

To the Editor of the JOURNAL OF EDUCATION.

HUNTLEY, ONT. May 6, 1872.

DEAR SIR,—I am desirous of bringing under your notice a plan which I am adopting, in Huntley, of delivering a series of short and popular lectures on science, especially intended for the young men engaged as school-teachers, and for the farmer's sons, with most of whom education means only the time passed at school.

I beg to represent to you the great benefit to be derived from such a course, if followed out by the clergy (when competent) and I should like to advocate it in the columns of the JOURNAL OF EDUCATION. The enclosed may perhaps be inserted.

I should also wish to know whether the Government will for this purpose supply me with what I very much need—a set of electric apparatus sufficient to illustrate a popular lecture with some experiments shewing the ordinary phenomena.

The township of Huntley, though largely populated by my own congregation, is at present poor, having suffered from the great fire of 1870; therefore, I beg to suggest that a little help from Government in a matter so much concerning the cause of education would not be misapplied. A loan for a short time of the apparatus is all I would ask.

I have the honour to be, Yours faithfully,

Dear Sir,

CHARLES PELHAM MULVANY, M.A.,

#### IV. Papers on Practical Education.

##### 1. TO TEACHERS WITHOUT "EXPERIENCE" AND WITH OUT "TRAINING."

We are now to consider the means by which an earnest and conscientious young teacher, who is debarred from the advantages of normal training, may nevertheless rise to distinction in his profession.

*Visit and observe.* Ascertain by inquiry which is the best school within your reach, and spend a day there. The teacher may or may not be a better teacher than you are; in either case your day will be well spent. If you are so fortunate as to have selected a good school, you will see some things worthy of imitation; but if you have got into an inferior school, you will have learned (what is of hardly less importance) many things to avoid.

But do not mount the teacher's platform and stare at the scholars as you would at the monkeys in a menagerie. You will not see the school to advantage till the teacher and pupils have lost the consciousness of your presence. Ask permission to sit among the boys (or among the girls if you are a young lady), and make yourself one of them. In half an hour they will forget they have a stranger among them; and in another half-hour the teacher will ignore your presence, too, and then the real work of your visiting-day begins. Do not take notes—at least during the exercises; at recess you may make some brief memoranda, but perhaps it is better to trust entirely to your memory. Teachers naturally object to have all their "faults observed, set in a note-book, learned and conned by rote," even though one does not mean to "cast them into their teeth" afterward.

Observe closely the following points: (a) The conditions of the school-room and play-ground before opening, as regards order, etc.; (b) the method of opening school; (c) the regulations regarding lateness; (d) the arrangement of the desks, recitation benches, maps, etc.; (e) the order of exercises; (f) the proportion of time assigned to each study; (g) the method of recitation in each subject; (h) the varying amount of interest shown by the pupils in the various studies; (i) the apparent effect of approbation or reproof on a pupil praised or blamed; (k) the effect of recess, calisthenic exercises, or singing, on the recitation immediately following any of these exercises; (l) the difference between the amount of attention given in the morning and the afternoon session; (m) the different effects produced by the teacher standing and the teacher sitting, by the teacher in one part of the room and in another part of the room; (n) the methods of moving the scholars into school and out of school, to the playground and from it, to recitation and from recitation. The catalogue of things to be observed is far from being exhausted, but what has been named will be sufficient for a sample.

After observation comes comparison. Compare the school you are visiting with your own school, in every particular named, and note especially those particulars in which they differ. If the differences seem to be very slight, your powers of observation are probably in fault; but they will improve with practice, and this is not to be your last school-visit. We expect you to spend one day

of every term in a similar way, even if you are compelled to pay for the lost (?) time—an outrage of which no school director, we hope, would be guilty. But even if the day has to be paid for, it must be taken; one cannot make an omelet without breaking eggs, and you cannot learn to be a teacher without making some sacrifice.

Now, having observed and compared the facts, the next inquiry is into the reasons. Why have you adopted one method, and why did your neighbour adopt another? Probably your host could throw some light on the subject, if he were not too tired to talk with you after his hard day's work. Let us hope that your way home-ward lies in the same direction as his, and that you wind up a day of close observation by an hour's conversation about what you have seen.

M. A. NEWELL.

—In *National Teacher*.

##### 2. UNCONSCIOUS TUITION.\*

As the unconscious tuition emanates from the inmost spirit of the teacher's life, not by accident nor lawless caprice, but in real accordance with the antecedent growth and quality of his character, so it is the most decisive energy moulding the interior life of the scholar. The whole divine economy, as respects our constitution, renders it impossible to detach the power of a man's speech from the style of his personal manhood. A handsome but heartless speaker never yet stole the secret of a sincere conviction. He may gain an unlimited admiration, but he is abridged of permanent strength. The climate of abstract and unembodied thought is a polar zone.

If there is a moral ingredient in the business of education at all, then, as with all other institutions that affect society, the question is paramount: What is the quality, temper, life of the speaking man? Personal relations, friendships, sympathies, clasped hands, answering eyes, touch, symphonious heart-beats, constitute the chief charm and privilege and joy of existence. We can easily conceive of all the bare *matériel* of instruction being conveyed into a schoolroom through a mechanism of pipes in the wall, or maps let down by pulleys, and its discipline administered by a veiled executioner, no heart-relations being suffered to grow up between teacher and taught. Into what sort of a bleak degradation would a generation be reduced by such a machinery?

Yet every teacher approaches to that metallic and unilluminated regimen who lets his office degenerate into a routine; who plods through his daily task-work like the treadmill wood-sawing horse in the railway-station shed, with no more freshness of spirit than the beast, and no more aspiration than the circular saw he drives; who succumbs to the deadening repetition, and is a virtual slave, yoked under bondage to the outside custom of his work.

All sorts of human service are more or less exposed to be paralyzed by this torpor of routine; but no intellectual profession stands in more peril of coming under the blight of it than that of the teacher, partly for the reason that the same lessons recur, and partly because of the distance of attainment separating the preceptor from the pupil. There are some lawyers who plead like parrots; some doctors who give medicine as mechanically as a trip-hammer smites iron; some preachers who preach only from the throat outward, fetching up no deep breaths from the region of the heart; some manufacturers whose mental motions are as humdrum as their own shuttles, and engineers as automatic as the valves and levers of their engines. It is a greater mischief than we think, and strikes a deeper damage into the world's honour. Going through the whole lesson of life in the homeliest prose, from spade to sermon, from kitchen to church, from making loaves to making love, from marketing to marriage, such people dwarf down the whole wondrous majesty and mystery of our being to a contemptible carving-mill, turning out so many blocks or blockheads from so much timber. But the wrong done by it is never more disastrous than when it falls on the buoyant, the impressive, the affectionate, and aspiring soul of childhood. Let every beginner, on the threshold of his vocation, earnestly pray and strive to be saved from the doom of a routine teacher!

#### V. Papers on Education in various Countries.

##### 1. THE AMERICAN SYSTEM OF EDUCATION.

The following statement of the system of education prevalent in this country was prepared at the request of Mr. Mori, Japanese Minister at Washington. It is to be translated into the Japanese

\* From an admirable lecture on "Unconscious Tuition," by Right Rev. F. D. Huntington, D.D., Bishop of Central New York.