

vanced pupils, and to govern the whole school by its public opinion. The following story given by Jacob Abbott, about a hat peg, affords us a graphic illustration of the principle which we should wish to see carried out.

The preceptor of an academy was sitting at his desk, at the close of the school, while the pupils were putting up their books and leaving the room, when a boy came in with angry looks, and, with his hat in his hand bruised and dusty, advanced to the master's desk, and complained that one of his companions had thrown down his hat upon the floor, and had almost spoilt it.

The teacher looked calmly at the mischief, and then asked how it happened.

"I don't know, sir; I hung it upon my nail, and he pulled it down."

"I wish you would ask him to come here," said the teacher; "ask him pleasantly."

The accused soon came in, and the two boys stood together, before the master.

"There seems to be some difficulty between you two boys, about a nail to hang your hats upon. I suppose each of you think it is your own nail."

"Yes, sir," said both the boys.

"It will be more convenient for me to talk with you about it to-morrow, than to night, if you are willing to wait. Besides, we can examine it more calmly then. But if we put it off till then, you must not talk about it in the mean time, blaming one another, and keeping up the irritation that you feel. Are you both willing to leave it just where it is, till to-morrow, and try to forget all about it till then? I expect I shall find you both to blame."

The boys reluctantly consented. The next day the master heard the case and settled it, so far as it related to the two boys. It was easily settled, in the morning, for they had had time to get calm, and were, after sleeping away their anger, rather ashamed of the whole affair, and very desirous to have it forgotten.

That day, when the hour for the transaction of business came, the teacher stated to the school, that it was necessary to take some measures to provide each boy with a nail for his hat. In order to show that it was necessary, he related the circumstances of the quarrel which had occurred the day before. He did this, not with such an air and manner as to convey the impression that his object was to find fault with the boys, or to expose their misconduct, but to show the necessity of doing something to remedy the evil, which had been the cause of so unpleasant an occurrence. Still, though he said nothing in the way of reproach or reprehension, and did not name the boys, but merely gave a cool and impartial narrative of the facts,—the effect very evidently, was to bring such quarrels into discredit. A calm review of misconduct, after the excitement has gone by, will do more to bring it into disgrace, than the most violent invectives and reproaches, directed against individuals guilty of it.

"Now, boys," continued the master, "will you assist me in making arrangements to prevent the recurrence of all temptations of this kind hereafter. It is plain that every boy ought to have a nail appropriated expressly to his use. The first thing to be done, is to ascertain whether there are enough for all. I should like, therefore, to have two committees appointed,—one to count and report the number of nails in the entry, and also how much room there is for more. The other is to ascertain the number of scholars in school. They can count all who are here, and, by observing the vacant desks, they can ascertain the number absent. When this investigation is made, I will tell you what to do next."

The boys seemed pleased with the plan, and the committees were appointed, two members on each. The master took care to give the quarrellers some share in the work, apparently forgetting, from this time, the unpleasant occurrence which had brought up the subject.

When the boys came to tell him their results, he asked them to make a little memorandum, in writing, as he might forget, before the time came for reading them. They brought him presently a rough scrap of paper, with the figures marked upon it. He told them he should forget which was the number of the nails, and which the number of the scholars unless they wrote it down.

"It is the custom among men," said he, "to make out their report, in such a case, fully, so that it would explain itself; and I should like you, if you are willing, to make out yours a little more distinctly."

Accordingly, after a little additional explanation, the boys made another attempt, and presently returned, with something like the following:—

"The Committee for counting the nails report as follows:—

"Number of nails . . . . . 35.

"Room for . . . . . 15."

The other report was very similar, though somewhat rudely written and expressed, and both were satisfactory to the preceptor, as he plainly showed by the manner in which he received them.

I need not finish the description of this case, by narrating, particularly, the reading of the reports, the appointment of a committee to assign the nails, and to paste up the names of the scholars, one to

each. The work, in such a case, might be done in recesses, and out of school hours, and though, at first, the teacher will find that it is as much trouble to accomplish business in this way, as it would be to attend to it directly himself, yet, after a very little experience, he will find that his pupils will acquire dexterity and readiness, and will be able to render him very material assistance in the accomplishment of his plans.

2. *As far as possible, the discipline of the school should be maintained without the aid of direct punishments; and its healthful tone and action should be rarely promoted by the application of such powerful stimulants as rewards or flattering commendations.*

When the teacher really finds it necessary that he should have recourse to punishments, in order to maintain the discipline of his school, he should act upon some graduated system of secondary punishments, before he inflicts the severest of them. Sometimes a look, from the teacher, will be sufficient to make a boy sensible of his fault; a reproof may supersede the necessity of any further punishment; and the withdrawal of some privilege may do more in correcting a boy of his error, than the use of the rod.

Whenever rewards are bestowed on boys of superior merit and character, they should be given as mementos of good conduct, and not as possessing any value apart from the object for which they are given.

3. *Drill exercises are highly calculated to promote the order and healthful action of a school.*

Besides the usual drill exercises in the play-ground, the teacher should frequently relieve the monotony of his lessons, by requiring his pupils, time after time, to go through certain simple gymnastic movements, such as, "arms folded," "hands on desks," "stand," "sit," "hands up," "down," "shoulders up," "right hand up," "left up," "turn," "front," &c.

Before a teacher commences a lesson, he should drill the children into good order; amongst other things, they should be commanded to sit upright, or to sit exactly in front of the desks, or to place their feet in a proper position, or to sit at proper distances from each other, or to place their books or slates properly—and so on.

They should be marched in and out of their classes in regular military order. Every gymnastic movement should be performed simultaneously, and with smartness and precision. All this tends very much to foster habits of order and prompt obedience.—*English Educational Expositor.*

#### THE INSTRUMENTS AND AGENCIES TO BE EMPLOYED BY THE EDUCATOR.

The educator must perpetually recur to truths, to principles, to facts, in the world of mind and of matter. In order to lay the firmest of bases to youthful training, it will frequently become necessary for him to turn from theories, from hypotheses, from mere accomplishments, and from even the wishes of pupils who would be orators before they are scholars, to what is solid and useful. The educator has to do with the most precious things known to us in the universe of God—the mind, and what it feeds upon. To the duties of this great employment, do many devote themselves with aspirations far below the dignity of what they assume. The hireling, the ejected from other employments, the fop in letters, and the sluggard, should fly the vocation of educator. It has been more than intimated that studies pursued by scholars are laden with proper nourishment of the intellect, yet the greatest discrimination and care should be exercised. Parallel with this sort of training must proceed a line which shall co-extend with it—that of character, education. In furtherance of this purpose we would suggest a complete knowledge of that masterly influence, *motives*, to the instructor. But such an attainment can be achieved only from a study of the biographies of the great and the good. The agency of man does not go away with him when he disappears from among men, but lives long after he is laid to sleep with his fathers.

Should we pursue this train of thought under the same philosophy with which we have thus far conducted it, it becomes necessary to distinguish between the course here commended to the attention of educators, and what are termed (though very inappropriately) utilitarian views. The sentiment has obtained especially among self-made men, where least of all it should have found countenance, that education, such as the common people want, is only that degree of mental training necessary to conduct respectably the actual business operations of life. But business, enterprise, inventions, discoveries, everything in the present operations of the world, owe what they are in the American world to the higher kinds of educational training. But our occupation is not what we have to be chiefly fitted for—not the great end of life—not the all-absorbing concernment of our probationary period. Education is the end of life here—vocation the means. Nor should it be forgotten that each succeeding age should rise above its predecessor in prosperity and in knowledge. We, therefore, as our Anglo-American fathers did for us, are under the highest obligations to place posterity on a vantage ground not occupied by ourselves. And to show this to be the will of God, he has so ordered human affairs that one generation