems to be more need of sound, sober thinking and study, than for the proclivity to which allusion is made. For this reason, there should be a portion of the time set apart for the cultivation of this talent.

It will also be found, upon the examination of pupils, that few possess the power to think or study closely and accurately. They do not dive into the depth of a subject, but skim upon the surface. Their thoughts are not distinct and well-defined, but in a blurred and indefinite state. This may be called superficial thinking or study, and affords little or no discipline for the mind.

Others again may possess the power to elaborate clear thoughts; but they lack system or method. Their thoughts are in a chaotic state. They rush on in a confused and disordered manner. Their force is expended without accomplishing the desired results.

They resemble the disconnected links of a chain, lying scattered round. The links themselves are all proper enough, but there is no connection. Now, it is the business of education and discipline to regulate and bring into line this untamed and scattered force, and harness it into the car of consecutive thought; to give point and efficiency to the efforts of the mind; not only to arouse thoughts in the mind, but to wing them, and send them on their mission.

Another difficulty or hindrance to successful thinking or study, is the want of the power of concentration or continuous effort. Some seem to be able to think for a few moments vigorously, but are unable to protract the process at will, to any considerable length. They resemble those birds that fly rapidly for a few rods, but are unable to continue long upon the wing. Such persons must necessarily be circumscribed in their efforts; for it is only by continuous and protracted efforts that great results are produced. There is a vast difference between the mere passage of thoughts through the mind, and close consecutive thinking. The one resembles the fitful glare of the meteor,—the other, the steady blaze of the summer sun. The one dazzles the eye for a moment, and then disappears in darkness,-the other pours down a continuous ray, until the whole firmament is in a blaze. Few are thus capable of holding their minds upon a given point, until it has mastered it; or of commencing at the beginning of a subject, and thinking it through without stopping, or allowing the mind to wander. But it is the province of education and discipline to impart this power; to arm the mind with strength, to grapple with and overcome difficulties; to subdue and chasten it, and bring it under such

control that it may, at pleasure, bend its energies upon a given point, until that point yields. This is discipline, one of the first and most important objects of study. Every lesson assigned should look to this object. It is not so much the mere acquisition and possession of the facts in science that educates, as it is the exercise and labor of acquiring.

There is, therefore, this difference between acquisition and discipline, between instruction and education. Acquisition and instruction collect the materials, discipline and education dispose of them in their proper places. The first feed the faculties of the mind, the second exercise them; the first constitute the means, the second the ends; the first develop knowledge, the second power; acquisition is learning, discipline is wisdom; instruction affords nourishment, education begets strength. Knowledge is the accumulation of facts and principles, wisdom is the ability to use them. An instructed man is a man of knowledge, an educated man is a man of wisdom. Instruction is a condition of education; knowledge, of wisdom; acquisition, of discipline. Instruction and acquisition afford the opportunities of improvement; education and discipline make use of these opportunities for the accomplishment of the duties of life: so that they are all as essentially necessary to perfect development of mind, as food and exercise are to the growth and perfect development of the body.

Section 2—Acquisition.—The next object, therefore, of study is *acquisition*, which, while it does not rank as high as that of discipline, is nevertheless, no mean object; and one of the most fortunate circumstances connected with this subject is, that the very best

modes for discipline are the very best for acquisition, and *vice versa*. That acquisition which does not call into exercise, more or less, all the powers of mind, should at least be distrusted. This is evidently the intention of acquisition, that while it feeds the mind, it should also work it, and make it strong. The mere acquisition, without the discipline, would produce the mental dyspeptic, whose powers, rather enfeebled than otherwise, would sink down under the unnatural burden.

Section 3—Communication.—But suppose the individual, if it were possible, should stop with mere discipline and acquisition; would the objects and purposes of study be fulfilled? In this case, he would resemble the miser who had hoarded away his silver and gold, to canker and corrode on his hands. We despise such a creature. We say of him, "There goes a man that has robbed the world—the widow and the orphan of their dues." Thousands may be dying of want, and yet he clutches his ill-gotten gain still more tightly. He becomes an object of detestation and loathing; and he ought not to expect more, for he has no right to human sympathy, since he gives none. No man has a right to deprive his fellows of the necessities of life, without sufficient cause. But how much better is an intellectual miser, one who has hoarded away his intellectual treasures, while the world may be dying for them, than the merely physical miser? Rather, we should ask, how much worse? If depriving men and women of that which merely feeds the body, becomes a crime, what must the enormity of that offense be, which deprives them of their mental food?

Here again would appear the harmony and economy of right modes of education; for while the individual learner is most actively engaged in disciplining the powers of his mind and acquiring knowledge, he is at the same time throwing off rays which enlighten others. Man, when he lives right, lives not for himself, but for others. His chief advantage, as well as his chief happiness (and they are never separated), consists in doing good to others. The very best way of disciplining the powers of our own minds, and of acquiring knowledge, is to make use of those powers in giving away our knowledge as fast as we acquire it. What we give away, we keep; what we keep, we lose. This is a seeming paradox, but it is no less than one of the benevolent designs of the Creator; for if a person is free in the use of his knowledge and intellectual powers, he not only keeps what he has, but is constantly acquiring more; whereas, if he attempt to retain it, without using it, he is sure to lose it. Hence, "To him that hath (and uses) shall be given, and he shall have more abundance; but from him that hath not (improved) shall be taken away that which he hath." This is the reason why the profession of teaching, when properly pursued, offers larger opportunities for thorough, full-orbed development of soul, body and intellect, than any other in the whole range of professions. It is the Heaven-appointed means of perpetuating knowledge, and of educating the race; for when and while an individual is educating himself, after the true mode, he will furnish the conditions whereby all within the circle of his influence, may be educated. All are, therefore, to some extent, teachers, but some more so than others; and the more fully they act in this sphere, and fulfill the conditions of

the true teacher, the more exalted are their privileges and powers. By the very nature and design of this profession, it furnishes these privileges in larger measure than any other; for while it gives, it receives, and while it exercises, it strengthens. Who ever heard of a teacher becoming demented by teaching? When this happens (but it never happens from real teaching), the teacher is no longer fit for service. He should therefore be removed, and treated with the care and humanity which such unfortunate beings deserve.

A third object of study, therefore, is *to learn to communicate to others what we have learned ourselves.* This object should be kept constantly before the eye of both teacher and learner. The understanding should be, that the lesson is to be so well prepared that it may, with ease, be communicated to others. This completes the discipline and renders the acquisition more rapid and certain.

Article 2—Requisites and Modes.

There are certain conditions necessary, in order to secure the results anticipated under the head of *Objects, etc.*, which are clearly entitled to consideration. In addition to those named in the introduction to this chapter, there are others of a more special character, which will be treated under the topics *Requisites and Modes.*

Section 1—Health, Etc.—Among the conditions necessary to secure good study, the physical health should not be overlooked. The body should be in a sound condition, and the surrounding circumstances should all be favorable. No child can study well, when it is suffering from disease, or when it is placed in an

unnatural and uncomfortable position. But to attempt to consider all the conditions of the body necessary to healthy study, in detail, would require a treatise on physiology and hygiene. We shall content ourselves, therefore, by noticing a few of the more general points.

1. The air should be in as pure a state as possible. It is terrible to witness the suffering that arises from breathing impure air. It vitiates the blood, which, in its turn, acts upon the brain, causing disease there, and rendering it utterly impossible to secure any thing like a healthy action of that organ. Healthy thoughts must proceed from a healthy brain, and a healthy brain is dependent upon healthy blood, and healthy blood can not exist without pure air, and pure air can not exist in poorly ventilated school-rooms. Hence, healthy thoughts depend, in no small degree, upon the condition of the school-room.

There has been much said and written upon this subject lately, and yet people have not more than begun to open their eyes upon the enormity of the evils arising from the want of pure air, in the growth and education of children. Teachers and pupils are yet confined in small and badly ventilated apartments from two to three hours at a time, with scarcely breathable air enough to supply the demand for fifteen minutes. The results are pale, sallow countenances, headache, colds, indisposition, languor, fretfulness and bad temper, and a general dislike to the school and all its exercises; and if we add to this vitiated atmosphere a dusty and filthy school-room, which is too apt to be its accompaniment, we have all the conditions necessary to produce permanent disease, and sometimes death. No pecuniary considerations should be weighed against the provisions for furnishing a

constant supply of wholesome air to the inmates of the school-room.

SECTION 2—SEATS.—Again: comfortable seating is a consideration of no small importance. It is plainly a condition which ought to be considered in connection with study. No successful study or thinking can be carried on when the body is constantly tortured by confinement in uncomfortable positions. The energies of the mind are exhausted in devising ways and means for escape or diversion, while those of the body are either exhausted or wrongly directed in efforts to endure the pain, or to evade it. This is true of adults: what then must be the effects upon those who are far less able to bear suffering? Children need all the minds they have for study; and it seems strange that any other means should be devised for disposing of them.

But these evils are fast disappearing from our schools. People are coming to understand more fully the physiological and psychological nature of man: that there is really a connection between body and mind, and that it is not necessary to torture one in order to develop the other; but that when any injury is inflicted upon the one, it is transmitted to the other.

SECTION 3—OPPORTUNITY.—There is another class of conditions or requisites which we shall call *opportunity*. We often require of children, what they are incapable of performing, until we have provided them the means, or removed some of the difficulties from the way. Their little minds are weak, and, like their bodies, require the most careful treatment, until they acquire strength. They are incapable, for the most

part, of any protracted efforts in study or thinking, and yet it is not an uncommon thing to hear teachers give orders like the following: "Now I want you all to be *perfectly* quiet all this forenoon, and *to study* all the time." Now if the teacher really means what he says, in this requirement; and if it were fulfilled to the letter, for a series of days, there would soon be a fine job for the undertaker. The teacher in this case has demanded what is next to an impossibility, even allowing the necessary movements for breathing, &c. What, *children* to be perfectly still for two or three hours at a time! Why, it is monstrous! He might with about the same propriety have said: "Now don't you breathe;" or, "Don't you think a single thought." Does he think that education consists in being still? Does he know that motion is a law of the universe, and a necessity for children? and that what he has demanded, viz., study, requires motion? that he has interdicted this law and this necessity? Does he know, in fact, that he has given them a lesson in disobedience? that they must necessarily disobey him? and that the force of his commands, however reasonable in other respects, is thereby weakened?

Now if children were vegetables, and required to be kept in one position all the time, to insure their growth, there would be some propriety in this requirement. But they are animals, thinking and rational animals that require alternate rest and motion. Education is not confinement; it is freedom and activity of body and mind. It is not torture and pain; it is pleasure and enjoyment. It is not weakness and decrepitude; it is strength and vigor. It is not sickness; it is health. It is not death; it is life, glorious, active, busy, buoyant life, with the largest liberty and most

perfect development of all of man's rational and legitimate powers. Why then should the teacher make such an unreasonable demand? And then he has required them to "*study all the time.*" He might, with about the same propriety, have required them to eat all the time. It is impossible for them to study all the time. Hence, the probabilities are, they will study none of the time, since no particular portion has been assigned them.

Children are incapable of thinking upon one subject more than a few minutes at a time. Now provisions should be made to suit this want. One of these would be a time set apart and devoted exclusively to efforts, to call out and develop thought. The ordinary recitation will accomplish this in part; but it is not sufficient. There is one kind of thinking—and the most useful kind, too—that it does not necessarily promote, viz., the silent thought, so necessary in preparing lessons. Children do not know how to study or to think until they are taught how. There should, therefore, be thinking exercises, in which nothing else is done but pure thinking or study. This will afford opportunity for the formation of the habit of thought and self-control, which is so valuable in every pursuit in life. It will be described under "Means of Securing Study."

Section 4—Silence.—Again: the circumstances should be favorable in another respect. *Silence* is a condition necessary to this kind of study. No pupils, unless they possess extraordinary powers of concentration, can study with a continual noise and buzzing about their ears. Their powers of voluntary attention are necessarily weak; hence, whenever any thing from

without, having a stronger attraction for them, obtrudes itself upon their notice, their attention is drawn from those things having less attractive force. There should, therefore, during the time set apart for thinking or study, be no unnecessary noise, not so much as moving the lips. Children should be taught to think with their mouths shut. Their lips are not the necessary appendages of thought, any more than their fingers or toes are. Hence, during the time of study, which should not exceed five or ten minutes at a time, children should not be allowed to interrupt one another by studying half audibly or "buzzing," as it is commonly called. The "loud school," as it is termed by some, or the practice of studying aloud, is an anomaly, and should never be countenanced. Whatever may be said in palliation of this practice, can never redeem it from the objections which have been offered above. The silence there recommended, will afford opportunity for the formation of the habit of close consecutive thinking, which will do more to strengthen the power of attention than all the loud study that can be practiced. Whatever excellency this mode of study may possess as a means of cultivating the ability to think in the midst of confusion (and it may possess merit in this respect), is more than counteracted by the loss of time and dissipation of thought (to say nothing about the inconvenience and annoyance to the teacher), by the noise and confusion arising from it. And then, to say the least of it we can, if it is not absolutely disorderly in itself, it offers one of the greatest temptations to superficial study, and for carrying on mischief, that could be devised.

Section 5—Interest and Attention.—The *modes*

of study are also worthy of notice. All valuable study is accompanied with *interest and attention*. Attention is the key to investigation. It may be either voluntary or involuntary. The former is the genuine, but it often becomes necessary to resort to the latter as a means of securing it. Children, however, seldom possess sufficient self-command to force attention. It therefore becomes necessary to "bait them" with a little interest, and the more the better, so that it does not amount to undue excitement. The two things, viz., interest and attention, are so nearly allied to each other, in the process of study, that it seems difficult to separate them; and that study (?) which is secured at the expense of either is of little or no value. Children may "say their lessons over" from morning till noon, and from noon till night, without securing the discipline which it is the design of study to give.

There is a kind of attention which is not desirable. It is that which forces the lesson for the time being upon the memory, and charges it to keep it until after recitation; but further than that, it does not concern itself. This kind of attention and study seldom leaves the mind any better than it found it. Indeed, aside from the little knowledge that may accidentally have clung to the walls of memory in its rapid passage through (for it does not remain there), the mind is rather injured than otherwise by the formation of a bad habit. Just as soon, however, as any thing having the properties that possess attraction for the mind, is presented to it, interest is excited, and attention is elicited. The mind is now in a favorable state for progress. A series of inquiries are at once begotten, which result in *investigation* and *reflection*. These may be, at first, in a feeble state—scarcely noticeable indeed.

For instance: take the young child in the nursery. Give him some pleasing toy. His interest and attention are at once excited. This must be the case, or he would not even notice it; much less become absorbed in it. Now mark the process that follows the interest and attention, just as surely as the thunder follows the lightning, or as light is the result of the rising of the sun. He, in all probability, breaks, tears or bites his toy; for his hands are his instruments of apprehension, and his mouth is his test-tube, retort and crucible, into which he introduces all his substances for examination and experiment. But in all this, is that boy doing nothing more than merely amusing himself? It would seem so; and he can give no further account of it, himself. He, perhaps, is unconscious of any further motive. But watch him. What prompted that desire and that movement? They must have a cause; and their existence indicates design. They could not have been given for the purposes of mischief and destruction alone. This would be impeaching the wisdom and benevolence of the Creator. But there is the wisest and most benevolent design connected with all this. What therefore, shall we call all this manipulation and experiment? *It is investigation* in its nascent state; and though it may scarcely bear a mark of that exalted mental operation, as it appears in manhood, yet that little boy is investigating just as essentially as the chemist in the laboratory, or the mathematician at his formula, or the astronomer as he sweeps the heavens with his telescope. They are all investigating, the one as essentially as the other, with this difference, that in the latter case, the process is guided by judgment and will; in the former, by mere impulse. The first is in-

vestigation in embryo; in the second, it is ripened into a purer and higher type. In the first, it is investigation to gratify an apparently idle curiosity; in the second, to answer the highest aims of life; but it is easy to trace back this higher form, through all the various stages, until we arrive at the very threshold of intelligence; or until we find it in its incipient state, in the nursery and among the toys. Hence it will be seen, that investigation becomes a second step in learning, and therefore a mode of study. The process itself has been described in the *Science of Education*.

But with pure investigation alone, the mind would not receive the full benefits of study. It is followed by memory and reflection, as surely as investigation follows interest and attention. The memory gathers up the thoughts and fragments of thoughts, as they are disengaged from the subject of study. Reflection is the power which the mind possesses of reviewing its own conclusions for the purpose of ascertaining more certainly their truth, and of fixing the facts and principles more permanently, in their appropriate place. Just as soon, therefore, as the mind becomes active in the pursuit of truth, these several processes commence, as surely and essentially as the several wheels, bands, cranks and spindles all start off in motion when the power is applied at the water-wheel, or at the engine. How vain, therefore, to attempt to put this tremendous machinery in motion by tugging at some of the bands, or twisting at some of the spindles! And yet this is the process, when we attempt to secure study without Interest and Attention. But let the engine move; and, if the gearing is perfect, the whole machinery will move also.

SECTION 6—ABSTRACTION, GENERALIZATION, etc.—There are yet other processes, following or accompanying investigation etc., which while they may be regarded as a part of it, nevertheless have some distinctive characteristics, worthy of a separate notice. Their importance also to teaching and learning is such as to entitle them to a brief recognition.

As the mind advances, step by step, from the simple notices and apprehensions, on through the several stages of investigation and reflection, it arrives at a point where there is an evident need of other operations, growing out of its own relations and the existence of matter. It is not our purpose to investigate this feature of the subject, further than to show the character of this want, and the mode of supplying it.

For instance: if the mind should halt in its progress, when it had investigated or tracked out all the facts and apprehensions, its state would resemble that condition, should it pause with simple acquisition. It might not be able to appropriate its acquisitions to the purposes for which they were intended. Abstraction, or that power which enables it to separate and consider, apart, particular and distinct properties or species, arising out of general or complex subjects, becomes necessary. Children, for the most part, are incapable of doing this, to any great extent. Care, therefore, should be taken in the arrangement of their studies, not to perplex their minds with those studies that require too much abstraction.

The process of generalization, or the power to arrange under their appropriate heads, the facts and principles elicited in the process of investigation, is indispensable to learning and teaching. It completes the modes or processes of thinking, just as communi-

cation or the art of expression, to which it is preparatory and an indispensable prerequisite, completes the object of study. It will be observed, therefore, that the *objects* of study and *requisites* are concomitants, the one answering to the other in points of mutual coöperation. Thus: health and convenience, interest and attention, being indispensable to discipline and thought, investigation (including the other mental operations), to the acquisition of knowlege, and, lastly, abstraction and generalization to that of communication or the art of teaching. The application, or process of making use of knowledge constitutes, within itself, a mode or process of culture; but its claims have been considered elsewhere.

It will be necessary to keep the objects, requisites, and modes of study distinctly in mind, while investigating the means of securing it, since the success of the whole system, and indeed of any system, will depend upon the closeness with which we adhere to the principles involved in it. For this reason we have been more particular in describing some of the mental processes concerned in successful study.

Article 3—Means of Securing Study.

It might be well now to inquire after the means whereby this valuable mental exercise can be elicited and conducted. In doing so, we shall have recourse to the following classification of means: 1. By *Stratagem.* 2. By *Narrative and Description.* 3. By *Direct Appeals.*

Section 1—Stratagem.—These terms will need a little explanation, since it is not claimed that they con-

vey any particular direction in and of themselves; nor yet is it claimed that they are the best that could be used: they are only the best we could find. We shall hope, therefore, to receive some indulgence, if we succeed in making their use intelligible in this connection. For instance: it is not intended by the use of the word "stratagem," that we may resort to deception and low tricks in securing study; but rather, a judicious employment of means and motives that have been furnished us by the Creator for the express purpose of calling out and adorning the minds of the young. It is employed in the sense of tact, skill, wisdom, prudence, forecast, or strategy, which last, perhaps, would be a better word. Narrative and Description are used to indicate that mode of inducing thought and study, by calling out and making use of the knowledge already acquired, as a means of inciting to further acquisitions and use. The Direct Appeals have reference to a class of motives that may be used, according to circumstances, with a higher grade of development, such as we usually find in the intermediate and high schools.

In describing the various devices that may be resorted to, in leading children into habits of thinking, we shall consider the simpler modes first, on the supposition that we are operating with small children, and thence pass to the more advanced. It was stated in the article on the "Object of Study," that to discipline the mind, or to learn to control its powers, is one of the first and most important objects; and in the article on "Requisites and Modes," that health, convenience, opportunity, interest, and attention are requisites that could not be dispensed with. It is not within the province of a work of this kind, to descend

to the particular modes of fulfilling the first three conditions, further than they are described in the preceding. These being complied with as far as possible, it will be necessary to inquire after the best modes of eliciting *interest*, and cultivating *attention*, that vagrant of the mind, which, when once tamed, becomes the engineer of investigation—the key that unlocks the storehouses of knowledge.

In order to possess ourselves of the citadel of attention, we must besiege the outposts and gain admittance through the open gates; for to batter down the walls and force a passage (even were this possible) would yield no advantage, since by committing this outrage, we render useless all the engines, ammunition and energies of the besieged. It is desirable, therefore, that the entrance be made through the natural gates; and since these are open during all the waking hours of the mind, the difficulties of admittance are much reduced. Again: to render success certain, we must approach these outposts, not as enemies, not as a belligerent force, but as friends, seeking the peace and happiness of the inmates. This citadel is rendered still more accessible, from the fact that the sentinels on the outposts are continually on the alert, and seeking some one to enter, that will give them exercise and pleasure. They however, persistently refuse to admit any that will not give promise to this effect.

The eye and the ear are the two grand gateways or highways to this citadel of thought; since, if these, with one other, which is a kind of subterraneous passage—the sense of touch, or the avenue of tactual knowledge—were closed before any impressions have been made through them, however perfect the organism in other respects may be, the individual would be

incapable of the exercise of thought. The teacher should, therefore, first avail himself of the command of those avenues, that he may direct their energies upon proper themes; or, rather, he should so operate upon them, and the mind through them, that their notices and the whole attention shall be as nearly voluntary as possible. Take, for example, the eye the window to the mind, which, in childhood, is ever on the alert, ever seeking gratification and food for the mind. The object should be to train it, not only to the appreciation of the beautiful, but to habits of close observation, and continuous application for a given period.

Many children are incapable of confining even their eyes to observe anything closely, for a minute at a time. Hence, when the eye wanders, the attention wanders also. The weakness of mind in this respect on the part of children, is truly remarkable. They may be induced, it is true, to look at a beautiful picture, a flower, or something novel or wonderful, for a greater length of time, and even here the observation is apt to be superficial; but to confine the attention at will, and make it do the bidding of the mind, are matters of such difficulty, that few children can accomplish them without special assistance. Many, indeed, spend half their time in weak and ineffectual efforts to study; while others, from the same want of discipline, spend still a greater portion of theirs in mischief.

Now, this error can be corrected, and this fearful loss and abuse of time and energy can be saved. This squandering was never intended; and if the common schools can not correct the evil, then they are not the proper instrumentalities for the education of the

people. What we wish to cultivate in the children is the power to fix the attention at will, and to hold it upon a subject until the object for which it is held, is accomplished; or in other words, *the power to study their lessons and to think.* The ordinary mode, or that which children, if left to their unaided efforts, are apt to adopt, does not do this; since it is no uncommon thing to see a whole bevy of children actively engaged in what they call study, while perhaps not one in ten is exercising his thoughts upon the lesson. Such study is a positive injury.

A little expedient, to which I have resorted, on some occasions, may be suggestive of means that may be adopted for correcting these evils, and of fixing the attention. Holding up my watch to the school, I have said, "How many of these little boys and girls can look at it for one minute at a time?" The idea perhaps is a novel one, and their little voices and hands will respond, anxious for the experiment. Some will say boastingly, "I can look at it an hour!" "*Two hours!*" responds another little captain who is anxious to make a display of his prowess. At this juncture, I ask, "How many would be willing to make the experiment of one minute continuous looking, provided I should give you five dollars if you should succeed?" At this announcement there is a shower of hands and a shout of voices raised to the highest pitch. "Well I will not promise you the five dollars; but let us try." "All ready!" "Now!" and their forms straiten up, and all eyes are bent with intense earnestness upon the watch. It grows very quiet, and every one listens and looks. . . . . Presently it occurs to half a dozen or more of them, that they are doing it about right. "I wonder if John, or Charles, or James, or

Mary, or Jane, or Ellen is looking too?" "Wonder if they all are doing as well as I am," and their thoughts leave the watch and the promise, and wander after Charles or Jane, and the temptation to look away becomes so great that in about a half a minute or less, you will see an occasional pair of eyes glance hurriedly to some convenient quarter of the room, and back quick, to the watch again: others, still less cautious, will turn the head, and look carelessly away; others again, will drop off entirely, and cease to look; while some, more resolute and determined and careful than the rest, will not remove their eyes for a moment, and at the expiration of the time, will announce their triumph with evident satisfaction. At the close, some will insist upon a new trial. It may be granted; and then others will succeed: and here it might be well to vary the experiment. The question might be asked: "If you are capable of holding your eyes fixed upon that watch, can you, with equal success, confine them to a picture or mark upon the board?" This experiment may also be made and repeated, accompanied with such explanations and variations. as may seem desirable.

"Now if you can look at a watch, a picture, or a mere chalk mark upon the board, for a given time, can you look at your books as long, without change?" The intention here, perhaps, will be discovered by some; and they will begin to see the force of it. Let the experiment be made, however, and repeated with the book, without attempting to study. Indeed I would not allow them to study, for the first few trials. They must simply *look*. And if they succeed well, suggest that if they can look upon one page of the book, they might study that long, without looking away. And

here it might be well to explain the whole matter to them, and pledge them to an exercise of this kind, once or twice a day. This would be applicable, of course, only to those who can read or spell; but it may be varied to suit any grade. And if they can thus confine the attention for one, two or three minutes, they can also, by practicing, continue it to five and six. But it will be found that young scholars are not able to endure more than three or four minutes, even after weeks and months of practice.

A similar stratagem may be employed for the purpose of securing quiet, for a limited time, and then it should not be insisted upon beyond that time. All noise may be hushed for a minute at a time, and then for two, three, four, etc. Here it might be well to suggest, "What an excellent opportunity for study!" Show the importance of quiet in study; the advantages of doing but one thing at a time, and of doing that *well*. Pledge the children to the trial; and experiment patiently with them, until the results are secured.

Now the question arises: Can they think of their lessons for the required length of time? for there is such a thing, all are aware, as watching and mouthing lessons, without study or thought; or at least, while the thoughts are busied about something else. The object now is to induce the mind to follow the eye. This, a few weeks of practice will usually accomplish, yet it can be greatly facilitated by a few special exercises, similar to those described for the eye, only the object now is to confine the mind upon the subject of experiment. Suppose this to be the watch, as before. "Now how many can *think* of the watch, for one minute, or during the time that the eye and the ear are giving attention?"

It will be better here, however, to select some object about which it will be easier for them to employ their thoughts. The pictures of animals will form good subjects, since their nature, habits and the anecdotes respecting them will form excellent topics of thought while suitable experiments are made. These experiments should be repeated, both with and without the looking exercises, until satisfactory results are secured. At first the novelty of the thing itself will prevent, to some extent, the accomplishment of the object; but by and by, if the practice is persisted in, the habit will become a matter of ease and pleasure.

Now it is not maintained that these are the only modes of cultivating attention. They only constitute a class that may be varied to almost any extent, and are useful chiefly in preparing the way for study. If five minutes of each day were thus employed, even if nothing more is attempted than merely keeping quiet and looking at the book, it would be worth practicing, since it would then exceed what many children do, without such an exercise. The habit of idling time away, in fidgety attempts to study, or of gazing into a book, pretending to study; in order to deceive the teacher, is not only a shameful waste of time, but it is ruining the morals of the pupil; for what is it but downright hypocrisy and lying? And yet I have known it to be practiced from morning till night, and from week to week, and term to term, with scarcely a variation. Can it be expected that boys and girls, taught after this fashion, will do any thing else than deceive whenever occasion is offered? Like will not produce its like, if they will not. And let it be borne in mind, that a lie can be acted as well as be told with the tongue.

But this practice of devoting just so much time of each day, to silent thought and study, strikes at the very root of this evil. It has a tendency, not only to break up the bad habit, but to form its opposite; and the lessons which cause hours of anxiety, perplexity and dread, not to say sin, may be disposed of in a few minutes. Then the books should be laid aside, not kept as tormentors of the little folks, or to hide their mischievous faces behind, but laid aside, to be taken up again when the exercise is to be renewed, or a recitation is to be heard: laid aside, and their little busy hands and brains furnished with other employment. This will not only keep them out of mischief, but will use up all their mischievous desires in profitable labor.

Not to be tedious in description, we only add that there are other means of inducing children to think, which may be treated under the head of *Conversation*. These appeal more to the voluntary than the involuntary attention, and may include all the exercises that were described in Chap. VI., *Science of Education*, to which the reader is again referred. Conversation possesses a power over the minds of children, amounting almost to magic. Here is the place to make use of it, in inciting the incipient thoughts to action, and in putting in practice what has been heretofore recommended. The exercise may, by way of distinction, be called *waking* up *mind* by a recital of interesting narratives, etc., and a description, or rather an allusion to some of the wonderful phenomena of nature—such as described in the chapter alluded to above.

Still another mode might be described here; though it is not strictly strategical. We shall call it *mental repetition*, and append a brief explanation; but first the

difficulties it is intended to remove. Many children, as has been remarked, are incapable of carrying forward a series of mental operations, without some extraneous aids; and unless these aids are furnished, they too frequently remain in this state of inability. They need something to cling to, until their minds acquire strength to move without the "props and stays." In some instances, the evil manifests itself in the want of power to reproduce what may have been understood. This acts adversely upon the ability to think independently; for if a person have the power to call to mind a connected series of words and sentences, and to follow a train of thought furnished by another, he will find less difficulty in his independent efforts, since the efforts thus made produce the required discipline; hence the utility of mental repetition, or the practice of frequently and statedly calling to mind the words, sentences and thoughts of others. It should be commenced gradually, and something after the following manner:

Let a brief, simple sentence composed of three or four words, be read in the hearing of the class, requiring each member, as soon as it is completed, to call all the words to mind, in the order in which they occurred in the sentence. When completed, let it be announced by the uplifted hand. Then let the same sentence be repeated, compelling the mind, without the aid of speech, to examine every word carefully, as it passes before its vision. Another of greater length may then be introduced and treated in the same manner. And so on, until by practice, say five or six minutes per day, the class will, in a few weeks or months, be able thus to call to mind the consecutive words of sentences composed of twenty, thirty and, in some cases, fifty words.

This cultivates close attention, and the pupils that can thus hold the mind upon the words of a sentence, will soon learn to make use of the same power in the pursuit of other subjects. It is learning how to think consecutively.

The same thing, with slight modifications, is practiced in many of the best schools. A sentence is read to a class, and then the members, in consecutive order, are required to spell the words as they occur in the sentence, without the teacher's repeating them; and it is astonishing to witness, not only the accuracy and rapidity with which they will reproduce the whole, but the extent to which they will carry it, often spelling sentences composed of thirty, forty and fifty words, after hearing them once pronounced.

Now, children taught in this way are not so apt to forget what they hear and read. They are not compelled to read the same page a half-dozen times before fixing it in mind; and, hearing a discourse or lecture, they will be more apt to remember it, in the order in which it was delivered.

Still another method, which we shall call *Silent Analysis*, may be employed with success. Its chief use, however, would be confined to pupils who possess the power of calculation, to some extent. It may be described thus. The teacher reads a question like the following: "If three oranges cost fifteen cents, what will seven oranges cost?" The class is now required, not to give the answer, which could be done, perhaps, almost the instant the question is announced; but they are required to pass quietly over the whole example, bringing vividly before the mind, and examining every step of the analysis; thus, in thought, "If three oranges cost fifteen cents, one orange will cost one third of fifteen

cents, which is five cents; and if one orange cost five cents, seven oranges will cost seven times five cents, which are thirty-five cents," examining every step and word as they pass along, and when the conclusion is reached, to announce it simply by the uplifted hand; then, at a given signal, all are required to review the process and report as before. Another question or example may be given in a similar manner, and repeated again and again, till the pupils acquire the power to fix the attention, at will, upon whatever point they please. Not a word is to be spoken during the whole exercise, except the mere reading of the question by the teacher, or some member of the class.

It will be observed that this is a purely mental exercise. It is compelling the mind to take cognizance of its own operations, which will be found, at first, a more difficult task than a mere announcement of the result, after a brief survey, and then giving the analysis orally, which is the common mode of recitation in mental arithmetic. The former mode secures by far the greatest amount of discipline. But this will be described more fully under Recitation.

Section 2—Narrative and Description.—These modes have been briefly described under the head of Intellectual Culture, in the *Science of Education*. Their use, as means of inciting to study, will be further illustrated here.

It will be found upon a careful analysis of the modes and processes of thought, that they continually seek a tangible expression. We shape our thoughts, in some degree, after the objects of nature and of art, with which we are most familiar. The mind is continually seeking comparisons, similes, metaphors, etc.

Hence all the figures of rhetoric. This peculiarity obtains more strongly in the earlier stages of thinking, as well as in earlier stages of civilization. The feeble powers continually seek some sensible object, through which, and by which to give expression to the ideas. In other words, thinking is done by the aid of sensible objects. The simple, touching, forcible, and sometimes almost sublime expressions of childhood, will abundantly testify to this fact. Hence the narrative and descriptive modes are the processes they employ.

Now it is the policy of every wise teacher to take the thought, and the mental strength already developed in children, and to use it as a means of acquiring or developing more, to use the present stock as a principal, from which a continual annuity arises; for these thoughts, accurately expressed by their possessor, will awaken other thoughts, which become in their turn, antecedents to others yet unborn. The advantage that this exercise possesses over many others, is that the thoughts must proceed in consecutive order, or the beauty of the narrative or description will be destroyed.

A plan like the following might be adopted. Let a certain portion of the day be set apart, by general consent, as a time in which everything of importance which occurs, is to be carefully noted in the memory, in the order in which the several transactions take place. These are to be related in the same order, by the pupils, at the appointed time. Or the whole day might be apportioned out to the whole school, in the same manner, each one having a certain allotted part—the incidents to be reported at the proper time. This, I apprehend, would have a powerful effect upon the order of the

school. It should be guarded, however, from any system of espionage. The object is an entirely different one. Or the subject of narration or description may be some particular incident: in all of which cases, care should be taken that every thing be related in its proper order, and be strictly true.

An excursion after specimens in natural history would afford one of the finest opportunities for cultivating this power of observation, of attention, and of the ability to think in consecutive order. Different departments might be allotted to different members, one taking the objects of one particular class, and another, another. The occurrences and events might constitute another theme, which could be disposed of in a similar manner. It will be amusing, as well as instructive, to listen to all the minutiæ. If circumstances are favorable, these things might be committed to writing. This will also prepare the way for composition writing, which certainly should be preceded by some exercise, to give or induce thoughts, since the want of them seems to be the principal deficiency. If a child is capable of telling a straight story, it is pretty good evidence that he has thought it straight beforehand, which is just what we want. And if he can think a straight story, he may make a ready transfer of this power to his books and lessons

Again: *Objects and places* form another class of excellent exercises for this kind of practice. For instance: an object of some kind is named or exhibited to the class, and each member is required to give a description of it, including the size, form, weight, color, and all the properties belonging to it, including history and use. The object may be a chair, a block of wood, a fragment of rock, a lump of earth, a

branch of a tree, some part of an animal, or it may be some kind of grain, fruit or flowers: what a theme for conversation and description opens up here! What an endless variety of them!

Places may be the theme. In such case, it may be well to commence with the place occupied by the pupil, and then advance to those whose peculiarities are well remembered, such as the door-yard at home, the garden, the orchard, the meadow, the farm, the neighborhood, etc., etc.: or take the dwelling-house, and what a fine subject is offered in the description of the several apartments!

A description of *outline* and *boundary* is an excellent exercise for inducing thought. Let the simple outline of some well-known field, farm or forest be given as a lesson for description. Let a person be supposed to pass round it. The objects and places passed or approximated, should be named in the consecutive order, commencing at a given point.

Way or *distance* may be described in the same manner. The pupils are requested to note everything worthy of description, that they observe on the road to or from school; or to describe accurately the road from their homes to the school-house door. Such exercises will not only make the pupils close observers of nature and art, but will make them close thinkers and describers, which latter acquisition is fully as valuable as the former.

Now it will usually be found that the first efforts in narrating and describing, will be rather rude and indefinite, which rudeness and indefiniteness are sufficient reasons in favor of this practice: for what is our education for, if not to make us able and exact? Practice, however, will soon remove the inaccuracies.

Let these exercises be repeated, day after day, at regular intervals, in connection with other duties, taking up the topics in some systematic order, and teachers will be astonished at the accuracy that will in a short time be acquired. Lessons will be studied and recited with ten times the care and accuracy that would obtain, were no such aids used. For, if a pupil can tell what occurred within a given space of time, during the school hours, he can certainly study and remember the events and incidents recorded in his history lesson, with greater ease; and if he can describe the one, he can the other. If he can describe the outline and boundary of a field or farm, with accuracy, he certainly can apply the same to the study of geography. If he can gather up, and treasure in his mind, the several incidents as they occur by the wayside; if he can describe objects accurately and fully, he has already taken the first step in the study of language. He may, therefore, with greater ease, apply the principles and rules of grammar, or follow the solution of a problem or the demonstration of a theorem.

Such are some of the advantages of narration and description; but their chief importance, as means of inducing thought and study, can only be estimated by their use. A fuller description of these modes will be given under the head of Recitation, in connection with others, bearing more immediately upon that subject.

Section 3—Direct Appeals.—1. We shall now proceed to notice another class of means, intended more immediately for a grade of pupils, capable of appreciating the higher motives, which we shall endeavor

to present in their natural order, beginning with the highest.

It is a well-established principle in ethical philosophy, that a desire to do right, simply because it is right, or from purely conscientious feelings, ranks, if not the highest, at least among the highest motives of human action. Hence, an appeal to conscience for a faithful discharge of duty would be the highest appeal that could be made. It will be understood here, that we mean conscience, as developed by reason, and founded upon the most exalted ideas of God and a future state. These appeals then become a potent instrumentality, not only in the discharge of the duty itself, but in cultivating the conscience.

Motives of this kind, however, could avail but little with children of the age and advancement of those for whom we have been recommending the other two classes of means. It would avail but little, for instance, to say to a child that could not understand the right clearly, or comprehend the motive, or feel the obligation, "Now you must study, because it is your duty; it is an obligation of the highest possible force.' The child thus addressed, might have no ill designs, but on the contrary, the impulses might be of a generous order; but the force of that appeal would scarcely be felt, simply for the want of a proper understanding and appreciation of it: and yet I have known teachers and ministers to talk to children just as if they could be moved by the same class of appeals which are appropriate for adults. Their lucid illustrations of right and wrong, would make the children stare, but would leave them wondering at such profundity, or reproaching themselves with ugliness or stupidity, when, in fact, the stupidity, at least, was

on the other side. But with a class of pupils who are capable of appreciating appeals of this nature, to connect their duties thus with their highest destiny, and show their intimate relations and certain dependence, would act with a force measured only by the power of conscience.

2. The *appeals* to a *desire for usefulness* are closely allied to the appeals to conscience. This desire, it will be seen, is purely a benevolent one, and the appeals to it become, like those to conscience, both the means of securing study, and of cultivating the desire itself. This desire, we maintain, is a natural one; for no one, except a fiend, or one greatly depraved, could desire the misery of human beings, or even of brutes. We see this desire exhibited among children in a remarkable manner, in the sympathy they so readily manifest in each other's joys and sorrows. When properly cultivated, it leads them to desire the welfare of all their associates and friends, and when more fully developed and Christianized, it ripens into that holy ardor for usefulness that burns in the bosom of the missionary of the cross or the true philanthropist. This desire will also be found to exist in various stages of development in the minds of pupils, and often sadly mingled with selfishness. When, however, it can be shown that true usefulness depends upon faithfulness in the discharge of duty, especially that of study; that the power to do good is measured by development and discipline, no healthier stimulant can be applied. It is free from all those excesses to which so many of the ordinary motives are subject.

3. *The desire for happiness* is another powerful motive. It is intimately blended with the preceding one, since usefulness and happiness are inseparable. The

desire for happiness is like the desire for existence itself. It is a universal desire. It pervades all ranks, ages and conditions in life; and it even reaches beyond this life, and becomes one of the leading motives to impel a preparation for the life to come. It can hardly be said to be strictly benevolent, since it seeks self-gratification or enjoyment; and yet even this may be regarded as a species of benevolence. Indeed it becomes a very high order of benevolence when it is so regulated in its actions as not to mar the happiness of others in seeking its own. A purely enlightened selfishness, in this sense, would lead a man to do right; for, since the happiness of man depends upon the fulfillment of the law of love, or "to do unto others as ye would that others should do unto you," he would necessarily seek the fulfillment of that law. The amount of virtue, however, that such actions would involve must be determined from another standpoint.

It may be clearly shown that the enjoyment of the faculties of the mind, and hence of the mind itself, depends upon action, development, and discipline of those faculties; that a lack of healthy activity would impair the growth; that a sickly development would beget feeble enjoyment; that imperfect discipline would involve precarious happiness; and again, that the entire happiness depends upon usefulness, since, according to the well-known laws of mind and matter, just as soon as a man ceases to be useful to his fellow man, he ceases to be happy; that there is no such condition in the economy of things as a man's carrying his happiness outside of his usefulness, since they both lie precisely in the same line; and that if he loses the one, he loses the other also.

What a merited rebuke upon sordid selfishness! If

the poor, blind devotee of gain, or power, or pleasure, could but open his eyes upon this path, how soon would he recognize the folly of his course! God has made it impossible for any human being to be happy, outside the path of duty and usefulness; and the degree of pleasure is usually measured by the devotion to this course. What stronger, healthier, higher, holier motives can be employed in the school-room than these? Does any one ask, "When and how they shall be applied?" We answer, by appealing to them in every lesson, recitation and duty, by making every word of instruction point to this great object of existence.

4. *The love of approbation* is a motive that may be *gently* plied in the school-room. The affections which sometimes exist, and which should always exist between teacher and pupil, can be wielded with powerful certainty by those who understand their business. It exists in various degrees, from the simple cold respect, up through all the various grades of regard, esteem, veneration, reverence, friendship and love. The higher the grade of affection, the more potent the influence becomes. Now, if the pupil feel any or all of these generous emotions for the teacher, whatever of approbation he receives, will tell just so far, as a motive to duty; and whatever of disapprobation is shown, will sting the conscience and self-respect to active exertions, to repair the losses and regain favor.

But in the use of approbation and disapprobation, the greatest care should be exercised. There is great danger, on the one hand, of fostering pride and self-conceit, and a morbid desire for praise, which, if not bestowed, results in jealousy, envy and childish whims;

and on the other hand, in discouragement, petulance, and churlishness. The approving smile and look of love will do far more to elevate, purify and stimulate the desires, than all the fulsome praise and idle flattery that can be bestowed; and on the other hand, the look of sorrow and disappointed hope, the gentle but earnest reproof, will do more than all the censorious fault-finding and angry threats that can be employed, in the government of children.

5. *Self-interest*, as a motive for study, is one that admits of two interpretations. If it is meant by it, that regard for self which leads the individual to seek his own happiness from the highest sources, and without interfering with the rights of others, or in a manner described under "*Usefulness and Happiness*," there certainly can be no objection to it. But, if by self-interest, is meant the mere gratification of selfish desires, without regard to the feelings or rights of others; or to rise by pulling another down, or to acquire at another's sacrifice; or if it be the mere gratification of self for self's sake—it is not only of doubtful utility, but radically and unequivocally wrong.

The practice, therefore, of giving prizes or rewards of merit, can scarcely be free from these objections. To say the least we can of the principle, as usually practiced, it is apt to engender an unwholesome spirit of rivalry, to discourage the backward and timid, to provoke jealousies, to stimulate inordinate ambition; and above all, and worst of all, it is setting a paltry price on learning. The practice is therefore wrong in principle, when it proposes to pay a pupil for benefiting himself. In accepting, he takes that for which he has rendered no equivalent. He gets all the benefits of study or obedience himself, and then expects

to be paid for it besides. Too much care can not be taken to teach children that they should, as far as possible, render an equivalent for every thing they obtain. There can, however, be no objection to giving tokens of approbation; but the practice of holding out the idea, that for so much study, so much pecuniary reward will be given, is at once to degrade study or obedience in the estimation of every right-minded pupil.

And then again it is accompanied with this difficulty, that when the incentive is removed, when there are no more rewards to be received, the mind having been fed on such motives, there will remain no wholesome desire. It is apt to cease to act, when the false stimulant is removed. And yet we will not undertake to decide, that there can be no system of prize-giving, free from these objections. We will only say we do not know of any.

6. Now, in conclusion, allow us to add, that it is altogether possible that cases will arise in school, that none of these appeals, nor yet any of the artifices heretofore described, will effectually reach. Such cases are not only supposable, but doubtless have an actual existence; and it would not be granting too much, perhaps, to say that various degrees of laziness, stupidity and stubbornness exist throughout all the grades here described. But what shall be the resort in the extreme cases? The question is a plain and fair one, and is entitled to a courteous and frank answer. We therefore reply definitely and distinctly, that, when all other means have been exhausted, or where the probabilities are that they would be insufficient, if applied, that recourse may be had to absolute compulsion: that forced obedience is better than rebellion. "What," says one, "force a child to study?"

"Would you force a child that is not hungry, to eat?" No; but I would force a diseased person to take medicine or nourishment, if the disease were of such a nature or malignity as to deprive the patient of judgment and reason; provided that food or medicine were the prescribed remedy. I would confine a patient by physical force, to submit to amputation of a limb, if I were satisfied that that course was necessary to save his life: so I would compel a pupil, on the same principle, to submit to study; for I would consider him dangerously diseased *mentally*, if he could refuse all the means heretofore described; and the sooner treatment of this kind is resorted to, the better, since the disease is apt to become aggravated from delay. But if a dose of silent study, administered by compulsion, once or twice a day, and an occasional amputation of a bad habit were performed skillfully, it is more than probable that the patient would soon show signs of convalescence; whereupon milder measures might then be employed.

With these suggestions, we close the chapter on Study. But before leaving it, it is but just to say, that it is not claimed, by any means, that the list of motives which may be employed for teaching children how to think, has been exhausted. The fact is, we have only just approached the subject. It will be found, also, that the ordinary means will be sufficient for the great majority of cases; that resort to special efforts will only be required where special difficulties exist; and that with proper study by the teacher, upon these points, no difficulty can arise, but that a remedy will be suggested.

SYNOPSIS III.

SCHOOL-ROOM DUTIES.—RECITATION.

- **OBJECTS AND MOTIVES.**
  - To ascertain the extent of preparation.
  - To aid in understanding and retaining.
  - To cultivate the expressive powers and regular habits.
- **CONDITIONS AND REQUISITES**
  - CONVENIENC'S.
    - Recitation seats.
    - Blackboards and maps.
    - School apparatus.
  - QUALIFICAT'NS.
    - A thorough knowledge on the part of teacher
    - Preparation of lesson by the pupil.
    - A cultivated voice and manner.
  - SPECIALITIES.
    - Simplicity. Energy. Dispatch.
    - Fidelity. Patience. Gentleness.
    - Strict order and arrangement.
- **PRINCIPLES AND METHODS.**
  - GENERAL DIRECTIONS.
    - Completeness. Definiteness.
    - Comprehensiveness. Independence.
    - Answers given without prompting.
  - MODES OF ANSWERING.
    - Concert. Consecutive. Promiscuous.
    - Silent. Reciprocal. Proxy
    - Monitorial. Contests. Writing.
  - MODES OF CONDUCTING.
    - Interrogative.* — Subjects. Diagrams.
    - Topical.
    - Didactic. — Conversation. Lectures.

*See Modes of Answering.

CHAPTER III.

RECITATION.

We now approach that mooted and much belabored subject—*Recitation:* the one which forms, perhaps, the great burden of treatises on teaching; but which, important as it is, is entitled to no higher consideration than many others. From the fact that it has long been regarded the *summa summarium* of teaching, its claims have been considered paramount to all others; but upon a careful study of these claims, and a comparison of them with some others, recitation in many respects will be found to rank even below study. For instance: recitation is an instrumentality chiefly in the hands of the teacher; and may be wielded by him as a powerful force in the education of the child; but study, so far as it relates to the actual duty, belongs to the child himself, and hence is more direct and potential. It constitutes the chief means of learning and discipline. Recitation, however, may do much to facilitate study; and in this sense its importance increases.

We shall proceed to examine this topic, first, with reference to its *Objects* and *Aims;* secondly, its *Conditions* and *Requisites;* thirdly, its *General Principles*, and their *Application.*

Article 1—The Object and Aims.

It will be found that there is a lamentable deficiency among teachers, as well as among pupils, in reference

to the objects of recitation. Many have taken no further pains to inform themselves upon this point, than merely to acquaint themselves with *some* of the leading modes. They take it for granted that the practice of reciting is all right, of course, since it is customary. But the time when it was not customary, except in a few branches,—such as reading and spelling,—still lingers in the memory of many of the present generation. But modern improvements have wiped out many of the old usages, and brought about a radical change, and with that change many inconsistencies. It is but reasonable to suppose, however, that in so great a revolution, there should obtain many errors, mostly of an opposite extreme. And so we find it in recitation. From the extreme of no recitation, or scarcely none, we find all recitation, or nearly all. From no explanations, it is all explanations; and the pupil has only to place himself in the *receptive* attitude, and the mental pabulum is dealt out to his taste. The process of deglutition is scarcely necessary, to say nothing of mastication, since the acquisition is made so easy by dilution, as not to require much effort on the part of the scholar. His delicate nerves are not to be disturbed by any such vulgar process as that of thinking. That is already done to his hand. The processes of simplification have gone on, to such an extent, that the various subjects of learning have become exceedingly simple—so simple indeed, in many cases, as to be absolutely silly. But these errors will be noticed in due order in the course of this chapter.

We shall not attempt an exhaustive list of the objects of recitation, since they are so numerous as to forbid any such effort. It is due the subject to say however, that the knowledge upon these points should

be very definite. Both the teacher and the pupil, should know why they recite, and the objects to be gained by the recitation, or the probabilities are, that the lesson will neither be assigned nor studied in a proper manner. Among the objects to be kept before the mind, while conducting a recitation, the following may be named:

1. *To ascertain the extent of preparation*, on the part of the pupil. According to the principle laid down in reference to "assigning lessons," no more labor should be given, than can be thoroughly mastered by the pupil; and then, when time for recitation arrives, every thing assigned should be demanded, when the aforesaid object can be ascertained. When a lesson is assigned in a proper manner, the pupil is laid under the most binding obligation to prepare it. Any failure to fulfill that obligation, should be regarded as an act of willful disobedience, and treated accordingly. Indeed, I would never suffer a pupil for any cause, save that of unavoidable hindrance, to enjoy the benefits of the recitation, if he had not spent the required amount of time and effort in preparing the lesson. I would at once send him to his seat as an offender. I am aware that this might seem like a harsh measure; and yet what are our recitations for? Are they to cover up the faults and defects of the pupil, or are they to expose and correct them? Are they to pamper and indulge laziness and disobedience, or are they to cultivate habits of industry, and prompt and willing obedience?

A great many pupils are accustomed to drag themselves along in recitation, by depending upon their neighbors, or their shrewdness in guessing, good luck or some other equally reprehensible expedient; and

sometimes, too, through excess of assurance, they even make a fairer show than some others who have been diligent in the preparation of their lessons. But all this is wrong—*morally* wrong,—since it is lowering the standard of industry and order, and offering a temptation to others to neglect their duties likewise. Such scholars should at once be informed, that their progress in education is measured not by their good luck or shrewdness in evading its duties, but by their faithful discharge of these duties.

It may be asked by some, "What shall be done with an offender who persists in disobeying—one, for instance, who would rather rejoice than do otherwise at an opportunity to be released from recitation?" To this, I would answer, that if the additional labor of preparing and reciting two or three lessons at once, failed; and if confinement to study or recitation during the hours of recess did not work a reform, I would treat it as I would any other act of disobedience of similar import; and I would bestow upon it such a punishment as would soon convince the offender, that it is no light thing thus to trifle with duty and authority.

To ascertain how well the lesson has been prepared, I would have recourse to something like the following. The class being called, a question like the following might be asked: "As many as have complied with the conditions of study will please to rise, or manifest it by the uplifted hand." These conditions should be well defined and well understood beforehand. It may not be necessary for all to study the same length of time, or even to go over the lesson the same number of times; but there should be a standard for every one, either individual or general, by which

pupils are to be guided in their reports; or there might be several standards, and those who could not reach the first, might reach the second or third, and so on.

Now the next thing will be, to test the correctness of these reports by actual examination or recitation. If they prove correct, all well: if not, then the pupil should be called upon for an explanation. This will be making a serious matter of recitation, and the scholars knowing that they will be called upon to report themselves thus accurately, and then be obliged to submit to the test of examination afterward, will be less likely to spend the time allotted to study, in idleness. They will not be over-anxious to expose themselves, in the presence of their companions and teacher, in the ridiculous attitude either of deception or failure.

2. A second object of recitation is, *To aid in a more thorough understanding of the subject matter of the lesson.*

The appositeness of this object will be seen at once: but there are some things belonging to it that need attention. For instance: some teachers seem to regard this as the only object of recitation; and that it is most readily accomplished by rendering the labor of the pupil as light as possible. Hence they make it a point, either through pride of display, excess of good nature, or a misdirected zeal, to do as much of the reciting themselves as possible. Having, perhaps, a tolerable knowledge or understanding of the subject-matter of recitation themselves, they seem to regard it as a sacred duty to lecture and explain the lesson all away, leaving the pupil nothing to do but the delightful (?) task of listening and learning (?), or, more properly feeding upon the mere husks of knowledge.

Now it has been frequently remarked, in the progress of this work, that the pupil's advancement is measured by what *he does* more than by what *he hears*, or sees somebody else do. The teacher, therefore, has no more right to deprive the scholar of his recitation, than he has to deprive him of his food or clothing; and he would be regarded as rather a suspicious character, if he should be caught plundering the children's dinner basket, or purloining a convenient article of apparel, occasionally.

It is proper to remark, however, in this connection, that much additional information may be given during recitation, and it is relevant to inquire just how much assistance should be rendered. To this, we would reply, that nothing should be told directly, that the pupil can find out for himself; that the glory of conquest belongs to him, by sacred right; that he should not be deprived of the luxury of thinking; but that where light can be thrown upon a subject, either by word or act of the teacher, in the recitation are both the time and place, in which to do this. If difficult points have been laid over for future consideration, or experiment, the recitation affords the proper opportunity. It is one of its special objects to afford opportunity to dispose of these things; and all such cases as demand special attention, should be reserved for recitation.

3. Another important object of recitation is "*To aid in retaining the knowledge, or cultivating the power of memory.*" In this it becomes disciplinary, as indeed are all the modes of recitation, as well as those of study. It is a well-known principle that repetition aids the memory. The very process itself serves to fix facts and principles in the mind; and at the same

time trains the pupil in the use of language. This matter is worthy of some consideration, since so much of the success in learning depends upon the memory. It is a constant complaint among scholars, that they forget so easily. But the memory was not made to be forgetful, but ready and obedient. It was not made to be treacherous any more than the reason and understanding were. There is no more necessity for forgetting any thing that is properly learned, than there is for failing to understand a thing. When people complain of a bad memory, it is certain evidence of bad treatment, unless there is a natural deficiency, which is seldom the case where the organization in other respects is good.

The memory is a true and faithful friend; and it only asks to be treated with the same consideration with which other friends are treated, and it will prove as trusty. Many things, however, that are committed to it, or supposed to be committed, are disposed of so carelessly, that no particular responsibility rests anywhere: hence when the memory is called upon to report, it answers very justly and innocently, "that such and such things never passed this way; or if they did, their stay was so transient, and the acquaintance so slight, that no permanent impressions were made; consequently, we are not responsible." It should, therefore, be the especial object of every recitation, to fix securely and permanently in the mind every fact and principle in the lesson.

4. The fourth and last object that we shall name, is the *cultivation of the expressive powers.* This will be inferred from what has been said upon this point in other places. Perhaps there is no higher object in reciting, than this. Recitation is the place in which

we should correct inaccuracies of expression; where we should cultivate clearness and accuracy, strength, beauty and richness of language—should call out the knowledge the pupil possesses, in the best possible forms of expression. But it is a well-known fact that our pupils usually fail in this part of their duties; and the inference is just as clear as the fact is notorious, that the difficulty arises, in a great measure, from careless and hasty recitations. Teachers are too prone to take for granted that a child knows a thing, either because he pretends to, or thinks he does, or makes some half-way, blundering answer that may be tortured into a remote reference to the point in hand.

But it is not assuming too much to say, that a pupil does not know a thing as he ought to know it, until he can tell it as he ought to tell it; and it is equally certain, that he can not tell a thing as he ought to tell it, until he knows it as he ought to know it. One of the special objects of recitation, therefore, is to afford time and opportunity for the cultivation of the expressive powers. This relates to clearness, distinctness, and loudness of utterance, as well as perspicuity and comprehensiveness of style. The manner is of scarcely less importance, as an educational object, than the matter itself. They aid each other, and are both equally susceptible of cultivation.

Article 2—Conditions and Requisites.

These departments of the subject assume considerable importance, when it is remembered that they involve, to some extent, the preparations and qualifications of teachers. A brief allusion must suffice, however, since but one class of qualifications can be

considered, and since those of a more general character have been discussed in former chapters.

There is, however, a class of conditions and requisites, to which we propose to call a brief attention, under the head of *conveniences*, before considering those which belong to the teacher. 1. The size of the school-room is a matter that ought to be considered. Of course, it should be ample. One of the chief objections to our present style of building and architecture, is a want of room. Teachers are perplexed, discouraged, and absolutely prevented from adopting some of the best improvements in recitation, simply for the want of room. They can not bring their classes to the recitation seat, or dismiss them from it, in any kind of order; nor yet can they arrange them in convenient forms while there. Every thing has to be huddled together, in the most confused manner, in order to afford space for the occupants of the seats. A teacher in this predicament, has about as much chance to do his duties well, as a ship-carpenter would have in a cellar-kitchen. There must be room,—room to breathe, room to walk, room to stand and room to talk; room for motions of body and *mind;* for *this* too, must have room. The world is wide enough and high enough for all that is on it, and much more, without crowding. The policy therefore, of huddling children together like sheep in a pen, and that too, for the purposes of *educating* them, is too much like burying a few bushels of corn in one spot, for the purpose of planting it. It is horrible! Half the corn would rot under such circumstances; and we should hardly expect that the children would fare much better, in some of our school-houses. The enormity is so great that it should not be tolerated.

There should be, at least twenty square feet for every pupil, which would make our rooms from thirty to forty feet square, or about those dimensions.

2. The *form* of the room is another condition that increases or decreases the pleasures and benefits of recitation. It would be impossible, however, to give special directions here, that would apply to the various styles of school-furniture, order of seating, and other conveniences. The arrangement of the desks and other furniture, should be such as to allow the greatest freedom of movement, and other conveniences in reference to ventilation, heat and light. There should also be a large open space or court, for physical exercises, usually situated just in front of the teacher's stand, and near the recitation seats. The propriety of this arrangement will be seen, when we come to speak more directly of modes of reciting.

3. Recitation seats are necessary, as we have intimated above. A school-room without them would be like a dry-goods store without a counter. When an examination of the goods is to be made, the customer is obliged to visit all the shelves and drawers, much to the disadvantage of all parties. So, when the members of a class for recitation have to be arranged, one in one part of the room, and another in another, their attention is correspondingly distracted; and the teacher's force is often expended in fruitless efforts to collect and concentrate the scattered fragments of mind, that this arrangement has a tendency to dissipate.

4. As a general thing, the recitation demands blackboards, maps, globes, charts and other apparatus. The first of these are so necessary, that no teacher can do without them. One should occupy a position near

the teacher's stand, and fronting the class, so that explanations may be given with as little inconvenience as possible. The others, for the use of the class, might occupy all the space between windows and doors, not needed for the cabinet of "common things," but as convenient to the recitation seats as possible; and they should be ample enough to allow twenty pupils to operate upon them at the same time.

The use of maps, globes and other apparatus will be readily inferred, and is best learned from actual observation and practice. They add much to the interest and benefits of recitation, since they render tangible many things that otherwise appear difficult and abstruse.

5. For small children, a *cabinet of common things*, composed of collections of as many of the objects from the three great kingdoms of nature, as can be procured, together with artificial objects, pictures and models of those that can not be had, forms the best conditions and requisites to their peculiar mode of recitation and study, that can be devised. The object-lessons described in another place, demand these.

6. *Previous preparation by the pupil*, is a requisite which has been alluded to in another place. No pupil, therefore, should presume upon his ability to recite the lesson, without having assured himself of that fact, by careful study beforehand.

7. A thorough knowledge of the lesson by the teacher, is a condition of the first importance. He should know, before the class is called, what the lesson is, and what is in it. The mode of assigning it will aid much in this respect; but in the majority of cases, the lesson should be carefully reviewed by the teacher, on the previous day. Other text-books beside the one

used, should also be consulted; for there is great danger of his becoming opinionated and circumscribed in his views, unless he is accustomed to take liberal surveys of men and things. This will also give greater freshness and accuracy to what is taught, to say nothing about the collateral matter with which he may enliven the exercise.

No teacher should presume to hear a class recite, in the common branches at least, where he is compelled to hold a book in his hand to guide or prompt him, either in the questions or answers. Unfortunately, in many of the text-books, the questions which the author *thinks* ought to be asked (a presumption on his part without much foundation), are placed in the margin of the page, or interspersed for greater convenience (?) through the entire lesson. Now, if the teacher is compelled to resort to these questions, he becomes a mere parasite. He teaches merely with a reflected light; and often the orb whose rays he borrows, is a feeble one. Judge then of the feebleness of the light he sheds. He becomes to the pupil what the moon is to the earth, a pale, sickly orb, whose light is only the faint reflections of the sun. It might shine upon the earth for a million of years, and never cause one single bud to start, or flower to bloom, or a spire of grass to grow. The earth would grow colder and colder all the time, just as some scholars do, intellectually and morally, under this second-hand teaching. But it is the sun, the warm, mild, yet energizing rays of the sun, that penetrate the bosom of nature, and cause her great heart to beat with emotions of life and joy. So with the true teacher: he should shine with no reflected light; he should warm with no borrowed heat; but should vitalize every principle of

intelligence in the child with his own native-born vigor.

If the teacher is allowed to consult the book in presence of the scholars, during the recitation, for the purpose of asking the questions, or, as it frequently happens, of refreshing his memory on the answer, I see no good reason why the pupil should not have the same privilege. But whether he has such a right or not, he is very apt to take it; since the absence of the teacher's eye, in chase after *his* question or answer, offers a fine opportunity for the scholar to take that liberty; and he will be possessed of more than the ordinary share of virtue, for such a school, and with such a teacher, whose every act gives the lie to his profession, if he will not improve it.

The teacher should have the lesson and all its bearings well fixed in mind, before recitation commences; so that he may deal out as occasion demands, and not be perplexed or embarrassed with hunting up questions and answers during recitation. He needs all the mind with which he is favored, to direct the recitation, even if he is perfectly familiar with it, without having to chase it up, or borrow it, as he goes along, and, at the same time, watch a set of unruly scholars that may be nearly as bad in this respect as he is himself.

There is another evil practice that deserves notice in this connection: it is that of marking off a certain portion of the text, or so much of it as is supposed will satisfy the question. Neither scholar nor teacher should be allowed to indulge in this whim, since it destroys all connection of the subject, and gives the knowledge, if it gives any at all, in piecemeal. If the text-book needs any abridging, it should be done by

general consent of the profession, and not mutilated by every bungler that sees proper to tinker at it, and hack it to pieces.

8. *A cultivated voice and manner*, are requisites of the first importance. This qualification applies, of course, to both teacher and pupil. The powers of the human voice, as well as its mechanism, are most remarkable. Its tones may soothe the wildest passions to rest, or rouse them into a flame. They may wake the purest and loftiest desires, or provoke the very demon of hate. There is no gift to mortals, save that of mind itself, whose interpreter the voice is, that possesses such wonderful properties. Its meek, subdued, and patient strains are readily distinguished from the harsher tones of petulance, anger or revenge, not only by man himself, but by beast, bird and reptile. If joy gladden the heart, and sparkle in the eye, the tones of the voice swell out in sweet liquid strains, or in merry shouts. If sorrow depress it, the mournful cadence tells of the grief within. If joy and holy desires swell it, the deep music of its earnest tones awake the loftiest emotions of the soul. If hatred, and diabolic rage lurk in its secret chambers, the rough, dry, sharp, sudden, half-formed intonations grate like saws or files upon the delicate sensibilities. If deceit, guile and hypocrisy harbor there, the tell-tale voice is sure to reveal the fact. If treachery, cowardice and guilt, its very accents speak it all. If fidelity, bravery and innocence, the noble, manly tones of the voice speak the sentiments within. A man need not tell that he is heroic, highminded and pure; his voice and manner reveal it all: nor yet need he strive to conceal his meanness of purpose, his little soul, his base designs and cowardly spirit; for lo! his

voice, true to the instincts of nature, has stamped him with his true value.

The voice is the harp of the soul; the music it plays is the exponent of the inner life; and the world's ears the interpreters of the song. I know that hypocrisy may be "skilled to grace a devil's purpose with an angel's face;" and that the tones of the voice may affect the purity and sweetness of the dulcet, when the most fiendish designs inspire it; but these designs can not be long concealed; for the voice, in its own machinations, will betray to one skilled in human nature (and children are no mean judges in the art) the most subtle and determined efforts. I know too, that many a noble purpose is misjudged and defeated for the want of culture of voice and manner, but this only argues more strongly the necessity of cultivation. It therefore becomes the teacher, above all other persons, since he deals with the young, since his voice is continually sounding in the ear of childhood, to cultivate that voice to the highest possible degree of excellence; to cultivate it not to dissembling, not to sycophancy; but to give the true utterance and potency to the pure thoughts and sentiments within.

There are four things that should be kept in mind in the cultivation of the voice: 1. The naturalness of the voice. 2. Its quantity, or loudness. 3. Its quality, or pitch. 4. Its variety, or flexibility.

1. Some teachers seem to think it necessary to address their pupils in an assumed voice and manner—in some affected, dignified or commanding tone. Scarcely any thing will sooner render such teachers ridiculous in the estimation of the shrewd and observing. No assumed voice or manner should ever be tolerated in the school-room. Of course, if there are

natural deficiencies in the voice, these should be corrected; if there are obstructions, these should be removed; but this can all be done, without interfering with or destroying, in the least, the naturalness of the voice, but rather rendering it more natural. Let the teacher, therefore, use his own voice, but make that voice as perfect as possible.

2. Many teachers are in the habit of speaking too loud. This arises more from habit than from any thing else. I remember that I once visited a school of some reputation, in which the teacher was addicted to this fault. I was invited to take a seat upon the stand, to listen to a recitation in geography. The members of the class were called, and took their seats within six feet of the teacher's desk. All things being in readiness, the teacher arose, and, having naturally a stentorian voice, he pronounced the first question with such startling loudness that I, supposing him to be in jest, began to laugh. But I soon found out my mistake. I was sadly out of order. The sober faces that confronted me from every quarter, and the earnest demeanor of the teacher, soon convinced me that it was all in sober earnest. Question after question followed, in such thundering peals, that I began to seek for an explanation by supposing some to be deaf. But this supposition was soon abandoned, for, when addressing the pupils on other points, the teacher dropped his voice down to a moderate tone. And what was still more surprising, the pupils in answering the questions were about as far on the opposite extreme. The contrast was most striking and amusing. First, there was an almost deafening scream which, I am confident, could have been heard a half mile, and then the response would come in a faint whimper,

which, both taken together, reminded one of the deafening roar of the lion, followed by the faint squeaking of mice.

Now, no one need be told that this is wrong. The children's ears, in this instance, however, seemed hardened to it, so that it produced apparently little or no sensation, except a slight scowl which showed, doubtless, the remains of an ancient sensation, such as I experienced. And thus it is. If it should thunder all the time in continuous roar, we should cease to notice it. It would fail to produce an impression. It would be just as if it did not thunder at all. The teacher, therefore, who expects to make an impression with the powers of his voice, should remember that it consists more in the richness of its tones, and in pleasing and appropriate variety, than in either pitch or power. The teacher is very apt to err in excess of loudness, for as he warms in his subject, the animation unconsciously leads him into loud and boisterous talking. Let him remember, however, that a teacher can be animated without being boisterous; and that the tones of his voice can be impressive without being loud.

It is hardly necessary to add that the teacher should speak sufficiently loud, and with sufficient animation to be heard and felt by all who may be listening. A lazy, dull and lifeless teacher, has no business to work with children. He might, however, be of some service where a soporific is needed; but where minds are to be energized, thoughts to be developed, and general activity to be induced and directed, something more is needed than the prosy cogitations of a drone. The teacher must be *himself*, in actions and thoughts, what he would have his pupils become.

3. Another fault to which teachers, especially females, are liable, that of choosing too high a key upon which to speak. This, when accompanied with loudness and boisterousness, as it is most likely to be, becomes exceedingly disagreeable. I have seen a whole school wrought up to a pitch of the most unhappy feeling, just by the harsh, squeaking, cat-like voice of the teacher. Mischief, uneasiness, discontent or stolid indifference was visible upon almost every face. No one seemed to know why he felt unhappy. No one suspected the instrument of torture; yet all felt it. Mischief and rebellion seemed rife; and the teacher's voice, threats or entreaties were so far from having any tendency to allay this feeling, that they only aggravated it. But let the rich, subdued, mellow, lute-like tones of voice, inspired by the deep, solemn earnestness of the soul, fall upon those ears, and a change will come over the spirit of their feelings. You can almost see the tears start to their eyes. These sweet tones are the melody of the soul, and they touch the soul, which yields responsive to their wooing. If teachers could only estimate the mischief and unhappiness their tones of voice inspire, they would be astonished; and if they could only realize a tenth part of the good they might accomplish, they would at once set about cultivating this powerful instrument of good or evil.

4. *Variety* is a quality of voice, that should be cultivated. A teacher who talks upon all topics with about the same degree of force, and on the same key, soon becomes monotonous, and will lose both the power to make impression and to control his school. There are occasions that demand the loud, terrible tones that shake the very soul; and then from that on down, through all the pleasing varieties, to the

gentlest murmur that falls upon the ear, like the sweet zephyr. There are occasions too, that demand the deep, solemn, awful gravity, that searches the very depths of the heart; and on from that to the tripping merriment and humorous glee, that shake the very sides with laughter. All these varieties are necessary, and will constitute one of the teacher's strongest forces, both in governing and in teaching.

There is still another quality which properly belongs to requisites, though it refers more to the language itself, than to vocalization. We mean the style of expression. This may include, in addition to what has already been said, clearness, distinctness, simplicity and purity. We propose nothing further here, than a bare allusion to these properties, and simply to urge upon the student the necessity of studying them from some of our best authors.

Many teachers, in their efforts to use good language, overreach the matter, making use of terms in explanation, which are really more difficult to comprehend, than the things they were intended to explain. All definitions should be plainer than the things defined, or they cease to be definitions. All explanations should be couched in language precise and definite, and not difficult of comprehension.

Some again, are very careless in their use of language, not unfrequently making use of expressions, not only of doubtful signification, but often meaning the opposite from what they intend. Their language lacks perspicuity. Others again, have a labored style, and fail to render themselves intelligible for the want of simplicity and purity. While I would not contend that the teacher should descend to the level with his pupils in the use of language, or that he

should resort to the mere common-place expressions, and never strive to elevate and purify their language; yet I would have him make use of no terms or expressions, in his explanations, which the pupil can not readily comprehend. I would have his language plain without boldness, exact without stiffness, rich without superfluity, elegant without affectation, pure without poverty, simple without being silly, and child-like without being childish.

The manner and personal appearance of the teacher have much to do with his success, and hence are requisites to be considered in this connection. We shall speak, however, of those only which concern recitation.

The foundation of all good manners is a good heart, without which all outside culture seems to be thrown away, since it is often used to cover up wicked designs, and to dress vice in a most attractive garb. But the good heart without the good manners is often incapable of exerting a good influence, from that very fact. Therefore the personal appearance and the demeanor of the teacher should be as attractive as possible, since his influence for good is often lost, not only from a repulsive air and demeanor, but from a want of neatness, cleanliness and appropriateness in style of dress, etc. But a bare allusion to those points must suffice here, since we propose to speak only of recitation. They have been pretty thoroughly discussed in the popular treatises of the day.

We remark, therefore, that the manner in recitation should be guarded from, at least, two extremes, viz.: too great reserve on the one hand, and too great familiarity on the other. Perhaps more err in the first direction than in the second. Some teachers get the idea that in order to be dignified they must affect

and air of dignity, when in fact nothing is more destructive to true dignity. It will soon render them ridiculous. Then again, the cold reserve which some teachers assume, when communicating with their pupils, is utterly destructive of that sympathy which is indispensable to good teaching. Such teachers repel rather than attract, and freeze the feeling and thoughts, rather than warm them into life. True earnestness and honesty are the foundation stones of true dignity; for, whenever a teacher becomes too solicitous about his dignity, he is apt to lose it. Take care of the children and the teaching, and let the dignity take care of itself.

On the other hand, if too great familiarity is shown, the pupil soon loses a proper respect for the teacher. It is not necessary, however, for him to descend to any low familiarity, in order to secure the confidence and love of children. Indeed they usually become suspicious of, or hold in absolute contempt, any mock sympathy or forced familiarity. He should, therefore, manifest on all occasions no more interest in their welfare, and no more willingness to sympathize with and assist them in their duties, than he really feels. Let him rather show by his actions that his goodness exceeds his professions, if he would exercise an unlimited sway over the hearts and minds of his pupils. This continual fussing with and flattering of children, are detrimental both to mind and morals, while a mock sympathy will deepen and settle the convictions of dishonesty in them; and to run at the beck of every pupil and assist him whenever his whims may demand it, will not only make a slave of the teacher, but will destroy all the self-reliance and manly independence of the pupil.

The teacher should avoid all rough and coarse expressions in class, all ambiguous and unchaste allusions, or anything that may be construed into vulgarity, or lead to bad inferences. His intercourse should be that of a gentleman, without forced pretensions, and his refinement should be of the highest and purest order. He should also avoid all bodily postures and gestures that partake either of waggishness or of foppishness, such, for instance, as sitting with feet elevated upon the stove or desk. The place for the feet is on or near the floor; and they are sadly out of place when they stray to other positions. Some teachers again, seem greatly at a loss, unless their hands are busied either with pen, pencil, knife, or possibly toying with a button, while engaged in recitation. While I would not urge that the teacher put himself in a straight jacket during recitation, yet he should avoid the habits alluded to, as much as possible. He should have control of his body as well as his mind.

Most of the leading characteristics of the teacher have been alluded to in different parts of this work. We refer to some of them in this connection, for the purpose of showing their application in recitations.

1. *Order* and *arrangement.* Every one must have noticed that some teachers accomplish a great deal more than others in the same length of time. They do not seem to be in a hurry; yet everything moves with certainty and precision. No false steps are taken to be retraced, and every stroke tells. Others again are continually in the midst of business and excitement. They are pressed beyond measure. They are in furious haste, but do not seem to accomplish much. Now the simple difference is this: the first have *order*

and *arrangement*, which they carry into the recitations; others lack these qualities. The first dispose of one piece of business before they commence another; the others have a dozen things on hand at once, all calling loudly for attention; and the poor, distracted beings fly from one to the other, without the ability to concentrate their forces anywhere.

2. *Energy* and *Dispatch* are characteristics that ought never to be separated. Both classes of teachers above described, possess energy; but the distinctions are sufficiently obvious. Energy, without boisterousness, and dispatch without haste or confusion, should mark all the movements of the teacher.

3. *Honesty* and *Fidelity*. The occasions for dishonesty in recitation, on the part of both teacher and pupil, are very numerous. Some of these have already been noticed. It is sufficient, perhaps, to add that any thing like deception in recitation, has a tendency to lower the standard of morality, and to breed contempt in the minds of the pupils and teacher, for each other. If a mistake has been made by either party, duty, honesty, morality and policy demand that it be frankly and candidly corrected, and as publicly as it was committed. If the teacher is so unfortunate as not to understand a thing, the moment he is called upon for information or explanation, it is certainly no dishonor for him to say so. Nothing will be lost, but much gained in the end by telling the truth. Lying is monstrous, and always out of order. There never was an occasion for it, and it is safe to say there never will be. Not the remotest good can come of it, because the whole universe is opposed to it. The very laws of mind and matter are predicated upon the supremacy of truth, and they rebel at falsehood. What

good, even the remotest, then, can come from violating these laws? To pretend, either by word or by inference, to know a thing when ignorant of it, to put off the scholar with the plea, "I did know it, but forgot," or "I have not time now," or "Wait till to-morrow;" or to attempt to palm off an error upon them, to screen ourselves from blame; or to hide our ignorance behind a multitude of words, argues a state of depravity too low to be tolerated in the teacher for a moment. The state of public and of private morals will never improve until teachers and parents learn to tell the truth, and teach their children the same lesson. I would not make a confessional of the school, for I think it has a higher mission to perform; neither would I make it an instrument for instilling falsehood and deceit in the minds of the young.

4. *Integrity* and *Fidelity* in the discharge of duty, are other matters of great importance to teachers. It is not an uncommon thing for teachers to make large promises to pupils, either by way of encouragement, or to rid themselves from present obligation, without the remotest prospect of ever meeting them. Children, in their innocence of the faithlessness that obtains in higher (?) circles, expect the fulfillment of these, and their sense of right and wrong is shocked if they are not fulfilled. It is a notorious custom also, for teachers to threaten and banter with their pupils. This is not only a shameful impropriety, however thoughtlessly it may be committed, but a sin of most disastrous consequences. It is sufficient for the present to say, that teachers have no right to elevate the hopes or to excite the fears of their pupils, needlessly. This practice, however, soon fails to do either; but the immoral tendencies, which may be easily inferred by the

reader, are still worse. Nothing, therefore, should be promised that can not be performed, or delayed that can be done now; and no threats at all should be made. Threats and promises, for the most part, are out of place in the school-room. The ready-pay system works better both ways.

5. *Gentleness and Patience* are in constant demand. Gentleness, with refinement, is a virtue of such captivating merits, that it commends itself to the regard of all. In this sense it is the opposite of violence and vulgarity. What the sunshine and rain-drops are to flowers, gentleness is to the heart of childhood. It winds its certain way into the affections of youth, and even into the corrupt and depraved nature of the dissolute and abandoned. It stirs the fountains of love in the one and opens the door of repentance to the other. Nothing seems more out of place than harsh and brutal treatment of children. But there is no virtue for which there is greater demand in recitation, than patience or forbearance. Some children are weak and timid, others are bold and self-conceited. Some are dull and stupid, and some are willfully and incorrigibly vicious. All these cases, and a great many more that might be named, demand different degrees and qualities of patience. Indeed, there must be no impatience or petulance. These are always out of place.

It is related of the celebrated Dr. Adam Clark, that when a child, he was remarkable for nothing but his seeming stupidity. His mother had undertaken to teach him some verses, supposing, as most mothers do, that the only evidence of intellectual promise consisted in a liking for books and progress in learning. She had labored long, faithfully, patiently, and seemingly to no purpose; when the father of the lad, a

witness of the scene and of the mother's final triumph, having long before lost all patience, exclaimed: "But how could you have patience to tell that blockhead the same thing twenty times before he learned it?" "Because, my dear," was the meek but laconic reply, "if I had stopped with the nineteenth time, I should have lost all my labor."

This example of patience and perseverance is worthy of imitation. The teacher is too apt to bestow praise where it is least deserved and least needed. He is pleased with the smart scholars; and it seems natural that he should be. But early development is little evidence of intellectual greatness, as the subsequent history of our smart boys and girls too often proves.

Grace Greenwood tells a story which is to the point here. She was visiting an esteemed and talented friend of hers, who, unfortunately, had fallen a victim in early life, to books and colleges; but who had escaped to the country to mend his broken health, and save his family from a like calamity. During a pleasant summer afternoon, a little boy some eight years old, the son of our friend, was having a frolicking time with a large Newfoundland dog. Witnessing their playful gambols upon the green sward before the door, Grace, who, it is said, has a natural fondness for children, remarked to her friend, "Why, what a fine, noble boy you have there!" "Well," coolly remarked the friend, "he is not pretty, nor very smart; but he is honest and healthy: he is innocent and good-natured; he is affectionate and obedient; he never tells lies, and, thank God, *he dont know his letters!*"

Now this needs no comment; but it is a severe commentary upon the popular opinion that children are smart only when they give early indications of aptness

to learn from books, the excess of which is rather an unfavorable omen than otherwise. I should ask no stronger indications of future mental imbecility, than precociousness, or that a child should abandon his hoop and ball, his sports and romps, and betake himself to books and moping study. The boys and girls that give the least promise, those upon whom we are accustomed to look in school, as the dull ones, or the mischievous ones, very frequently make our best men and women. Let patience then have her perfect work, and do not nip the tender bud by petulance or misjudgment. "The race is not always to the swift, nor the battle to the strong:" but to the faithful, patient, toiling ones. They need our patience, sympathy and love, to smooth the asperities of their way, and to encourage them in their labors.

Article 3—Methods.

We have thus far spoken only of the objects and requisites of recitation. We shall now devote a few pages to the consideration of methods, that least important part, since every one well versed in the philosophy of education will, to a great extent, be the manufacturer of his own particular plans. Nevertheless, there are some general plans and principles that obtain every-where. They are matters of universal application. These become the common heritage of all who enter the profession, and are no less practical than they are peculiar. Hence the experience of those who have been successful may be of great service in aiding those who are less experienced, to form their modes, etc., and as such we give these methods, repeating the caution, used in another part of this work, that "no one can be successful if he copy

the entire plans of another." "That a teacher's success must be the product of his own skill." "He must be the architect of his own fortune." "That particular methods are serviceable only so far as they can be generalized; and are thus suggestive of others." There are, however, a few general directions which logically precede the special modes; and indeed all that is really worthy of special notice in the methods of recitation, may be discussed under these. They have reference more immediately to the manner in which lessons should be recited, and therefore apply more directly to the pupil than to the teacher.

SECTION 1—COMPLETENESS—is a condition in recitation that should not be overlooked. There is a very common failing among teachers of all grades, respecting this one thing. It shows itself chiefly under the two following forms: First, in fragmentary answers; Second, in insufficient answers in other respects. It is no common thing to hear questions and answers like the following:

1. "In what part of British America, near several lakes, does the Mackenzie River rise?"

Answer. "Central."

2. "What mountains in North America, extending from the northern part of British America, in a southern direction, through Washington and Oregon Territories, in the United States, separating Nebraska and Kansas Territories from Utah, and thence branching off in several divisions in New Mexico; and terminating finally in what are called the Sierra Madre, near the southwestern boundary of the United States?"

Answer. "Rocky."

3. "What town in southeastern Virginia, celebrated

for a remarkable battle, fought there in 1781, by the Americans and French on the one side, under the command of General Washington; and the British, under the command of Lord Cornwallis, in which the latter was defeated and captured, surrendering the whole force under his command, to the Americans?"

Answer. "Yorktown."

4. "Suppose you wish to calculate the interest on a note for three years, six months, and twenty-seven days: after you have found the interest on one dollar, at the given rate per cent, and for the given time; what do you do with this,—divide or multiply it by the principal?"

Answer. "Multiply." And the same course is pursued in other branches.

In an example like the following, the evil may be seen in a slightly different light.

5. "Where does the Mississippi River empty?" The pupil having perhaps associated the words "Mississippi," "empty" and "Gulf of Mexico" together, the latter would be the answer. But on reversing or changing the questions thus: "What flows into the Gulf of Mexico?" or "What took place at Yorktown?" "What mountains in North America?" it has been found, in many instances, that no intelligent account could be given.

Now we do not claim that all of these are the exact words copied from the text-books upon these sciences; yet they are but fair samples of them, especially of some that have been manufactured or distorted by the teachers themselves, in order to render them more easily answered: and the answers are just what children would ordinarily give, the fault being more with the questions than the answers; since they cir-

cumscribe them to one or two words. All the pupil really has to do, in such cases, is to commit to memory a word or two, usually under each question, and to be careful not to get the answers confounded, one with another. The evil exists in all stages of development, from the very worst, on till it can scarcely be perceived.

Now any one can see the evil tendencies of this practice. It is destructive of all progress, since it removes, in a great measure, all obligation from the pupil, to say nothing about the bad habits it fosters. Instead, therefore, of the questions containing so much of the information, which belongs properly to the answer, it should only call up distinctly the points upon which answer is demanded, leaving the pupils to reply to them. And instead of these mere fragmentary answers, or scarcely any answer at all, each one, as a general thing, should be a complete sentence; and in most instances, should include the question itself, or so much of it, as shall be necessary to make an entire sentence. Thus in the first instance: "Where is the Mackenzie river?" Answer. "The Mackenzie river rises in the central part of British America (naming the lakes etc.), flows in a north-western direction, and empties its waters into the Northern Ocean" (giving the length and tributaries, etc., if desirable).

Take a case in arithmetic. Thus: "How do you multiply a fraction by a whole number." Answer. "To multiply a fraction by a whole number, we either multiply the numerator by the whole number, and under this product write the denominator, or, when it can be done without a remainder, we divide the denominator by the whole number, and write the quotient under the numerator, and reduce, if neces-

sary," etc. The same course should be pursued with all rules and definitions, except, perhaps, in rapid reviews, or when the pupil is known to be familiar with them. The clearness, distinctness and completeness of utterance, adds very materially to the clearness and comprehensiveness of the understanding.

Now compare the answers given in the first instances with those in the last, and tell me which conveys the most intelligence, which the most discipline, and which will make the readiest and most exact scholars. Which of the two methods is the easier for the teacher,—the long questions (especially when they have to be read from a book, during the time in which the teacher's eye must be upon the class, to prevent them from a like calamity), or the short questions and long answers, throwing the burden of labor on the pupil where it is needed? Which contains the greater force,—a half sentence, or a whole sentence? Which the most beauty? Which will cultivate the mind to the greater extent,—a part of the truth, or the whole truth? Which would be of the greater demand in a Court of Justice? The one is just as much more forcible than the other, for the purposes for which it is intended, as a whole charge of powder is than a half or a hundredth part. Every answer therefore, should be an entirety, and should have some immediate connection with the question.

The case of *insufficient answer* is one not so marked in its effects. It differs from the one just described, in that it attempts completeness as to extent, but omits some important points. It is usually the result of weakness, want of culture, or carelessness. It applies, of course, as well to the incompleteness of articulation and vocalization, as to the poverty of

language or expression. About the only remedy for this difficulty is practice. If a child fail to give a complete answer in relation to this feature of it, it should be repeated even to the twentieth time, or until it is correct. Let it not be passed over by the teacher, with this excuse: "O, he knows, I guess; only he can't tell it." "His power to express himself is so poor, that I do not require much of *him:*" while, in fact, this is the very reason why he is entitled to extra attention. This is one of the objects of the recitation, viz., to cultivate the power of expression. If the child were perfect, so far as further improvement is concerned, he need not recite; and the same principle holds good with any imaginable degree of perfection: the nearer perfect, the less need of recitation; and the further from it, the more, so far as that perfection which the recitation can impart, is concerned. Hence the child that halts the most, and makes the poorest recitation, should recite the most, however agreeable it may be to listen to the prompt ones recite. The recitation should therefore, be distributed among the pupils, according to the age, advancement and capacity.

It will be found that many scholars require frequent repetition before they can overcome their difficulties. It will not usually remedy a deficiency to tell the child his answer is insufficient, or even to correct his errors for him; he must mend his own errors if he would profit by his labor. We can not correct bad habits by merely exposing them; neither can we establish good ones by mere precept. We need the actual practice. It will not make a boy a good accountant, merely to show him the mistakes of others; nor yet will it to show him the beauty, order, and arrangement of the day-

book, journal and ledger. He must have the actual practice. To drive out a bad habit, we must establish a good one in its stead; and to establish a habit of any kind requires practice and repetition. Hence, if a mistake is made by the pupil, it is not enough that the teacher say to him, "No; not that way: thus;" and then pass on; but the error should be corrected by the scholar himself, and the correction repeated, and re-repeated, in class and out of class, in concert and alone, until it is thoroughly established; or, the probabilities are, the very next time the thing is used, the same error will be committed.

I recollect that I once listened to a recitation in elocution, by a class in one of our best colleges, when something like the following took place: The word "persist," I think, occurred three times in the same few paragraphs. The student read to the first, and pronounced it "perzist." "No," said the teacher, "that is pronounced 'persist.'" The pupil read on until it occurred again, when he pronounced it as before. "Persist," remarked the teacher. "Persist," responded the scholar, and read on, until he came to it the third time, when it again became "perzist," which was again corrected by the teacher. I then called upon the young man to read the same paragraph again; when all three of the 'perzists" came on in their regular order. I then called his attention to it, and requested him to pronounce it with me three times. He did so. I repeated that process with him several times, after which I requested the whole class (some forty in number) to pronounce it in concert, for a successive number of times. I then turned to the young man, and asked him to pronounce it, and it was "persist" every time after that. The word *beneath* (subvocal "th") was

corrected in a similar manner. The same thing is true of sentences, rules, definitions, and answers to questions generally. If they are not complete, they should not be passed over until they are. It would not be well to tax the time of the recitation to a very great extent, in this repeating process; or this may nduce some to defer learning the lesson until they come in class. But this may easily be prevented by care.

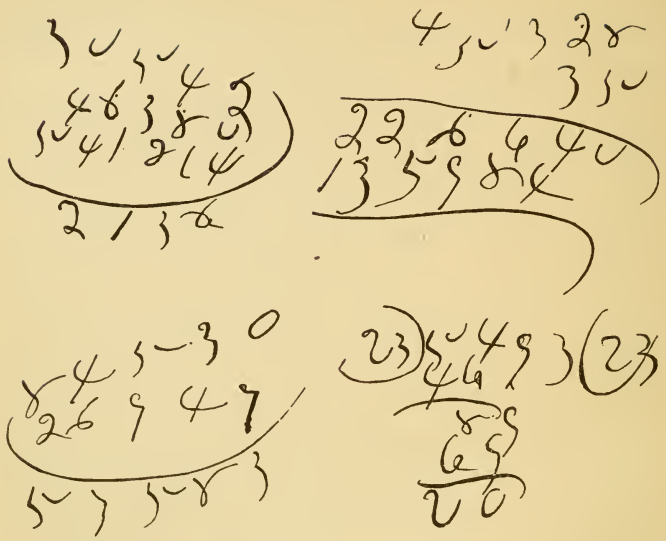
The same principle holds good with problems, questions, examples, and all slate and board exercises. They never should be left or called right until they are complete in all their parts. Not a decimal point or the most apparently insignificant sign or mark should be understood; for, in business transactions, it would not be considered satisfactory in a note of $1300, to say that the decimal point is understood between the digits and ciphers. The difference, however, between $1300 and $13.00, is not greater than the difference between right and wrong, morally speaking, in any other respect. Let the most scrupulous care be exercised, therefore, in order to secure completeness, at least in those two particulars named; for "Whatever is worth doing at all is worth doing well."

Section 2—Definiteness and Exactness are qualities that should be cultivated. We have spoken already upon some topics nearly allied to these, while discussing the objects and requisites of recitation. Their application to methods, however, is peculiar. Definiteness and exactness, as used here, differ from completeness in its two phases alluded to, in that while the latter remedies the two evils, viz., fragmentary and insufficient answers, and relates to fullness and integrity

of answer, or to quantity; definiteness and exactness refer to precision and perspicuity in the use of language, or to quality rather than quantity.

It is not claimed that the terms here used have the exact logical or metaphysical meaning in themselves, that we have attached to them: but it will be remembered they are used simply in a technical sense, and for the purpose, chiefly, of distinguishing and describing practices, etc., that are nearly similar. Teachers are not sufficiently careful to secure plain and precise answers; and the pupils come to think, by and by, that almost any answer will do; often depending upon the fortune of the occasion for manufacturing one, or resorting to the guessing process, by which they are enabled to slide along somehow. Their knowledge exists in a kind of chaotic state. It lacks system and arrangement. Now it is the business of education to regulate this mass of vagrant matter, to point it, and energize it, to make of the seemingly dead carcass a living soul.

One particular form of indefiniteness will be pointed out, from which others may be inferred. It exhibits itself at the blackboard, in some instances, where pupils have not had the advantages of early training in the use of marks and figures, such as described in a former chapter. They have been accustomed, it may be, to express themselves, both at the board and in other recitations, in so vague and indefinite a manner, as to pay little or no attention to the size, form, position and arrangement of the figures and lines; and hence it is not an uncommon thing to see pictures like the following, upon the board during recitation.



Perhaps some teachers will recognize the above picture as a familiar acquaintance; for it is but a fair transcript of what may be seen upon blackboards in all parts of the country; and it is a fair inference to suppose that it presents a very just view of the state of the mental discipline of the children who formed it. Now how long will it require a child to lose himself and become discouraged in working an example after this fashion? I presume it would not be too much to say that nine-tenths of the mistakes and failures which occur at the board, find their origin, either immediately or remotely, in some such indefiniteness as the foregoing exhibits. How long a time will it require to acquire clear and definite ideas upon grammar and the use of language; upon the geography of his country; or, in a word, to acquire a fund of knowledge

that will be permanently serviceable to him, if he is thus indefinite in all his recitations? It is true, this general "mixing up" and vagueness of expression might, in time, wear itself down to something like an understandable shape; but it is the object of education, and especially of recitation, to save this time, and to correct and refine, to trim and prune this misshapen mass, just as specifically as it is the business of the gardener to trim and prune, to bend and straiten, the crooked, gnarled and unsightly branches of the tree. Instead, therefore, of the suspicious-looking characters in the foregoing examples, and the glaring want of order and precision in the arrangement of them, the following will in all respects be preferable.

3465	4589	27 | 8953 | 33
5829	27	81
310	32123	85
57482	9178	81

Now the child will take a thousand times as much interest and pleasure in these examples, because they are more beautiful and more orderly.

SECTION 3—COMPREHENSIVENESS.—Every recitation, definition, rule and application should be rendered as comprehensive as possible, both with reference to a clear and explicit understanding of the matter, and in making it as specific as possible. This part of teaching is too much neglected. Teachers are too easily satisfied with the mere repetition of words, or with the bare recitation, without giving it a sensible or life-like

turn, without making it comprehend the business transactions or apply to the life-duties and the realities to which the lessons frequently refer. Hence it is not difficult to find those among pupils (I will not say among teachers) who, though they have "*ciphered* through the book," yet do not possess a dozen clear and well-defined ideas upon arithmetic: or those who, though they have "*said* all the grammar in the book," yet are incapable of writing or speaking without making the most ridiculous blunders.

Again: there are those who, though they may be able to answer all the questions *printed* in their geographies, are nevertheless profoundly ignorant of distance and direction in general, or the relative position of places on the globe. When, for the sake of testing their comprehension of local geography, I have requested them to point toward the different places and things about which they were reciting, such, for instance, as Spain, Iceland or California; the Andes, Alps or Alleghany mountains; to Constantinople, Cincinnati or St. Petersburg; or to places, lakes and rivers in the more immediate vicinity; almost all imaginable directions have been given; some up, some down, some to the right and some to the left, representing nearly all the points of the compass for one single place. In a very few instances, indeed, has there been any thing like correctness or uniformity; showing a most lamentable deficiency in comprehension. Their ideas of geography had not been localized. They had learned the answers to the questions, which in itself, is all well enough, but they had not got beyond that. Their ideas were of books and maps and not of the earth; and when they thought of these places (or their names rather) they at once called to

mind the book, and their position and appearance there. One boy, and one of my own teaching too, contended stoutly with me, that the waters of the St. Lawrence ran toward the south-west, since, as he affirmed, the water could not run up hill—as he supposed from the position of the map upon the wall, from which he had obtained much of his geographical knowledge, would be the case, if they ran toward the north-east. Others again have told me that Indiana is red; Ohio, yellow; Kentucky, green; and Pennsylvania, blue; that the rivers and lines representing boundary are black, since these things are so represented upon the map. Sometimes, on my asking these simple questions on local geography, there would be a vacant stare, or a half-suppressed laugh, as much as to say, "Why, that question is not in the lesson or book."

Teachers, therefore, can not be too careful to localize, or transfer the ideas from the book to the things intended. In geography, for instance, in speaking of mountains, instead of confining the mind solely to the dark or light spots upon the map, the pupils should be carried in imagination to the base, or plain below. They then should cast their eyes up along the sides to the hight of two or three very tall trees (if the children live in the country), or church steeples (if they live in cities), to the jutting rocks or cliffs that hang ready to tumble from the side: then to a bright cascade glittering in the sunshine a half mile higher up the side; then to the forests of evergreens that skirt the sides beyond, and last of all to the towering peak that lifts its head above all these, and against which the clouds strike and crumble to pieces as they pass along; or if the subject is a river, instead of con-

fining their minds to the dark lines upon the map, exclusively, let them see the banks, low and marshy, beautiful and fertile, or high and rocky, and the farms and foliage in the distance; if a state or country, instead of the various and variegated colors upon the map, they should behold the hills and valleys, the plains and forests, farms, grainfields and meadows, houses and barns, roads, cities and villages, and every thing, in fact, that belongs to local geography. A similar course may be pursued with the other sciences.

Section 4—Independence.—Again; the child should be taught to manifest a due degree of *independence in recitation*. There are, however, two extremes here, and chiefly attributable to the practice of the teacher. We shall endeavor to guard him against both. The one is a blind adherence to books and customs, and a cowardly or indolent dependence, which forbids every attempt to think for one's self: the other is an egotistic assurance, or self-conceited effrontery that sets aside all books and definitions. It is a disposition and a habit some teachers fall into, of finding fault with authors, and every body else whose opinions do not agree with their own. They seem to think it a mark of wisdom to quarrel with definitions and rules. They build up their reputation with the bones of their demolished (?) adversaries; and often build upon their follies and weaknesses. They live by plunder. They are wiseacres. They are continually making discoveries, that others have made long before them, but which *their* better judgment led them to see were no discoveries. They can see but one side of an argument, and that is their side, and unfortunately it is too frequently the wrong side. Such, for example, are

those who must live by excitement, always inventing some new thing, and straining to make the world believe that everything has been going wrong until they happened to be born. They do not spend their time and energies so much in teaching the sciences, as in finding fault with them, and hence weaken the confidence of the scholar that needs strengthening; unbend the energies that need stimulating; and unsettle and distract the purposes and knowledge that may have been half formed.

The other extreme is scarcely less detrimental to true progress, but not so dangerous. The one is absolute destruction, the other is simply a barrier. While the first cuts loose from all mooring, carries no anchor and ignores all faith, save what its own dogmatism invents; the other remains bound fast to the ancient customs, and dares not believe and practice anything that does not conform to the creed. The one is rabid radicalism; the other is rank conservatism. The one is meteoric or gaseous; the other is fossiliferous. Both are destructive to healthy growth of mind.

The effects of either of these extremes upon the pupil can easily be imagined. They either become pedantic, self-conceited and opinionated, or obsequious, stupid and parasitical. But there is a happy mean between the two extremes, and that the teacher should endeavor to follow. While I would not recommend a blind subserviency to the old usages, and to texts and definitions as laid down by authors; yet I would say, agree with authors just as far as possible, lest your distrust and skepticism lead those who have less judgment, too far from a settled belief; and lest you distract the interest and attention so necessary to progress.

There is still another feature of independence worthy of consideration in this connection. It aims to correct a prevailing practice, among teachers, which, for evil results has scarcely a parallel. We speak of the practice of rendering undue assistance, or of prompting the scholar during recitation. This evil is so general and has so many slightly different phases, that it will be almost impossible to guard against all of them in the short space allotted here.

The case of pupils' prompting each other, in recitation, prevails in many schools to a very great extent. And what renders it still worse, it is winked at by many teachers, or at least no very vigorous attempts are made to break it up. Now I can hardly conceive of a greater insult, except open violence itself, a pupil could offer a teacher or fellow pupil than if, when a question is asked, he should clandestinely communicate the answer to the pupil about to recite. To say nothing about its criminality, as a species of falsehood, the effects upon the progress of the pupil upon which it is practiced, is most ruinous. I have known several instances where pupils have been disgraced by this vice, to such an extent that they had lost all confidence in themselves, and they were content seemingly to remain in this state of abject servility. I have known others again, who had practiced "telling in class" so long, that it seemed almost an impossibility to break them of it. I know of no remedies other than those used to prevent other crimes of like magnitude.

But the worst form of this vice is exhibited, when the teacher himself descends to it. It then becomes as it were, a public pest, and it is as if all barriers to laziness and deception had been thrown down. It

is usually practiced by the use of what are called *leading questions*, which may be classified in the following manner. 1. By asking questions in such a form as only to require the assent or dissent of the pupil. 2. By arranging the questions in such a manner as to make them embrace all the answer except the last few words, that may be readily inferred from the preceding. 3. By suggesting the answer either by a significant word, tone of voice, look or gesture. 4. By open assistance, or preventing the pupil by untimely assistance. All these forms have a tendency to weaken or destroy independence in thought and study, as well as in recitation. They can be best illustrated by giving examples in each.

Suppose, for example, that a class in arithmetic is called upon to recite, when the following dialogue takes place—

Teacher. You can not add fractions that have not a common denominator, can you?

Pupil. No, sir.

T. Well, when you wish to add fractions of this kind, they must be reduced to a common denominator, must they not?

P. Yes, sir.

T. Very well! Now to reduce fractions to a common denominator, you must multiply all the denominators together for a new denominator, must you not?

P. Yes, sir.

T. Well then; to find the several numerators, don't you have to multiply each one by the product of all the denominators, except its own?

P. Yes, sir.

T. Then, to add, you must find the sum of these, must you not?

P. Yes, sir.

T. And then you place the common denominator under this sum, do you not?

P. Yes, sir.

T. Then, if the resulting fraction is an improper fraction, it may be reduced to a whole or mixed number, may it not?

P. Yes, sir.

T. Very well! (flatteringly), and all parties seem well satisfied with their progress—the teacher in exhibiting his knowledge, and the pupil in saying *Yes, sir:* for any one can see that the teacher did what reciting was done, only asking the assent or dissent of the pupil, as he advanced, which, of course, was readily granted.

2. The second variety of prompting, or that in which the questions are so arranged, as to embrace all the answer, except the last few words which are suggested by the preceding, or "answers made easy," may be described in the following manner. Take an example of a recitation in Grammar.

Teacher. The part of English Grammar which treats of the modification, inflection, composition and classification of words, is called what?

Pupil. Etymology.

T. That part which treats of the agreement and government of words, and their arrangement in sentences, is called what?

P. Syntax.

T. When words denote objects—or the names of all persons, places or things, they are called what?

P. Nouns.

T. Nouns are classified into two general divisions

or classes, the one including all general or *common* names, the other all particular or *proper* names: now, what are these called?

P. Common and proper.

T. Very well: now that property of the noun, which is used to distinguish the sexes, is called what?

P. Gender.

T. When the word denotes a male, what gender is it?

P. Masculine. (So of all the genders.)

T. That property of nouns and pronouns, used to distinguish the person speaking, from the person or thing spoken to or spoken of, is called what?

P. Person.

T. There are three persons used in English Grammar; the first denotes the person or thing speaking; the second, the person or thing spoken to; the third, the person or thing spoken of: now, what are they called?

P. First, second and third (so of the definitions of the several persons).

T. That property of the noun and pronoun, used to show their relations to other words in a sentence, is called what?

P. Case.

T. When the noun or pronoun is used as the subject of a proposition, or as the agent, actor or doer of a thing, in what case is it?

P. Nominative case. (So of all the cases, etc.)

The faults alluded to above, are much aggravated if the questions are printed in the text book. The pupils may in this case be hunting up the answers while the teacher is reading the questions. This they have a fair opportunity to do, since the answers are

so much shorter than the questions. This mode, however, is less objectionable than the first, in one or two respects, since it *does* graciously grant the pupil the privilege of slight variations. He is not obliged to say, "*Yes, sir*," all the time; but may make his selections, and guesses from at least a dozen words. But it is more general in its use; and hence, in the main more baneful than the other. The first is so glaring in its absurdness, that it would seem, no one would practice it. Yet it is not difficult to find cases in our schools precisely parallel; and then it has almost all possible shades and degrees of inconsistency ranging from this extreme, until we scarcely find a trace of it, or merging into some other practice equally reprehensible. We find the other in some of its forms and modifications, in nearly all the schools. But it will be seen at once, that it virtually deprives the pupil of the benefits of the recitation. He acquires none of that discipline in thought and style which is contemplated in the objects of study and recitation. He is put upon the stand as a mere piece of furniture. His principal business is to give mechanical responses. In this respect he resembles the piano at his side. He is for the benefit of the player, or for the teacher to exhibit his skill upon, in asking and answering questions. It is just so much answer for so much question; and when the teacher ceases playing his questions upon him, he is as quiet, so far as recitation is concerned, as the dumb piano. The teacher himself is on exhibition, in such recitations as these, and he only uses his scholars as instruments to aid him in making a display: and for all practical purposes, they might almost as well be so many posts or pegs.

3. The third case, or that in which the answer is

suggested by peculiar arrangement, significant word, tone of voice, look or gesture, is one of most frequent occurrence; and like the others, it may enter every grade of recitation. It is more difficult of description, however, since the tones of the voice, gesticulation and manner can not be represented to advantage, upon paper. Suppose, however, we have a recitation in geography.

Teacher. Is the earth a flat plain, or is it *round* like a ball?

Pupil. It is round.

T. Is there more land or *water* on the surface?

P. Water.

T. Is there more land south or *north* of the equator?

P. North.

T. Are the Balkan mountains in Australia or *Turkey?*

P. In Turkey.

T. Is the surface *hilly* or level in New England?

P. Hilly.

T. Does the Rio Grande flow into the Pacific Ocean or the *Gulf of Mexico?*

P. Into the Gulf of Mexico.

T. Is the temperature in the frigid zones higher or *lower* than it is in the torrid?

P. Lower.

T. Where is the Colorado river, in Maine or *Mexico?*

P. In Mexico. (?)

Or suppose the lesson is in arithmetic.

T. To multiply a ratio, must you multiply the antecedent or *consequent?*

P. The consequent.

T. If in a proportion, the answer ought to be greater than the third term, do you place the greater of the two remaining terms in the first or *second* place?

P. In the second place.

T. To reduce fractions to their lowest terms, do you multiply or *divide* those terms?

P. Divide them. Etc.

It will be seen that this mode is subject to all the objections of the second one, with an additional one, viz.: that of offering a choice between two answers, and that choice always determined either by the position of some important word, or the tone of voice in which it is pronounced. But its worst form consists in look or gesture.

Suppose a class to be reciting, and a question like the following is asked:

Teacher. Where does the Mississippi river rise, which way does it run, and into what does it flow?

Pupil. "It rises in the northern part of the United States, and"—(hesitates). *T.* "In what lake commencing with?" (pointing to his eye). *P.* "In lake Itaska, and runs"—(hesitates and looks at the teacher, who makes a mistake and points the wrong way)—"north." *T.* "How?" (correcting himself). *P.* "*South.*" *T.* "Well, into what does it flow?" *P.* "And flows into"—(hesitates)— *T.* "Into what gulf?" *P.* "Into the Gulf of St.—(hesitates and looks at the teacher, who shakes his head) "California!" *T.* "Where?" *P.* "Mexico?" *T.* "Yes! very well!" And other questions are disposed of in a similar manner.

Take a lesson in parsing. Example: "Careless girls soil their books."

Pupil. "Careless is a verb." *T.* "No." (Pupil looks desponding, evidently waiting to be told).

T. "What part of speech is it that expressed quality?" *P.* "Oh, the *adverb!*" *T.* "No, that modifies the verb," etc. *P.* "Well then (inquiringly), an adjective?" *T.* "That is it!" (flatteringly): "Now go on;" and he does *go on* in the same halting, half-guessing, half indifferent manner to the close of the sentence, when he knows but little more than he did before he commenced.

The practice that pupils sometimes fall into of closing each answer with the rising slide, or as if they asked the teacher if it were not so, is one falling under this head, and should be carefully guarded. This might be called the guessing process, since the scholar by a shrewd bantering way manages to guess his way along, and to call the answer out of the teacher. For instance, a child commences a definition, rule or explanation, and progresses until he arrives at a point where he is not quite certain. He hesitates, and glances at the teacher, who is also watching and ready to respond. He proceeds cautiously, and perhaps makes about a half mistake, when a shake of the head, a knowing, significant look or wink from the teacher, arrests him, and he quickly changes and glides off in an opposite direction; or after hesitating and telegraphing the teacher, to know whether he is right or wrong, upon receiving an affirmative reply, by nod, wink or any other sign, he moves on, assured that all is safe.

Suppose, for example, that the class is spelling orally. The teacher pronounces the word "*independent.*" The pupil spells "in-de-pend-a"—— (The teacher looks the knowing look), "ent" is quickly

pronounced by the pupil. *Teacher.* "Ceremonial." *Pupil.* "Se"— *T.* "How?" "Cer-i"— *T.* "Cerē-monial, not Cerīmonial" (accenting and rendering *long* the second syllable). *P.* "Cer-e-mo-n"— (hesitates and looks inquiringly at the teacher), "e"— (slight shake of the teacher's head), "i" (an approving look and nod), "Ceremoni-el." *T.* "How?" *P.* "al,—Ceremonial." *T.* "That's right;" and another word is guessed through in a similar manner. Now who spelled these words, the scholar or the teacher? The teacher, of course; and he might, with a great deal more propriety, have told the pupil in plain, unequivocal terms: and the latter might, with a great deal more honesty, have asked the teacher in a plain, frank manner, for the answer, than for both of them to deceive each other.

4. There is still another bad practice that deserves notice here. It is that of telling the pupil outright as soon as he hesitates, or before he has time to answer This practice prevails to the greatest extent in reading, though it extends to all other branches. It will be readily recognized in the first by a reference to a common practice with young beginners. Some teachers are in the habit, as soon as a child hesitates upon a word or sentence, to pronounce it for him at once. I have seen whole recitations conducted in that way, the teacher pronouncing at least three-fourths of the words, and the child drawling them out after him; after which both would seem satisfied, the child that he had *said* his lesson, and the teacher that he had *said* it to him. But the practice is carried into other branches. We shall give but one illustration.

I remember listening once to a recitation from a class (or teacher rather), in what was called a High

School. The lesson was in Physiology, and on those most interesting topics, "Digestion and Circulation." The teacher commenced by asking the questions from the book; and having a good verbal memory, a ready tongue and more self-conceit than judgment, he, in almost every instance, before the pupil had time to respond, would commence telling him the answer, sometimes graciously condescending to ask the pupil at the close if it was not so. And though the lesson lasted over half an hour, I am sure there was not a half-dozen questions answered by the pupils without an interruption from the teacher; and at least five sixths of them were answered by him alone. A few of the pupils, judging from appearance, had prepared the lesson with the evident intention of having the pleasure of reciting it. To them his officiousness seemed annoying; for, when the question was asked, and they were about to respond, and when the teacher, either fearing lest some one might suspect his knowledge, or wishing to astonish some one with it, would strike in and crowd them off, there were evident manifestations of disappointment. Others, less sensitive, seemed to take it patiently, probably from greater respect for the wisdom and learning of the teacher, or possibly because it was a very easy way of reciting the lesson. Now, this case is by no means an exception; others could have been selected equally faulty.

Again: the habit that some pupils have of waiting in recitation until they receive "a start" from the teacher, falls properly under this head, as the practice is most probably induced by the failings last alluded to. A distinguished educator in Ohio, in speaking of this class of pupils, compares them to an old rickety pump, into

which a few pailfuls of water must be poured before any can be pumped out, which, when obtained, is but a sickly stream; and as soon as the pumping ceases, the connection is broken, and all efforts to obtain more are fruitless, until more water is introduced from above. The comparison is a good one, since the ability of these pupils to recite seems to depend almost entirely upon the extraneous efforts of the teacher.

Now, all these forms of prompting exist, and perhaps many more slightly different. Their deleterious consequences may be readily seen. Some of them pander to the laziness of the pupils, some to their pride. Some cultivate deceit and falsehood, some superficial habits. Some, again, are absolutely annoying and even insulting, while the whole brood are destructive of manly independence and progress. The remedy for all these forms of evil is short and simple, and perhaps has been anticipated already.

1. For the first, in asking questions, avoid, so far as possible, all that admit of the answers, *Yes* or *No*. Let them be put in such a shape that the pupil shall have the entire benefit of the answer. This is his by right; and he just as certainly languishes without it, as the tender plants do without the showers. Take the first example, for instance, under the first case. Instead of the labored and childish repetition there exhibited, the question should stand simply thus: "How do you add fractions that have not a common denominator?" And the answer should follow without a single word from the teacher, until the pupil has done with it; then, if it become necessary, let explanations and illustrations follow. For beginners, or those less familiar with the subject, it might be staked off something after this manner:

First Step. The reduction or changing of the terms. This consists of two operations: 1. Those relating to the denominator; 2. Those relating to the numerator.

Second Step. The addition of the numerators.

Third Step. The disposition of the denominator.

Fourth Step. The reduction of the fraction, should it be necessary.

2. As to the second case of prompting: in asking questions, let them be as brief and pointed as possible, neither offering nor denying a choice of words, and conveying no allusion whatever to the answer. Take the example given under the second variety of prompting. Instead of the strained effort to make the answers as short and easy as possible, let it stand simply thus: "What is Etymology?" "What is Syntax?" "What are nouns?" "Name the different classes, and define them." "Name the properties of nouns, and define them," etc.

3. As to the third case: after the question is asked so as not to allow the child to choose between two things, let the teacher mind his own business until the child has answered, or at least made an effort to answer it—*i. e.*, let him not, by word, tone of voice, look or gesture, convey any knowledge to the pupil as to whether he is right or wrong until he has either finished the entire answer or failed; in which latter case it may either be corrected by the teacher—though this should be rare—or passed to another pupil, and when answered, should be returned to the one making the first mistake for his answer as corrected, and so of all the others. Take the first question under the third case. Instead of what is there stated, let it stand thus: "What is the shape of the earth?" etc. Take the one on proportion. Let it stand thus: "State the

rule for proportion: 1. When the answer ought to be greater than the third term; 2. When it ought to be less, and the reasons for," etc. For the other form of this variety, take the question given under it, viz.: "Where does the Mississippi rise?" etc., which is a proper enough form for the question, the difficulty here lying in the mode of answer. Let the answer be given without any intervening questions or suggestions, either by word or by act. And in cases like that given in analysis or parsing, let there be no guessing, no "drawing out," no hesitating for suggestion from either teacher or pupil, no rising slides on the part of the pupil, no suggestions, no winking, nodding or negating, to indicate to the pupil whether he is right or wrong.

4. In reading, and in all other recitations, avoid the practice of assisting the pupil whenever he hesitates upon the pronunciation of a word, or the utterance of a sentence, making it a positive injunction that the lesson is to be so well prepared before recitation, that, especially in reading, all the words can be named at sight; for if they can not, the child should be remanded at once to easier lessons, even to the "cards" or word and object lessons, until he acquires the ability to pronounce readily. It accomplishes little or no good, for a pupil to drag his slow length along in reading, where not only the meaning of the words, but their connection is lost by his long intervals or pauses. Again: avoid the practice of showing the pupil how well you can recite yourself, at least until he has had the first trial, which by right and duty belongs to him. This practice is so annoying, it would seem that no one who had witnessed its evil effects would ever tolerate it, much less resort to it. In addition to the annoyance, it discourages all effort

on the part of those who desire to learn, and pampers the laziness of those who have not the desire. The elocution exercises may form an exception to this rule.

Lastly: the practice of assisting pupils to the first few words of the answer, is doubtless the offspring of the last mentioned evil. To correct it, never allow yourself to be guilty of the practice yourself, and never allow your pupils to presume upon your indulgence in this respect. The understanding should be, that the first word is just as important for the pupil to learn, as the second or third; and that the integrity, as well as the usefulness of knowledge, will be much impaired, if it is based upon as uncertain a process, as that described under this head.

Article IV—Specific Methods.

It only remains now to speak of the several modes of recitation, in which an application of these specific directions may be made. For convenience, they may be classified as follows:

I. The Interrogative Method.

II. The Topical Method.

III. The Didactic Method.

The first is one of almost universal use, and the one in which most, if not all the directions given above, will apply. We shall speak of it under the several forms in which the answers are given.

Section 1—The Concert Method, or that in which all recite at once, is one in general use, and is not without its uses and abuses. 1. It is useful in awakening an interest in class and in school. 2. It aids those who may be too timid otherwise to recite, to overcome their diffidence. 3. It gives all an opportunity to recite the

whole, or a greater part of the lesson, in the same time. 4. It offers the best opportunity to secure uniformity, and to cultivate the voice; and it shows a school off to better advantage: though, whether this last is really a desirable object, will depend altogether upon the style of exhibition. If the object of the *show* is to secure answers to the greatest number of questions, without any reference to where they come from, it would then be objectionable. If, however, the display consists in better-drilled voices, greater uniformity, and more promptness in manner, etc., all of which may be secured by this method, then it becomes a decided advantage. The chief benefits of this method, however, are confined to reading and spelling, which have been described elsewhere; but it may be used to advantage in reciting rules and tables of currency, weight, measure, and in accurately arranged definitions, and in the declensions and conjugations of words.

Some of the more important abuses of this method, are the following: I. It offers an opportunity to any that do not know the lesson very well, to attach themselves, as it were, to those that do, and thereby appear to a better advantage than they really deserve. 2. It affords an opportunity to those who may desire to conceal mistakes, intentional deviations and ignorance, to effect their purposes; though an experienced ear will generally detect any thing of this kind. 3. Unless carefully guarded, it has a tendency to cultivate an unnatural and monotonous style. 4. Those who have been in the habit of reciting too exclusively in concert, are for the most part, unable to recite alone. They do not acquire the strength and confidence, to enable them to stand without the "props and stays"

of other voices. Therefore, while this method possesses unquestionable merits, and many advantages, it should be used with great caution, never exclusively, and never to usurp the place of other forms.

Section 2—Consecutive Method.—This method is one of long standing and perhaps of universal adoption. It is that in which the members of the class are so arranged that the questions or exercises uniformly commence at a given place in class, and pass on in consecutive order, from head to foot. This plan is not without its merits and demerits.

1. The labor of conducting recitations after this mode, is less than in most others, the teacher having no other special care than merely to ask the questions, and to see that they are answered properly.

2. It has the advantage of order and system; and for advanced pupils, or those who can resist the temptation of inattention, may be used with safety.

3. It affords an opportunity for pupils to compete for position—if indeed this is an advantage; and we think it may become useful under proper restrictions.

But the objections to this method, when used with a certain class of students, and without great care, will more than overbalance the benefits arising out of it.

1. It affords an opportunity for the pupil to neglect certain portions of the lesson. They will prepare only such portions of it as will most likely fall to them to recite. Hence, it is no uncommon thing to see pupils, even after arranging themselves in class—if they are allowed their books in recitation—first ascertaining their location in class, then measuring off a place in the lesson corresponding to it, and then commence-

ing a vigorous preparation of that part of the lesson, paying little or no attention to any other part.

2. If this custom alone is adopted, after a pupil has once recited, he is apt to feel no further responsibility; and for all practical purposes, might almost as well be excused from the class, after he has "said" his part of the lesson.

3. In large classes, where a fixed arrangement is observed, there is danger of slighting some altogether, and hence of inducing them to slight their lessons until such time when they will be most likely to be called upon for recitation.

It was the misfortune of the writer once to be a member of such a class of about 50 members, arranged in alphabetical order. The lessons were of such a character, that it was not absolutely necessary that more than about half a dozen pupils should recite at one recitation—and that was about the average number—so that each one of us had the privilege of reciting as often as about once in ten days. And I well remember the demonstrations that were made by some of the class after passing the ordeal of "their turn." The book would be thrown aside with the exclamation, "There, I shall have nothing more to do this week, sure!" One can easily see that the knowledge and discipline obtained in this way, are worthless.

Section 3.—The Promiscuous Method is one which, perhaps, has more merits than either of those just described. It consists, as its name implies, in asking questions of any member of the class, irrespective of time, place or order. It has these advantages:

1. It compels all to get the whole lesson, since no

one can know how much he will be called upon to recite, or when or where.

2. It checks any disposition on the part of the pupil to be inattentive, since each one is liable, at any moment, to be called upon to recite.

3. It forces all to keep in mind the connection; for, where the method is properly followed, the teacher may, at any time, and at any stage of the answer, arrest it, and require some one else to complete it.

4. It acts as a kind of a check upon most of the evils described in the foregoing.

It has, however, the following objections, if not properly administered.

1. When the pupil, after having been once called upon, feels sure he will not be called upon again, he is tempted to inattention in the remainder of the lesson. In this it is similar to the second method, only in *that* the inattention may occur both before and after being called upon; while in *this*, only after, since the pupil is obliged to keep a sharp watch for his turn. But even this abuse can be obviated by taking advantage of such pupils, and calling upon them three or four times in succession, in the same recitation.

2. It requires more care on the part of the teacher, in order to distribute the lesson rightly among the members of the class. But this can hardly be called an objection, since the benefits thence arising, will more than compensate for any additional care. On the whole, this variety of the Interrogative method, in its many applications, and with proper care, is subject to fewer objections than almost any other.

Section 4—The Silent Method.—Another variety closely allied to this last, deserves special notice. For

the sake of distinction we shall call it the *Silent Method.* It is described thus: The question is asked the whole class, and all are required to answer mentally or silently —not merely to call to mind the answers, or to think of the conclusions, but to examine carefully the processes by which they are reached; and when this is done, to indicate it by a given signal. When all the members have thus signaled, or after the lapse of a reasonable time, let some one of the pupils be selected to give the oral or written answer, or solution.

This method is thus described: The question is announced distinctly to the whole class. The time elapsing between the asking and answering should resemble that which usually occurs between the flash of the lightning and the report of the thunder. It should be impressively still. This gives every one time, not only to get the full import of every question, but really to answer every one mentally, and then to review it, when the oral answer is given, which, if correct, may be indicated by the pupils' assuming the proper posture; but if incorrect, and as soon as incorrect, the signal should be repeated, when the one reciting is arrested in his answer, and another called upon to complete it, etc.

This plan brings more minds into active and vigorous exercise than almost any other. No one can really escape, since in case of a failure, the plan itself reports the delinquent; and if false reports are given, they may soon be detected by the teacher. If he have suspicions of this nature, let him require the pupil thus suspected to recite; and a few exposures will generally cure the worst cases of this species of falsifying. The only objection that really operates against this variety, is that it requires a little longer time. But the addi-

tional discipline, in most cases, will more than compensate for any loss of this kind. It requires also a considerable previous culture and discipline to make it work well; but it may then be used in nearly all kinds of recitation.

Sec. 5—The Monitorial Method.—Another variety called the *Monitorial*, has been adopted by a few with success; though the experience of the best teachers, I believe, has condemned its general use. The only instance in which I remember to have seen it employed with any marked success, was in the Model Department of the Connecticut State Normal School; and in this case it was not strictly monitorial. A class of about twenty girls was reciting in history. One of their number (the monitress) sat upon an elevated seat, immediately in front of the class, holding in her hand a set of cards, numbered and corresponding with duplicates held, one by each member of the class. As the teacher asked the questions, the monitress drew a card from her pack, not knowing herself what one, called out the number to the class, and the pupil holding its duplicate, arose and recited. The teacher, in this instance, did nothing but simply ask the questions. The class was responsible for the balance, even the correction of any errors that were committed. There are other forms of this variety differing slightly from any hitherto described; one of which, by way of distinction, we shall call *reciprocal*. It is nearly monitorial, only every member of the class is a monitor, at the same time all are pupils. The peculiarities of this variety consist in placing the whole recitation in the hands of the pupils, each one, according to pre-arrangement, asking such questions as come within the scope of the lesson

or review, and to whatever member of the class he may choose. Sometimes there is connected with this, some incentive—such, for instance, as contesting for the head, in which case, the pupil standing anywhere in class—say No. 7—may question any member above him, and in case he ask a question that can not be answered by the one of whom he asks it, on answering it himself, he takes his place.

This plan is both amusing and instructive. The interest it awakens in class, and the incentives it adds to the preparation of the lesson are surprising; since it must be learned not only to be recited well, but so well that the pupils themselves may teach it. This plan but slightly modified, works well in performing operations at the board, especially in the simple operations in arithmetic where long columns of figures are to be added, or in any others, where practice and rapidity are required. Let the pupils contend in a similar manner, or simply take turns in performing rapidly various parts of the operation.

SECTION 6—MISCELLANEOUS METHODS.— (a) One of these varieties, though somewhat limited in its application, is worthy of notice. For want of a better name, we shall call it a *method by proxy*. Its chief use is to cultivate ready and close attention, and it may be used occasionally, in nearly all the branches. It consists in a repetition and transfer of the question as it comes from the teacher, requiring answer in most cases from those least expecting it. For instance, the question is announced by the teacher, when the pupil to whom it is directed rises and repeats it to the class, and calls upon some one to answer it, who may also be required to repeat it, and if unable to answer, may

call upon some one else, etc. This mode, of course, can never be rendered general, its chief use being to cultivate attention and the ability to ask and answer questions under a variety of circumstances.

(b) The practice of reciting by *contests*, or better known as "*choosing sides*," though of somewhat ancient origin, has but few superiors. As a means of exciting and sustaining attention, it has few if any equals. Many, doubtless, can yet remember the excitement that used to prevail at the spelling-matches, which in fact constituted about the only attractive feature belonging to the old usages. The same interest may invest almost all other branches of study, by only submitting them to the same influences. For instance, let the class choose sides to remain chosen for one, two, three or four weeks at a time. Let a careful record of the losses and gains of both sides, be kept by the teacher, or some one or two of the pupils, and reported to the class once a week, or at the expiration of the time, if that be deemed best. There are many other modes of keeping tally, besides many other incentives that may be used with this plan. This practice also cultivates the power of criticism, since pupils criticise each other. It also enables the pupils to follow demonstrations or answers of any kind, exercises them in the practice of asking and answering questions, all of which are of great utility to every one, and especially those who expect to teach.

(c) The plan by *written questions and answers* is one that ought to be practiced more than it is, since many that can answer very well orally, are nevertheless incapable of doing so by writing. The questions, in this variety, may be written on the board or on slips of paper, and

distributed, and answers prepared by the pupils. Of course, care should be taken to prevent communications. In this manner, a great deal of time may be saved, since the teacher may be employed about something else, while the class is preparing answers, etc.

SECTION 7—THE TOPICAL METHOD.—This method, for intrinsic merit, perhaps, has not a single equal in the whole list. It levels in one bold stroke nearly all the evils and inconveniences attached to the other varieties, and aims a death-blow to superficial habits of recitation, since it throws the whole responsibility upon the individual pupil. This is just precisely what is needed to make independent and self-reliant scholars. Its chief benefits, however, are confined to advanced classes. It also admits of several varieties, a few of which we shall name.

(a) The mere announcement of the *subject* or topic, while reciting, is one. Instead of the enunciation of the whole question, as in the case of the preceding, the teacher simply assigns a topic—embracing more or less, to suit the capacity of the class—upon which the pupil is expected to recite. For instance, instead of saying, How do you multiply a fraction by a whole number? A whole number by a fraction? A fraction by a fraction? etc. The teacher simply says, or writes, "The multiplication of fractions;" and the pupil proceeds, at once, to discuss the whole subject, naming and describing the several cases in their order. Instead of asking all the questions as in the example given in grammar, he simply says, "Etymology," "Syntax," "Noun," "Properties," "Relations," etc.; and each one of these topics is then taken up and dis-

posed of, without further assistance from the teacher, except slight explanations, as they may be needed.

In geography, where this plan is peculiarly appropriate, in describing the mountains of Europe, for instance, instead of asking the position, altitude, name and other peculiarities of each range or spur, the topic would simply be, "Mountains of Europe;" and so of the rivers. In describing the seas, lakes etc., it would be "Bodies of Water." In describing a particular state or territory, the following list of topics might be suggestive enough. 1. Position, in reference to Latitude and Longitude; 2. Boundary; 3. Area; 4. Population; 5. Bodies of water; 6. Rivers; 7. Surface, including mountains etc.; 8. Soil; 9. Climate; 10. Productions, including the three kingdoms of nature, etc.; 11. Chief towns and Capitals; 12. Employment; 13. Education: 14. Internal improvements; 15. Curiosities, and any others that may be desirable.

The following are some of the advantages. 1. The labor on the part of the teacher is less, while the advantages to the pupil are greater. 2. It presents a connected view of a subject. The knowledge thus acquired is available. 3. It strengthens memory and cultivates the powers of the understanding and judgment. 4. It cultivates good manners, and the powers of expression and description. It teaches to tell straight stories, and to describe accurately. 5. It cultivates independence, originality, completeness and comprehensiveness of thought and style. 6. It corrects nearly all the abuses incident to the other modes.

The objections to it are few, weak and readily removed or prevented. 1. Its use is confined chiefly to pupils somewhat advanced, the Transition and Sub-

jective. 2. It will require time to initiate pupils into this method, especially if they have, as Mr. Page says, been subject to the "Drawing-out and Pounding-in system."

(b). Another form or use of this method consists in the use of *diagrams* and *analyses*. This variety embraces the practice of mapping out subjects, giving the generic terms and placing their specifics in order, giving, in many instances, the entire analysis, by a process of generalization; and it is questionable, whether any other practice is more useful to advanced pupils, or those who wish to teach. It is the very key to investigation of a higher order, since it arranges the materials of knowledge and thought—the tools of progress—in such order, that they become available in further researches.

The advantages of this variety are similar to others just described; and the only objection I am able to urge against it, consists in its abuse. Some teachers, seeing its beauty and utility in a few things, foolishly attempt to apply it not only to all subjects, but to all grades of advancement; while it is strictly a subjective process. And further, they multiply divisions and subdivisions to such an extent, as rather to confuse and confound, than render intelligible the subjects to which they apply it. They should not only remember that facts come before their philosophic arrangement, but that they confuse the mind, rather than enlighten and strengthen it, when they are presented in such masses.

SECTION 8.—THE DIDACTIC OR LECTURING METHOD has already been described. Its use in recitation is somewhat limited; though, for certain classes and

certain purposes, it produces, when properly employed, most remarkable effects. There are two principal varieties, viz.: *conversation* and *lectures*. They are sufficiently explained elsewhere, to be comprehended without further description.

Both these varieties, however, are subject to great abuse. The excessive talking and lecturing in which some teachers indulge, are alike ruinous to their own usefulness and the pupil's improvement. The teacher who makes the least ado, in conducting the exercises of the school, is the one who will, in the end, have accomplished the most for his pupils, provided he so dispose of these exercises, as to secure the greatest amount of thought and action, upon the part of pupils.

But as this topic has been discussed elsewhere, we close this chapter by a brief reference to the importance of every teacher's having a variety of methods, and that he study the philosophy of them, so that he may wisely apply them. Every one knows that the teacher who has but one plan, and that perhaps an old edition stereotyped, soon renders his subjects monotonous, wearies the patience of his pupils, and circumscribes the limits of their progress. By the very necessities of the case, he can only reach a few, and call out but that limited amount of talent, for which his "plan" may be peculiarly fitted; while he who has a variety, and that variety based upon philosophical principles, may wisely suit his plans to every individual case.

We have therefore presented, under three general heads as generic, some twelve or fifteen varieties. But it will not be inferred, of course, that this exhausts the list; for, while it will be found that all the meth-

ods and varieties here described, as well as others practiced by the profession generally, are referable to some one of these methods, or some of their varieties; yet each one of these again admits of a great many slight modifications in the applications, which, of course, would be too tedious for description here. The teacher who acquaints himself with their nature and design, and also with the peculiar wants of his pupils, will find little difficulty in making his own applications of them. We have therefore avoided as much as possible the multiplication of special modes, believing that the few given are not only distinct enough in their characteristics, but comprehensive enough to admit of all necessary changes, and to embrace all possible varieties.

SYNOPSIS IV.

SCHOOL-ROOM DUTIES.

BUSINESS.

- OBJECTS, ETC.
  - Habits of neatness, order, promptness
  - Punctuality. Time. Place. Manner
  - Aid in other duties and emergencies.
- REQUISITES.
  - Change of classes. Communications.
  - A written order of duties, etc.
  - Close attention. Self-denial.
- MANNER.
  - Dispatch, without haste or confusion.
  - With a moderate degree of stillness.
  - With scrupulous care and accuracy.

CHAPTER IV.

SCHOOL BUSINESS.

The object of the present chapter shall be to show, in as brief a space as possible, some of the uses of the school life. It might be a question with some whether there is any necessity for such a topic in the "*School-room Duties;*" but, since there is a class of duties that do not really belong, either to study or to recitation; and since, if they are not provided for, they are either constantly interrupting those exercises, or else neglected entirely, it therefore seems proper and right that such a chapter be introduced.

It is a fact well attested by the opinions of our wisest men, as well as by common observation, that school training, notwithstanding its many excellencies, falls short of meeting all the demands of education. It does not, in the great majority of cases, prepare the young for the duties, dangers, and responsibilities of life. Too many leave school with thoughtless, slovenly and disorderly habits, notwithstanding they may be mathematical, philosophical, *learned* in the knowledge of books.

Now it is not proposed that the school should do every thing for the pupil, such as furnishing him with a trade, or employment, or even giving him a very large stock of practical knowledge. Indeed, this can not be expected; for nothing but the actual struggle with the life duties themselves will ever give that *thorough* preparation which these duties demand. But

that the school duties might be rendered more effective in this respect; that they should become a kind of foreshadowing of these duties, and, so far as possible, the actual preparation, are conclusions inferable, both from their nature and design, as well as from the lamentable deficiencies that exist in reference to such culture. That the education of the child and the man should be a life preparation for life's duties and destiny, is a truth that can not be too thoroughly inculcated; and that the school life should, so far as possible, be an epitome of that world life upon which the child is soon to enter, is another truth of equal significance. We shall therefore treat the above named subject under the following heads:

1. *The objects* or *necessity* for such an application of school duties.

2. *The requisites and means* for carrying it into effect.

3. The *mode* of conducting this department of school duties.

Article 1—Objects, etc.

If it be true that the school-room does afford opportunity for this life preparation, etc., then indeed does it follow, that its exercises should look to that one great object as a central and leading idea, about which, or rather to which, all others should bend; for it is scarcely possible, and by no means probable, that unless some special pains are taken, these results will ever be secured. It is pertinent, therefore, to inquire, in the first place, after the habits and traits of character that render children and men and women useful; and, in the second place, how far these duties can be rendered efficient in the formation and development of these habits and traits.

SECTION 1—HABITS OF NEATNESS, CLEANLINESS AND ORDER.—These are habits of acknowledged merit, but at the same time subject to woeful neglect. How far, then, can the actual duties of the school be rendered efficacious, and how far can special duties be introduced that shall not conflict with these, and still be the instruments in the formation of these habits, are questions that ought to be considered.

The position is assumed in the *Science of Education*, that neatness and cleanliness, and indeed all forms of outward refinement, as well as heart culture, keep exact pace with the march of intelligence, provided always, that the subject of culture is a fair one, and the system philosophical. This position is true beyond controversy, or else education is a failure; and we add here, that when these effects are not produced, the teacher may be sure that something is wrong. It follows, therefore, that with every increase in knowledge and development, there should be a corresponding improvement in the personal appearance—in the habits of neatness, cleanliness, order, etc. But how is this effected? Will the simple acquisition accomplish this, without special direction and application? We answer, not to the full extent, any more than plowing the ground, and sowing the seed will produce the harvest. There must be a nurture, a careful cultivation, and a husbanding of the stores, before the precious grain can be rendered serviceable to man. It is thus with the processes of education. Its full rewards are never realized, until the uses of knowledge are fully established. But how shall pupils be made to feel the force of this general development, in this special direction? What special exercises can be adopted that will increase the point and power of gen-

eral acquisition? We shall now endeavor to answer these questions.

1. Every child's desk or seat and its premises should be considered his home. He has, or ought to have, books, papers, pencils, slates, and various other apparatus, which are essentially his utensils and instruments for carrying on his employment. In this it is like home. He has duties to perform; he is in this respect, imitating, to all intents and purposes, the scene that will soon open before him on a larger scale, on the stage of active life. Every child's domain in the school-room being his home, it should be considered under his special charge, while the teacher has the general supervision. The pupil is responsible for the order and neatness of this charge, *and this responsibility should be just as binding as that of recitation.* There should be therefore, in every school, a standard of order and neatness, just as there is in recitation. The position of every article of his stock of implements, should all be decided upon. One great reason, and perhaps the chief, that children are not neater and more orderly is because they have no standard, hence no ideal nor ideas, as to what constitutes true order, further than what they may have gathered from very uncertain teaching. Let these standards and tests be furnished, and contended for, in the same manner as other excellencies are, and it would not be long before the whole face of education and of nature would be changed.

What is true in reference to the domain of each scholar, and of the whole school-room, each one being responsible for that portion of it in his vicinity, is also true in reference to each pupil's clothing and personal appearance; and as no litter of any kind should

be allowed to collect upon the premises of any one, so none should collect upon the person of any one. If the house should be clean, so should be the housekeeper. Let both be insisted upon with the same pertinacity with which other duties are, and it will not be long before these same habits will reproduce and perpetuate themselves in dress and personal appearance. The boys will not leave mud or filth upon their feet and clothing any more than they would upon the floor or in their desks. The girls will not permit their dresses to appear in a slovenly and slattern way. The school-house and yard will soon show signs of improvement. The window-blinds will be more neatly adjusted. The shawls, bonnets and hats will be disposed of in a more orderly manner. The floor will be kept clean, and the furniture will be dusted. The smaller pupils will catch the spirit, and will soon learn that a spot of mud or dirt upon their clothing or their premises, is out of order; that a tattered garment, unwashed hand or face, and uncombed hair are disorderly; and that filthy and slovenly habits, vice and suffering are all of the same species of disorder. What a world of happiness is thrown away by those who neglect these little things! How our homes might rejoice under the transforming influence of this genius of order, provided the same attention were bestowed upon these things that is bestowed upon arithmetic and grammar! Just as if these *alone* would make people neat and tidy, contented and happy! The happiness of the world does not depend half so much upon these as upon the little things we overlook in our rage after the "mint and cummin." Roses might bloom where naught but briers grow:

life and beauty where naught but desolation reigns; happiness where naught but misery.

In addition to this standard of order and neatness in the school-room, there should also be, at least a daily inspection, and a report on the conditions of things, which report should be considered of as much value in determining the standing of the pupil as that of study or recitation. This would invest these duties with the same degree of interest that others have. It is unreasonable to suppose that our children will attach any effective importance to them, unless they are brought into prominent notice. It is a rare instance indeed that children become what we propose to make them, merely by preceptive instruction. In this, as in all other departments, they must actually engage in the duty, and feel its responsibility.

Section 2—Promptness and Punctuality are traits of character which this department should especially cultivate. These are of such vital importance, that it may be said with truth, that all permanent success in every department of business, depends upon them. True, the exercises of study and recitation, properly directed, have a tendency to cultivate these virtues; but it is proper to inquire how far promptness and punctuality depend upon special efforts.

1. As to *time*. In the transaction of these and all other duties, special attention should be given to the time. If we expect our pupils to be, in this respect, what our precepts would indicate, and what we expect of them, they must have these traits of character cultivated by the same process that others are. There should therefore be an exact and definite time in which all these duties should be conducted—exact to a min-

ute—as much so as that a definition or rule should be to a word—and no ordinary excuse should justify or excuse a departure from it.

2. The place and manner of disposing of these things should be just as definite. Every article of furniture about the premises of every pupil should have its appropriate place, and should be arranged in its appropriate manner, and with as much care as if they were words in a sentence, or figures in the solution of a problem. The one will have no greater effect upon the habits and happiness of the future man or woman than the other. Instead of books, etc., being thrown about the desk or room in that confused manner which usually costs the pupil and teacher so much perplexity, they should be arranged in just such a place and in just such a manner; so that when the pupil has need of any of them, he need not disturb the whole school, rummaging in his confused pack, asking a dozen needless and impertinent questions about this thing and that, before finding what he wants. How frequently is this the case! And how unhappy, not to say miserable, this makes a school! And then this habit is carried right into whatever business or employment the pupil may select in after life. If he become a mechanic, with these evil habits clinging to him, his tools and materials will present the same disorderly appearance. His saws and files, and nails and hatchets and hammers, will be thrown confusedly together, to be injured by the contact; and square and compass, augers and bits, planes and chisels, will be lost in a heap of rubbish, while his nice patterns and plates will be greased and soiled—the whole a fair transcript of his desk in school.

If he become a farmer, his fields will be out of pro-

portion. An unsightly stump or tree will be standing where it ought not to be, and a dozen will be cut down or marred where they ought to be cultivated. His fences will be thrown down, or overgrown with brambles. Little patches of ground will be left uncultivated here and there, about the stumps and wet or stony places. His door-yard, if he have any, will be bleak and naked, the object of constant depredations from pigs and geese. His cows and sheep, hogs and horses, will all herd together; and his barn-yard will become the common rendezvous for the vagabond animals of the neighborhood. His buildings—well, look there! You may see them all out of repair, and bleaching in the sun and rain. The saddle and rakes are on the porch—a roosting-place for hens—while bits of broken harness, and remains of harrows, ornament the piazza. Old barrels and benches lumber the barn, and pitchforks and plows, scythes and sickles, the house and yard. If he become a professional man, his office and study will present a similar picture; if a merchant or banker, his books and ledgers will be crowded and confused; his accounts unsettled and uncertain.

But careless and slovenly habits are not alone felt by men. They visit some of their worst woes upon women. The young lady (?) of disorderly habits, perhaps becomes a wife and a housekeeper. Her house—But we forbear. We will not uncover the secrets within. Over this sad picture we would draw a vail. We fain would hide it from mortal sight. It were enough to say, that in too many instances, squalid wretchedness, angry broils, unhappy households, dissipated husbands, children driven from what should be a peaceful fireside, to seek a gratification of the

social nature amid scenes of dissipation and vice, all testify but too strongly against the neglect to cultivate habits of neatness, order, promptness and punctuality, in connection with social and æsthetic training.

Section 3—Aids to Duties and Emergencies.—Another object, which alone should be sufficient to secure the special attention to these habits, is the aid they would afford in the performance of other duties, and the ability they would impart to ward off danger. No one can estimate the value of the time lost in fruitless attempts to prosecute business, under circumstances where everything is out of time and place. This evil is felt severely in the school-room, but not more severely there than on the stage of active life. When a book is wanted, for instance, from which to prepare a hurried lesson, it is lost—"somebody has taken it." An impatient search commences, during which an inkstand or two are upset, the contents besmearing the books and furniture. Pupils in the vicinity are annoyed. Much time and patience are lost, and above all the peace and order of the whole school are disturbed by one such pupil. What, then, must be the fate of that school, composed—teacher and all—of such? It is more easily imagined than told. But another object, connected with this article, deserves notice here. It is the provision or preparation that may be made, while in school, against the emergencies, accidents and casualties incident to human life.

In this uncertain world, accidents will happen. While their number and severity may be much reduced by an enlightened and highly liberal education; yet it would be vain to expect to escape all of them. It were, therefore, wiser to provide for them. It is a

well-known fact too, that few people possess sufficient self-control, in cases of severe accidents, or in places of imminent danger, to enable them to do any thing available, either for their relief or rescue. In fact, in the great majority of instances, the dangers and mishaps are aggravated for the want of coolness and self-possession in the hour and article of imminent peril—such, for instance, as in cases of fire, of drowning, of poison, or in the case of asphyxia from any cause. The man who climbed to the third story of a burning house and threw from the window a mantle-clock and looking-glass, down upon the pavement below, and then caught up a feather bed, ran down two flights of stairs and carefully deposited it in the street, is but too apt an illustration of the want of sense that usually prevails on such occasions. A few noble exceptions, I know, we have on record, but these only show us what could be done, provided the masses could be imbued with the same spirit, and these noble traits of character cultivated.

What an awful calamity was that which occurred a few years since, in one of our Eastern cities, where hundreds of children were precipitated down two or three flights of stairs, and crushed in one mangled mass below, — and *all* from a false alarm of fire! Now, without reflecting the least blame upon those teachers, allow us to ask, could not these children have been saved? Could they not have been taught, by rigid and careful training, to master their feelings by their judgment? Could they not have been taught to sit quietly in their seats and await the orders of their teachers, in such cases of danger? I *know they could*, provided they had been taught lessons on the dangers of precipitation, as carefully as they had been in read-

ing and arithmetic. I say *taught*, because I believe children should be shown, by actual experiment, that they only endanger themselves by haste in such instances. Let the experiment be made with the children in going out in a disorderly and hurried manner —of course avoiding danger—and then, in a quiet and orderly manner, and the difference in time noted. Let it be made frequently, and practiced for the express purpose of providing against accidents, etc.: and it will be found that from one half to three fourths of a minute is sufficient time for all to quit the premises of an ordinary building. Let them see that one minute and a half, at most, is sufficient time to allow all the inmates to escape from a burning building, provided all are orderly; and that it will require ten times as long if they are not, and that no fire is likely to occur which would destroy egress in one minute of time; and that should this be the case, disorderly haste only augments and aggravates the delay.

This imperturable coolness and calculation in moments of peril or emergency, will prove of infinitely more service to the pupils in their lives, perhaps, than nine tenths of all their learning, and will not, meanwhile, interfere at all with it. And then in cases of that most frequent and frightful, yet most unnecessary, as well as too frequently fatal class of accidents, the explosion of lamps, and burnings from the clothes taking fire, how many might be saved if they had only been taught how! Not only how to extinguish flame, but how to possess their wits at such times. But let it be shown also, how the flames can be extinguished under such circumstances. Perhaps, it would not be good policy or even safe to set any one on fire, for the benefits of the experiment; and yet

the whole process might be shown in a very short time to a class of children, which, but for this timely instruction, might not only always be ignorant upon those points, but the actual sufferers themselves.

And so in reference to poisoning, or suffocation from any cause, severe wounds, freezing, etc., etc., all these things and their remedies and modes of treatment, should be discussed in a few practical lessons in every school in the land. The antidotes and remedies for these are usually forgotten in the fright that occurs under such circumstances; but if children are taught in a series of lessons as before indicated, and these things made the subject of frequent reference, the occasions would be rare indeed, in which they would either be forgotten or neglected from any other cause.

This part of the subject might be continued at great length, but the information upon these points is abundant. All that seems necessary is that the teacher prepare himself to make use of the means; and we might add, that no teacher who neglects these things, does his whole duty.

Article 2—Requisites, etc.

We shall now devote a few pages to the consideration of some of the requisites and means, for carrying forward this species of culture. We have endeavored to show, in connection with the objects and necessities, the manner in which the habits of neatness, order, etc., may be established in early life. It might be well to inquire further as to the advantages and opportunities, the school-room affords for such a course.

Section 1—Change of Exercises.—Aside from the advantages of convenient school-rooms, plenty of appa-

ratus, etc., etc., which have been noticed in another place, there is this additional one, rising out of a necessity for a change of employment, which is continually recurring. It will be seen, furthermore, by a reference to the close of this chapter, that a certain amount of time is appropriated to the several duties of each day. The changes from one duty to another, therefore, afford the very means we could desire for the cultivation of promptness and precision, both as to time and manner.

1. There is a necessity for change of classes, occurring periodically. These changes should not only take place precisely at the same time each day, but should be conducted with strict uniformity as to manner, etc. Children should be taught among the first things, to pass to and from the recitation seat with the utmost care. But there will always be more or less noise on such occasions. It would not be wise to insist upon the usual quiet during these changes. But this time should by no means be lost. It may be devoted, by pre-arrangement, to the transaction of any business that might require the pupils to leave their seats.

2. It may, and in most cases it is necessary to keep up fires, or to attend to ventilation. This is the time for these duties, and they should not be allowed to usurp any other. How unpleasant and unreasonable it is to have a boy rattling at a stove, or banging at a door or window or a ventilator (if the school is fortunate enough to have any), while the teacher is engaged in hearing a class of pupils that may be troubled with weak voices and weak nerves. Rather let there be a fixed time and a distinct understanding in reference to these duties, and let them be attended

to when there will be the least loss of time, and the least interruption in other directions.

Again: *communications* are necessary. Aside from the fact that children are eminently social beings, and hence ought not to be deprived of this privilege entirely, there are duties and labors which render it absolutely necessary that pupils should communicate, both with one another, and with their teacher. There should, therefore, be a time set apart for this purpose. It might be called whispering or business moments, and should occur at least once an hour, but should not exceed from three to five minutes in length. All communications between the pupils, and all questions to the teacher, that do not require lengthy answers (most of this latter class come in recitation), should be reserved for this time, and not allowed to mingle with and obstruct other duties. This arrangement will very much facilitate business generally, and besides it will be the surest means of suppressing that troublesome practice, among pupils, of communicating at improper times. Perhaps no one evil has been more universally dreaded, or more stoutly opposed with poor success; and the chief reason for this is found in the fact that, in the great majority of cases, no provision has been made for an outlet of this superabundant and pent-up vitality and sociability.

Let there be a time set apart for this, just as for any other necessity, and let no communications (except cases of extreme necessity) be permitted at any other time, not even the simplest question. It might be a little inconvenient and seem a little hard for a boy or girl to be compelled to wait half an hour before he or she might be permitted to ask what seemed a very necessary question; but it should be

remembered that in a school, as well as in a larger community, individual interests and preferences must yield to the public good. But in most cases, it will be found that the business, or request, is not so urgent that it may not be delayed without damaging any one; and not only so, but that a very wholesome lesson may thereby be taught the delinquent, in reference to attending to these things at their proper times.

Suppose a pupil, for instance, has neglected to note the lesson assigned on a previous day, and that when he takes his book for the purpose of preparing said lesson, he has forgotten where or how it begins; but his companion next to him knows all about it: now may he not obtain permission to inquire after said lesson? No: rather let him suffer the ill consequences of a failure, so that he may avoid a like calamity in future. Or suppose he has neglected, at the proper time, to get a book that lies within a few yards of him, and that that book is necessary for the preparation of the next lesson, may he not ask for it? No: let him suffer the consequences, rather than establish a bad precedent. Let the penalty fall upon the guilty one, and upon no other. This constitutes an additional reason, why there should be a set time for all these duties. A few weeks' practice will teach the pupils to dispose of all their items of business at the proper time. How much better thus than to suffer the constant annoyance of an attempt to carry on all these departments at once! The communications should all be disposed of here, the study and recitations at their respective times, and practice will soon insure all this. How much better thus than to mix them all together! And how much better than to

insist upon constant quiet, and perhaps obtain nothing more than constant disturbance. Therefore, provide whispering moments, and let these be observed as scrupulously as any other duty.

Section 2—An Order of Duties.—Every child should be provided with an *order of duties*. Those who are able to write, should prepare these, in which every duty shall be provided for, and every moment of time employed. These orders after being prepared by the pupils, might be submitted to the teacher for inspection and improvement, as before directed. For the younger classes, they should be written out upon the board, or upon cards, and so arranged that, with the aid of the teacher, they may direct them in the disposition of *their* time also. This measure thoroughly adopted and carried out in all the schools, would, of itself, do more to systematize labor, and hence remove the many evils complained of by teachers, and at the same time assist the pupils in their duties, than almost any other one thing. And then it is just what is wanted to form and establish good habits and prepare our pupils for the practical duties of life.

This *order* should differ from the "order of exercises," described in another place. That is general, or for the whole school; this is particular, or for individuals and classes.

Section 3—Close Attention.—Another requisite is *close attention*. In order to meet the claims of this severe regime, there must be no inattention or idleness. The system admits of none. The moment the child indulges, he is lost. He is out of his place, and falls behind. The system itself will either correct him, or,

in time, banish him. While there is ample time given for communication, recreation and amusement (and these duties should be encouraged just as others are), there is no time spent without a purpose or an object.

Now let a child, or let all our children remain from five to seven years under this severe drill, in which they acquire the habit of making use of all their time, and what will be the probable, nay almost certain effects upon them? Time and existence would not then become a burden. They would not be sent adrift from the school, to become a prey to idleness and the dupes of vice. Their *education* will have fortified them against these calamities, instead of exposing them to them. The world would be rid of a race of vagabonds; virtue and innocence would be comparatively safe; and comparative peace and plenty would reign in all the walks of life. Would not this be worth a trial? Are not this rigid discipline and order more to be desired than the mere acquisition of knowledge, especially, since they are the safest means of accomplishing even this?

Again: *self-denial and frugality* will be required. As before remarked, the pupil's personal preferences, will, in many instances, have to be sacrificed to the general welfare; and he will soon learn to make use of the allotted time for the performance of each duty. Here again, he will only be cultivating feelings and habits that he will be called upon to exercise in the drama of life. How much evil does this world suffer from indulgence and indolence! Might not these be arrested here, before they find too deep root in the habits of life? Might not the school assist in this preparation? Is not this its legitimate object? Would

not the discipline and order necessary to carry on this exact training, meet the demand exactly? In one word, is it not the most evident intention of all education to regulate man's forces, and to give him entire command of all his powers? Let the school then be the instrument of earnest and wisely directed labor; not a mere farce, or a place where a few feeble, sickly exercises, are engaged in, day after day, for the purpose of filling up the time. No wonder that the children turn with loathing, in many instances, from such tame and tasteless humdrum, such irksome and aimless toil. But we leave this part of the subject, to consider for a moment,

Article 3—The mode of Conducting, etc.

This part of the subject will require but little attention, since the manner of conducting these exercises will readily be inferred from what has already been said. We might add a few directions, however, by way of completing the outline.

1. *Dispatch*, or haste without confusion. 2. *A moderate degree of stillness* in the transaction of the various items. 3. *Scrupulous care and accuracy* in reference to the arrangements of books, apparatus, etc., and also in the movements of the body; all of which topics we shall discuss in the same connection. They are all important features in the transaction of business of any kind; but when we come to apply them to the school-room, and to make them the type or standard of the whole life business, their importance is very much augmented.

It will be found, upon the introduction of the plans and practices here suggested, that much that has been assigned, will be neglected for want of time; and this

will be the standing excuse for non-performance; for children, if left to have their own way, will usually consume twice or three times as much time as is really necessary; besides, they are not always aware of how little *noise* is really necessary, and of how much real advantage scrupulous care and accuracy in the arrangements are, in the transaction of the various duties of the school-room. Hence these things should be shown to them, in a series of special exercises, and then practiced in all the regular duties. One class of such exercises might be called "*Handling books and apparatus.*"

For the special drills in this exercise there might be a "word of command;" such, for instance, as is usual in Calisthenics. The first might be, "*Preparation for study;*" in which every book, paper, etc., not to be used should be put away in proper order in the desk. Let it be done too, in the speediest manner possible, and with no unnecessary noise, and the proper position assumed, *with books closed* and eyes turned toward the teacher; because it often is necessary for him to give some directions and explanations about the recitations at such times, when it is very annoying to him, for the pupils to be giving their attention to their books. On such occasions, when the books and slates are brought out for use, there will necessarily be a rustling, caused by the great number of movements of this character, at the same time; but there need be none of that obstreperous slamming and banging, so common on such occasions, caused perhaps by a half-dozen slates let fall upon the floor, or two or three desks upset, on making the change from one posture to another. If the first trial is not successful, let the books, etc., be

replaced, and the experiment repeated again and again, until the proper movements are secured.

A second word of command might be, "*Preparation for recitation*," in which every thing not needed in recitation shall be disposed of in a similar manner. It is customary to give a signal for rising, before coming to the recitation seat, and one for advancing, and sometimes one for being seated, and for proper arrangement. With scholars undrilled, the first few attempts will be unsatisfactory. A part will not be quite ready; hence some will rise after the balance are up: others perhaps, not having obeyed the first summons, will be occupying such positions as will very much interfere with their graceful movements; hence in rising they are apt to make a disturbance. Others again, will slowly unbend themselves from a circular posture which they may have assumed, and will occupy about as much time in rising as an old, superannuated ox would. Others will perhaps bound to their feet with a quick, nervous movement, that will be equally objectionable. All these movements must be regulated. In coming to the recitation seat, some perhaps will dally with some trifling amusement by the way; some will lounge lazily along, and swing themselves into the seat, as if it were a place of torture — and perhaps it really is to some. Others again will jostle a book or slate upon the floor, or upset a desk or an inkstand; and altogether there will be about as much noise as a four-horse team, or a drove of cattle would make in the passage of a bridge. But let the experiment, in all the necessary variety of movements, be repeated for the express purpose of improving them. In rising up and sitting down, for instance, if it be

not in good taste, let the class be politely requested to be seated, the error pointed out, and the whole process repeated; and so of advancing, seating and retiring, until satisfactory results are secured. A similar opportunity occurs for cultivating these habits of neatness and propriety at the opening and closing of school, and at all the regular recesses. Let the same exactness and care be exercised in these as in others; and it will not be long before the pupils will begin to regard all the exercises of the school-room with a new degree of interest. They will look upon them as the means of improvement, and their diffident, uncouth and vulgar habits will give way for those of refinement and order.

The following scheme for the division of time and labor will be found suggestive, at least. While it is not claimed that this, or indeed that any could be devised, that would meet all the circumstances of every school, yet it is claimed that the time and duties of every school in the land may be arranged in a manner *similar* to this; and the benefits arising from such a disposition of affairs would more than compensate for any difficulties that might be experienced in putting it into practice. Let it be written or printed in large type, and so placed that all in the room may be able to read it. It will be necessary also, to have a clock, and a small bell, in order to mark those divisions of time. Some teachers have found it a good plan to appoint monitors daily to take charge of the bell, and to mark by slight strokes upon it—just enough to be heard by all the school—the several divisions of time as they occur. Others again, have found it best to take the entire charge of it themselves.

Order of Daily Exercises.

FORENOON.

From	9.00 to	9.10	Opening Exercises	10 min
"	9.10 "	9.20	Study	10 "
"	9.20 "	9.40	Beginning Class	20 "
"	9.40 "	10.00	Reading (C)	20 "
"	10.00 "	10.05	Business	5 "
"	10.05 "	10.25	Reading (B)	20 "
"	10.25 "	10.35	Recess	10 "
"	10.35 "	11.00	Arithmetic (A)	25 "
"	11.00 "	11.20	Arithmetic (B)	20 "
"	11.20 "	11.25	Business	5 "
"	11.25 "	11.45	Arith. (C) (M. & W.)	20 "
"	11.45 "	12.00	General Exercises	15 "

AFTERNOON.

From	1.00 to	1.10	Study	10 min.
"	1.10 "	1.35	Reading (A)	25 "
"	1.35 "	1.55	Beginning Class	20 "
"	1.55 "	2.00	Business	5 "
"	2.00 "	2.20	Grammar (B)	20 "
"	2.20 "	2.45	Grammar (A)	25 "
"	2.45 "	2.55	Recess	10 "
"	2.55 "	3.20	Geography (A)	25 "
"	3.20 "	3.40	Geography (B)	20 "
"	3.40 "	3.55	General Exercises	15 "
"	3.55 "	4.00	Closing	5 "

The above is more to show the necessity and practicability of a *Plan*, than to describe one. For the want of something of this kind, the energies of the teacher and the time of the pupils are spent in useless attempts to perform the duties of the school-room.

It will be observed that no provision is made for Writing and Spelling. A part of the former, and perhaps all the latter may be done in connection with Reading, and other lessons, as practiced in our best schools. Neither is there any provision made for the higher branches; but it will most frequently occur that *some* of the classes provided for above will not be needed. In that case the higher branches may take their places. If not, then the other exercises will have to be shortened.

The limited number of classes may be objected to by some, but we venture to say that the Reading and Arithmetic classes may be classified in three divisions each, with a beginning class, etc., and the Geography and Grammar may be classified in two divisions. The needless multiplication of classes to accommodate either parents, pupils or *publishers* is ruining the order and efficiency of many schools. Teachers should be *competent* to judge, and should have the authority to say what and how many classes there should be in the school.

SYNOPSIS V.

- **SCHOOLROOM DUTIES.**
  - **RECREATION.**
    - OBJECTS. — To rest and invigorate the system, and prevent disease. To aid in symmetrical development of body. To secure ease, grace, and dignity in movement.
    - REQUISITES.
      - *Time.* — Periodically. Daily. Evening. At school, during regular recesses.
      - *Place.* — Open air. Play-Ground. Play-room. Groves. Pleasant surroundings.
      - *Manner.* — Moderation. Pleasant company. An object in view. Free from care. Protection.
    - VARIETIES. — Innocent and active games of rivalry. Pleasure and scientific excursions. Calisthenic exercises.

CHAPTER V.

RECREATION.

It has become necessary to refer to this subject so frequently in the course of this work, that its separate treatment here would not be demanded were it not to show the relation it sustains to the special duties; and further to set forth that part of it which relates to those duties, in as condensed and as connected a form as possible.

The very nature of education is such that recreation enters into it, just as essentially as water does into the composition of plants. Indeed there is no education, and there can be none; neither can there be life or growth in the animal world, without it. It is, as the etymology of the term implies, the *re-creating* or renewing process, by which, in the animal world, the old and worn-out particles of matter in the system are removed, and their places supplied by new ones. In this respect, it is a highly useful process, since the health and happiness of the individual depend so essentially upon it. These particles, if not removed from the system, become obstructions to a healthy vitality, and hence are the fruitful source of disease. And if new particles are not supplied, as the old are removed, there is consequent emaciation. This truth has also an important bearing upon the intellectual and moral man. The mental powers need the renovating influence of activity and rest, since their operation is through a physical organism.

Now, the whole thing is reduced to this: to recreate there must be both exercise and rest—exercise and activity or motion of the several parts, in order to throw off the waste material, and to aid in the deposition of the new—rest, to allow time for settling and fixing the deposits, and renewing and invigorating the weary powers. The question now arises, are the exercises of the schoolroom prejudicial or beneficial to this natural and necessary process? If necessarily prejudicial, then there is antagonism between man and his own happiness—an inconsistency so glaring as to forbid belief; if unnecessarily so, then the health and happiness of the race would demand an immediate reform. If recreative exercises are beneficial, then they should be encouraged and practiced. These reasons, and others that might be given, are sufficiently apparent to warrant their introduction and practice in the schoolroom. For further evidence upon this subject, the reader is referred to those sections where its claims, as an *educational force*, are treated more at length.

Article 1—Necessity and Objects.

In accordance with the views expressed above, among the first necessities, objects and uses, would be that of *resting the mind and body*. It is a well-known fact, that change of employment rests and invigorates or renews the system. This is effected chiefly by changing the position of the exercise from one point to another. It is equally well known that in the confinement necessary for protracted study, certain parts of the system suffer more than others: certain parts are brought into almost constant exercise, while others remain in comparative inactivity; and that

some powers are exercised almost constantly, in the same employment, while a simple change in the direction would relieve them. At such times there will be a desire for either motion, rest, or change.

Section 1—To Invigorate the System.— Now it should be the care of the teacher not to allow any of the desires to end in evil, or even to run to waste. They are all needed in educating the child. The object, therefore, of all recreative exercises, should be to confine, as much as possible, the exercises to those parts most needing them, to rest those which have been overtaxed, and to change or reverse the movements of those parts which suffer most from continuous exercise in the same directions. These principles apply to the mind and body, considered as two reciprocal agents; for the one may be rested by the exercise of the other: but their chief application belongs to the interchangeable relations existing between faculties and sets of faculties, belonging to the same particular structure. The main object of recreation, therefore, in the school, should be to equalize and distribute wisely the exercise and rest necessary to produce the most harmonious results, both in body and in mind.

Section 2—To Prevent Disease.— A second object, though scarcely removed from the one just described, *is to prevent and to cure disease.* It is said by anatomists, that there are two contending forces in the animal structure ; the one organizing in its processes, the other disorganizing: the one is life, the other is death ; and that we exist between these two forces, the one building us up, the other tearing us down ; and that we actually live by the process of

dying. Now it would seem that when our vital forces become so exhausted and weakened, either from over-exertion or want of exertion, that the disorganizing processes become the stronger; that actual disease then fastens upon us, arresting for the time being, the entire process of organization: hence both the suffering and emaciation caused by sickness.

It therefore becomes a matter of the greatest importance, to preserve, as nearly as possible, the balance between these forces. Especially is this necessary in childhood and youth, when, from natural causes, the building-up processes should excel the tearing down. At this period *—as we have shown in other places—owing to the peculiarly flexible, and continually changing nature of the substances, the liabilities to contract disease are greater. But these tendencies to disorganization may, from the same cause, be more easily counteracted, since the subject is in a formative state, and liable to either direction, determined by the stronger force. It should therefore be the chief object of the teacher to fortify those points most exposed, whether they relate to the body or to the mind, and to build up a superstructure of the greatest possible strength and durability.

It is also true that disease may be arrested, even after it has made considerable progress, provided the treatment is such as to assist the building-up processes to such an extent as to throw the balance in their favor. The lungs, for instance, may be suffering, or may be diseased; but pure air is their element and nourishment. By wise and judicious breathing therefore, the disease may be thrown off and the parts

* Transition, and perhaps the same is true of the objection.

healed. The stomach, and consequently the whole system, may be suffering from indigestion. There is, perhaps, a demand for additional fluids, or motions that will produce them, less stimulating food, or healthier blood. If these demands are complied with, and the derangement has not become too deep-seated, the powers soon regain their accustomed vigor; and so of all the vital organs. Sometimes exercise, sometimes rest is required. But since many of the duties and exercises of the school, unless carefully guarded, invite disease; and since many diseases are already formed from this and other causes, it should be one of the special objects of recreation to remove the obstructions from the path of human progress and happiness. For what other purpose could this desire for amusement, diversion, change, etc., have been given us? Surely not that it might torment us, or lead us astray! Let the teacher, therefore, seize hold of it, and use it, not only to guard his pupils against the encroachments of disease, but for its actual removal.

Section 3 — To Facilitate Growth. — Another prominent object of recreative exercises, is the valuable aid they render in the symmetrical development of the body. One of the saddest pictures our sin-smitten race presents, is the distorted, sickly and insufficient development of body. The world resembles one great hospital, and its inhabitants the inmates, with here and there an exceptional case. The great majority seem to be suffering from some malady. Weakness of limb and lungs, of body and brain, sunken chests and crooked backs, diseased livers and distorted spines, poor digestion and poorer powers of endurance, are but the common heritage of our race.

Indeed it is in the rarest instances that the adage of the ancients, "*Mens sana in corpore sano*," is realized in the present day, yet education is the boast of this same generation. In the very jaws of disease, we lift up our feeble huzzas for human progress. We boast of our national and internal improvements, and at the same time hug our bodily complaints and maladies as evidences of our refinement. But away with such an education and such refinement from the face of the earth! They are a moral pestilence and have no business among a race of *men*.

If sunken cheeks and sallow skin, if hollow eyes and emaciated forms, if physical debility and suffering, are evidences of education and refinement, then, oh, give me blissful ignorance, and the life of the savage! If the broad shoulders and stalwart frame, the ruddy cheek and plump rounded limb, the firm, elastic step and bounding form, the sparkling eye and the joyous laugh, must yield to the narrow chest and pinched up dandy form, the spindle shanks and lily hand, the sickly, sentimental face and its usual accompaniment, a shallow brain, the languid walk and almost breathless sigh; if cotton must take the place of muscle, sound, healthy muscle—and paints and powders the place of the roses and flush of health; if these and more than these must become our heritage, then close up the school-houses and colleges, and let the races, yet to come, escape their horrors.

But these calamities are only the results of inadequate education. They constitute no part of a sound system of culture, any more than a failure in bank stock constitutes a part of political economy. Education makes a strong body as well as a strong brain. It makes a good heart as well as a wise head. It

gives a symmetrical development to every limb and muscle, as well as strength to the understanding and judgment. It gives beauty and elasticity to the human form, as well as acuteness of reasoning and brilliancy of imagination.

Now the question arises, what are the instrumentalities rejected from the list, that have caused this breach in a symmetrical growth? We shall not claim that recreation and rational amusements have been the only ones, for a thousand other abuses have wrought their inconsistencies into this tangled web, until, with all its excellencies, it seems to be inadequate for the demand. But, however much we attribute to other sources, it must be admitted that, if every encroachment of a physical nature, occasioned by close confinement or study, were met and repelled by the appropriate physical exercise; the bodies of our boys and girls, if free from constitutional disease, would grow up sound and healthy at the same time in which they are acquiring knowledge, and expanding their minds. This, therefore, is a cardinal principle in every sound system of education. But it has been contended for at every step in the progress of this work.

Section 4—Grace in Movements, etc.—Another object of a similar nature to the above, is accomplished by recreation, viz.: *ease, grace and dignity of movement.* This would be but the natural result of the preceding course of training. The healthy and full development of body and limb, gives command of all their motions, while neglect gives awkwardness and ill manners. What a symmetry and beauty, in the complete human form! No art can equal it.

Power's Greek slave, is but the impersonation of the perfect ideal of a great artist; but every teacher has, perhaps, fifty real living beings, of the originals of which this is only the copy. Every one of these is of more value than a hundred "Greek slaves"; and though he may not make models of all of them, yet he may make all much better; and he does not educate them, unless he does this.

Again: what poetry, what magic, what majesty, in the proper movements of this human form! There is sublimity in the sweeping torrent, as it leaps from the precipice to the abyss below. There is majesty in the oak, as it sways in the storm; there is grandeur in the tread of an army, or the rush of battle. There is beauty in the swoop of the eagle from his mountain eyrie, or in the gliding of a ship upon the ocean. There is grace in the stately movements of the bending pines, and ease and elegance in the bounding of the nimble deer; but man combines them all in the well directed motions of his body. He possesses within him all these elements. They should therefore, be brought out, and cultivated to the highest degree of perfection that circumstances will allow. Much of usefulness, as well as of pleasure, especially among teachers, is lost by neglecting to cultivate the grace and poetry of motion. However much children may differ as to natural ability, these graces are brought to perfection in any, only by careful practice; and since the young body is most impressible, these gifts are most readily incorporated in their movement by early training,—by taking advantage both of the necessity and desire for exercise and amusement, and making them subserve the double purpose of convenience and re-

finement. Hence it should be the object of all recreative exercises, to cultivate the easy, graceful and dignified, in movements and manners.

Article 2—Requisites, etc.

The requisites to recreation may be considered under three heads: *First*, in reference to the *time*: *Second*, in reference to the *place*: *Third*, in reference to the *manner*.

Section 1—The Time.—We remark, in general, that all recreation, and especially that kind which includes exercises in the shape of amusements, must be regulated with regard to time. It will no more answer the purposes of recreation to engage in it occasionally and at irregular intervals, as convenience or even as inclination in all cases would indicate, any more than it would to pursue the same policy with eating and sleeping. The reason that we experience greater inconvenience from abstinence in the latter cases, is because the blessings conferred by these are more directly essential to life; and also, because the processes of recreation are carried on even by these, and other independent modes. But the actual benefits of recreation are just as essentially interrupted by neglect or irregularity, as those to which allusion has been made would be, by a similar course pursued with them: therefore, these exercises must be regulated, and must occur, as nearly as possible, at regular intervals.

But it will not answer to make the intervals too long or too short, or the occasions too seldom or too frequent. Not being of that class of necessities which are regulated by nature or instinct, they are subject, more or less to

the control of the judgment. If too frequent, they either cloy or become a passion, and thereby interfere with other duties. If the intervals are too great, the exercises lose their effects, and keep the powers in an unsettled state. As the day seems to be appointed to labor, and the night to rest, and since recreation stands as a necessity about where labor does, and since each day, for the most part, embraces the whole routine of essential duties, these things would seem to indicate its frequency. We would be safe, therefore, in saying that it should be *at least daily.*

The next inquiry would be, What time in the day is most appropriate? In this we should be guided by judgment again, though the inclinations point in the same direction. Since the powers become weary through toil, and since the quiet repose of nature invites, the evening, between the hours of labor and rest, would seem to be the appropriate time, though of course this could not apply so well to the school. It will therefore become necessary to select other times for the department of recreation that relates to it: and since the regular recesses are not employed with other duties, a part, at least, of this time should be devoted to some regular and well directed physical exercise.

It is a well known fact, that in a great many instances, this time is spent to little purpose, comparatively—usually in some trifling amusement, or idle gossip, without any reference to the wants or the suffering of the body. If a game of any kind is selected, it is just about as likely to be injurious as beneficial. Little or no attention is given to direct the exercises to those parts of the body that need them, much less to restrain or distribute them in due proportion. These and other circumstances seem to point to the regular

recess as a proper time when a part, at least, of the great objects of recreation could be secured. This arrangement would render necessary a little direction from the teacher, as we have remarked in another place. His presence and influence are also necessary; first, because if recreation is worth anything, it is worth directing; secondly, it should be guarded from excess and abuses from other sources; thirdly, the teacher's presence, or influence otherwise, will have a tendency to restrain evil passions and vulgar and profane words; fourthly, it gives him the best opportunity to become acquainted with the dispositions and habits of the pupils; fifthly, the teacher himself needs the exercise. It will clear his head and heart both, from the brooding cares and perplexities incident to the profession, and will in no measure detract from his dignity. But it will be found necessary to employ a small portion of the time outside of the regular recesses. This will fall under what we have denominated business moments: when the books and study should be laid aside for a few moments to engage in the hand, arm and body movements, such as described at the end of this chapter, under the head of Calisthenics.

Section 2—The Place.—For general exercises, such as games and sports, the open air is, by all means, preferable; first, because of the purity of the atmosphere—an indispensable condition to recreation; secondly, because of the greater freedom of motion that may be secured. Every school-house should have a play-ground, and this should be arranged with reference to its uses, just as the school-room is with reference to its uses. Where a play-ground can not be had, or *will* not be had, as is frequently the case in cities and

large towns, a play-room should be fitted up with special reference to the wants of the children. This is a very desirable appendage in all cases, since in inclement weather the play-ground would become useless. But in no case should the school-room be used for games and sports, much less for general romping. It *may* be used, however, for regular calisthenic exercises.

Again: the places of recreation and amusement should be free from mud and filth of every kind; and should be far enough removed from any public highway, place of general resort, or dangerous precipice, rocks, rivers, lakes, ponds, or any thing that would endanger either the health or clothing, lives or morals of the pupils. Too little attention is paid to this matter. A dingy, dark prison-house of a place for play, is about as objectionable as it would be for study or recitation. A muddy street, or forlorn highway, or dirty yard or pen is not much better. But the surroundings should be as pleasant as possible. All perhaps are aware of the effects produced by the presence of beauty and order. They elevate and refine the feelings. They open the mind to free enjoyment. The blood flows with increased vigor, because the heart is glad. The waste particles are removed more rapidly, and the deposits are made in greater numbers, and with greater certainty. A grove, from this cause, and since it abounds in the greatest variety of natural beauty, which renders it still more inviting, becomes the most appropriate place for a summer retreat. In a word, the place should be selected with express reference to moral and æsthetic as well as physical culture.

SEC. 3—THE MANNER.—The manner in which these exercises should be conducted will next claim a brief attention. The reference will not be so much to the nature of the exercises as to a few cautions and general directions.

1. *Moderation* in the movements is one of the most important of these. The tendencies, especially after confinement to hard study, are to excess. Students in colleges, who perhaps have been accustomed to active life, are liable to err in this direction. They confine themselves closely to study, until they feel the imperative necessity of recreation or exercise, when, from an excess of vitality, they enter upon it so suddenly and so violently, that they often impair their health and endanger their lives. All exercises of this kind, and of every kind, in order to be profitable, must be approached gradually, and increased as the demand increases. At first they should be mild and of short duration, and, on each succeeding occasion, augmented slightly, both in quantity and quality, until the utmost power of endurance is reached, or until the object, whatever it may be, is accomplished.

2. Another caution seems necessary here, *i. e.*, *suitable protection*. This condition or requisite is too much neglected, especially by girls. Their clothing, for instance, is often insufficient, both as to amount and style. *First*, it should be composed of strong but light material, but enough to protect the whole person from the chill that is apt to follow active exercise. If any portion of the clothing is removed for convenience, it should be replaced as soon as the exercise ceases. *Secondly*, it should be as equally distributed as possible, covering the entire arms and chest; and where there is danger from exposure to the damp ground, the feet

should be well protected. Numerous evils arise from the simple neglect of these two cautions. Colds, headache, rheumatism, chills, and sometimes severe attacks of dangerous diseases result. *Thirdly*, the style of dress should be such as to allow perfect freedom to all the parts, and especially to the arms and chest, since they suffer most from confinement to study. The present fashionable style is at war with this principle. It is with the utmost difficulty, that a young lady fashionably dressed, can lift her elbows as high as her head, without rending some portion of her clothing about the waist, especially if the motions are violent, as they should be in calisthenics. This is also true of the fashionable dress of boys and young men. No exercise can be profitable under these circumstances. The clothing, therefore, must be loose enough to allow freedom of motion and freedom of circulation. But enough has been said, the world over, upon the follies of fashion, and especially upon the evils of tight-lacing, to correct them long since.

3. *The mind must be free from care and anxiety.* It is of little service to engage in physical exercises for the sake of recreation, when the mind is brooding over some hidden grief, harassed by care; or when it is absorbed in study. There must be a relaxation. All these things must be abandoned for the time being; and there should be a delightful play of cheerfulness and animal spirits. The reason for this will be apparent upon a moment's reflection. The brain needs the rest, and the body and limbs need the exercise. The blood should be attracted from the former, and invigorated and vitalized by coming in contact with pure air, and being supplied with wholesome chyle. It then returns, laden with the prin-

ciples of life, and the wheels of thought again roll on with increased vigor.

4. *There should be an object in view.* Hence the superiority of the games of rivalry; of the pursuit of game in hunting; and of the excursions in pursuit of specimens in natural history, etc., as described in "physical culture." There is excitement enough in connection with these to keep up that healthy flow of animal spirit. In case of a walk or a ramble in the woods, it amounts to but little to stroll about without an object, or even with one, if that object is inspired by nothing higher than the mere desire to exercise. Something exciting is needed to make the mind forget its cares, and to revel in the pleasures of the game or chase.

5. Recreation, as a general thing, *should be taken in pleasant company.* "Iron sharpeneth iron; so a man sharpeneth the countenance of his friend." It is not easy to estimate the value of human sympathy, or the power of conversation. They may enter into and form a part of nearly all forms of recreation. They serve as a medium for the expulsion of gloomy thoughts, and for the introduction of pleasant ones. Many exercises will not permit a connected conversation; but even in these cases, the pleasanter the company the better. The glow of sympathy, the beaming countenance, the common object and mutual energy and aims:—all serve to dissipate care, to invite happiness, and to beget a healthy flow of the convivial spirit. In the calisthenic exercises, the music and song, with which they are usually interspersed, the graceful motions of the body, and all the enchantment of the various figures and movements, have a tendency to beguile care and sorrow, to bring into active

play all the powers that please and delight the senses and the soul.

When conversation can be carried on, the theme should not be too grave or too exciting, or else there will be no rest to the mental powers, save that which might be experienced from a change of thought. It should turn upon pleasant topics, and should be rather lively than otherwise, even to the merry jest and the hearty laugh: the laugh is particularly valuable. It shakes the cobwebs from the brain and inactivity from the lungs; it stirs the sleepy tide of the vital stream. It is a perfect tonic, and acts with a more desirable force upon the liver than a dozen doses of "*blue mass.*"

Article 3—The Varieties.

The various kinds of physical exercises have been frequently referred to, in the progress of our investigations; so that at present, it only remains to present a classification of those that may be used most advantageously in the schools. In doing this, we shall not attempt an exhaustive list. We prefer to give the outline in connection with a description of some of the most appropriate and convenient exercises, and leave the subject for whatever suggestions and improvements may be made upon it.

Those that relate particularly to the school, are the following. 1. For out-door exercises, *innocent and active games of rivalry* stand perhaps among the first. What we mean by *innocent* is, free from any immoral tendencies, such as betting, or any in which the loss of property or character is concerned, or any in which the evil passions are necessarily aroused—those that are free from the contaminating influence of vice. What we mean by *active* games, are those combining

the lively exercise of the physical powers, without impairing their strength or activity; not those trifling amusements,—such as "marbles," "pins" or "button," nor yet the silly nonsense of "ring around a rosy," or "oats, peas, beans and barley grow!" nor those on the other hand, requiring too severe action such as violent running or jumping (except as practiced in the gymnasium), wrestling or boxing, or any thing that would have a tendency to injure or impair the physical powers, or soil, or otherwise damage the clothing.

The following are among some that may be safely practiced, provided they are properly cared for by the teacher: 1. *Ball*, in all the varieties in which it is commonly practiced. This is the great play of the school, and it is doubtful, whether any other of equal merit could supply its place. It is a healthy and dignified play, and may be practiced by nearly all classes, and in some varieties by girls as well as boys.

2. *Throwing the discus* or *pitching quoits*, *rolling* or *playing at ten pins*, are remarkably healthful exercises for the arms and chest, provided both arms are used; and we see no good reason why they could not. These exercises, however, are chiefly confined to the gymnasium, and are considered appropriate only for boys; but I see no good reason why girls might not participate in some of them, at least. How much better this than the perpetual idleness to which they are doomed by the hypocritical notions of a fashionable world! How ennobling and dignifying when compared with that insipid nonsense, which constitutes too much of their exercises (?)! What health and development of their chests and arms it would give them! The blessings they would thus be enabled to

transmit to their posterity, would more than compensate for any odium that might be heaped upon them by bigots and hypocrites.

3. *Skating and coasting* are forms of amusement which certainly possess many excellencies, though for the want of convenient localities they must be circumscribed, so far at least as relates to the school. The first is eminently adapted to the wants of both sexes and nearly all ages; and, could it be free from the dangers too often connected with it, it might be practiced with the best of results.

4. *Pleasure and scientific excursions* may be practiced in connection with school duties, though not with the same regularity that others are. They should be a kind of holiday pleasure, to which the pupils may look with expectation and delight. See Chapter Second.

5. *Calisthenic Exercises.* The practical illustration of the above named exercises, as practiced in our best schools, will occupy the remainder of this chapter. It will be found that these exercises furnish a greater amount of rational recreation and amusement than all others; and at the same time can be practiced, for the most part, in the school-room.

For the following arrangement, and brief but accurate description of them, we are indebted to the enterprising teachers of the city of Toledo, Ohio, in whose schools the exercises here laid down, are carried to a high degree of perfection. This system has been gathered from a variety of authors, and possesses the advantage of being brief yet eminently practical. It contains about all that can be practiced with success in the common school and college, and we believe may be introduced, in some form, into every school in

the country. As such we most cheerfully commend it to teachers and parents.

The most of the following exercises are arranged for a class of sixteen, though many of them may be varied for a larger or a smaller number. In forming for practice, the misses are always arranged in a circle, assuming:

STANDING POSITION.—Head erect, shoulders thrown back, chest forward, hands at the side, and feet at an angle of about 60 deg. The circle is divided into 4 sections; the 1st in each section being its leader. The leader in the 1st section is also the general leader in every exercise. The 1st and 3d leaders stand opposite each other; the 2d and 4th opposite. The 1st in the circle, and every alternate one, is called No. 1; the 2d, and every alternate one, No. 2.

MARCHING IN CIRCLE.—Commence with right foot, keep uniform time, step lightly. (Here follows an exercise in the *March*, directed by the teacher.)

STEPS.—*Directions for practice.*—*School Step.*—Touch first the heel, then the toe of the right foot to the floor, at the same time springing on the toe of the left. Repeat with left foot springing on right. This step may also be taken advancing or retreating.

Spanish Step.—Bring left foot in front of the right, carrying it to that position in a curve, springing at the same time on the right toe; carry it in the same manner back to the standing position. Repeat, bringing the right in front of the left in same manner.

Triple Spring.—Extend the right foot in front, resting on the toe; carry it to the right side, then resume the standing position, springing on the left foot with each change of the right. Repeat the same with the left foot, springing on the right.

Quadruple Spring.—Extend r. ft. to r. side, resting on toe; carry it to l. side beyond l. foot; return it to r. side, then resume standing position, springing on l. ft. at each change of right.

Side Step.—Carry r. ft. to r. side, resting weight on toe. Bring l. ft. behind the r., resting on toe. Again advance r. ft., etc.

Promenade Step.—Extend r. ft., resting on toe; bring l. foot forward nearly even with right, bearing the weight lightly upon the toe, while the r. is again extended. Repeat, extending l. foot first. An easy gliding motion is desirable.

Slight Courtesy.—Extend r. ft. to the side, place the left behind the right, sink and then rise. Repeat, extending left ft. placing r. ft. behind left.

Arm Exercises.—With marching step the class pass half round the circle; the 1st leader and her mate pass through the center to the head of the circle, followed by the others, and form columns, all the No. 1's coming up on the right hand side of the No. 2's.

The columns being formed, they separate, by each bowing to her partner, leaving a space of about three feet between the columns. Then with school step the columns advance, meeting in the middle of the space, then retreat with the same step. Then to give space for arm exercises let the alternate ones of each column advance with school step to center of space, thus:

1st Ex.—Raise the hands to the top of the head, throwing them off with force to the side.

2d.—Place the backs of the hands under the arms,

throw the hands forcibly downward, closing them tightly.

3d.—Place the tips of the fingers upon the shoulders in front, throw the arms forward in a straight line, at a level with the shoulders.

4th.—Place ends of fingers upon the shoulders, throw the arms to the sides at a level with the shoulders.

5th.—Place the fingers as before; throw the hands upward.

6th.—Extend the arms in front, with the palms of the hands together. Throw them backward, meeting the backs of the hands. Each exercise to be repeated 8 or 12 times, with counting or singing.

FIGURES.—1st. *Winding Circle.*—The 1st leader passing just inside the circle, commences gradually winding up to the center, with side step, so that when she has reached that point, the form of the figure will resemble a watch spring. Turning, she unwinds, passing through the spaces of the previous winding, until a perfect circle is formed. Wind up again, the 3d leader passing inside the circle, winding and unwinding in the same manner.

Song: "Lightly Row."

2d. *Moving Columns.*—The 1st and 3d leaders march through the center of the circle, passing each other on the right. Each describes an oval figure. They pass each other three times, then form a large circle.

Song: "We roam through forest shades."

3d. *Single Columns.*—Form columns as for *arm exercises.* The columns being formed, the No. 1's pass to the right with promenade step, No. 2's to their left describing a circle. Meeting, the mates join hands, and, continuing the step, pass up to the place where the 1st couple stood in the columns. Separate, and

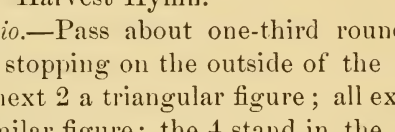
pass around as before; all stop in the columns as at first. Pass singly to the left, forming a large circle.

Song: "Hail Columbia."

4th. *Intertwining Promenade Step.*—No. 2's step inside circle, facing right side, No. 1's facing left side. Mates join right hands as they stand; commence promenade step. Each No. 1 joins her left hand with the left hand of the next No. 2, so that they pass each other with the 1st step, reversing their places, No. 1's being inside the circle, No. 2's outside; No. 1's join hands with the next No. 2's, passing her with promenade step, and again exchanging places; continue this until mates meet the second time.

Song: "Harvest Hymn."

5th. *Trio.*—Pass about one-third round circle, the 1st leader stopping on the outside of the circle, forms with the next 2 a triangular figure; all except the last 4 form similar figure; the 4 stand in the center thus:



Lead off into a large circle with side step; the 1st leader passing off 1st, while the other circles take the side step in their several separate circles, leading off in time to keep the line as unbroken as possible.

Song: "Up the hills on a bright sunny morn."

6th. *Double Columns.*—Pass half round circle, the 1st leader and mate stopping at the center. The last half form half a column in the same way, the 3d leader and mate coming up opposite the 1st leader and mate, thus:

	1	2	
	1	2	
Lead off with promenade	1	2	step, the 1st
and 3d leaders passing to	1	2	their right,
and their mates to the left.	2	1	
Having described half a	2	1	circle, come
up as before. Separate	2	1	into two
	2	1	

circles, the 1st half forming one, the second half the other. Take the quadruple spring, pass off with the promenade step, as before. Form the columns the 3d time, and pass into a large circle.

Song: "Bring Flowers."

7th. *Fronting Columns.*—Form single columns, separating as for arm exercises. No. 1's commencing at the head of the columns, join hands with their mates and pass down through the columns with promenade step, then separate, meeting after having passed half round circle; go through the center and separate as before. Again passing half round circle, the 1st leader and mate stop in the place they first occupied in the columns. The 2d couple go above the 1st, join hands, and pass down between them to their places. Each succeeding couple in like manner go above the 1st through the columns to their places. Then, 1st leader passing down through the columns with side step, each in order join hands, and with same step pass into a large circle.

Song: "Life on the Ocean Wave."

8th. *The Wreath.*—No. 2's step inside the circle, face their mates, and, joining hands, take the Spanish step; then all facing the center of the circle, the inner circle take the side step once around; the outside circle once around, both circles together once. The No. 1's and

No. 2's joining hands in their respective circles, courtesy four times, the fourth time the No. 2's courtesying under the arched arms of No. 1's. Being thus twined, pass once around with side step; untwine by No. 2's courtesying from under the arched arms of No. 1's. The inner circle pass once around with side step; the outside circle once; both together once. No. 2's face their mates and courtesy half round the circle; the inner circle then pass once round with side step; the outside circle once; both together half round. Then form large circles, by the No. 2's falling back into the outside circle.

Song: For Spanish side step: "A rosy wreath we twine for thee." For courtesying: "What fairy-like music."

9th. *The Bower.*—Pass half round circle; the 1st leader and her mate stop facing each other, and with hands joined elevate them, while the 2d couple pass under their arched arms, stopping just above them, joining and raising hands in same manner; the 3d and 4th couples in same manner; the 3d leader with the remainder of the class pass under the arched arms, until reaching the head of the columns, then turns to the left, leading to the foot of the columns; then again under arched arms to the head of the columns; then turns to the right leading to the foot; then joining hands, they pass with side step to the head of the columns; the 1st leader and mate, with each of the couples above in order, joining hands and with side step pass into a large circle. Wreaths are desirable in forming arches, if convenient.

Song: "When the day with rosy light."

SYNOPSIS VI.

GOVERNMENT.

- **OBJECTS AND MEANS.**
  - CONSERVATIVE
    - Order. Authority. Obedience.
    - Self-government. Employment.
    - Adjusting and removing temptation.
  - REFORMATIVE.
    - Conviction. Recognition of guilt.
    - The claims of justice.
    - Punishment. Objects and Methods.
  - PROTECTIVE.
    - Instruction.
    - Encouragement.
    - Watchfulness.
- **QUALIFICATIONS AND REGULATIONS.**
  - LEGISLATIVE.
    - Self-knowledge. Shrewdness.
    - Foresight. Penetration.
    - Good common sense.
  - JUDICIAL.
    - Discrimination. Comprehension.
    - Deliberation. Explicitness.
    - Firmness without obstinacy.
  - EXECUTIVE.
    - Energy. Promptness
    - Determination without passion.
    - Generosity. Sympathy.
- **QUALITIES AND METHODS.**
  - PERSONAL WORTH.
    - Appearance. Demeanor.
    - Ease and elegance in address.
    - Sociability. Vivacity. Good health.
  - SELF-CONTROL.
    - Moderation. Forbearance.
    - Disinterestedness. Earnestness.
    - Confidence without affectation.
  - GEN'RL MANAGEMENT.
    - Fidelity. Integrity. Zeal.
    - Justice mingled with mercy.
    - Mildness of manner. Severity of purpose

CHAPTER VI.

SCHOOL GOVERNMENT.

We now approach one of the most difficult yet most important subjects of the whole list of school-room duties, viz., Government, or the control and management of schools. Much, in a general way, has been said upon this subject. This seemed necessary, and indeed unavoidable, since the very nature and design of "school-room duties" are such as to involve the mode in which they should be conducted.

In the discussion of the subject of government, we shall avoid its general characteristics, except so far as they relate to the school, and shall endeavor to point out a system of government whose administration shall render the school self-governing, and fit its pupils for that task, after they become men and women.

All governments arise from about the same necessities, have nearly the same origin, and should have the same objects in view, viz., the good of the governed. The essential principles of government are the same every-where, the distinctions arising more from the mode of administration than from any necessary difference in the principles themselves. Hence the different forms of government, such as the monarchy, aristocracy, democracy, etc., with their various restraints and modifications. All these forms, doubtless, had their origin in the family, social and commercial relations, and intercourse of the races.

Without stopping to discuss the relative merits of these several forms, we remark that the school is an association composed of the elements of families, representing the individual interests of each, and expanding and combining these, so as to meet the wants of the community and the State. It therefore represents all these departments, and should be so conducted as not to interfere with any of them; but on the other hand, it should prepare its subjects for a proper appreciation of, and participation in, the duties and responsibilities enjoined by these several relations. In other words, the school should be the model family, the model community, the model State. Therefore, whatever objects government has in view, in any relation in life, these find, at least a similitude in a well organized and well conducted school. It should have all the sympathies, all the restraints, all the encouragements, and all the high and noble purposes that animate, subdue, and elevate the human powers. It should be a place in which is warmed into life every principle of intelligence, and every generous impulse of the soul: in which every evil passion is subdued, and every unholy desire checked.

In form and administration, the school government should, perhaps, resemble, as much as any other, that particular kind of monarchy called the patriarchy; though it should certainly possess many, and perhaps all the restraints to the abuse of power, that are common to the best republics. And we might add here, that no teacher is prepared to wield this potent instrumentality, unless he has studied well its nature and design.

In presenting the claims of this subject, we shall endeavor to follow an order similar to that observed

in the other topics; though such is the peculiar nature of this, that it will be more convenient to treat the *objects* and *means* of securing them in the same connection; and so, in the second place, the qualifications and requisites; and lastly, the directions to be observed in the administration of government.

Article 1—Objects and Means.

It is a matter of astonishment, as well as regret, that so few have a correct understanding, or an adequate appreciation of the real objects of government, or of the means to be employed to secure them. The motives to obedience have been so grossly perverted, the incentives to duty have been so essentially weakened, and the abuse of power has been so great, that not only many false theories have arisen, but the very existence of sound family and school government has been endangered. The mere matter of control or mastery on the one hand, without consulting the fitness of the means of securing it, or the uses to which it should be devoted when secured; and, on the other, the almost total abandonment of such control, would be about as true an exposition or outline of these two extremes as could be given; while the intermediate steps have been occupied with many errors and many excellencies. Some of these will be pointed out as we progress.

Section 1—Nature of the Objects.—The objects of government, as they relate particularly to the school, may, for convenience, be considered in three classes, distinguished from each other by their nature and office. 1. They are *conservative and self-perpetuating;* conservative, in that they maintain universally

the same policy, and enforce the same claims and obligations; self-perpetuating, in that these claims, etc., are produced and reproduced by the necessary development of man's innate powers, and are co-extensive with his present relations: *i. e.*, the power that controls arises not only from man's necessary existence, but is self-sustaining, since it is itself controlled through the agency of perpetual causes, acting and reacting, producing and reproducing both themselves and their necessities. This will be more apparent as the nature of these objects and duties is unfolded.

Among the first of these conservative objects, and one standing high as a means of securing the ultimate ends of all government—viz., the universal happiness of the governed—is good order. Without this, all the secondary objects would fail of accomplishment. It stands as a sentinel, truly conservative, and admits no fanaticism or discord to reign in the ranks of the governed. It is that to which all other objects tend. It pre-supposes, in the first place, rightly constituted authority; and, in the second, obedience to that authority. All other objects seem to conspire as much to produce this, and through this, the happiness of the governed, as any independent result. It becomes emphatically, therefore, both an object of government, and the chief medium through which its whole machinery is moved, in accomplishing all other results.

We remark, in the next place, that there must be a standard of order, and this must be backed by authority; for of what avail is law or regulations without the ability to enforce their claims, in case of any resistance or disobedience? It is this that adds the peculiar dignity to law, and commands that respect

which renders it "a terror to evil doers; but the praise (and protection) of them that do well." This standard becomes a tribunal to which are referred cases of difficult adjudication; and before which all our ideas of right and wrong are summoned to testify in the struggle which justice and mercy, as advocates, wage, in the contest of truth with falsehood: not, however, that these advocates contend, the one for the right and the other for the wrong; but the one clamors for the blood of the guilty victim, while the other, admitting equally the guilt of the offender, and the claims of the law upon him, yet interposes its scepter, and points to the remedial agents, by which the victim may not only be saved but reformed, and yet the claims of justice be satisfied. Conscience is the great arbiter in this contest, and should be the ruling principle in the decisions of justice. The more of this ingredient there is mingled with the administration of government, the better. It is the conservator of order, and the safeguard of authority.

This standard also implies *obedience*, on the part of the subject, to the properly constituted authority: and the obligations become more or less binding, according as the standard approaches perfection. Obedience implies motives, which should be such as will secure the prompt, willing, and even cheerful compliance with the behests of authority, without impairing any essential principle of independence. This is the ultimate object of all obedience; while forcible measures should only be employed for the temporary purpose of removing the obstacles to voluntary submission. The different methods that may be resorted to in order to secure obedience, will be referred to again in the next

section. They have also been discussed briefly in former chapters.

2. Another object in immediate connection with those already named, is that of *self-government*, or the power the individual subject acquires to control his own energies. In this will be seen the self-perpetuating nature of government. It should be the especial object of the family and school, so to develop the powers of the subject, that when the pressure of extraneous control (if indeed there is need of any) is removed, he shall go on, a self-acting and self-governing agent. This is *the* object which is sadly overlooked, and one to which we call special attention.

It is generally thought sufficient, at least in the school, that the child be *manageable*, or entirely submissive, while subject to the government, which is often so arbitrary and severe as to remove all necessity for the exercise of any other power than that of mere submission—if indeed, this can be called the exercise of any power at all. The labor and consequent advantages of such control are transferred from the subject that needs them, to the machinery that enforces them. Hence, it is not at all surprising that the former should languish for the want of them, while the latter should be impaired from excessive use.

It is a well known law of mind as well as of body, that the legitimate use of any power strengthens it; and that neglect weakens it. Now if these powers of self-government are not brought into active service in that stage of their growth when they are assuming form and character, they are neglected, and consequently weakened. This is the inevitable result of excessive governing, or of that form which takes all responsibility from

the hands of the governed and forces submission "*nolens volens*." Hence, again, that form of government which places the greatest amount of responsibilty in the hands of the subject, and only holds him accountable for the proper use of it, is best adapted to the wants of rational and responsible beings. Self-government, therefore, is both an object of government and a means of securing and perpetuating its own blessings to those who are its subjects.

It will be seen that one of the most successful methods of cultivating the powers of self-government, is to afford the individual healthy employment for all his powers. Indeed, it is quite certain, that if the proper amount and kind of employment were furnished to all the members of society, not only vice and crime would diminish, but man would acquire the power to direct his energies to the full accomplishment of the purposes of life. We have had frequent occasion to remark, in the course of this work, that none of these powers were created in vain,—not for idleness, nor yet for mischief or for tormentors; that their chief delight, as well as means of growth and sources of power, consists in exercise, which they seek as naturally as the plant seeks the light and moisture; and that if left unemployed or uncontrolled, the great probability is that they will run into mischief or excess. For a description of the various kinds of labor and rest, recreation and devotion, the reader is referred to those sections where these topics are treated more at length.

Another successful mode of cultivating the powers of self-control is, by *removing temptations*, such as are likely to prove too strong for resistance, and of adjusting others that must be met; so that their conquest by the pupil shall prove a source of power. This is

one of the most successful means of culture that can be devised, and one that is most shamefully neglected. Indeed, in a great many instances a course is pursued which produces results exactly the opposite of those named in the above. The multiplication of commands beyond a reasonable extent, the great majority of which stand a better chance to be broken than obeyed, instead of removing temptation, and becoming, as perhaps they were intended, a means of restraint and a bulwark of defense, only add so much to the chances of disobedience. They serve as so many traps to ensnare the wayward feet of childhood into habits of disrespect and deceit. In the great majority of cases it were better not to give commands at all, if the prospects for disobedience are greater than those of obedience; since, in most cases, the sin of disobedience lies more in the simple act itself than in any results that might follow from the thing's being or not being performed. The habits of scolding, continual fault-finding and threatening are also fruitful sources of temptation both to stubbornness and to treachery. But these subjects have been treated elsewhere. Their appearance here, however, will readily be accounted for, when it is remembered that school government extends to every and all departments of the educational processes.

Again: the *associations* are a fruitful source of good or evil. Bad company is to be deprecated on all occasions, while the good should be sought. It is scarcely possible, under ordinary circumstances, to escape the contaminating influences of the one, or to counteract entirely the influences of the other; yet there are two extremes here worthy of special notice. The first is, the practice of exposing children to the influence of vice, without first fortifying their minds to repel it;

and the other is, the practice of depriving children of the associations of the world, for fear they may contract the evil habits of the world. The two extremes are about equally dangerous; and, what seems a little paradoxical, lead to precisely the same results. The influences and the results of the first course are sufficiently apparent. The second, however, is worthy of further notice.

It is a very common remark, and not without its significance and truth, that those children who have, for the greater part of their lives, been secluded from society for the purpose of shielding them from sin, when once exposed to temptation, fall most readily a prey to it. The reasons are quite obvious. Never having been exposed or tried, their powers of resistance are weak. Never having conquered, they know not the glory of the struggle or of conquest.

Since children, if they live at all, must live in the world, and be exposed sooner or later to the influences of vice; since they must, from necessity, meet and overcome temptation or be overcome by it; it were far better to bring them in contact with those influences, under circumstances where they can be assisted and defended in case the temptation should prove too strong, than to keep them in childish weakness all their days. By this we do not mean that they shall become wicked that they may learn what wickedness is, or that special temptations shall be invented in order to try their strength; but that they shall be strengthened and fortified against the encroachments of both.

There are constantly operating within us, and upon us from without, two distinct classes of influences, called by one writer the "Passive Impressions, and

the Active Principles."* The first includes all the impressions that are made upon the mind, from influences of an objective character; the second, all those internal emotions and desires that arise from subjective causes. Now, the meeting of these two influences and their consequent agreement or disagreement will determine the character of the result.

Suppose, in the first place, that the influences or passive impressions are bad, such for example, as a temptation to evil; and that there is an acquiescence on the part of the individual, the active principles from within rising up and coalescing with the impression from without, the result, in this case, will be bad, since the deed itself will be evil, and the power to resist a like impression the second time, will be weakened. But suppose the active principle in man, which perhaps in this case is only another name for the will enlightened by reason and strengthened by conscience, rises up and opposes the temptation and overcomes it; the result will be a good one, since an evil deed has been avoided, a temptation overcome, and consequent strength has been developed to resist like encroachments in future; but, as in the first case, the power to resist grows weaker and weaker, at each successive temptation, until the poor soul loses all power to resist, and is led captive at the will of Satan, chained as it were, to the wheel of vice, and dragged, it may be an unwilling, yet powerless victim in the slavery of sin; in the other, at each successive conquest, the power to resist grows stronger and stronger; until by and by, the man stands up free, emancipated, as it were, from the thraldom into which temptation would force him.

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*Joseph John Gurney.

Hence the injunction to "resist the Devil, and he will flee from you," etc.

But take another case: Suppose the outward impression is a good one, and the active principle rises up and meets it, as in the first case it did the bad one, the result will be good, since the deed itself is good, and it is obedience to a demand made by a legitimate desire. But suppose this good impression is resisted, as in the second case, the result then will be its opposite, since there are both disobedience to a legitimate demand, and resistance to good impressions. Under these circumstances the individual grows harder and harder to impressions, until what moved him once will scarcely make an impression now. This will account for the indifference and hardness often produced by repeated warnings. "He that being often reproved hardeneth his neck, shall suddenly be cut off, and that without remedy."

The same principle obtains in all the other cases. Take the first, for instance: the first time temptation to commit an act of injustice was presented, it created perhaps a horror. The first lie, or oath, or theft, or transgression of any kind pained the conscience, and perhaps brought tears to the eyes; the second, however, produced still less impression, and so on, until by-and-by there was little or no compunction of conscience. This class of transgressors is aptly described by the prophet when he says: "Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart rope;" and again, by the poet, when he says:

> "Vice is a monster of so frightful mien,
> As, to be hated, needs but to be seen;
> Yet seen too oft, familiar with her face,
> We first endure, then pity, then embrace."

We need only allude to drunkenness, cruelty, profanity, theft, and other kindred vices, of which these are but fair representatives, and the several steps by which they have been reached can readily be imagined.

But, take the third and fourth cases alluded to, in which the outward impressions are good, and are responded to, in the one case, by the active principle of good, but repulsed, in the other, by the active principle of evil, and what are the results? Suppose a man to meet, for the first time in his life, a most distressing object of charity, who, stretching out his emaciated hands, implores help. The individual thus addressed feels his compassion move toward the sufferer, and he obeys the impression from without, and the impulse from within. The suffering is relieved, and both the giver and the receiver rejoice together. Now, in this case the principle of benevolence has been exercised and strengthened; and, as a natural result, the next object of suffering is met in a still more welcome manner, and soon liberality becomes a fixed principle; the more a person gives, the more delight he experiences in giving, and his beneficence is only limited by his means. The same is true of good impressions from any other quarter.

But suppose, when the first appeal is made to the individual, that he closes his eyes to suffering and his hand against giving; that he shuts up his compassion and refuses to listen to the pleadings of mercy from without, or to respond to the call of conscience from within—what will be the result? In the first place, suffering will not be relieved; and in the second, his own heart will be hardened. The next case of suffering will be met with less emotion, and so on, until finally the needy will be repulsed with scorn or indifference; or the only effect will be to make the miser

clutch his gold more tightly, and to steel his heart more effectually against all generous impulses; and thus it is with all good impressions, from whatever quarter. As paradoxical as it may seem, the same outward influences that have a tendency, when obeyed, to make a benevolent man, will, when repelled, have a tendency to make a miser. The same that develop the Christian graces, and establish a man's moral principles, if not received in a proper spirit, will harden him against impressions of good, and confirm him in iniquity and crime.

Now these principles have a direct bearing in the government and education of children. There are four cases, which may be briefly recapitulated thus: first, the impression in itself may be evil and the result evil; second, the impression may be evil and the result good; third, the impression may be good and the result good; fourth, the impression good and the result bad; and all of the influences and results are, to a great extent, put within the reach of parents and teachers, or of the government. Therefore, let the temptations be so adjusted that the power that is within the child may resist them; and let the positive good from without be so presented as not to annoy or harden the subject, but "to produce the peaceable fruits of righteousness in them that are exercised thereby."

Section 2—Government, Reformative.—Thus far the objects and means of Government have been considered as they relate to society in nearly a normal condition: or, the conservative and self-perpetuating objects have been considered. But society is often deranged, and its members need reforming. There are

offenses and offenders. It is safe to conclude this of all stages and forms of association composed of fallible beings. This of course will include the family and the school. "It must needs be that offenses come," and consequently there will be offenders, in this corrupt state of things; and perhaps this will always continue, so long as society is composed of the same or even similar elements.

Now, government holds *some* relation to these offenses and these offenders. It can not avoid them so long as they compose a part of the body politic; nor can it look with indifference upon this new state of things. Indeed, it regards offenders with a peculiar interest. The mutual claims of government, and of those under its control, when they depart from their integrity or violate their obligations, it shall be our present business to investigate in connection with the administration of that kind of control, calculated to produce the objects heretofore discussed.

And first, we remark, since government is compelled to deal with culprits, and since these, in many instances, are susceptible of reformation, therefore *it should be reformative.* It should reach down, but not in a vindictive spirit, to those of its subjects that have been unfortunate, and bring them up, if possible, and reinstate them, so that its claims upon them shall be the same as upon those who have not fallen. This function of government is manifestly neglected, both in public and in private associations. Those who have offended have too often been looked upon more as enemies of the commonwealth, lost to the claims of sympathy, and against whom the government hurls its bolts of vengeance, than as subjects entitled, if not to equal confidence, at least to its pity and extra atten-

tion. Punishment is dealt out with an unsparing hand, too often with no other object in view than merely to gratify a selfish motive, or at most, the demands of justice; when, in fact, the culprit as a member of society, and society itself, have as great demands upon justice as justice has upon its victim; and these entirely harmonize. Justice demands the satisfaction of a violated law, while society and the offender himself are not less urgent in their demands for the reformation of the latter at the hands of justice, as a matter of safety to the body politic.

The means by which offenders may be reformed will next claim attention. First, we remark, they must be convinced of wrong as an initiatory step. There can be no reformation from a point where there is no recognition of guilt. The culprit must first feel the weight, the nature, the tendency of the offense, before he can truly take a step toward reformation. The government and justice owe him this information. Hence the municipal law punishes no man unheard, or uninformed as to the nature of his offense. It labors even more earnestly to convict him than it does to punish him. In this it proves its sincerity for his reformation. In this it takes the most direct course to induce repentance—the first step of reformation.

Now this should be the course pursued in schools. No step should be taken, no policy adopted toward offenders, in which they may not recognize the benevolent intentions of government. For instance, a wrong has been committed; authority has been trampled upon; the integrity of the body politic has been wounded, and it suffers in consequence. The culprit himself, as a part of this body, is a principal sufferer. His reformation, therefore, is demanded by every claim

of every claimant in that body. Now agencies must be employed for restoration; and it is clear, that if the offender be in the path of the agencies thus employed for healing the breach, or settling the claim, they will operate upon him, of course. And if these agencies, which have the double object, the satisfaction of the law and his reformation in view, demand his punishment as the safest and most direct means of securing both these objects, of course he must submit, not only as a matter of policy, which by the way is an urgent one, but of necessity, arising out of the claims of justice. This punishment, however, should have nothing but the most benevolent designs in view, and should be varied to suit the nature of the cases.

This brings us to the most peculiar and most difficult part of the subject, viz., the *kinds* of punishment, and the mode of administering it. Without attempting to discuss the merits of the several kinds, we might be allowed the general remark, that for ordinary cases, or where the powers have not been so impaired, or are so defective in their natural capacity, as to be beyond the reach of restoration from natural penalties, the reformation may be wrought, and the claims of justice equally satisfied by what are called purely moral means. For instance, if the child disobey, he should suffer the natural consequences of such disobedience, whatever they may be, so far at least as they would go to reform him. If he fail to get a lesson, which indeed would be, in common with almost all offenses, a species of disobedience, the natural penalty would be either the loss of it, or the additional labor and inconvenience consequent upon such a course. If he lose his book or property, *he*, of course, ought to suffer the loss; so, if he squander his time in idleness,

or deface or destroy his desk or clothing, or do any thing of this nature, he should be made to feel the loss and suffer the consequent inconvenience until he can realize the immediate relations of cause and effect. Or, if he encroach upon the rights, person or property of another in any way, the inconvenience and punishment that his treatment would cause in others who are subjected to them, should, as far as possible, be visited upon himself.

In the great majority of these and kindred offenses, in addition to the natural penalties, the offender lays himself under an obligation to the authorities and "powers that be," similar, in many respects, to that which the debtor owes the creditor. The offender becomes amenable to the offended powers; and it is his business, when notified of the same, to render his account, and cancel its claims as soon as possible. If, however, after the lapse of a reasonable time, he fail to discharge this obligation, the debt will increase; and if he await a prosecution, he ought surely not to complain, if he have to pay the cost of such a process. A good plan, therefore, in case of short-comings of this character, is to notify the offender of his indebtedness and of his obligations to discharge such indebtedness; to give him an opportunity to seek a reconciliation, even to demand this at his hands. This will bring him in such a relation to the government that it can treat with him on more honorable terms. This will throw the responsibility where it belongs, and will relieve the teacher from the disagreeable task of hunting up offenses, or evidences against them. It will also be humiliating to the offender, and will constitute no small share of his punishment.

And superadded to all of these forms of punish-

ment of a purely moral nature, which should be varied to suit the individual cases, is the loss, on the part of the offender, of the usual privileges of the school, until satisfaction is rendered, and a reconciliation effected. This course may be taken with a great many. It will both deepen their convictions, and hasten their return. It will become effective in proportion to the strength of the attachments, and the agreeableness of these privileges. But above all and more than all, the loss of the little attentions, the extra exercises, the smiles and approbation of the teacher or parent, which will be severe in proportion to his power and influence, may be a keener punishment than all the flogging that could, under ordinary circumstances, be administered; and certainly, in cases of this description, it is more in accordance with sound philosophy. Even some of the most aggravated offenses, can most readily be punished and corrected in this manner; for its severity on a sensitive mind, will almost always be in proportion to the enormity of the offense committed.

But if the courtesy of self-reporting on the part of the offender is withheld; and if these offenses, or any others are habitual; if the complaint is a deep-seated one; it *may* require some more severe remedy. All cases are not alike. In the first place the offenses themselves are diverse both in motive and in enormity; and in the second place the offenders are unlike as to age and susceptibility of reformation. But all offenses are evidences of disease, either chronic or acute, and all offenders are invalids varying in degrees of weakness and persistence, according to the nature, origin and standing of the disorder; and it is no more rational to conclude that the same kind of treatment or punishment will reform every case, than that the

same kind of medicine will cure all diseases. It is not, however, beyond the memory of some of the present generation, when about the only remedy for the prevailing disorders of the body, was bleeding and purging. But this species of barbarism has been supplanted by a more enlightened policy in the practice of medicine. Would that a similar one in reference to the treatment of mental disorders had shared a similar fate!

The two cases alluded to are strikingly analogous. For one patient, it might be necessary to amputate a limb, or to resort to severe remedies, to reduce the system in order to arrest the disease; for others it would only be necessary to counteract the influences producing disorder, or to aid the powers to free themselves from the burden, and the recovery is equally certain. So in relation to the nature and office of punishment as a reformatory measure. For one it might be necessary to resort to severe remedies, to amputate and reduce; for others, the milder means and precautionary measures would be equally effective.

A great deal of late has been said about the kinds of punishment, and the mode of administering it; and indeed there is room for much to be said. Perhaps no practice in connection with school government has been subject to the same or to an equal amount of abuse. Corporeal punishment seems to be the feature attracting the greatest attention, and the form, against which, the chief objections are urged; and, as it is usually administered, it is certainly one of the most objectionable. But some, looking only upon the enormities practiced, have not been sparing in their denunciations against the whole system. Others scarcely less philosophical, have entirely mistaken the

spirit and mode of administration in which its efficiency lies. Hence they have taken the abuse, to judge by it the legitimate use. This is manifestly unfair; for upon the same principle, scarcely a single practice in the whole process of education would escape condemnation. Recitation itself would be condemned on the same ground; yet who would think of abandoning it, because forsooth some bungler had made a bad use of it? We believe, therefore, that this kind of punishment has its legitimate use; and, as a strictly reformative measure, for certain cases, it has scarcely an equal, and surely no substitute. It can not be dispensed with in the present state of society, and in no state surely, so long as there are gross offenders to be reformed, any more than the use of medicine can be, so long as diseases of a violent nature exist.

In speaking of the modes of corporeal punishment, we select one, viz., punishment with the rod, as about the only kind not objectionable *per se;* and we shall endeavor to show that the objections arise entirely from its abuse. Indeed its use has been grossly perverted; and instead of its being a reformative measure, it is rather a vindictive one. For instance: an offense is committed, or a series of offenses, whereby the teacher's anger is aroused, or his patience exhausted. He falls upon the offender and beats him unmercifully, or until he thinks (if he think at all during the operation) that he has given about enough; or until his own feelings of revenge have pretty well subsided, when he sends him to his seat with something like the following taunts and threats: "There now! I told you if you did not behave yourself, you would *catch* it! Now you *have* got it! Go to your seat, you villain!

and if you ever do so again, I will give you ten times as much more!" And he does go to his seat; but is he reformed? No more than the tiger is, scourged within his prison bars. If that child be not a coward, or a Christian (not that these characters are the same), he goes cursing that teacher (?) for his meanness. And *it is mean! It is cowardly* to treat a boy so! for, if he wanted to fight, why did he not select one of his own size and strength, and not vent his spleen upon one unable to defend himself?

Now this is only a fair representation of what takes place in at least one half of the cases of whipping, as it is commonly practiced. It is nothing more, so far as the principle is concerned, than a street fight, with this difference, perhaps, in favor of the latter, that the combatants in the last case are usually more equally matched. No wonder that whipping has received a bad name! No wonder that shortsighted philanthropists have condemned it, and sought to remove it altogether!

There are other modes of administering this kind of punishment, which ought to be noticed. Suppose an offense, as in the first case. Instead of consulting the circumstances and the nature of the offender, the punishment is administered, so many strokes for so much offense: and the culprit goes to his seat, relieved for the time being; for *he has bought an indulgence and paid for it.* He has paid all the penalties and has a clear balance in his favor, for the next half dozen offenses, at least, when another settlement may be expected. Now there is no reformation here either. It is only a bargain and sale affair, a hardening process. by which, I doubt not, many have been whipped into

penitentiaries, or perhaps the last penalty has, or will be expiated upon the scaffold.

Again: Some children, when whipped, have the faculty of making a great noise, and loud professions of reformation; but it is soon forgotten: or it may be, the noise is only for effect, by which the teacher is deceived; and the pupil goes to his seat, congratulating himself upon his fortunate escape. Others, differently constituted, and perhaps having more honesty and principle, are in danger of excesses from an opposite direction; and others again, both guilty and innocent, are punished in less objectionable modes; and yet there is no recognition of guilt, no repentance, no reformation. The whole object seems to be too much either to give vent to angry feelings, to pay the penalty of the law, to maintain authority by force, or to seek the shortest way to enforce present obedience, without either consulting the nature of offenses and offenders, or the demands these have upon justice for reformation. But this objectionable use of punishment is only accidental; and no more necessary than war or murder is a necessity arising from the existence of firearms,—or than cruelty and oppression are necessary, from the existence of human power and skill.

The questions now arise, can punishment with the rod be free from these objections? Is there not something connected with it, necessarily calculated to arouse the evil passions? We answer most unhesitatingly, *No*, not necessarily; and will hereafter explain. But, does it not degrade both teacher and pupil? Does there not a great deal of evil grow out of it? And in view of this fact, ought it not to be

abandoned altogether? To the last question, we reply as to the first; but to the two preceding it, we as unhesitatingly answer, *Yes*, when the punishment is accompanied by any of the evil passions; and here is the place where distinctions and discriminations should be made. When any anger exists in the teacher's heart, while administering punishment, it will most likely arouse anger in the pupil's heart; if revenge, revenge; if hatred, hatred, or some corresponding feelings; for like begets its like every-where. But observe: *none of these passions should have any thing to do with teaching, much less with whipping*, one of the most difficult duties the teacher is ever called upon to perform. Those who oppose the use of the rod altogether, seem to overlook its legitimate use and predicate their objections entirely upon its abuse. Their arguments are therefore all admitted; but they do not tend to establish any objection against its proper use. They seem to think that before a person can whip, he must first have his feelings wrought up to what we may denominate the "whipping point;" and that angry passions must necessarily be aroused in the pupil. Now this last *may* be the result in many cases; but mark, these passions are to be subdued. It is similar in effect to the removal of a cancer or a tumor from the body. It may cause present pain, and all its angry humors may be goaded to madness; but the operation goes on nevertheless, until the offending portion is removed, when the parts may be healed. So with these passions. They may rage for a time like a tempest, but the opposite feelings accompanied by the proper use of means, will generally conquer them.

But it may be further asked, "How can the teacher

manifest these amiable feelings on all occasions, and especially upon this most trying one?" My friends, is there any occasion for the exercise of unamiable feelings, under any circumstances? If so, then it is barely possible that they may, with propriety, be manifested here. "But how can the teacher love those who are unlovely?" He may not love them with the love of approbation, or even of complacency; but with the love of pity and tender sympathy for their suffering. Again: how can he smite the object of his love and pity, or hold back his hand from vengeance, when provoked? Ah! that's the point! Here is where human nature is weak. Here is where passion and impulse get the better of judgment and reason; and no wonder that evil rather than good is the result. It is always so.

The question again recurs: Is it possible for the teacher to whip without first feeling these angry or revengeful passions, or arousing them by the operation? We answer by asking, Can he not strike a blow upon his desk without anger? Then why not upon the scholar, if he have a great and good object in view? Can he not smite with the same candor and earnest desire to do good that actuated him while reading the morning lesson from the Bible? Can he not inflict pain, and still pray? Can he not punish and pity at the same time? Can he not love, and lament the necessity that calls for suffering? If he can not, *then he ought not to teach, much less to punish.* He should never lay hands upon that fearful instrument, the rod of correction, until he can first lay hands upon his heart, and say, "O God, I do this to glorify thy name." "I do it to reform this pupil, and to bring him nearer to thee." Let him do this, and there

will be little danger of excess. Let him do it, and half the punishment will accomplish the desired end.

This is asking no more of the teacher than we require of the surgeon. But suppose the latter should hesitate and say, "I can not perform this operation now, because I do not feel mad enough;" or stop in the middle of the operation, because, forsooth, the patient cries. We would call him fool or faint-heart. Suppose, on the other hand, at every stroke he should grow more and more angry and vindictive, and should use threats and taunts, instead of words of comfort and encouragement; or suppose he should leave the patient bleeding and perishing from the wounds he had inflicted, we would call him a savage or a brute. And yet, teachers who object to the use of the rod, because some have abused it, must perceive that their arguments against corporeal punishment are subject to similar criticism; and that the same conclusions can be drawn from their objections to the rod, as would here be urged against surgery.

Again, it may be asked, how can physical punishment be made a reformative instrument? How can bodily suffering affect the mind and heart for good? We answer, Does it not? Is not bodily affliction one of the strongest instruments of correction and reformation, that is used by the Almighty himself? All philosophy and experience, as well as human and Divine law, recognize this, though an extreme, yet an effective agent in carrying out the ends of government.

There are at least three classes of appeals that may be made use of for correcting the irregularities of our nature, and reforming offenders: First, the purely moral; Second, the intellectual and moral; Third,

these two combined and aided by physical force. The efficiency of these appeals is in direct ratio to the number of faculties addressed, and the potency of the means employed. The two classes acting in concert, are stronger than one; and all three, for extreme cases, than either the one or two. The first two have been described briefly. We propose now to speak of all three of these forces combined, as a governmental measure, keeping in view, all the time, the reformation of offenders, the prevention of crime by others, and the vindication of authority. In investigating this subject, however, it will not do to be guided by any preconceived opinions or practices. The principles, as they reveal themselves, will urge their own conclusions, which the student will not fail to recognize.

1. We should not *separate* these forces or appeals. In all such cases as may demand them, they should act as a unit. It may not be necessary, however, to employ all of them in the same case as has been intimated. They should be regulated according to the nature and persistence of the offenses. But the moment the higher forces or appeals cease to act, just so soon, and in the same ratio, is the effective force weakened. This is necessarily so. It is just like a human being endowed with all his powers in full play. His mind and moral force constitute his chief means of effective strength. Superadded to these he has physical force. There are some duties in life requiring little or no physical strength. Again, a person may be deprived of the power to act physically, and yet the mental force be unimpaired. But not so with the loss of mind. That gone, and all is gone. On extra occasions, therefore, and indeed, to a great extent, in the majority of instances in life, the mind calls to its

aid the physical man; and when all of these agents put forth their greatest strength, in harmony and in a good cause, it is then that man exhibits one of the sublimest spectacles in the moral universe. Just so in relation to these appeals, and their mode of application. The purely moral and intellectual, as they have been described, are the great motors and regulators, by which the wheels of government are to be moved. They will be adequate to the demand in the great majority of cases; but when a disorder arises that demands additional force, then these moral forces may call to their aid—mark, not as principal agents, but merely as auxiliary—the physical powers; and when the moral feelings of the offender can not be reached by the mere moral force, as implied in the above, then according to the same reasoning, these feelings can more easily be moved by the combined action of the two, or of the three. But there must be no separation. The moral and intellectual powers must lead. They should act even with additional energy, when they call to their assistance the other forces.

The chief reason why whipping in school and every where else, is productive of so much mischief, is because when the teacher or parent takes up the rod, he lays down common-sense, self-control, judgment and his moral powers. He is thus shorn of his chief strength; and what other results can we reasonably expect than those complained of? It is not an uncommon thing to hear teachers talk much about moral suasion as antagonistic to physical force, and as if it could not be used in connection with other means. The very strongest moral suasion can be exerted in connection with physical force and physical

suffering. The two are by no means incompatible. If they were, then no moral effect could be produced by physical forces, or vice versa. They harmonize in every particular when properly used. There is therefore, as much moral suasion in a switch, judiciously applied, as in a sermon preached from the housetops; and for its specific purposes, it may be doubly effective.

Now, the whole matter is reduced simply to this: one human being may operate upon another for his good. The latter, of course, is susceptible to a greater or less degree. If his moral sensibility is easily affected, then the moral force may produce the result. In case the sensibilities have become somewhat blunted, or hard to operate upon, then the moral power may call to its aid the intellectual forces in the form of superior judgment and skill in management, which are from necessity variously employed throughout. But if these fail, as fail they must, if the resistance to be overcome is greater than the force employed to move it; if the avenues leading to the affections and will of the child are all closed, and no impressions can be made through them; these appeals must necessarily fail. But still there is one more resort left, the most powerful in all respects for the purposes in hand, the united force of man's moral, intellectual and physical powers, a concentration and harmonious action of all his energies to produce a given result, viz., the reformation of offenders and the vindication of the demands of justice. And on the part of the offender, the operation of these forces are equally philosophical. If, as in the case supposed, the moral and intellectual susceptibilities, the avenues to the heart and mind are closed to whatever forces the teacher has at command,

there is yet one more chance, provided the nervous sensibility is complete. There is fortunately and designedly a close connection between the bodily sensibilities, and the mental and moral. The intellect, the sensibility and the will are all more or less affected by any suffering that may be inflicted upon the nervous sensibility; and if, when the suffering is inflicted, there is a clear apprehension on the part of the sufferer, as to its intent, and if it be administered in a proper spirit and in a proper quantity, it follows, from the conclusions heretofore reached, that unless the subject of such punishment is beyond the reach of reformation, these means may and will reclaim him.

This brings us to consider the particular mode of applying the punishment, and the extent. This is an important item, one which may decide the whole thing for good or ill. We desire, therefore, to be explicit upon this point, for it is a most difficult one,—more so than either study or recitation; and, as in those duties there is both a science and an art, so in this. The first we have briefly sketched. The second involves the particular questions, where, or upon what part of the body? under what circumstances? with what? and how the strokes should be applied? We answer, in reference to the first, that upon the back, shoulders and lower extremities, since there is less danger of sustaining injury from the infliction of severe blows upon those parts; but never upon the hands, head or face, or any other place where it would injure the person, or offer any indignities. The clothing upon those parts should not be so abundant as to demand heavy blows, or injury might result from that quarter. Hence portions of it might be removed, under certain circumstances, and its thickness tested before the operation

commences. This will also serve to convince the offender that you are really laboring for his benefit. The teacher should know and fully appreciate the nature of the duty in which he is about to engage; hence great caution should be exercised in the beginning.

To the second question, viz., "Under what circumstances, whether in public or in private," we answer, that when the vice is an individual or private one, and when a simple reformation from such vice is the main object, then a private punishment will be most effective; since the child will have less to contend with in this fearful struggle of passion with the moral powers: the opposing forces of an external character will be measurably removed, and he will more readily yield. But where the example is necessary, or where the offense has been mainly of a public character, or where the breach of the law is greater than the breach in the individual—both of which should be healed—or where the claims of justice are paramount to those of reformation, or where a greater good can be effected both with the individual and the body politic,—under such and similar circumstances, a public chastisement may be inflicted, keeping the same objects in view as heretofore described. I can also conceive of cases in which the parties alone concerned, *i. e.*, the injuring and injured, should be present; but these cases are rare.

With reference to the third, we answer, the instrument should be a switch. Not a pole, nor a club, nor a paddle, but a light switch: one with which you would not be likely to injure the muscle or bone. The chastisement should be confined to the surface. There perhaps is not a case within the reach of reformation so hardened as not to be reached without going below

the surface. A ferule is a bad instrument of punishment, since there is great danger of bruising the hand or the parts where it is applied; and this is true of almost every other instrument except the rod, which is the simplest, cheapest, safest, most convenient, and the best every way.

The fourth question, "How?" would involve the frequency, severity, and number of blows. All these points should be understood by the teacher. He should study them just as carefully and accurately as he does his lessons and propositions. Indeed, a mistake here is more disastrous than any that might be committed in arithmetic or grammar. We remark, therefore, as to frequency, that the blows should not be repeated oftener than about once in a half minute; and for some purposes the intervals might even be prolonged beyond this time: first, because the child wants time for reflection between the strokes; secondly, he wants time to reap all the benefit of one before another is given. In this way, about one tenth the number of strokes will suffice, since every one expends all its force before another is given; one is not lost or paralyzed in the pain of another; thirdly, because there is less danger of arousing the passions of either teacher or pupil. The former shows that he governs himself, and this of itself removes more than one-half of the indignity from the practice. Let him strike half-minute or minute strokes, and he will feel no anger, but rather pity and love; fourthly, because he then can witness and measure the extent of suffering, and mark its effects; fifthly, because it offers time for admonition and expostulation, which will frequently be necessary, and will do as much or more good than the bodily pain.

It will be mingling the moral and the physical forces together in due proportions.

There is a very remarkable incident recorded of an English horseman, which is to the point here. A certain nobleman came in possession of a remarkably fine horse; but unfortunately he possessed one bad habit that rendered him almost useless. He would stop while under the saddle, and no whipping or coaxing, or driving, would induce him to move. After every expedient seemed to be exhausted in efforts to conquer him, a celebrated horseman offered his services and was accepted. The animal was suitably caparisoned and brought out for trial. The cavalier approached him with an air of confidence and indifference, paying little or no attention to his eccentricities. He finally mounted him, when the horse started off a few paces, but soon stopped short, as was his custom. Without manifesting any unusual concern, the rider gave him the usual token to move forward. But no; he confidently affirmed (in his way) that he would not. The man, after giving him time to reflect a little upon his conduct, slowly, but deliberately and determinately descended from the saddle, and, stepping to his head, took a firm and decided hold upon the bridle; and after the necessary adjustment he gave him one severe blow with a weapon prepared for the occasion. He ceased. The horse was chafed and angered, no doubt; but, to his disappointment, the man did not repeat the blow. He expected a shower of them, mingled with curses, doubtless, or that he was about to be flogged as usual, and consequently had prepared himself to resist it. But the horseman leisurely resumed his seat in the saddle, and requested him to go, as before; but

no, he would scarcely move. He again descended, and repeated the blow with additional force and coolness. The horse was astonished and confounded at such strange and philosophic treatment; and began to show evident signs of changing his policy. The man gave him ample time to determine upon his course, when he again placed himself in the saddle, and gave him the sign for going forward. There was evident hesitation and trepidation, which showed that the point was nearly won. He was evidently unprepared to resist such treatment, and his inclinations were balancing as it were between two points. This was the time to take advantage of the indecision and turn the scale—to give the finishing stroke. The horseman slowly descended the third time; and with an intrepidity and coolness that entirely outwitted the animal, he gave him such a stunning blow that it made every nerve tingle and every muscle start. The horse fairly leaped from the ground. His anger and stubbornness *were all gone;* and no sooner had he an opportunity, than he manifested the most entire obedience and willingness to go when and wherever his master desired him. He was thoroughly and completely conquered with those three philosophic blows; and it is related that he never returned to his old practices.*

Now what conquered him, the blows, or the good sense? Doubtless, both; but the blows never would have accomplished it without the good sense, nor the good sense without the blows. I suppose the horse had been whipped ten times more severely, and perhaps a hundred times as much, many times before

* The above is related from memory, and may not correspond in all the minutiæ of the incident, as recorded in the account, but the main features are about the same.

but all to no purpose, simply because it had not been administered in a proper manner: and I venture to say, that nearly all the very hardest cases in our schools, if treated in as sensible a manner, might be reformed by one half the punishment endured by this horse. This is but a single case, it is true; but we have others on record, both of men and horses, equally remarkable; and I have no doubt that the secret of success attending the remarkable feats of subduing wild and unruly horses and other animals by the renowned Rarey, lies in the good sense and severe mildness (if we may be allowed that expression) of the treatment.

The *severity* of the blows must be regulated entirely by the temperament of the child, the deep-seatedness of the disease, and the objects to be accomplished; which last should be the entire reformation of the offender. In most cases where whipping becomes necessary, the blows should produce acute pain, for the moment. They should not be trifling nor trifled with, by any means; and they should rather increase than diminish in severity, until the turning point is reached.

The time of one operation should perhaps not be prolonged beyond ten or fifteen minutes (not all consumed, however, in administering blows), at one time, but may be resumed from day to day, until the reformation point is reached. It will be found, however, that three or four strokes, or a half-dozen at most, thus delivered, will usually produce the required results; simply because reason, judgment, good sense, sympathy, pity, love, suffering, justice, mercy, tears and prayers, instead of angry curses and vindictive rage, are all combined; and it must be a desperate case in-

deed that can resist all of these. Now let us compare the brutal beating, and trifling mismanagement, and retaliating process described in another place with this, and decide which is preferable, which will be most likely to produce the reformation? Or, should we prefer the coaxing and hiring process, and the covering-up of the corruptions of the heart, to good sound healthy punishment and reformation?

Now understand: if we can rule by love, we should do so by all means. But if that is not strong enough, we should strengthen it by other forces. We should bring to our aid every earthly device of an intellectual nature, not inconsistent with moral force; but if these all fail, we are inexcusable if we do not call to our aid whatever other forces God has placed within our reach. Remember, we have the destiny of immortal beings placed, to a great extent, in our hands. It is not for us therefore to consult our own ease or convenience, or to be influenced either by prejudice or preconceived notions with regard to punishment. We must do *right*, or God will judge us. Justice will meet us, and perhaps ruined souls that we might have saved, will haunt us, for not doing our duty. We should therefore examine the subject carefully, and not be led astray by false philosophy or shallow-brained philanthropy.

Section 3—Government, Protective.—We will now suppose the offender conquered, subdued, reformed. His willfulness has yielded, and his wicked purposes are abandoned. His anger ceases, and he submits willingly, cheerfully, lovingly. What now is the duty of government toward him? Will it answer to turn him loose without protection, as one who has simply

paid a penalty and is free from further obligation; or to say to him, "There, now take care of yourself; there is no further danger?" Will it accomplish the ends of government to abandon him thus and expose him to all the temptations that caused him to fall in the first place? I know our State governments do this in too many instances. Convicts are discharged from prison without a single safeguard; but they are rather weakened, disgraced, destitute, demoralized, and yet exposed to all the temptations of former crime. But what does the sequel show? How many recommitments! How few really reform, and how few of that number stay reformed under these circumstances! But this is but too sad a commentary upon the weakness of human law, but still more perhaps upon the inefficiency of our law-making powers.

In all rightly constituted governments, the offender, after suffering the penalty due to his crime, if he be not entirely cast off, and if he be not beyond the reach of reformation, is supposed to be convalescent. If he is not, justice has not done its whole duty. Now what is the true relation the government sustains toward him? He is supposed to be weak and powerless, or at least, entirely subject to the influences which have conquered him. This may have been the work of a day, a month, an hour, or a year. It may have been accomplished by moral, intellectual or physical means, or all combined: still these conditions and influences exist always in the same ratio. Instead, therefore, of casting him out to fall again, or of withholding its supporting influence from him, it takes him up in its arms of sympathy, and only exposes him as his powers are able to endure exposure. He now sustains a relation to government similar to

that which a new subject experiences. He needs protection, instruction, education, encouragement, sympathy and watchfulness. This want should be the special care of the government, and solicitude of the teacher. If there is one object in all the school that deserves more special attention than any other, it is that poor unfortunate who has fallen, and now lies, as it were, bleeding at the feet of mercy, flung there by the hand of justice. Justice has had its demand; and, in executing its claims, it has wrought the necessary repentance, and brought the offender within the reach of mercy. Therefore let the government that smote him down, lift him up. Let it reinstate him in its favor and fellowship, and grant him all the immunities, claimed and enjoyed by other subjects.

Article 2—Qualifications and Requisites.

We have thus far considered government with reference to its conservative, reformative and protective characteristics, chiefly as they relate to the school. In doing this, it became necessary to make frequent allusions to the qualifications and requisites of the governing power, and also to the mode of administering it. This was contemplated in the beginning. It only becomes necessary now to revert briefly to those points for the purpose of showing their connection and completing a list of topics in a uniform order.

Section 1—Legislative Talent.—In order to carry forward the objects of government, legislative talent is necessary. Laws are to be enacted, and a general provision established for regulating and running the machinery. The teacher does not usually find these provisions at hand, any further than the general prin-

ciples and common usage afford them. From these, and from his own judgment and knowledge of men and things, he must manufacture or frame a code to guide him in the management of his internal affairs. He therefore discharges the functions of a legislator to all intents and purposes. In this capacity, no knowledge will be more valuable to him than self-knowledge, or that which gives an insight into human nature and the motives and modes of human action. With these commodities, he is expected to operate. These forces he must provide for and control. The more familiar, therefore, he becomes with human nature in all its phases and aspects, the better.

He should possess *shrewdness*, *foresight*, *penetration*, that he may be able to anticipate and provide for the emergencies and difficulties which must necessarily arise in a perverted state of society. These are talents that characterize all good legislators. They might be embodied in that excellent quality spoken of by the wise man when he says: "A prudent man foreseeth the evil and hideth himself," etc. These qualities, joined with deliberation, are the opposites of precipitancy and rashness in the enactment or repeal of laws, the inauguration of a new policy, or a change in the general management. In all legislative proceedings, there is no quality more necessary, or that will add more weight to such proceedings, than a due exercise of caution and deliberation. There is constant danger of conflict from the various interests to be represented and consulted. Therefore, no law should be enacted or repealed, no change in the policy or general management be made, without first consulting all these interests, and weighing all the consequences.

Again: for the various emergencies that arise, both

in legislating in and administering the affairs of government, there is a constant and urgent demand for that kind of talent denominated by Mr. Locke, "good round-about common sense." It is possessed to a very limited extent by some of the most gifted. Indeed, notwithstanding it is "common sense," it is a rare accomplishment. Hence many possessing qualities that would render them successful in many departments of business, would fail, if submitted to the severe test of governing and teaching; since to do these things well, requires greater versatility of talent than almost any other employment. This last arises from the fact that almost all other employments are represented in right teaching. There is therefore a necessity here for a universal talent, or the faculty of adjusting the means to the ends to be accomplished, in a great variety of ways, and in a great many departments of business.

Section 2—Judicial Ability.—Laws are to be published and expounded. All must be notified of their existence; their scope and meaning must be limited and explained by the teacher or the government. Hence arises another function of the teacher. He constitutes the judiciary, and to his tribunal must be referred all cases of difficult or doubtful interpretation. In addition to many other good qualities requisite here, we might name good judgment, or the ability to discriminate in difficult and complicated cases. It results, it is true, in a great degree, from a comprehensive knowledge of the various forces of human nature. Cases are continually arising for adjudication, that will tax to the utmost the teacher's discriminating powers. It is highly important that all his decisions be as near-

ly correct as possible, so that there be no necessity for revision or appeal. The teacher, therefore, needs time for deliberation. He should not be hasty in his decisions.

Again: all decisions should be rendered in as plain and explicit terms as possible. They should be so pointed that but one interpretation may be reduced from them, yet not binding or committing the teacher to any unpleasant alternative or unwise policy. Ambiguity often leads to misapprehension, and unintentional error, and leaves a given policy exposed where perhaps it was intended to guard it. There should therefore be a fair and distinct understanding in reference to the common duties of the school.

It also stands a teacher in hand to be *firm*. After a conclusion has been fairly reached, and the decision made known, it should not be changed for any ordinary cause. A case in which any change would be admissible, must be one in which a greater difficulty will result from adhering to it than from any modification. But there is a vast difference between firmness and obstinacy. The one never yields the truth: the other seldom yields to it.

Section 3—Executive Authority.—Laws must be enforced as well as enacted and expounded. This gives rise to the third function of government, viz., the Executive. This department sometimes becomes the most difficult, owing chiefly to two causes: 1, the inadequacy or want of adaptation of the laws to be enforced; 2, the inefficiency of the executive power.

A good system of laws, with poor executive talent, would be about as inefficient, as poor laws would be with good executive talent. One of the leading char-

acteristics in good executive officers, is *energy*, or internal force. It takes up the decisions as soon as rendered, and infuses life into them by putting them in progress of execution. Promptness to execute, is a rare gift; but it acquires additional strength and force when it is exercised in the affairs of the school-room. This quality has been noticed elsewhere in this book.

In executing the demands of government, so effectually does it call into exercise the powers of the mind, and so engaged do they sometimes become, that there is great danger of arousing the passions; hence what is needed here, is *determination without passion* or undue excitement. Again: the nature of the penalties is such that there will be a constant demand for *sympathy* and *generosity*. The very act of controlling or executing the laws, unless checked by a counter influence, is apt to degenerate into indifference or arrogance. The necessity for the exercise of these virtues will be seen from what has been said elsewhere.

Article 3—Qualifications and Methods.

The means to be employed and the methods of application may be briefly summed up thus:—

Section 1—Personal Worth. This may include a great many good qualities, but refers mainly to strength of mind and force of character. These constitute the most potent influences in the control of human beings. We instinctively yield a tribute of respect to talent, wherever found, but especially if found associated with high moral powers.

Personal worth may exhibit itself in various ways, among which are personal appearance and general

demeanor. These are well calculated to make favorable impressions. No one can disguise the fact that a commanding appearance, neatness and cleanliness of person and habits, combined with a gentle and modest demeanor, will command respect everywhere; while their opposites, even if associated with the most brilliant talents, will fail to produce the good results desired.

The accomplishments, *ease and elegance in address*, highly cultivated social qualities, and the vivacity and cheerfulness arising from good health and physical culture, can not fail to constitute a ready passport to almost all hearts.

SECTION 2—SELF-CONTROL.—Again: the very faculty, whose cultivation is so strongly recommended under the head of "objects," viz., "Self-Control," is one of the strongest means of governing that exists. A man can never regulate and direct successfully the forces in others, until he first regulates and controls those within himself. In this, again, may be seen the self-perpetuating nature of government.

There will be frequent, and indeed almost a constant, demand for the exercise of *moderation and forbearance* in matters pertaining to the administration of the affairs of government; moderation in our views and expectations—for children are subject to temptations for which we are disposed to make too little allowance, and forbearance for their weaknesses and short-comings.

Favoritism in the school-room is sadly out of place, whatever may be its imaginary utility. In the administration of affairs pertaining to teaching, there must be an entire devotion to truth, and an equal dis-

tribution of favors and restraints, irrespective of any personal preferences or feelings. This will be a difficult task for many, and perhaps for all. So strong are the likes and dislikes of our nature, and so unconsciously and necessarily will certain qualities of mind and body win their way into our regard, that it will require more than an ordinary share of watchfulness in order to avoid biases in our judgment, and partiality in the administration of the affairs of the school-room. But *disinterestedness, and an earnest devotion to truth*, should mark all our intercourse with pupils.

In the administration of justice, there should be no hesitation or trepidation, or want of firmness or decision of character manifested by the teacher. The purposes should be well formed, and then executed with that confidence which the cause of truth, and the love of truth and the right alone can inspire. There should, however, be no affected confidence, nor overweening assurance. It should be tempered with becoming modesty and humility. This will inspire confidence in the hearts of the pupils for their teacher, and strengthen that bond of union so necessary between the governor and the governed.

Section 3—General Management.—We conclude with a few words in reference to general management, which will refer, in some measure to every department of school-room duties, but especially to the matters of governing.

In addition to other qualities and means already alluded to, *fidelity* and *integrity* should mark every transaction. It will not add either to the dignity or influence of the teacher, to make large promises or

threats without a moral certainty, at least, of fulfilling them. Therefore let him avoid every thing, in his intercourse with pupils, that will have a tendency either to raise their expectations or excite their fears, beyond a healthy degree of interest: or that would, in case of unavoidable failure, or disappointment, destroy the confidence in his fidelity and integrity.

Let him manifest a *zeal* and *devotion* in the performance of every duty, and in the interest and welfare of his pupils, that will convince them that he is at once their best friend and benefactor, and abundantly able to reward the good and punish the bad. In all matters where punishment of any kind is to be inflicted, let him not forget its great objects, and that *justice mingled with mercy* is the divinest exhibition of the Infinite Mind we have on record; that the more closely he can imitate this superhuman pattern, the more nearly he fulfills the conditions of a perfect system of rewards and punishments; that no law should be enacted for the punishment of offenders, that does not look to their reformation as the one great central idea; and that no penalty, however trifling or severe, should be inflicted merely for the penalty's sake, much less to gratify revenge.

Lastly: let *mildness of manner*, coupled with *severity of purpose*, mark all his demeanor and intercourse with pupils; but more especially in those cases in which he is called upon to perform that most difficult and dangerous task, viz., the administration of punishment. And above all things, let him put his trust in Almighty God—the great and only disposer of events,—that he may be guided in the most arduous and responsible duty ever conferred upon mortals—THE EDUCATION OF HUMAN BEINGS.

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