

kept in view, as you train, viz., deeply impressing on their minds, *totals and differences of numbers*, on the moment the figures are named or presented; and all *through the understanding*.

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(To be Continued.)

Love for the School.

The necessity of order and neatness in and about the school room, I have chosen as a subject, which has been explained by precept more than by practice. But few of the many teachers entrusted with the charge of training the youthful mind, ever consider that so much depends upon the attractiveness of the school room. For it is here that the student learns, not only the lessons taught from the books, but the habits which characterize him through life, are formed while attending school; and one who has been accustomed to an untidy and disorderly school room, will, in nine cases out of ten, ever be followed by habits of slothfulness.

Next to home, the student should love the school-room; as he wends his way thither, fancy pictures in glowing colors in his imaginative mind, the pleasure of reciting well those long and arduous lessons which, under the encouraging smile of a teacher, seem but an easy task; and it is with delight that he welcomes the smiling faces of his school-mates, who, like him, are striving to gain the unfading treasures of knowledge. Under the guidance of a teacher, whose motto is, "a place for every thing, and every thing in its place," he will acquire the habits of order and system, in whatever calling he may engage.

The influence which a teacher exerts over his pupils by the example he sets before them, is the influence which guides them through all the vicissitudes of those long years of patient and untiring study, in the intricate and obtuse parts of science; and though his precepts be good, yet if his example fail to demonstrate the same, it will be of little if any benefit to his pupils.

Man loves to labor amid the works of nature.—When contemplating them in their many and varied forms, he feels strengthened and invigorated to commence with renewed energy the task before him; and the mind too, expands more freely and drinks in deep draughts from the perennial springs of knowledge with ease and pleasure. The mind—most mysterious in its mechanism and wonderful in all its properties—is placed in the hands of the teacher to train in the way of knowledge, and imbue it with the principles of truth and justice, which shall ever prove a safeguard against the vice and temptations which beset its path. And if this daily association be, where the hand of nature has lavishly bestowed her bounties, will it not learn to love the beautiful flowers, forests and fields? Surely it can admire the order and regularity which characterize them, for all these seem to work together for good in perfect unison,—impressing upon it the important part sooner or later to be acted in the grand drama of life, actuating each to seize upon those means which time will call him to employ. And to do this, he must be familiar with scenes gone by: he must treasure up those important truths which history, the ever living language of the past, presents. But he sees this only in the distance; and now he resolves to persevere and conquer all the obstacles in the way of accomplishing his cherished hopes.

If, thus, delight in the beauties of nature, encourage the student in his studies, then certainly this is sufficient excuse for ornamenting the grounds attached to this often times rude and rustic temple of knowledge, where so many of childhood's happy hours are spent. He is but an indifferent observer who will not turn from nature up to nature's God. — *Pennsylvania School Journal*.

Obedience.

The School Room is the Rendezvous and *Camp of Instruction* of thousands of young Conscripts, who have been mustered for

life in behalf of mental, moral, and social advancement and freedom. The Teacher is the *Drill Sergeant*, who is to impart to them thorough training in all the necessary evolutions in mind and body, that they may be skilfully prepared and nerved for the successful combat against ignorance, vice and superstition. How essential then to the officer's success, and to the thorough preparation of his soldiers for their great duty, that the latter should submit to the first and principal law of nature—*The Law of Obedience*.

By it the whole natural world is governed, and order and harmony preserved throughout the whole created universe. The planets *obey* the laws established for the government of the solar system; hence, the perfect regularity of their movements, and the entire absence of that jarring discord which is so often observable in the moral world. But obedience is also the first and principal rule of our moral being. When our first parents were placed in the garden of Eden, the only requisition of them was—*Obedience*. And to the *violation* of this law must be ascribed all the strife and discordant elements which mar the beauty of our world, and interrupt the happiness of the whole human family.

The inherent property and essential element to all governments—whether natural, civil, or divine—is *obedience*; in the absence of which, laws would prove a mere figment, and governments a farce.

Viewing this principle, therefore, as lying at the base of all civil law and social order, it becomes a matter of the gravest importance that the youth of our land should have their minds early imbued with the *spirit* of obedience, and that they should acquire the *habit* of submitting to all proper authority, by whomsoever exercised; whether in the family, the school, the church, or the State. There has existed in the public mind, for years past, a feeling totally at variance with the principle we are endeavoring to discuss, and which, if fully persisted in and carried out, would prove subversive of *all* law and order; and this feeling, the very nature of our free institutions *seems* to foster.

How often have our ears been greeted by the expression, "I have a *right* to do as I please in a free country," thus making will, inclination, or passion the rule of action, irrespective of law or justice, and claiming this "*right*" by virtue of our free government. But it should be borne in mind that our free institutions confer upon no man the "*right*" to do wrong, to violate an established law, whether civil or moral. In communities, the development of this feeling is seen in the growing spirit of *fault-finding* with all who are vested with even the shadow of authority, especially with the Teacher. We see it manifested, on a still larger scale, in the reckless abuse heaped upon all our public functionaries, by politicians and the press. In the school, which is a republic in miniature, unfortunately the same feeling is observable. Boys take pleasure in transgressing the rules, and setting at naught the authority of their teacher, and then call their disobedience a manly independence; and too often this false view of things is encouraged by parents, whose *blind* pride is flattered by this early indication of what they are pleased to call "Smartness," a "lofty spirit and a love of liberty," and whose partiality for their darlings will not permit them to reflect upon the unhappy consequences of allowing their children to grow up under the despotic rule of self-will and egotism.

Oh parents, guardians! Could you but realize the immense amount of sorrow and trouble you are heaping on your own heads by your indulgence, you would not object in the least, to having firmly pressed upon the minds of your children the great essentials of life—*obedience, order and system*. A spirit of obedience to law and submission to lawful authority, is equally promotive of social order and individual happiness; hence, the imperative duty of parents, guardians, and teachers, to instil into the minds of those under their care, correct views of the duties growing out of the relations they sustain to each other as social beings, and as citizens of the same great republic. What the *boy* is, such will be, to a great extent, the *man* and the *citizen*. The obedient child and scholar, will be the kind and faithful friend and the