

Obedience to properly constituted authority is one of the most valuable lessons of their lives, and here is just the place for them to learn it. Never allow a scholar to argue, or answer you back. You place yourself on his level, and lose all the advantage of your position. Never promise or threaten anything which you are not certain you can and will carry out. Nothing so quickly wins childrens' confidence, and establishes your authority, as to find that you invariably keep your word. It is often better, when you are obliged to threaten punishment, to leave its precise form indefinite, saying, perhaps, "If this offense be repeated, the offender must expect to meet the consequences." The very uncertainty will often deter more than a definite penalty, while it will leave the teacher at liberty to vary the punishment according as circumstances and his judgment may direct.

When it is possible, have your penalty the natural result of the offense. If a scholar is lazy and fails to get his lesson, let him take his recreation hour for learning it. If he injure something belonging to others, let him replace it with something of his own. This is not possible in all cases, but when it is I think a child's natural sense of justice sees the connection and confirms the decision. I am no advocate of corporal punishment, but where children have been in the habit of hurting others, I have seen excellent effects from a reflection of the blows upon themselves. They realize that it hurts, and it usually cures them very quickly.

Make a broad distinction between moral offences, such as lying, and disobedience, and those which arise from the mere overflow of animal spirits. The latter must always be kept within bounds, for the sake of order in the school; but for the former, the punishment should be swift and severe, and such as to make your scholars feel it is something you abhor.

I think you will find it a great assistance, in keeping order and promoting good scholarship, to keep a record of the lessons, punctuality, and deportment, of each day, and at the close of the week seat the scholars in each class according to their rank. If you have black-board room to spare, write each scholar's name and standing at the close of the week, and let it remain there during the next week. It will form a sort of roll of honor (and dishonor) seen by all who come in, and you will be surprised to find how it will stimulate the sluggish and curb the unruly. I am aware that it will cost you considerable time and labor, but if you are the right kind of a teacher you will not grudge them.

Your children will soon discover that you have a sincere interest in them, and then their regard for your wishes will be your best means of governing, but always hold them firmly. There is nothing which children despise more than a weak amiability which allows them to do just as they please. Keep them busy, and interested, and you will have very occasion for discipline.

DALE.

Practical vs. Theoretical.

BY ANNA C. BRACKETT.

There is, perhaps, no stage of thought more unfavorable to real progress, provided one rests in it, than that which has for its countersign the formula of "Either—or." Its vocabulary is made up of words arranged in couples. Each word is exactly defined as being that which the other is not, and so if anything does not seem to belong to one category, it must without

question fall into the other. For instance, every thing which is not a part of the *ego*, as the philosophers say, must be a part of the *non ego*. It is true that this is a necessary stage of thought. We teachers feel a sense of satisfaction, and the pupil heaves a sigh of relief when, plunged in the uncertain mazes of a sentence, he at last grasps the one joyful certainty—that whatever words do not belong to the subject must belong to the predicate.

It is well for him that he has arrived so far. He must be able to separate, before he can combine; but we certainly ought ourselves to have emerged from this dual stage of thinking to one of the living unity.

There are no two words which are in educational writings, oftener set thus, as opposed to each other, than the two which stand at the head of this article. We are asked for practical suggestions. Parents object to having their children study Latin, for instance, on the ground that it is "not practical," and all the remarks that we encounter based on this distinction, covertly imply that the theoretical may be very good to while away a leisure hour, or to excite discussion; but the practical after all is the one desirable thing,—the only real thing.

Now reduced to the simplest form, what is it that people wish when they make such remarks? They want us simply to tell them exactly what to do, one thing after another. They wish us to furnish them programmes of recitation, for example, made out, and calculated to a minute, for the whole school session; and when this is done, it has still some of the taint of the theoretical about it, for it simply says that from 9 to 9.30, a. m., there is to be a recitation in arithmetic. We must go farther; we must, as in the first books published in this country on what is called object teaching, give exactly what the teacher is to say, and the question she is to ask. This, however, is still incomplete without the answers of the pupil, in order to show how the teacher practically meets difficulties. Accordingly, having now really struck the practical vein, the lesson reads in this way:

Teacher (holding an apple in right hand).—"How many of you see this?"

Children all raise right hand.

Teacher (holding up a shard knife).—"I am now going to cut this apple." (Cuts carefully in exact halves.)

Teacher.—"What have I done?"

Children.—"You have cut the apple."

T..—"How many things had I at first?"

Ch..—"One thing."

T..—"What have I now?"

Ch..—"You have two things."

T..—"Are these two things equal or unequal in size?"

Ch..—"They are equal."

T..—"Each of these is a half. When I cut an apple into two equal parts, each of the parts is called a half."

Ch..—(Repeat, *ad nauseam*.)

Any teacher who attempts to follow out such examples, and we all have large educational books full of them, begins to have a vivid realization of the actual force of the words of the old hymn:

"As body when the soul is fled,
As lifeless trunks, decayed and dead."

If she has any life in her, and any earnestness, she works herself out of this, and into some better way of her own. If she has not, she becomes a faithful, but an utterly useless incubance in the schoolroom.

But let us escape from this stifling atmosphere of the so-called practical reduced to the point of absurdity.