

self of all the moral means of discipline which he could find, if he only looked for them where they are to be found—in the sympathies of our common nature—will produce a better condition of discipline, and with far less trouble to himself. School government built upon these sympathies, and backed by public opinion, will be far safer, far pleasanter, and far more productive of fruits, than one enforced by violence and fear. I know that it may be said universal practice seems to show that the rod must have had its origin in some principle of our nature. This argument I grant; but that principle may be the unfitness and the inertness of the master's nature, and not the want of response to a higher appeal, which will be found in the boy's nature, unless it has perished for want of exercise. An ignorant man and an unskilful man, of whom accident, and not nature or cultivation, has made a schoolmaster, will find opposed to him the whole sympathy—the public opinion—of his scholars, and he has no alternative but rebellion or the use of his wooden rod; and, as in all stimulus the dose must be increased, he has no limit to the extent of the employment of it, until a boy too big or too brave for him shall measure his animal strength with his own. There are innumerable objections to the indiscriminate use of this weapon at least, if not its use altogether.—

(1) It is seldom applied without passion. (2) A blow inflicted, if it afterwards be proved in error, cannot be recalled. (3) It takes no cognizance of the temper or animus of the culprit. (4) It draws out a direct and hated antagonism among the children. (5) A fault so punished is regarded by the culprit as expiated as soon as the atonement is made. (6) It hardens the sensibilities of a boy's moral nature. Corporal punishment, when anything good is left in a boy, breeds a reckless temper that defies the pain in the bold, and tends to depress and to extinguish that becoming self-esteem, and spoils the very spirit of the more gentle boy. As war is the last appeal of kings, death is the last appeal of the law, so the rod should be that of the schoolmaster. I know, as well as any one here, that there must be punishment; but it should consist in the moral sense of disgrace, and not in the animal sense of pain. What a bad master calls a bad boy, may be the bravest and the finest boy in the school. The master has never courted his affections, or challenged his confidence, and now he despises pain without flinching, for it is the price at which he buys the secret admiration and the sympathy of all his peers. If a master would secure a high state of discipline without the rod, he must begin to organise the school better, to prepare lessons of deeper interest, and adapt them to boy-nature more skilfully—he must claim their sympathies, condescend to play with them, to become a boy with a boy, a child with a child—he must listen to their tales of woe—every school has its own laws of morality—he must be himself an invisible party to their fabrication—he must seek to secure public opinion (what Stow calls the "sympathy of numbers") on his side, and then the stoutest heart of his most obdurate boy, robbed of the approbation of his equals, will not need his strong arm any more, he will wince before the very look of his displeasure. Severity either begets defiance, or it begets terror. If defiance, the whole discipline fails, unless you can pass from rods to scorpions, and from scorpions to thumb-screws. If it begets terror, terror will take its coward refuge in cunning or falsehood; and, as all the blossoms of nobility of character drop off one by one, instead of a man, you have made a very slave of the boy. We have tried the rod long enough, and if a voice from our prisons—if a voice from our reformatories—tells us that the words of human kindness alone can touch a string, the only string left that will vibrate within the broken instrument of an outcast's heart, surely we are doing a crying injustice to our comparatively innocent children whose natures are not utterly unstrung. Last winter I wandered into the Sessions House in Hull, and I witnessed the trial of a boy of tender years. The Recorder was affected with emotion when he found that he was a hardened and oft condemned criminal, though young. He had behaved throughout his trial with the most sullen indifference. In passing sentence, the Recorder followed a new track. "My boy," he said, "I can find none to say a word for you, but I can pity you from my heart; you even know not who your father is, and your other unnatural parent deserted you while a child; you have had no friend to guard you, no monitor to warn you; you have never known a tender mother's love, and were never taught by her to think of God and to pray to Him." The boy, who could hear of former committals and endless thefts without an emotion, began to lower his head when the Recorder used the first tone of compassion; lower and lower it went; but at the name of mother—though one worth the name of mother he had never known—the dry channels of his eyes became filled, until at last the boy sobbed as if his heart would break for the very unwontedness of his emotions. So taught the Saviour of mankind the outcast, the publican, and the sinner, and shall we fall back upon terror and fear with the tender children of our daily schools?

There is no profession considering its interests and the isolated normal condition of many of its professors, that requires so largely the interchange of friendly feeling, and the benefits of mutual conference, than that of the teachers. Of old, a chance good teacher, whose strong genius hit upon able expedients, sprang up, but he died,

and all his experience died with him. I am aware that a good teacher is to a large extent independent of systems, and that no system will make a bad one good. I am aware that, without a special fitness and call, a teacher may try every so-called system in turn, and, after all, his will be, not a sacred, noble mission, but a miserable trade. But with all this, if associations shall afford opportunities, not of display, but of conveying the experience and results of the most successful members of their profession—opportunities of discussing the ways and methods employed to obtain them, and the principles of real education which, in spite of varying systems, must enter them all—opportunities, not of gratifying the passion of self-love, but the high desire of promoting a noble and philanthropic calling, and if truth and not controversy, if not the self-truths of party, but the whole truth of a general cause, be the steady object kept in view—if the object of deserving respect and social grade, and not of demanding it in your relation to the world without—and if, in relation to yourselves, all words and insinuations calculated to give offence and to hinder harmony and good-will be rigidly avoided—then a man will have very little faith in anything if he does not most hopefully expect large and beneficial results to flow from an association like this, founded upon the general design of advancing the cause, dear to all good men, of popular, scriptural, and general education. If I understand your object aright, you would not have the records of a successful teacher to be lost. From the records of the past you would gather aid for the future. You believe that successful teachers are great men; and—

"Lives of great men all remind us  
We can make our lives sublime,  
And, departing, leave behind us  
Footprints on the sands of time.

"Footprints, that, perhaps, another,  
Sailing o'er life's solemn main,  
A forlorn and shipwrecked brother  
Seeing, shall take heart again.

"Let us, then, be up and doing,  
With a heart for any fate,  
Still achieving, still pursuing,  
Learn to labor and to wait."

Yours is the interchange of practical ideas, the communication of fresh experience, and, above all, the sympathy of a common pursuit. Ye are brethren in arms, with one desire and one idea. That idea is to make yourselves as efficient as pains and manly efforts can—that desire is, in God's strength, and in a Christian man's purpose, and in the might of a noble cause, to advance the highest and most sacred interests of the millions of our people, and so, in the spirit of awe and responsibility, to discharge the schoolmaster's holy mission.—*English Educational Expositor.*

#### LORD ASHBURTON ON THE PROFESSION OF TEACHING.

The following address to the schoolmasters and schoolmistresses of Hants and Wilts, England, has just been issued by Lord Ashburton:—

"You should bear in mind that the best attainable evidence of good teaching is not to be found in your written papers, however full they may be of apt and brilliant illustrations, but in the condition of your schools. If the children under your care have had their memories burdened by barren, disconnected facts, by mere names and dates affording no materials for the exercise of reflection, comparison, of judgment, no extent of knowledge on your part will be allowed to redeem the errors of your practice, and your claims will be rejected. If, on the other hand, your pupils display a knowledge of the principles which explain the ordinary operations of life, if they can combine and illustrate those principles in such a manner as to show that they could at their need adapt them to use, if it appear that their minds are open to the observation of new facts, then you will have afforded the best available proof of the skill and judgment of an effective teacher. I say the best available proof, because a still more satisfactory test might be conceived.

"The artist-teacher, like every other artist, can only be tested with perfect accuracy by the examination of his completed work. In the school his work is not complete. The trials of after life can alone reveal what habits have been engendered by judicious training, what faculties have been developed—whether the knowledge implanted has spread like a vigorous seedling, or whether it has withered and died. But, unfortunately, this test is not attainable. It would be useless to attempt to analyze the character of any generation with the view of distinguishing and comparing the merits of all the several teachers who had borne their part in its education; we must be content, therefore, with the incomplete test of school proficiency; we must conjecture the ultimate yield of crop from the vigour with which the plant first appears above ground.