

thorities at his command, ready for use whenever he may require them. The divine cannot be a profound reasoner, nor a sound metaphysician without a thorough knowledge of the points of doctrine he is called to discuss, and of the system of divinity he is accustomed to teach; he cannot compare his own with different systems of theology without access to books where such doctrines are fully explained by those who believe them. Without these means of obtaining knowledge, he often becomes illiberal, and a bigot in his profession. Narrow-mindedness is the result. One idea is the all-absorbing theme of life. Devotion to one thing, or small things, narrow the scope of thought, and incapacitates the mind for comprehensive views of subjects contemplated.

In the medical profession, one must possess the best books, must be thoroughly versed in their contents and subjects, must possess a definite knowledge of the human system, and of all the parts that compose it. With perfect scientific knowledge, he must be an accurate observer of the nature and type of disease, and note carefully each successful remedy. Theory and practice are here combined. The reports of cases of others, men of keen perceptions, and grasping minds of what has come under their observation, may be called in to great advantage; and thus the united wisdom of the experienced may become the common property of all. The lawyer, the minister, the doctor, each needs his library, and the Literary and Scientific Journals that expound the principles of his profession. No class of men need access to the books and journals of their profession, more than teachers. Those engaged in teaching are commanding a higher compensation than formerly, for their services; and rightly too. They cannot continue to merit public confidence, or be deserving of patronage unless they are advancing in a knowledge of the principles and requirements of their profession. The tendency of teaching is to egotism: and self is too frequently the motive power of action. When this feature displays itself prominently, we may reasonably infer that the teacher is on the retrograde, instead of advancing in a knowledge of the duties of his profession. Teachers, without social intercourse and frequent interchange of views and sympathies, become prejudiced, iron-bound, uncourteous, and illiberal. Associations, Journals, and Libraries are among the teacher's implements of expansive improvement. County Teachers' Associations should be attended. Educational Journals should be patronized, and let me here commend to the favorable consideration of every teacher in the country our own Journal of Education. The books of our profession contain valuable lectures and instructions, the experiments and experience of practical teachers, in conducting recitations, in the government and discipline of schools, illustrating the manner and methods of imparting instruction. By carefully conning the pages of such books, new ideas will be acquired; a fresh impulse will be given to the teacher in the performance of his onerous duties; his mind will become vigorous and active, and his usefulness enhanced. Thoughts thus gained become one's own property; by a systematic digestion of them, they can be carried into successful operation in the school-room. Works treating of all the studies taught in schools have been accumulating for some years past. A choice selection of these should occupy a space in every teacher's Library. The too common remark, "that every one must be his own original, and cannot be benefited by the methods and experience of others" is absurd in the extreme. This sweeping conservative apology for non-improvement carried into practice would be striking at the root of every species of progress. By it the argument in favor of Normal Schools would fall to the ground. The teacher can be an artist, his own artificer, and, at the same time, use to advantage the tools of others. Methods and systems can be acquired and used; and perhaps, by the inventive powers of the teacher, improved. The talent of the teacher may not be so much wanting as his skill. The latter may be greatly increased by a knowledge of the thoughts and experience of others. This may be obtained from the writings, (books of others,) exhibiting their views, and the *modus operandi* of their schools. The teacher should be conversant with history, ancient and modern, and with the classic literature of the age, if he would be intelligent, magnify his office, and be an ornament to his profession. The frequent perusal of model writers purifies and elevates, furnishes aliment for conversation, and polishes language.

Men of experience have laid the foundation upon which we may erect the superstructure of surpassing beauty. Their toils have enriched the soil from which we may derive essential nutriment. Let us, then, as teachers, avail ourselves of their labors, with a spirit of commendable enthusiasm, emulate their virtues, equal their industry, and surpass their progress in a knowledge of the science of teaching. Man's usefulness is augmented in proportion to his increased capacity. The faithful teacher's impressions are indelibly imprinted upon the minds of his pupils. Unborn generations

will possess them, and strangers will bless the honored instruments of good to them. Judicious reading is the key of immortality, that unlocks the treasures of human and divine wisdom.

"O books, ye monuments of mind, concrete wisdom of the wisest: Sweet solaces of daily life, proofs and result of immortality; Trees yielding all fruits, whose leaves are for the healing of the nations; Groves of knowledge, where all may eat, nor fear a flaming sword; Gentle comrades, kind advisers, friends comforts, treasures; Helps, governments, diversities of tongue, who can weigh your worth?"

N. H. Journal of Education.

Questions for the Self-Examination of Teachers.

1. Have I been strictly truthful in thought, word, and deed?
2. Has my heart been in my work?
3. Have I been uniformly pleasant in manner?
4. Have I been uniformly affectionate in feeling?
5. Have I been sufficiently calm and self-possessed?
6. Have I exercised sufficient patience and perseverance?
7. Have I governed with firmness and decision?
8. Have I been serious and earnest?
9. Have I talked too much or too little?
10. Have I endeavored to be conscientious and just?
11. Have I been duly sensible of my responsibility?
12. Did I begin the work to-day in the right spirit?
13. Were my scholars punctual to-day?
14. Have I tried to interest parents in the punctuality of their children?
15. Do the scholars improve in this respect?
16. Are my scholars regular in their attendance?
17. Do they absent themselves without good cause?
18. Can I not make absence disreputable?
19. Have my scholars been studious to-day?
20. Do I make the scholars feel that idleness is wrong?
21. What have I done to create a love for study?
22. Has the school been orderly and quiet to-day?
23. Have I governed by the right motives?
24. Have I instructed the scholars in good manners?
25. Have I given the scholars proper exercise?
26. Have I carefully regulated the temperature and ventilation?
27. Have I made the school-room pleasant?
28. Have I insisted on neat and cleanly habits in my pupils?
29. Is the school supplied with apparatus, &c.?
30. Do I see that children do not injure the house or their books?
31. Have I been a good example for my pupils?—*Mass. Teachers.*

School days of Eminent Men in Great-Britain.

By JOHN TIMES, F. S. A.

(Continued from our last.)

XVI.

SCHOOLS IN THE AGE OF CHAUCER.

Chaucer, traditionally born in 1328, of a wealthy and respectable family, received the education of a gentleman; he is believed to have studied both at Cambridge and Oxford; he was well acquainted with divinity and philosophy, and the scholastic learning of his age, and displays in numerous passages an intimate knowledge of astronomy, and most of the sciences as far as they were then known or cultivated. "Chaucer's language," says Mr. Bell, "is that of the good society in which he lived, and into which a large accession of Norman blood, usages, and idioms, had been infused." Heretofore, Norman-French had been the language of education, of the court, and of legal documents; and when the Normanised Anglo-Saxon was employed by literary men, it was for the special purpose, as they were usually very careful to mention, of conveying instruction to the common people. But now the distinction between the conquering Normans and subjected Anglo-Saxons was nearly lost in a new and fraternal national feeling, which recognised the country under the name of *England*, and the people and language under the simple appellation of *English*. Scribes at this time were chiefly employed in copying books. Chaucer thus addresses his scrivener:—

Adam Scrivener, yf ever it the befall
Boice or Troilus for to write newe,
Under thy long locks thou mayst have the scalle,