

regarded by the pupils as honorable strategy. Deceit seemed to lurk beneath almost every book and slate, and to show itself at almost every favorable opportunity. Such a school life is terrible in its consequences. No scholar can make a daily practice of deceiving his teacher in regard to his conduct, the preparation of his lessons, etc., without greatly weakening, if not destroying, the integrity of his character. The somewhat prevalent notion among school-children that lying to the teacher is less mean and base than deception practiced toward a school-mate or a friend, is a fruitful source of this great evil. The moral sentiment of every school should utterly condemn such erroneous views and practices. It should frown upon every effort to divorce the school-life of a pupil from his real life.

We urge upon teachers the vital necessity of giving increased attention to this subject. As whispering is the root mischief of the school-room, so lying is the central vice. And as numerous annoyances disappear when whispering is banished, so many other evil habits fall with falsehood. It is impossible to quicken a boy's moral sense to a manly hatred of lying, without increasing his moral power to resist whatever is mean and dishonorable. Our advice, then, to the teacher is to carry this stronghold of the enemy. But how shall this be done?

1. *By the teacher's personal influence.* There is no influence in moral discipline so potent as that which reveals itself in the daily life of the teacher. Nor must it be forgotten that this power, so irresistible, emanates secretly and rises unconsciously from the inmost spirit of his being. If there is not devotion to truth burning within, his outward efforts will avail little. At every point of contact with the teacher, the scholar must feel the presence and the charm of manly integrity.

Addison, in one of his beautiful allegories in the *Spectator*, describes the entrance of Truth into the mythical regions presided over by the goddess of Falsehood. As the dazzling light which flowed from the person of Truth shone upon Falsehood, the goddess faded insensibly, until she seemed more a huge phantom than real substance. As Truth approached nearer, Falsehood with her retinue vanished, as the stars melt away in the brightness of the rising sun.

2. *In his entire treatment of the school, the teacher must be rigidly honest.* In moral training, the teacher cannot act the part of a sign-board. He must travel the way he points. If he attempts to deceive patrons and visitors in regard to the actual attainments of his school, he need not marvel if his scholars, on the principle that what is fair in the teacher is fair in the taught, deceive him.

We have not space, however, to enumerate all of the various modes in which teachers often encourage falsehood. The excellent and pointed remarks which we have copied in another place from the *Massachusetts Teacher*, relieve us from this necessity. We can not, however, refrain from adding our testimony on the pernicious influence of making rash promises to be broken, and hasty threats to be repented of. The simple truth is that the teacher who perpetually threatens and rarely performs, is a great liar. Be sparing of threats. Consider well, before you issue your fiat, whether it will be best to carry it out. Having issued it, *faithfully keep your word*, or frankly acknowledge the promise hasty and wrong.

3. *Be faithful to a true standard of school work.* In making recitations, in keeping a record of tardiness and absence, etc., the exact truth, nothing more, nothing less, should be recorded. The practice of giving a pupil who has partially failed, credit for a "perfect" recitation for encouragement, assisting him by "leading" questions or otherwise, or, what is worse, of reciting for him and transferring to his account your efforts, inevitably weakens the teacher's moral influence. The practice of cramming pupils with answers to the *probable* questions of an examination to which they are to be subjected, is open to the same censure. We have known teachers, on an occasion when their schools were to be compared with other schools of the city, by means of a written examination, to cover their blackboards with those questions *most likely* to be asked, and then spend days in their review. Of course, the standing of a school thus crammed will depend not so much upon its *real attainments*, as upon the skill and prophetic ken of the teacher. The class work of the teacher should be *honest* and *thorough*, not only forbidding deception in the pupil, but also inspiring him with a manly sense of personal honor.

4. *Remove as far as possible the temptation to falsehood.* This suggestion does not forbid the use of what is known as the "self-reporting system" of school government. It only requires that, in whatever particulars scholars are required to report their conduct or work, the stronger influence should be on the side of truth-telling. Much depends on the manner in which offences owned are treated. The pupil who frankly and with evident regret acknowledges his error, has half atoned for it. Very much, also, depends on the mode of investigating cases of disorder. A skilful disciplinarian will rarely find it necessary to ask one scholar to give information directly implicating another. It is generally best to make it the *interest* of the

offender to report himself. In case of flagrant misdemeanors, an opposite course may be necessary. If the moral sentiment of a school is at all healthful, the author of ordinary mischief may be disclosed by asking the scholars who did *not* do it, to rise. This will generally lead to the information required. Ever treat your scholars as though you had confidence in their veracity.

5. *Increase your scholars' regard for truth by positive precept and instruction.* Xenophon tells us that the children of ancient Persia spent as much time at school in acquiring just views of right and wrong in human conduct, as the youth of other nations did in gaining a knowledge of science. Such instruction is doubtless best imparted in the manner developed by Mr. Cowdery in his "Moral Lessons." Examples of noble fidelity to truth, or the opposite, should be narrated in an interesting manner, and then be made the subject of familiar conversation with the pupils. Great pains should be taken to picture the manliness of truth and the meanness of falsehood.

The earnest teacher will find abundant materials for such instruction in the incidents which have occurred under his own observation, in the columns of the newspaper, in the characters and events of history, and especially in the narratives, proverbs and injunctions of the Bible. Around, beneath and through all your efforts, let there be the vitalizing power of an earnest, consecrated heart.

## 2. SKETCH OF A MORAL LESSON ON TRUTH.

[This admirable model lesson was submitted by E. A. BLOOD, a member of the Oswego Training School for Teachers, on the final examination of the Class.]

I. *Introduction.*—Children, you have all seen apple trees growing, and know how nice and tempting the apples look when ripe. I will tell you a story of an apple tree, and it is a true story; so, if you wish to remember it, you must pay good attention.

II. *Story told.*—One summer I was teaching school in the country; very near the school house lived two old ladies who were quite poor; they had a garden in which were several fruit trees; among these was a large, nice apple tree; it was separated from the school yard by a fence which was so built that the children could not only see the apples as they lay on the ground, but could reach them by standing on the fence; sometimes when the little children were out at recess, and these ladies were at work in the garden, they would give them each an apple, but told them they must never take any without permission—asking for them. Would it have been right for the children to have taken the apples without permission? Why not?

III. *Crime and Discovery.*—One morning two little boys were absent from school; when it came time for their classes to read, I went to the door to see if they were not coming; there stood the boys, eating an apple; I asked the larger boy where he got it; he did not answer; I asked him again; he said the little boy picked it from the tree; I was very sorry to hear this, for I thought this little boy was honest and good; when I asked him how he came to take the apple, he said the larger boy told him to get over the fence and pick up one they saw on the ground; he refused; then he told him to get on the fence and try to reach a branch that was very near; the little boy did not see the apple on the end of the branch, but the larger boy did; when he took hold of the branch, he took the apple with it; he was very much frightened when he saw what he had done, but the larger boy took it and told him to say nothing about it, for no one saw him. Was this true? Who did see him.

IV. *The indirect lie.*—Which of the boys, do you think, should have been punished? The smaller one actually took the apple, but did not mean to—was sorry for what he had done—and when I asked him about it he told the truth. What ought he to have done when the boy told him to reach the branch? (Refused, as he did when he told him to get over the fence.)

Do you think the larger boy a truthful boy? What ought he to have done when I asked him where he got the apple? He told a lie, even though he did not take the apple; this shows us that we may tell a lie even when we truly tell what took place.

V. *Practical Lesson.*—What would the rest of the children think of the boy who told the lie? Would they love him—trust him? Would God be pleased? What does He wish us to do? He will bless the child who speaks the truth. We should always speak the truth, though it may lead to punishment.

Our hearts will tell us when we have done right, and all that know us will speak well of us.

TEXT.—"He that speaketh lies shall perish."

## 3. TEACHING CHILDREN TO LIE.

Children are often taught to lie. Very many of them readily accept such teaching. They are apt pupils. Fathers and mothers and teachers teach them to deceive, to be false, to lie. Children take to lying almost as readily as a duck to a green puddle. Moral