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THE

SCHOOLMASTER.

A

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I am, Sir,
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THE SCHOOLMASTER.

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THE SCHOOLMASTER.

NOTES AND GLEANINGS.

An ideal teacher according to Froebel may be best described in the words in which he once sought to paint the portrait of himself as he had most wished to be:—

“Uninterrupted self-observation, self-reflection, and self-education is the key to my life, early shown and continued to the later periods of it. To arouse, animate, awaken, and strengthen man’s joy in and power for working continually in his own education, had been and remained the fundamental necessity of my educational work. All my efforts and methods as a teacher are directed towards the awakening and fostering of this joy and strength, of this personality by which the human being first truly set himself to work as a man.”

* * *

A giver presupposes a receiver; Similarly teachers should think of how to give a lesson as well as how that lesson is to be received.

* * *

A good examiner ought to have all the qualities of a good teacher, and many more. The majority of examiners know little about mental science and the differences between young minds and fully developed intellects. Many often expect to find deep thinkers among young children and occasionally out of sheer vanity display their knowledge before the bewildered youths.

* * *

Mr. Fitch says ‘the best work of a teacher is done as soon as he ceases to be a student.’ To encourage the study of educational methods we would recommend that inducements should be offered him.

* * *

In our Schools much of the early history of the Hindus and Muhamadans and the rise of the English power is taught. But unfortunately too little is taught of the history of to-day.

* * *

The true test of a teacher is his ability to cope successfully with children whose minds are a blank.

The work of a teacher is certainly ennobling and the day will come when his work will be looked upon as the greatest of the age. He deals with almost every member of the community at the most critical time of life, and when the character is being moulded for good or bad. Youth is the time when the mind is most pliable and hence is the dignity of his work. But inspections and annual examinations prevent them from giving full scope to their abilities. The great aim of the majority of the inspectors and examiners seems to be to try and find out what the child does not know, rather than to examine in the true sense of the word. In Germany we do not find education conducted on the same principle. In England the system of payment by results being opposed to the highest aims of education, works havoc.

HINTS ON TEACHING GEOGRAPHY.

The usefulness of a knowledge of the subject and the object of teaching the same in schools:—

This subject has an intimate contact with the events of daily life. The world we live in supplies our wants and provides for our enjoyment so that as inhabitants of the same it is incumbent on us that we should possess a knowledge of its size, the various countries around our home, the nature of their climates and productions, the character of the various nations, their homes, their pursuits, government, &c., &c. A knowledge of the subject is a matter of every day demand and constantly recurring application and is such that no professionalist can safely afford to dispense with a knowledge of the same. "To the lawyer, the knowledge of geography is necessary for throwing light on the constitution of policies and the spirit of laws; to the physician, as a basis for the arrangement of his materia, and the comparison of climate; to the divine, as a resource for the illustration of his belief and a guide to the application of his maxims; to the soldier, for the regulation of his movements, and the calculation of military chances; to the sailor, at once in the choice and in the conduct of his under-

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takings; to the merchant, for the knowledge of his commodities, and the speculations of his traffic; to the agriculturist, for the explanation of the primary laws of his science, and for suggesting the special arrangements of his practice; to the politician, for the adequate intelligence of the statistics of his own country, the relations of foreign states, and the balance of political powers; to the man of the world for its connection with all that practical knowledge which is appropriate to the character of a cultivated gentleman."* Thus it will be seen that as a branch of general information a knowledge of geography is indispensable. That boys should acquire a knowledge of the subject that may benefit them a good deal in their after life needs no recommendation. Information ought not to be the only look out of the teacher of geography. He must cultivate the memory of the boys or girls entrusted to his care as well as train them in the art of thinking and observing. While the teacher takes care to make boys master and commit to memory a mass of facts he should also use the subject as an educational instrument.

The teacher's qualifications:—

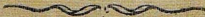
Geography is a subject that can only be taught from a full mind. In his notes on teaching geography for Normal-school students, a late principal of the Government Normal School (now called the Teachers' College) states that "He who would excel in teaching geography must be thoroughly well acquainted with much more than is to be found in the text book or books, he has to teach; he should have a natural taste for the subject, and a good knowledge of, at least, one country; he should have seen a range of mountains; a river, a lake, an island, the sea and the like, and he should be gifted with imagination and good powers of description to enable him to turn his knowledge to the best account; he should, too, have some acquaintance with Zoology, Geology, and History, and be able to draw rapidly and correctly on the 'black-board'.

A teacher then should not depend for his information on the text-book or books and this for various reasons. To teach the subject well requires much research and much power of selection, arrangement and classification. The teacher who confines himself to the textbook can hardly be expected to fulfil all these conditions. Further most of our text-books are written by men who are more book-makers than ardent teachers. While no man, unless he is thoroughly conversant with all the branches of a subject, ought to write a text-book, it must be admitted that none less than an earnest and experienced teacher can put before

* See Vol. I, page 22 of the Schoolmaster.

his boys a subject in the light by which they can best see and understand it, with advantage to themselves and least friction to learning. Again, the Director of Instruction recommends Duncan's Geographies to the several classes in the Middle School. The character of a book suited to younger pupils should be quite different from that of those adapted to older pupils. It is for the teacher to adapt his information to the capabilities of his boys, to make them acquainted with what is useful and interesting and to reject what might in his estimation, be useless and superfluous. We often come across compendiums of geography, the learned compilers of which to create a royal road to learning omit everything that is interesting and give a bare and long list of names of towns, rivers and mountains with no connective links. These authors, of course, expect the pupils to learn the names by heart without even giving them the trouble of referring to maps or atlases. An abstract of a subject should, it is presumed, be simpler than the text-book; but generally it is harder to understand as that amount of care that ought to be bestowed on drawing up an abstract is not taken by these publishers of compendiums. To teach geography as it ought to be taught, the teacher should have a natural taste for the subject. To have a taste for it one should be a great reader of travels, newspapers and in short of everything connected with the subject and thus enrich his stock of information. He should have seen various cities and should know the customs of many nations, or, in other words, he should have travelled. While it is true that the more a man has travelled the better fitted he is to teach geography, it is equally so that the better the man the less he needs to have travelled. He ought at the worst to know one country well. He should also have seen a lake, a river, a mountain, an island, &c. He should while talking of these to his pupils be able to picture them in his mind. His imaginative faculty must be very strong. He should also possess a knowledge of Natural History and Geology. He must further be able to draw. His sketch books and his memory should be stored with materials illustrative of the various points which he especially wishes to impress on his pupils. He must be able to draw these on the black-board.

(To be continued.)



THINKERS ON EDUCATION.

IV.—MILTON.

SOME men have won fame by their work as educators; the work of some men as educators is remembered because they have won fame. Comenius is a type of the one, Milton of the other. Between the pedagogue and the poet there was a slight connection through their common friend Hartlib. It was at his invitation that Comenius paid a visit to England, and that visit was possibly the remote cause of Milton's writing his tractate "Of Education"; it was certainly the cause of his writing it when he did. For this we have author's own word. Addressing "Master Samuel Hartlib," Milton says:—"To write now, the reforming of education, though it be one of the greatest and noblest designs that can be thought on, and for the want whereof this nation perishes, I had, not yet at this time been induced but by your earnest entreaties and serious conjurements... Nor should the laws of any private friendship have prevailed with me to divide thus or transpose my former thoughts,† but that I see these aims, those actions which have won you with me the esteem of a person sent hither by some good providence from a far country to be the occasion and incitement of great good to this island."

Milton, though speaking thus highly of Comenius, does not seem to have been acquainted with the reformer's works; indeed, he half boasts of his ignorance. "To tell you," he says, "what I have benefitted . . . among old renowned authors I shall spare, and to search what many modern *Januas* and *Didactics* more than ever I shall read have projected my inclination leads me not."

The introduction ended, Milton begins the enunciation of his views by stating what he considers the end of learning. "The end . . . of learning is to repair the ruins of our first parents by regaining to know God aright, and out of that knowledge, to love Him, to imitate Him, to be like Him, as we may the nearest by possessing our souls of true virtue, which being united to the heavenly grace of faith, makes up the highest perfection. But because our understanding cannot in this body found itself but on sensible things, nor arrive so clearly at the knowledge of God as by orderly conning over the visible and inferior creature, the same method is necessarily to be followed in all discreet teaching."

From this proposition Milton deduces the right place of language in a scheme of education. "Seeing every nation affords not experience and

† He was in the of his Controversy on Divorce.

tradition enough for all kind of learning, therefore we are chiefly taught the languages of those people who have at any time been most industrious after wisdom, so the language is but the instrument conveying to us things useful to be known. And though a linguist should pride himself to have all the tongues that Babel cleft the world into, yet, if he has not studied the solid thing in them as well as the words and lexicons, he were nothing so much to be esteemed a learned man as any yeoman or tradesman competently wise in his mother dialect only."

A person of ordinary ability and application can in a few months so far master a foreign tongue as to be able to translate out of it. Those who advocate the teaching of Greek and Latin justify the long years spent over them on the ground that the study itself possesses a high educative value quite independent of the practical utility of the languages. Practical utility alone being what Milton recognised, he looked upon the greater part of the time devoted to the linguistic side of the classics as wasted. "We do amiss," he says, "to spend seven or eight years merely in scraping together so much miserable Latin and Greek as might be learned, otherwise, easily and delightfully in one year." Were he living now, he would probably be found at the head of those who strive to banish Greek and Latin from the schools, as only an infinitely small part of the world's useful knowledge can at present be obtained through the medium of those languages.

Milton ascribed the waste of time over classics, which he deplored, not only to wrong aims, but also to wrong methods. He called it a preposterous exaction to force "the empty wits of children to compose themes, verses, and orations, which are the acts of ripest judgment and the final work of a head filled by long reading and observing, with elegant maxims and copious invention." The "usual method of teaching arts" was no less faulty than the usual method of teaching languages, and the whole course of education might be summed up as a "mis-spending of our prime youth at the schools and universities . . . either in learning mere words or such things chiefly as were better unlearned."

After delivering this comprehensive condemnation, Milton proceeds:—"I shall detain you no longer in the demonstration of what we should not do, but straight conduct ye to a hill side, where I will point ye out the right path of a noble and virtuous education—laborious, indeed, at the first ascent, but else so smooth, so green, so full of goodly prospect and melodious sounds on every side that the harp of Orpheus was not more charming. . . . I call, therefore, a complete and generous education that which fits a man to perform justly, skilfully, and magnanimously, all the offices, both private and public, of peace and war. And how all this is to be done between twelve and one-and-twenty" he proceeds to explain.

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"First to find out a spacious house and ground about it fit for an academy, and big enough to lodge a hundred and fifty persons, whereof twenty or thereabout may be attendants, all under the government of one who shall be thought of desert sufficient, and ability, either to do all, or wisely to direct and over-see it done. This place should be at once both school and university, not needing a remove to any other house of scholarship except it be some peculiar college of law or physic where they mean to be practitioners. . . . This number, less or more, thus collected, should divide their day's work into three parts, their studies, their exercise, and their diet."

Dealing first with studies, Milton says the pupils "should begin with the chief and necessary rules of some good [Latin] grammar," care being taken that the words should be pronounced in the Italian manner now slowly working its way into our schools, for "to smatter Latin with an English mouth is as ill a hearing as Law French." To make the lads "expert in the usefulllest points of grammar, and withal to season them, and win them early to the love of virtue and true labour, ere any flattering seducement or vain principle seize them, some easy and delightful [Latin] book of education would be read to them. . . . Here the main skill and ground-work will be to temper them such lectures [readings] and explanations upon every opportunity as may lead and draw them in willing obedience, enflamed with the study of learning, and the admiration of virtue stirred up with high hopes of living to be brave men and worthy patriots, dear to God, and famous to all ages. . . . At the same time, some other hour of the day might be taught them the rules of arithmetic, and soon after the elements of geometry, even playing, as the old manner was. After evening repast, till bedtime, their thoughts will be best taken up in the easy grounds of religion and the story of scripture. The next step would be to the authors of agriculture—Cato, Varro, and Columella—for the matter is most easy, and if the language be difficult so much the better; it is not a difficulty above their years. And here will be an occasion of inciting and enabling them hereafter to improve the tillage of their country, to recover the bad soil, and to remedy the waste that is made of good; for this was one of Hercules' praises. Ere half these authors be read (which will soon be with plying hard and dailly) they cannot choose but be masters of any ordinary [Latin] prose. So that it will then be reasonable for them to learn in any modern author the use of the globes and all the maps . . . or they might be then capable to read any compendious method of natural philosophy.

"And at the same time [they] might be entering into the Greek tongue after the same manner as was before prescribed in the Latin; whereby the difficulties of grammar being soon overcome all the historical

physiology of Aristotle and Theophrastus are open before them, and, as I may say, under contribution. The like access will be to Vitruvius, to Seneca's *Natural Questions*, to Mela, Celsus, Pliny, or Solinus.

"And having thus passed the principles of arithmetic, geometry, astronomy, and geography, with a general compact of physics, they may descend in mathematics to the instrumental science of trigonometry, and, from thence to fortification, architecture, engineering and navigation. And in natural philosophy they may proceed leisurely from the history of meteors, minerals, plants, and living creatures, as far as anatomy." Then also were they to be instructed in the elements of medicine, so that they might be able to doctor themselves and their friends, and, also perhaps, "at some time or other save an army." Milton anticipates the objection that ordinary teachers cannot be expected to give practical instruction in subjects so diverse as fortification, architecture, engineering, navigation, meteorology, mineralogy, botany, zoology, anatomy, and medicine. "To set forward all these proceedings in nature and mathematics," he says, "what hinders but that they may procure, as oft as should be needful, the helpful experiences of hunters, fowlers, fishermen, gardeners, apothecaries, and, in other sciences, architects, engineers, mariners, anatomists, who doubtless would be ready—some for reward, and some to favour such a hopeful seminary?"

When so much progress has been made, the poets usually "count most hard will be both facile and pleasant—Orphues, Hesiod, Theocritus, Aratus, Nicander, Oppian, Dionysius, and, in Latin, Lucretius, Manilius, and the rural part of Virgil." By this time also "years and good general precepts will have" prepared the youths so "that they may, with some judgment, contemplate upon moral good and evil. Then will be required a special reinforcement of constant and sound endocrinating to set them right and firm, instructing them more amply in the knowledge of virtue and the hatred of vice, while their young and pliant affections are led through all the moral works of Plato, Xenophon, Cicero, Plutarch, Laertius, and those Locrain remnants, but still to be reduced in their nightward studies, wherewith they close the day's work, under the determinate sentence of David or Solomon, or the *Evangelis* and Apostolic Scriptures.

"Being perfect in the knowledge of personal duty, they may then begin the study of economics. And either now or before this they may have easily learned, at any odd hour, the Italian tongue. And soon after, but with wariness and good antidote, it would be wholesome enough to let them taste some choice comedies—Greek, Latin, or Italian; those tragedies also that treat of household matters as, 'Trachiniae,' 'Alcestis,' and the like.

"The next remove must be to the study of politics, to know the beginning, end, and reasons of political societies, that they may not, in a dangerous fit of the commonwealth, be such poor, shaken, uncertain reeds, of such a tottering conscience, as many of our great counsellors have lately* shown themselves, but steadfast pillars of the State. After this they are to dive into the grounds of law and legal justice, delivered first and with best warrant by Moses, and as far as human prudence can be trusted, in those extolled remains of Grecian law givers, Lycurgus, Solon, Zaleucus, Charondas, and thence to all the Roman edicts and tables with their Justinian, and so down to the Saxon and common laws of England and the Statutes.

"Sundays also, and every evening may be now understandingly spent in the highest matters of theology and church history, ancient and modern; and ere this time the Hebrew tongue at a set hour might have been gained, that the Scriptures may now be read in their own original, where to it would be no impossibility to add the Chaldee and the Syrian dialect.

"When all these employments are well conquered, then will the choice histories, heroic poems, and Attic tragedies of stateliest and most regal argument, with all the famous political orations, present themselves; which, if they were not only read, but some of them got by memory, and solemnly pronounced with right accent and grace, as might be taught, would endue them even with the spirit and vigour of Demosthenes or Cicero, Euripides or Sophocles.

"And now, lastly, will be the time to read with them those organic arts which enable men to discourse and write perspicuously, elegantly, and according to the fitted style of lofty, mean, or lowly."

(To be continued.)

FROEBEL.

A SHORT SKETCH.

FRIEDRICH WILHELM AUGUST FROEBEL, philosopher, philanthropist, and educational reformer, was born at Oberweissbach, a village in the Thuringian Forest, on the 21st of April, 1782. Like Comenius, with whom he had a great deal in common, he was very much neglected in his earlier years, and the remembrance of his own childish joylessness seems to have made him in after years all the more eager to promote the happiness and welfare of children. His mother died when he was but an infant, and he thus lost that loving care and sweet, motherly guidance which is so incal-

* It was in 1644 that Milton was writing.

valuable boon to the young. His father, the pastor of the village of Oberweistbach, never attempted to supply the care of which young Froebel was bereft by his mother's death; he did his duty to his wider family—his flock—but sadly neglected his own home. The pastor married a second time, and the new mother was unkind to the boy. An uncle gave him a home at Stadt, Elm, where he went to the village school; but like many other thoughtful boys, he was deemed a dunce. His childish mind, as explained in his latter years, was for ever peopling his common-place surroundings with all that was pleasant to childhood; his brain, busy as it was for himself, would not work for his masters. His learning earned him a poor reputation with his teachers, so, instead of being sent, as originally intended, to the university, he was apprenticed in 1797 for two years to a forester. Alone now in the Thuringian Forest he began that study of nature which led him gradually, without scientific instruction, to realise the unity of nature's laws, and the divine revelation that Providence decrees the highest development of the human faculties. Here, under the great giant trees, in the stillness essential to true philosophy, far from the worry of crowd life so destructive of originality, Froebel's intellect developed, and grasped the latent forces which he afterwards utilised in his life's work. At this period of his life, he seems to have been a strange, unaccountable being to those around him; self-absorbed, half-awakened, he was by many of his neighbours considered to be half-witted. The celebrated Father John, of the German gymnasts, spoke of him as a queer fellow he had met, who made all sorts of things from cobwebs and straws.

In 1799 he joined his elder brother at the University of Jena. His stay there was, however, very brief, for being improvident, he closed his university career in a nine weeks' imprisonment for a debt of thirty shillings. For some time after this he devoted his attention to farming, but being recalled on the death of his father, in 1802, he returned home intent on what he called the cause of self-completion.

During the following four years Froebel travelled in different parts of Germany, obtaining employment sometimes as an accountant, at others as a land surveyor, and again in the capacity of private secretary. While studying architecture in the city of Frankfort-on-the-Maine, he made the acquaintance of the director of a model school, who had caught the enthusiasm of Pestalozzi. Froebel was deeply interested in his methods of instruction, which, throughout the mortifications of a disappointed life, Pestalozzi so ardently and practically advocated. The director at Frankfort saw that Froebel's true vocation was education, so he persuaded the latter to give up architecture and work in the model school. After two years of labour on the Pestalozzian lines with remarkable success, he took charge of three boys in our family, and took them for the purpose of their education to Yverdon, in Neuchâtel. Here he formed, with these boys as living ex-

periments, part of the celebrated institute of Pestalozzi. Taking the practical experience of his master, Froebel educed those general principles, which Pestalozzi's cramped surroundings and limited time had left crude and unintelligible. As a great writer says:—"Froebel, the pupil of Pestalozzi, and a genius like his master, completed the reformer's system, taking the results at which Pestalozzi had arrived through the necessities of his position; Froebel developed the ideas involved in them, not by further experience, but by deduction from the nature of man, and thus he attained to the conception of true human development and to the requirements of true education." The very essence of Froebel's creed is that both man and nature, inasmuch as they proceed from the same source, must be governed by the same laws. Thus he lays down for himself a basis of unity between the different branches of God's creation, and upon this basis builds up a true and logical system. He was always striving for more knowledge of natural science, always seeking that revelation which is afforded by nature to the diligent and earnest inquirer into her secrets. This striving and seeking led him to his own deficiencies, and he determined to resume his university career, which had so sudden a termination eleven years before. In 1811 he was studying at Göttingen, but shortly afterwards went to Berlin. Again his studious life was interrupted—but this time from an entirely different cause, viz., the King of Prussia's celebrated "call to my people." Though not a Prussian, he was a thorough German. The call came to him as a direct command; it was an appeal to his patriotic love of "The Fatherland," and he responded by enlisting as a volunteer in Lützow's corps, in which he went all through the campaign of 1813. But even in the bustle of his military career, his thoughts were fixed on his darling scheme of education. "Everywhere," he writes, "as far as the fatigues I underwent allowed, I carried in my thoughts my future calling as an Educator, yes, even in my few engagements in which I had to take part, even in these I could gather experience for the task I proposed to myself." The rough and certainly incongenial life of a soldier (a mere unit in the ranks as he was) strengthened Froebel's ideas of the enormous value of discipline and united action—how the individual belongs not to himself, but to the whole body—and how in reaction the whole body supports the individual.

During the campaign a friendship grew between Froebel and two men, whose names will always be closely associated with him and his life's work. Langethal and Millendorf, ten years younger than Froebel, became passionately attached to him on the field, and were, for the remainder of their lives, his most devoted and self-sacrificing disciples. They even abandoned all their prospects in after life for the sake of carrying out his ideas.

After the peace of Fontainebleau, signed in May, 1814, Froebel returned to Berlin, and there became curator of the Museum of Mineralogy under Professor Weiss. In accepting this good appointment, he seemed to turn

aside from his work as an educator, but if not teaching, he was certainly learning. Here he was still more impressed with the belief that the one thing needful for man was the unity of development, the perfect evolution which is in accordance with the laws of his being. At first he intended to lecture on natural science, but before long wider and more extended views dawned upon him. Langethal and Millendorf were both in Berlin engaged in the congenial work of teaching. Froebel gave them extensive and regular instructions in all the branches of his theory of Educative Reform, and at length, reckoning on their loyal support, he resolved to set about the realisation of the great idea of his life—"The New Education."

FROEBEL's decision to devote his life to the "New Education" was adopted with his usual impetuosity and inadvertence to financial considerations. This was in 1816. Three years before, one of his brothers, a clergyman, had died of a fever caught from nursing the French prisoners. His widow was still living in the personage at Griesheim, a village on the Rhine. To this place Froebel bent his steps, intending to develop and amplify his educational gospel in the quiet of this little village. He resigned his post as Curator of the Museum of Mineralogy, thus sacrificing a good social position, with ample remuneration for a man of simple pleasures and tastes, and set out on foot for Griesheim, literally spending his last groschen on the way thither to procure bread for himself. Here he undertook the education of his orphan niece and nephew, and also two other nephews sent to him by another brother. With these as a nucleus he opened a school, and wrote to Millendorf and Langethal to come and assist him in the experiment. Millendorf joined him at once. Langethal a year or two later, when the school had been transferred to Keilhau, another of the Thuringian villages. Here the three reformers, with Barop, a relation of Millendorf, formed an educational community, whose zeal was rewarded by a large numerical increase, though from a financial point of view it was like many other true educational experiments, a dismal failure. Froebel at its head, and the others who so ably and loyally assisted him were often in great straits for money and even sometimes for the bare necessities of life. Characteristic of the man—in these straits Froebel married.

After fourteen years experience he determined to found similar institutions in different parts of the country in connection with the parent school at Keilhau, and being offered by a friend the use of a castle on the Wartensee in the Canton of Lucerne, he left Keilhau under the direction of Barop and taking Langethal opened the Swiss Institution. Here, however, the clergy thought fit to resist what they considered as a Protestant invasion, and so the experiments on the Wartensee and at Willisau in the same Canton to which the school was moved in 1833 never had a fair chance. But the Swiss Government, more alive to the influence of education on communities than the clergy, took advantage of the presence of the great Edu-

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cator. Young teachers were sent for instruction to him, and finally he moved to Burgdorf—a Bernese town of some importance, and famous for the labours of Pestalozzi thirty years earlier—to establish an institute for the training of schoolmasters. The cantonal authorities decided that the eleven teachers of the canton should spend three months every alternate year at this normal school—the other twenty-one months being spent in the actual work of teaching; a plan which compares very favourably with the present English method of training.

From contact with these teachers, Froebel found that the schools suffered from the state of the raw material supplied to them. Till school age was reached, children appeared to be entirely neglected. The process of taking a crude mental condition, and skipping the preparatory stages was out of harmony with his system of development. His conception of harmonious development led him to attach much importance to the earliest years of the human existence, and his great work on “The Education of Man,” published as early as 1826, deals chiefly with children from infancy to the age of seven. He devoted much time to the proper treatment of children, and formed a graduated course of exercises, modelled on the games in which he observed them to be most interested. In his eagerness to carry out his new plans, and with the zeal which so often cost him dear, he grew impatient, to put it lightly, of official restraints, in 1837, the first *Kindergarten*, or “garden of children,” in the neighbouring hamlet of Blankenburg, was established. To further his system, Froebel established a weekly paper, called *Sonntagsblatt*, which described fully his views and system. He also travelled, and gave many lectures in the great towns, always, however, continuing his course of instruction to young teachers in Blankenburg. But like all great innovations for the benefit of mankind, although the Kindergarten was gradually making its ways, the first efforts were failing for want of funds. He was compelled [to give up his normal school, his paper languished and died from lack of subscribers, and to add to his almost broken-hearted grief, his wife died in 1839. During the following years he carried on his course for teachers at Keilhau, and from 1848 for the last four years of his life at or near Liebenstein, in the Thuringian Forest, and in the Duchy of Meiningen. It is in the last three years of his life that Froebel will be best known to posterity, for in 1849 his zeal for the sacred cause of infancy, and his self-sacrifice for the true education, attracted the attention and admiration of a woman of a brilliant intellectual powers, the Baroness von Marenholtz Bülow, who has given in her “Recollections of Friedrich Froebel” the only really life-like portrait we possess.

These seemed likely to be Froebel's most peaceful days, and the accomplishment of his darling wishes was almost within his grasp. The convulsing wave which swept over Europe, destroying some Governments but liberalising all the western states; the full development of his system; the friend-

ship and support of many important personages in the large and small states—all seemed favourable to the adoption of his life's work. But circumstances, with a perversity resembling adverse fate, turned the very social and political influences on which he had depended to the most crushing engines of defeat. In the great year of the Revolution of 1848 Froebel had hoped to turn to good account the general and almost universal eagerness for improvement, and Millendorf had presented an address on the Kindergarten to the German Parliament. All seemed well, when the fatal dart, feathered from his own fledging, struck him down.

His nephew published a series of works on Socialism; and although the nephew and uncle differed so widely that the new Froebellians were enemies of the old, the distinction was overlooked by ignorant and careless officials and the general public, and Freidrich and Karl Froebel were regarded as united advocates of the prescribed creed. In the reaction which followed the terrible events of 1848, Froebel found himself suspected of Socialism and irreligion. This, perhaps, was the most severe infliction to a man of Froebel's views and life—a man whose whole life, work, and the very corner stone of whose system was the religious idea; a man who has said, "All education not founded upon religion is unproductive."

In 1851 the Cultus Minister Raumer issued an edict forbidding the establishment of schools "after Freidrich and Karl Froebel's principles" in Germany. Thus were principles interdicted as identical which were diametrically opposed.

This edict was a heavy blow to the veteran educator, who looked to the Government of the "Cultus Staat," Prussia, for support for his life's work, and was rewarded by excommunication. Freidrich Froebel did not long survive the decree. His seventieth birthday was celebrated with great rejoicing in May, 1852, by the more thoughtful and enlightened of his fellow-countrymen; but he died in the following month, and was buried in Scheveina, a village hard by his last abode in Marienthal.

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HAVING briefly sketched the life of Froebel, let us now in detail examine his actual work and its educational value. Froebel's system may be divided into two parts—theoretical and practical—the latter of course being based on the former, for what is wrong in practice cannot be right in theory, and *converso*.

The first axiom of Froebel, indeed the fundamental basis of his teaching, is "all has proceeded from God, and is limited by God alone, and in God is the soul origin of all things." Compare this with Raumer's decree.

Second axiom.—"All things exist because the Divine works in them."

Third axiom.—“The Divine which works in each thing is, unwarped, the nature of the thing.”

It is not necessary to accept Froebel's three axioms in accepting his system, which is sound, whether tested by these or the axioms of utility, but we quote them here to show the utter inability of his own times to appreciate the man and his system.

Having laid down these maxims, he proceeds to establish the propositions of his system, taking the following sections for a series of demonstrations:—Man as a scholar; what is school? what shall schools teach? principal groups of instruction; religion and religious instruction; physics and mathematics; language and instruction in language; art and subjects of art; consideration of individual subjects of instruction; exercises in language, proceeding from contemplation of nature; representation in space; comprehension of colour; play; stories; short excursions and long walks; knowledge of number; knowledge of form. These, among others, were the chief subjects treated by Froebel in his exposition of the system which he founded.

We can now proceed to an examination of the six gifts of Froebel, and from them to the other steps in the gradual development of the infantile mind.

The first gift—the soft ball.—This is a box containing six coloured soft balls. Parents and teachers should endeavour to obtain a grasp of the nature and tendency of a child, and then to adopt such means as will be likely to develop the good and suppress the evil, with a due regard to the development of the faculties. To accomplish this it is absolutely necessary to use such amusements as are of educational value. A baby tries to observe surrounding objects, and retains the impression of them. He soon learns to distinguish the face of his mother or the cap of his nurse, and in time the cap and cape in which he is habited when taken out in the open air, though similar in appearance to others. In regard to his play things, he will prefer those which are best calculated to exercise the latent faculties of his mind than those for which his natural or inherited tendencies have nothing in common.

For this purpose, therefore, the soft ball is at once the most convenient and the most readily adapted for infantile surroundings.

The child stretches out his hand to seize it, and closes his fingers on it to retain it. The size of the ball should be such as a child can easily master, and through it he can exercise many of his still unawakened faculties. Froebel's introduction of this play-thing was for purposes of instruction based on play.

First of all it has substance, colour, size, form—it produces sound thus conveying to the mind the elementary acoustic principle that two

bodies in contact produce sound. It is one whole thing in itself, and a part when it is united with others. It stays, it springs, it rolls, it has invisible centre and can represent many objects. The use exercises the muscles in addition to occupying the mind. His physical energy is required to follow and catch the bounding toy, and his frame strengthened by the efforts to throw again. His eyes have full employment to follow its movements; his ears, when it rolls out of sight, are unconsciously educated to catch the sound of its rolling.

When the child is of sufficient age to require association with other children, the ball is a fitting object to unite him with his fellows, in play and develop the love of his fellows so essential to gregarious animals. Every game, if only properly directed (and this is the point upon which Froebel lays the greatest stress), may and should be made the medium of cultivating an amiable disposition. In common play, the first feelings of sympathy, of friendship are unconsciously awakened, the first attachments formed, and sincere and tender affections developed.

In consequence of its adaptability and the great number of faculties the ball brings into play, Froebel made it the first thing to be played with in the Kindergarten, accompanying each game by simple little songs, adapted to the child mind, not only of those who are old enough for the children's garden, but even to those who have scarcely left the arms of their mother or nurse. It is unnecessary to describe in detail, and, indeed, without descriptive plate, it would be impossible to do so, the numerous and various ways in which the ball may be employed. It will suffice to mention two or three to show the *modus operandi*. 1 and 2. The ball suspended by a string is swung to and fro, and the child is thus taught to discriminate between here and there—as it moves he repeats, here, there. 16 and 17. The ball is swung round, forming as large a curve as possible, as it moves the string is shortened, which causes the circle to become smaller. The attention of the child is then directed to this, and he says smaller, smaller, still smaller. Then as the string is gradually lengthened, he will cry larger, larger, still larger.

30. The string is let go and the ball is gone now look for it.

These balls may be of different sizes and colours, and used in association with each other. Then we may use six colours, the three primary and the three secondary colours. They can be used in such a variety of ways, that space renders it impossible in this journal to merely enumerate them; but from the examples given, others will suggest themselves to the intelligent teacher or parent. These toys will thus impress on the retina the variety, harmony, and delicacy of colours, developing comparison and size. It will be seen from this first lesson how the principle of natural development is fostered and trained.

THE SECOND GIFT

is a decided progressive advance upon the first both as regards substance and form, although at the same time closely linked and allied with it, and it requires and also produces a higher development of the child's faculties. This gift comprises the ball, the cylinder, and the cube. These are the primary forms of all objects. The ball in this case is plain and hard, and as it assumes the shape of the cylinder and also the cube, the child is induced to observe their difference, and form his conceptions. This is the first step in the law of change. On each of these objects is several eyelets in which this string may be fastened. Thus, in moving the cylinder quickly round by a string fastened in the middle eyelet, the shape of the ball appears to the child, and in moving the cube in the same manner the form of the cylinder is seen. The impressions conveyed to the child's mind by these exercises are as follows:—First, that the ball must be contained in the cylinder, and the cylinder in the cube, although there is a difference in the external appearance, and even a contrast between the ball and the cube. Secondly, the child will gather unconsciously a very important principle, useful throughout life, that there often exists a difference between what things seems and what they really are—i.e., between the reality and the outward appearance, and he will thereby be led to examine objects more closely. The amusements in this gift are so simple that the most undeveloped intellect can find delight in them; so instructive that the most scientific mind can derive information from them and so capable of surprises that they cannot fail to afford a fund of inexhaustible pleasure. They teach a dumb language which a child can understand before he can give expression in suitable terms.

The infancy of nations is characterised by a recognition of the rudest and simplest figures. The child is akin here to the savage. Thus the ancient Egyptians placed three cubes side by side and called them the three graces. So it will be found that a child will arrange three sticks, or stones, or what you will, and call them three dogs, cats, or whatever at that time may have attracted his observation and resulted in a conception. One or two examples in this gift will suffice. The ball is rolled upon the ground, and the child is caused to observe how the motion decreases slowly and still more slowly until it ceases altogether. Then it should be rolled down an inclined plane, and he will observe its increasing speed. Place the cube on this inclined plane with the ball against it. The child will not fail to observe that the weight of the ball is at rest, not being sufficient to move the cube. Remove the ball to a distance, and allow it to roll again to the cube with a sufficient velocity, and then the cube will be set in motion. A semicircle is formed on the floor, and divided into degrees, the base being parallel to the wall of the room. The child is taught to roll his ball upon

the central line, that divides the semicircle into two halves. When after striking the wall, the ball returns in a straight line. The ball is then rolled along the line of 45 degrees, and he perceives that it does not return along the same line, but along the line of 45 degrees on the contrary side. Of course the geometrical terms are not used, but these and innumerable other exercises must help to cultivate the power of reflection and prepare the way for the study of theoretic and practical mechanics.

(To be Continued.)

THE GOOD QUESTIONER.

1. He is a teacher, not a mere examiner. He questions for the purpose of imparting knowledge, not merely for finding out what the pupil knows.

2. He asks his questions in the order in which a subject should be investigated, making his pupils for the time searchers after truth, and himself their leader and guide.

3. He knows the mind—the order of its growth and the method of its thought—and he adapts his work to it.

4. He exercises all the faculties of the mind, and asks the very questions necessary to develop and strengthen them.

5. He asks few questions. He chooses carefully his words. Every sentence means something, and every word is the right one.

6. He wastes no time in delays, but pushes his inquiries with a good degree of rapidity, and keeps up the heat of intellectual life by rapid and sharp blows.

7. He knows what he wants, and drives straight for it. He allows no side issues or irrelevant questions to throw him off his track.

8. He leads his pupils to the mountains of knowledge, where they can see truths they never saw before. He shows them new views of subjects, so that they are often astonished and delighted.

9. He never questions for the purpose of displaying his own knowledge, but keeps himself in the background, and the truth in the fore-front. When he is through, his pupils think of what they have been taught and not of the teacher.

10. He is an enthusiast. He believes in himself enough to give him the confidence necessary to secure his success.

11. He never leaves his subject until a definite, clear, concise and conclusive result is reached. This is kept as a valuable addition to knowledge. He leaves nothing at loose ends.—*The Teachers' aid.*

HINTS ON READING.

The readers Coleridge has divided into four classes. He says: "The first class of readers may be compared to an hour-glass; their reading being as the sand: it runs in and runs out and leaves not a vestige behind. A second class, resembles a sponge, which imbibes everything and returns it in nearly the same state. A third class is like a jelly bag, which allows all that is pure to pass away, and retains only the refuse and dregs. The fourth class may be compared to the slave of Golconda, who, casting aside all that is worthless, preserves only the pure gems."

It is to be feared that in the present day the greatest number of readers belong to the first of these classes. The amount read is something almost fabulous, but the results are comparatively trifling. Volume after volume is perused; pamphlets and papers are mentally consumed, but the stores of knowledge are not perceptibly increased. This charge lies not only against those who read secular works; it applies to too great an extent to those who read the Scriptures and other treatises upon things divine. Lord Bacon once said that "reading makes a full man." He could not have meant the kind of reading that is now too prevalent. The omnivorous readers, the readers who skim through page after page; the butterfly readers, who taste some flowers of literature here and there, but never settle down to a resolute extraction of the sweets, are sound at the year's end, with all their reading, not more "full," intellectually, but often more foolish than before. Why is this? Because in these express days the reading has been done as quickly as possible, and because what is read one hour is buried beneath a heap of multifarious matter the next hour. But if a man read upon a prudent plan, if he digest what he mentally receives, his reading will become a delightful source of very extensive information and sound wisdom.—*The Quiver*.

ARITHMETIC.

BY LUTHER E. LELAND, NEWTON, MASS.

Suppose that the teachers in our public schools were required to plead to the following indictments: You are charged with the offence of allowing your pupils to enter upon the active duties of life without the ability to find, quickly and accurately, the sum of half a score of columns of fifteen or twenty figures each; that they stumble in the simplest questions in subtraction; that they are quite sure to obtain a wrong result in multiplication, especially if the multiplicand and multiplier consists of six, eight or more figures; that they

are equally inaccurate in division of simple numbers; that they are unable to give quickly and accurately the more difficult parts of the multiplication table to twelve; that they fail in the combination of numbers which include fractional parts; that the correct use of the decimal point with them is the *exception* rather than the *rule*; that they fail in their work in the most common and useful of the compound denominate numbers; that very little reliance can be placed upon their work in even the simplest forms of percentage, especially in profit and loss and in simple interest; that they know hardly anything about the relation which one number bears to another; that they are without the ability to find the cost of a load of hay, wood, coal, bricks, lumber, a rectangular piece of land, or even a carpet for the floor of the room which they occupy; that they have but little if any *mental grip* by which to grasp and reason out the correct solution of arithmetical problems, not stated in the simplest form. This indictment has been frequently and publicly made, not only in relation to the subject under consideration, but similar indictments have been made in relation to other subjects taught in our public schools.

To this indictment we, as teachers in the public schools, are called upon to plead. What say you, fellow-teachers, are we guilty or not guilty? I am afraid that many of us must plead guilty to some, if not all, of the charges therein contained. Has it always been thus? Perhaps those of us who have been for quite a long time in the service can answer this question more intelligently than those who have lately entered it. For one I can say emphatically, no! There has been a time within the memory of many of us, when we felt confident that our pupils were fitted for the common duties of life, to say the least, in the subject before us. If they are not now, why not? Will any teacher plead guilty of neglect of duty? I think not. Are children endowed with less mental capacity than formerly? An affirmative answer to this question is hardly admissible. Are our methods wrong? Formerly there were no methods worthy of the name. Is the work more difficult or complicated than formerly? I think not. Then it was accomplished by hard study on the part of the pupils, with few or no explanations by the teacher; *now*, our textbooks and teachers explain everything, so that the pupils have only to swallow, like the young fledglings, the pabulum provided. Is it for the want of proper supervision? Then there was no supervision worthy of the name. Now we are basking in the full sunlight of school supervision.

If the charges in the foregoing indictment are true, and I apprehend that, to some extent, they may be, what I am led to ask, are the causes which have produced such results, and what are the remedies to be applied?

Some of the causes which have led to so unfortunate a condition of things, are, to a certain extent:

Requiring of our children during the first four or five years of their school life too difficult work in numbers; work that is beyond the mental capacity of children so young.

Too little purely *mental* work is given throughout the pupil's course of study, and too much reliance is placed upon *slate* work or ciphering.

Too little work that is truly practical, and too much that will be of no use to them in practical life.

Too little time is given for thorough systematic drill in all of the more important subjects taught, especially mental drill in the elements of number.

Pupils are allowed to place too much dependence upon the *book* as a guide, and are not required to depend enough upon their own individual powers.

Too much class-work in teaching and too little individual instruction.

Many unimportant subjects are frequently required, and many times those that *are* important, are improperly classified.

The curriculum of study is too full and too complicated. Its divisions and subdivisions are so minute that even the teachers get bewildered, and why should not the pupils?

Too little of the teacher's individuality is allowed and too much machine work is done.

Too strict adherence to a perfect grading of our schools, so that a teacher has hardly time to begin a course of thorough systematic work before the pupils are pushed on to another room, there to be subjected to the same treatment, and so on, through their whole course.

Some of the difficulties under which we labour may be attributed to home training, or the want of it, and to outside influences. Children cannot be expected to do very satisfactory work in arithmetic, or any other study, if allowed to read everything, both good and bad, which may come to their hands. The attendance upon concerts, operas, balls, theaters, parties, and social gatherings of all kinds is not particularly conducive to good scholarship. Late hours, two hours a day practice upon the piano, special instruction in French and German, parlor theatricals, Juvenile clubs, and secret societies may make our children pert, but I am quite sure they will never make them experts in number. What are some of the remedies to be applied?

The teaching of number should begin with the child's school life and be continued to its close, but it should be at first concrete number and in its simplest form. Abstract number, as such, should not enter the mind of a teacher of children during the first two or three years of their attendance upon school. During this period, which is a very important one, all work in number should be done by the teacher and pupil with objects, or the representations of them at their command. Objects may be represented by pictures, lines, or dots, or in such way as the ingenuity of the teacher may suggest. The multiplication table should be so thoroughly memorized that it can never be forgotten. Children, when ten years of age, should be able to give quickly and accurately the more useful of the tables in compound denominate numbers. Children from six to ten years of age, when the receptive faculties predominate, can thus lay up a store of useful things which will be subject to their command when needed. Fractional parts of things to tenths or twelfths, should be taught at this period.

Children at ten years of age should be able to write figures, which will delight the eye of the most fastidious, and to read the same *quickly and accurately*. A limited amount of slate-work in number, embracing addition, subtraction, multiplication, and division in their simpler forms should be required, using, as far as possible, concrete numbers and practical problems. They should be required to do their work neatly and accurately, and with a good degree of rapidity. Fractional numbers to 10th or 12th should be required in their slate work.

A very much larger proportion of their work in arithmetic should consist of *purely mental* work. I am sure that a serious mistake has been made in this respect during the last ten or twelve years. Require even the brightest of these slate workers to tell you the cost of four and one half yards of cloth at four dollars and fifty cents per yard, without the use of the *slate*, and they seem perfectly astonished at such a requirement. Or ask them to solve mentally and explain this problem: I have twenty cents in my hand, which is two sevenths of what I have in my pocket; how many cents have I? You would think by the looks of their faces that the final consummation of all things was at hand. Let us return to the older and much better way of requiring more mental and less slate work, even if a few arithmetical conundrums should be given to the older pupils. More thinking will be required, which is very desirable at the present time.

If our pupils are to be better fitted for the practical duties of life, more practical work in school in all branches of study should be required, and especially in arithmetic. This practical work should begin early and be continued throughout the entire school course, be it long or short. To obtain the result desired, permit me to suggest that teachers place upon the board, daily, one problem, and only one, of a practical nature, for slate work, and one for mental solution. The solution of the first to be left upon the slate at the close of the afternoon session, to be examined and marked correct or otherwise by the teacher. The mechanical work to be the best the pupil can give: The question to be copied on the slate. All corrections to be made by the pupil the next day. Slate tablets are desirable for this work. The solution of the mental question to be given at the commencement of the morning session the next day. The problems should be adapted to the comprehension of the pupils composing the several classes. By this plan a pupil, during a full grammar school course, will solve, in addition to his regular work, about three thousand practical questions, embracing a wide range of subjects. An excellent opportunity is hereby given to impart personal instruction so much needed. I have tried it. It works well. Shall continue it.

More thorough drill, especially in mental work should be given. The number of subjects taught should be considerably reduced or taken when the pupil is old enough to comprehend the principles involved. Repetition! Repetition! Review! Review! over and over again and again bring the results desired. It takes time; but it pays.

The teacher, to a great extent, should be the guide in explanations, illustrations, and application, and not the book. A live, wide-awake teacher, thoroughly

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prepared, and not afraid of a little chalk dust, is of more value in teaching arithmetic than all the textbooks you can crowd into the schoolroom. With such a teacher, I should say arithmetics to the rear or banished entirely.

More *individual* work with the pupils and less *class* work should be done. Here I believe, is the great secret of successful teaching. To know and to understand fully the mental peculiarities of each pupil and his environment, enable the teacher to adapt his work to the wants of each pupil, and to make such application as the personal peculiarities of each demand. Class work alone can never make good scholarship, and is only permissible in some studies or when the teacher is overburdened with pupils.

All that is important for the average pupil to know in arithmetic should be taught *first*, and then, if time permits, let further work be given. It is essential that every pupil on leaving our grammar schools should be able to write, read, add, subtract, multiply, and divide numbers quickly and accurately; to use the decimal point correctly; to give the relation of numbers; to give mentally and quickly, results in reduction, addition, subtraction, multiplication, and division of such fractions as can easily be remembered; to have a thorough knowledge of the more useful tables in compound denominate numbers and their applications; also the more useful applications of percentage, including profit and loss to a certain extent, simple interest, banking, commercial discount, commission, and stocks. A knowledge of partnership, customs or duties, partial payments, compound interest, and the extraction of the square root, without explanations, may be added, if time allows. All that is essential in arithmetic can be taught in half of the time now devoted to it. I believe all that much better results would be obtained if arithmetic was made the prominent subject for study, say for ten weeks, and then language or some other study was substituted for it for an equal length of time. I would however, keep up the daily practical work previously indicated. Pupils would then come to their work with a better relish, on account of the abstinence, and greater progress, I think, would be made.

Pupils thoroughly instructed in the essentials indicated will be well prepared for any ordinary business in which they may engage. Our public schools are not designed to prepare for the specialties in business. One of the great obstacles to thorough scholarship, in our public schools, at the present time, is the tendency to add to the already plethoric curriculum of study. It seems as though it was thought to be important that our children at twelve or fourteen years of age, should know nearly everything there is to be known, or at least should have a taste of all knowledge.

Children under such a pressure have no opportunity for proper mental, moral, or physical development such as nature has designed that they should have. The inevitable result is confusion, weakness, and mental dwarfing.

Some body, I fear, has forgotten that it is a very difficult thing to pour the contents of a ten gallon keg into a quart pitcher without wasting at least thirty-nine quarts of the contents. The courses of study in our public schools ought to be cut down, simplified, and so arranged as to correspond with the natural development of the child-mind, before we can hope for satisfactory results.

I am confident that the very careful grading of the pupils in our cities is an evil. Pupils should be long enough with one teacher to enable the teacher to get acquainted with them and to do some good, thorough work.

The influence of the home training of children at the present time, or perhaps I might more properly say, the *want* of home-training, has more to do with the failures indicated, on the part of our pupils, than many imagine. If our children's minds are constantly occupied with the frivolities of life, come they in whatever form they may, our teachers will work in vain to fit them for the more serious and important duties which await them. Parents as well as teachers have great responsibilities resting upon and all failures in the education of children cannot be attributed to those who in any form, have the direction of their instruction and training in our public schools.

(*American Journal of Education.*)



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