

to be only few and simple, and the nice and watchful observation of children renders it quite easy to enforce them, provided they are not capriciously applied. Children must first be taught them, and then never permitted to violate them without admonition or correction.

Teachers should never forget that their pupils are closely and constantly watching their conduct, and that they are prone to imitate whatever they observe. They should, therefore, see nothing that they may not safely imitate. There is an "unconscious tuition," the silent influence of which produces the most permanent effects.

The character of children is greatly affected by their surroundings. These, should, therefore, be neat and orderly. The rooms in which they assemble should be clean, the desks and other furniture, so far as possible, without injury or defacement, and everything giving evidence of punctilious and constant attention. Children, from the contemplation of these things, unconsciously acquire habits of order, neatness, and regularity, which have important bearing upon their usefulness and happiness in after life.

The basis of good order is attention. It does not require that the pupils should occupy, for any certain time, a fixed position; that they should be compelled to restrain their glances upon a given point; that they should be motionless as statues. All this is unnatural; and whatever is unnatural is disorderly. The postures should be graceful, easy, and uniform, but should be frequently changed. The movements, while as simultaneous as perfect attention would necessarily produce, should also be easy and natural.

Good order involves impression rather than repression: it does not consist in a coercion from which result merely silence and a vacant gaze of painful restraint; but it results from the steady action of awakened and interested intellect—the kindling of an earnest purpose and an ambition to excel. Hence by making punishment the

first instead of the last resort, the true object of educational discipline is defeated. The prevailing atmosphere of the class-room should be always that of love and kindness, equal to that of a parent, in whose place indeed the teacher is for the time; and it will be found almost invariably that everything essential to effective discipline springs from an interchange of confidence and regard between teachers and the pupils committed to their instruction.

Those who have the management and instruction of our schools should exercise the greatest care that their teachings and influence be not exclusively intellectual,—that they tend not only to inform the mind, but to form the character,—filling the head, but impressing likewise the heart. Even where the operations of these schools are confined to teaching, let the kind of knowledge, and the mode of imparting it be dictated by considerations having in view moral and religious, as well as intellectual improvement. Let the knowledge imparted be always such as will refine, ennoble, elevate. When scientific truth is presented, let the pupil be led to look not simply at nature, but "through nature up to nature's God"; let him learn the laws and phenomena of the physical universe in the spirit of the Psalmist as he exclaimed, "When I consider the heavens, the work of thy fingers, the moon and the stars which thou hast ordained, what is man, that thou regardest him?" Thus may instruction in every class and grade be made effectual, without the dogmatic teaching of sectarian tenets, in subserving and promoting the best interests of its pupils, both temporal and eternal. Any scope or intention short of this would certainly be inconsistent with the intelligence as well as the moral and religious character of our age and country, and must render our common school education, as a means of fostering and supporting the free institutions of our republic, unworthy support or vindication.—*From "How to Teach," by Supt. N. A. Calkins.*