

daily perplexed with unforeseen troubles, or with some ingenious evasions of his inflexible code. In all this matter the worst feature is the fact, that the child judges his acts by the *law of the teacher*, rather than by the *law of his conscience*, and is thus in danger of perverting and blunting the moral sense.

To this it may be added, that the teacher will often find himself very much perplexed in attempting to judge the acts of his pupils by fixed laws, and in awarding to all violations of them a prescribed penalty. Cases will frequently occur in which two scholars will offend against a given prohibition, with altogether different intentions,—the one having a good motive and forgetting the law; the other with the law in his mind and having a wicked design to violate it. Now, the written code, with its prescribed penalty, allows the teacher no discretion. He must maintain his law and punish both offenders, and thus violate his own sense of justice; or he must pass both by, and thus violate his word. He can not excuse the one and punish the other, as justice would evidently demand, without setting at naught his own laws.

An example will illustrate this point. A teacher has made a rule that "any child who whispers without leave shall be *feruled*." Now two little boys sit side by side. William is an amiable, obedient, and diligent little boy, who has never violated intentionally any wish of his teacher; while Charles is a sour-tempered, vicious, unprincipled fellow, who a dozen times within a week has sought to make his teacher trouble. Little John, who sits near William, drops his pencil, and it falls under William's desk. John looks for his pencil on the right and left of his seat, grows anxious and perplexed. William has noticed him, and he carefully picks up the pencil, while John perhaps is looking for it in another direction,—and with the kind intention of relieving his neighbor's anxiety and restoring his property, he touches his elbow, and softly whispers, "Here is your pencil, John,"—then immediately resumes his own studies, and is probably entirely unconscious of having violated any law. At the same instant, the artful Charles, half concealing his face with his hand, with his wary eye turned to the teacher, willfully addresses another pupil on some point in no way connected with study or duty. The teacher sees both these cases and calls the offenders to his desk. The one trembles, and wonders what he has done amiss, while the other perhaps prepares himself to deny his offence, and thus to add falsehood to his other sins. The *rule* awards to both the *ferule*. It is applied to Charles with energy, and with the conviction that he deserves it; but I ask, can a man with any sense of justice raise his hand to punish William? If so, I see not how he can ever again hold converse with his own conscience. Yet the *rule* allows him no discretion. He must violate either the rule or his conscience, and too often in such cases, he chooses the latter alternative.

Now my advice is, *make but few rules*, and never multiply them till circumstances demand it. The rule of *right* will usually be sufficient without any *special* legislation: and it has this advantage, that it leaves the teacher the largest discretion.

I have been thus full on this point, because so many fail here, and especially young teachers. It has cost many a young teacher much bitter experience to make this discovery for himself, and I have desired to save others who may hereafter engage in teaching, the pain and perplexity which they may so easily and so safely avoid.

For similar reasons, I should also urge that the teacher should avoid the too common practice of *threatening* in his school. Threatening is usually resorted to as a means of frightening children into their duty,—and, too often, threats are made without any expectation of a speedy necessity either to execute or disregard them. The consequence is, they are usually more extravagant

than the reality, and the teacher's word soon passes at a discount; his threats are viewed as very much like the barking of a dog who has no intention to bite. As threatening is, moreover, the language of impatience, it almost always leads to a loss of respect.

V. WAKE UP MIND IN THE SCHOOL, AND IN THE DISTRICT. There is usually but little trouble in government where the schools are deeply engaged in their studies or school exercises, and especially if at the same time, the feelings of the parents are enlisted. To this end I would recommend that early attention should be given to some efforts to *wake up mind*, such as have been described in a former section of this work. It will be found, when skilfully conducted, one of the most successful instrumentalities in aid of good order and good feeling in the school.

An ingenious teacher, too, may introduce other varieties into the school exercises, and thus sometimes turn the attention of discontented pupils from some evil design to give him trouble. So long as the teacher keeps steadily the main object of his school in view, namely, progress in the studies, he is excusable if occasionally, to break up monotony and excite a deeper interest, he introduces a well-considered new plan of study or of recitation. Indeed, much of his success will depend upon his power to do this, and in nothing will its advantages appear more obviously than in the government of the school. A great portion of the disorder and insubordination in our schools, has its origin in a want of interest in the school exercises. He is the successful teacher, and the successful disciplinarian who can excite and maintain the necessary interest.

As one of these varieties, I may mention the exercise of *vocal* music in school. I have already alluded to it. As a means of keeping alive the interest in a school, it is very important. Music is the language of the heart, and though capable of being grossly perverted, (and what gift of God is not?)—its natural tendency is to elevate the affections, to sooth the passions, and to refine the taste.

"The Germans have a proverb," says Bishop Potter, "which has come down from the days of Luther, that where music is not, the devil enters. As David took his harp, when he would cause the evil spirit to depart from Saul, so the Germans employ it to expel the obduracy from the hearts of the depraved. In their schools for the reformation of juvenile offenders, (and the same remark might be applied to those of our own country), music has been found one of the most effectual means of inducing docility among the stubborn and vicious. It would seem that so long as any remains of humanity linger in the heart, it retains its susceptibility to music. And as proof that music is more powerful for good than for evil, is it not worthy of profound consideration that, in all the intimations which the Bible gives us of a future world, music is associated only with the employments and happiness of Heaven?"

Almost any teacher can introduce music into his school; because if he cannot sing, he will always find that it will only require a little encouragement to induce the scholars to undertake to conduct it themselves. It will consume but very little time, and it is always that time which, if not employed in singing, would otherwise be unemployed or misemployed. It is the united testimony of all who have judiciously introduced singing into their schools, that it is among the best instrumentalities for the promotion of good feeling and good order.

VI. VISIT THE PARENTS OF YOUR SCHOLARS. I shall more particularly enjoin this, when I speak of the *teacher's relation to his patrons*, [chap. xii.] but I cannot forbear in this place to urge it upon the teacher as one of the means of *securing good order* in school. A great deal of the insubordination in our schools, arises from some misunderstanding, or some dislike entertained by the