FIRST PART

EDUCATION

CHAPTER 1

Education in General

Definition and aim of Education. - Education is the art of training children; or, in other words, it is the sum total of the methodical efforts employed in guiding the development of all their powers. If this development is to be complete, it must embrace the physical as well as the intellectual and moral life of the child.

The *aim* of education is to furnish the child with the means of attaining his natural destiny in this world, and his supernatural end which is the salvation of his soul.

Education is an art, and consequently employs a number of practical processes which can be acquired only by repeated acts; but like all arts, it is elucidated by certain theoretical principles. These principles form a special science called *Pedagogy*. Pedagogy is based upon certain data of that aspect of psychology which studies the mental development of the child. It also takes into account the laws of morality of hygiene of general and special methods, etc.

Since the Teacher's Guide has primarily to fulfil a practical role, it can but briefly touch upon the more essential principles of pedagogy, and has to insist especially on their applications. It however recommends young teachers to take up the study of sound theoretical treatises.

Importance of education.—

1. *For the child himself*. No higher gift can be conferred on a child than a good education. By it he grows in piety and virtue; his heart and his morals are rightly moulded, while at the same time his mind is developed and his body strengthened. By it, in a word, he is enabled to lead the life of a good Christian; for, says the Holy Ghost: "A young man according to his way. Even when he is old he will not depart from it." (Prov. XXII, 6).

   What, on the contrary, is the fate of a child who is allowed to grow up without education? Having no experienced guide to enlighten his mind and to curb the evil tendencies of his heart, he remains steeped in ignorance and falls a prey to all kinds of vicious habits. In consequence, his existence in this life is most unhappy, and he runs the risk of being eternally miserable in the next.

2. *For Society in general.* - The training of the mind and heart by early education is a work which is momentous in its consequences for human society. The truth of this statement is eloquently expressed in the following words which are included in a letter sent by Pope Benedict XV to the Rev. Brother Stratonique on the occasion of the First Centenary of the institute: "No work is fraught with greater consequences to society than the training of the minds and hearts of children by Christian education. In fact, the origin and cause of future conditions are alike to be sought in childhood. From the manner in which the child is instructed today, it is not hard to infer what the state of private and public morals will be tomorrow."

Characteristics of good education. - To attain its end education must be adapted to the nature of the child. Doubtless, its ultimate object is single; but it can be viewed from various standpoints, and thus we come to speak of physical, intellectual, moral, religious and social education.

i. *Physical education* superintends and assists the growth of the body by the observance of the rules of hygiene, by physical drill, by games and gymnastics.

ii. *Intellectual education* ,cultivates the mental powers of the child endowing his mind with varied, useful, and methodically organised knowledge.

iii. *Moral and religious education* combine to make the child not only a man, but a good Catholic. It helps him to develop the supernatural gifts received in Baptism, confirms his intelligence in its convictions and trains his will to the habits of a Christian life.

iv. *Social education* prepares the child for the duties he will be called upon. to fulfil as a member of society.

This complete and harmonious education of all the human powers should be in keeping with the child's age, and as far as possible take into account the average social standing of the pupils at-

tending the school, and the vocations that await them in after life.

The aim of the Brothers.- The Ven. Champagnat defines in two words the ideal of all Catholic education. Condensing his thought into an admirable formula, he says: "*Its aim is to fashion good Catholics and worthy citizens.*"

To accomplish this two-fold task, the Brothers must adhere to the following points which constitute the main lines of their action as educators.

They should endeavour:-

i. *To preserve the innocence of the children* by removing them from the evil influence of bad companions, and placing them in a healthy environment.

ii. *To develop in a rational manner* their physical *powers* and the faculties of their soul; so that no part of their being shall remain uncultured.

iii. *To instruct them* solidly in the Catholic *religion,* by giving them sound and frequent lessons in Catechism, which will make them acquainted with The mysteries of faith, the Commandments of God, the dispositions requisite for the worthy reception of the Sacraments, and the duties they owe to their parents, to the Church and to society.

iv. *To train them in virtue.*. by leading them to correct their defects, form good habits and practise the duties of the Christian life,.

v. In fact, *to give them instruction* in keeping with their needs and their station in life. It is by solid and varied instruction that a master will succeed, in the course of time, in training and developing the intelligence of his pupils and enriching it with useful knowledge.

This last point has reference to instruction in the strict sense of the term. It may however be remarked that this forms but one part of the task confided to us.

The *teaching and practice of religion* constitute the *essential purpose* which the Venerable Champagnat had in view in founding the Institute. The Brothers must consequently never forget that it is a sacred duty to give this the *place of honour* in all their teaching, without however neglecting, the other branches of instruction. They should, on the contrary, teach these with such diligence and care that parents who entrust the education of their children to us, in order to safeguard their religious principles, may not have to sacrifice any advantage they might secure for them by sending them to other places of education.

CHAPTER II

Physical Education

Health is the greatest of all natural gifts, and it needs but a moment's reflection to recognise the truth expressed in these words of Holy Scripture: "*There is no riches above the riches of the health of the body."* (Ecclus. XXX, 16).

Physical education must therefore not be overlooked. Its object is bodily development, not indeed for the purpose of flattering the senses or gratifying natural inclinations, but with the view of endowing the body with the vigour necessary for the proper discharge of the duties of daily life.

Strictly speaking, physical education falls within the province of the *parents,* but their efforts in this direction should be supported by those to whom they entrust their children, Moreover, it is obvious that *teachers,* by their advice and help, may exert considerable influence on the health of their pupils.

At school, physical education is chiefly concerned with *hygienic measures* relating to cleanliness, ventilation, tidiness etc., and with physical exercises such as games and gymnastics.

I. - RULES OF HYGIENE

Fresh air. - The circulation of keen fresh air has a decided influence upon the health and even upon the moral tone of an educational establishment, Fresh air conduces to good health, while foul air tends to undermine it. Moreover, the breathing of foul air makes the pupils dull, languid, peevish and inclined to do wrong.

The air of all the classrooms should consequently be renewed each time they are vacated. During-school time, whenever the weather permits, the windows should remain open, but only on one side of the room so as not to create draughts. If the windows have fanlights it will suffice to keep

these open, especially in winter or when pupils are seated close to the windows.

The number of pupils should be In proportion to. the size of the room, which should have an air capacity of about 180 cubic feet per pupil.

Lighting. - Care should be taken that pupils do not work in poorly lighted parts of the room, especially as. the dusk of evening draws on, because this dim light would lead to eye strain.

The desks should be so arranged that the pupils do, not face direct daylight. The light should fall from, the side, from the left side wherever possible. To afford sufficient light the window space should be about one-fifth of the superficial area of the classroom floor.

That the eyes may not be overtaxed, lessons requiring concentration of sight, such as drawing or copy-writing, should riot be unduly prolonged.

In the matter of artificial lighting, the best system is one which gives a steady and sufficient supply.

Heating. - When the classrooms require to be heated, a temperature of between 66 and 68 degrees. Fahrenheit (18 to 20 degrees centigrade) should be maintained. Where combustion stoves are used, it is. desirable to have a vessel of water on the stove to. supply the amount of moisture requisite for free breathing.

For ascertaining the correct temperature; every classroom should be furnished with a thermometer.

Clothing. - When the Brothers have to undertake the care of the pupils clothing, they should take steps to have it kept in a proper condition. Thus, in houses where a uniform dress is customary, care should be taken to have it of a suitable size, so that it may not impede the circulation of the blood or interfere with the free movements of the body.

The wearing of mufflers, overcoats and other articles of out-door wear, should, be forbidden in the class-rooms. A *cloak-room* should be provided, and in wintry or wet weather, this should be heated so that damp garments may dry.

Cleanliness. - Want of personal cleanliness, unfortunately only too common among certain children, is a frequent cause of foul air in the classroom and may even result in engendering disease.

Contrariwise, cleanliness contributes in great measure to the maintenance of good health, because it facilitates perspiration which finds its outlet through the pores of the skin. It likewise begets habits of order and decency, reflects interior purity and innocence conduces to self-respect, and is a very pleasing and agreeable asset in social intercourse. A child whose physical appearance creates a feeling of disgust, will himself experience a sense of shame which is prejudicial to his dignity as a human being.

Cleanliness can be observed in all conditions of life, and is quite compatible even with great poverty. Consequently, the pupils shall be required to present themselves with clean faces and ,hands, well-brushed clothes and foot-wear, having their nails pared and their hair properly cared for,

Systematic inspection by the teacher will ensure the observance of these points; but he must be careful not to arouse the susceptibility of parents by injudicious reprimands

Cleanliness should not be restricted to the person,. but should extend to the buildings. Thus, the class-rooms should be painted or distempered when necessary, be swept out daily and the walls brushed down from time to time. The pupils should not be allowed to throw paper or other litter on the floor, and should be made to wipe their boots before entering the room.

The toilets must be kept in a state of constant cleanliness and be disinfected whenever necessary.

In day schools the morning inspection of cleanliness is the function of each class Master; in boarding schools, where the pupils are equipped with the requisites for keeping their clothes and foot-wear in .a proper state, they should be required to present a neat and tidy appearance at all times.

Posture. - An habitually wrong posture would endanger the pupils' health.

When seated, they should be required to place their arms and hands on the desk; but should be prevented from leaning against the edge of the desk, especially when writing. This habit is most harmful, for it tends to impede the free action of the lungs and may have serious consequences.

Moreover, desks should be, suited to the height of the pupil. If they are too high, he is uncomfortable; if too low, he is obliged to stoop and is thereby exposed to contract a habit which is not only ungraceful,. but injurious to health.

These points might be explained as occasion arises; and it would be well to add advice applicab1e in other circumstances. Thus, they might be taught the laws of hygiene affecting dwellings, clothing, sleep, food, etc. Special stress should be laid particularly on the abuse of strong drinks and of tobacco.

Where these lessons are not included in the Official Syllabus of subjects, they might form part of the lessons on decorum and politeness, or be made the topic of an occasional informal lesson.

II. GAMES

Play is a natural instinct of childhood, a spontaneous impulse which must be reasonably fostered and encouraged; otherwise the child will become uneasy and restless.

Besides promoting bodily vigour, developing a graceful and smart carriage, evoking certain mental attributes such as courage, loyalty, etc., games are beneficial inasmuch as they favour muscular activity, stimulate the circulation of the blood and soothe the nervous system.

Moreover, they have a salutary moral influence on the pupils. They are effective in stifling evil tendencies and the growth of a bad spirit. On this point Msgr. Dupanloup expressed himself thus: "Nothing could be morally worse than an educational establishment where games are not played. By passing a short time in the playground, observing the lack of interest in games, the continuous conversations, the lounging attitudes, any man of experience would be able to form a correct estimate of the standard of studies and the moral tone of the school."

Rules to be observed. - Everything ought to be done to encourage games, and especially those which are best suited to boys, and which, without being dangerous, promote vigorous movement. It is desirable that the Brother Prefects, by means of notes or rewards,. should be able to show their approval of those who display most interest in the games.

The pupils should be supplied with the requisites needed for playing handball, football, basketball, baseball, cricket, etc. There are various means of meeting the expense thus incurred.

It is the duty of the Brother Prefect in boarding schools, or of the Sports Master in other large schools, to organise the games played during long recesses and during afternoons in the playing fields, in such a manner that all the pupils may be engaged in them.

Periodical walks are closely connected with games. In boarding schools the walk is a necessary corrective for the long hours of sedentary life spent in the class-room and study hall. The fresh air of the country exerts a healthy and bracing influence not only on the lungs and on the, blood, but also on the cheerfulness and good spirit of the pupils. It is of advantage to break the monotony of the walk by an occasional round of games.

III. - PHYSICAL TRAINING

This term is applied to the art and practice of exercise with a view of promoting muscular strength and graceful bodily movement.

The systematic and methodical exercises involved have a three-fold object: *aesthetic,* as tending to prevent or to overcome bodily defects; *hygienic,* as tending to promote general health; *economic,* as tending to minimise muscular effort. Incidentally, they are a valuable training in obedience; and they also favour mental activity and the spirit of work.

Physical training is generally so pleasing to children that they often prefer it to play. For delicate children, who as a rule are disinclined to take an active part in games, simple physical exercises are of benefit in helping them to overcome their apathy and to attain greater bodily vigour. Through the diverse movements performed, it has the advantage of exercising every member of the body.

No expensive or elaborate apparatus is necessary. In fact, experience proves that in the case of children the simplest exercises, such as the bending and stretching of arms and legs, marching, hopping, skipping, jumping and so forth, are most effective in developing muscular vigour and contributing to smartness and flexibility of movement.

A *judicious* choice of exercises must be made, if physical training is to attain the several ends in view, which are to secure the proper working of the vital functions of breathing and circulation, etc., to endow the body with suppleness and graceful action and to fortify it against fatigue.

The age and physical strength of the pupils must be taken into account. Slow and moderate movements should alternate with those requiring greater speed and exertion. The exercises ought to be performed with a steady, full and harmonious swing proportionate to the muscular effort needed. Those which are more strenuous and difficult should be of short duration, and be performed towards the middle of the lesson; for, at the beginning, the muscles are nor sufficiently flexible and towards the end they are somewhat fatigued.

CHAPTER III

Intellectual Education

A mechanic is more skilful in handling his machine, if the understands not only its manipulation but also its internal construction and the purpose and action of each of its working parts; in like manner, the teacher is a more efficient educator, when he has studied the theory of the mental processes governing the development of the child's powers.

The study of the powers through which the mind acts is termed *Psychology;* and in the following pages we offer a few ideas on this subject. These will be of use to young teachers, by helping them towards. a fuller understanding of the treatises on psychology which they will have to study in later years; and meanwhile will enable them to account for the methods which actual practice teaches them. Hence, each section on theory is followed by practical applications.

I. . THE INTELLIGENCE IN GENERAL

Theory. - Intelligence is the faculty by which we are enabled to know things and to comprehend truths. The term is here used in its wide meaning as the power by which knowledge is acquired, whether through the senses or through the intellect.

It plays an important role in our *moral life,* for it is the power by which, in a large measure, our conduct is directed. In fact, we know that the soul, being rational and free, does not decide except with full knowledge. The influences acting upon it are of two kinds. Some are frequently good but may at times be evil or at least capricious; they are the impressions constituting our *sensibility,* that is to say, our tastes, feelings, inclinations and passions; others, which are always good and incomparably more constant, are the *inspirations of our intellect,* that is to say, the motives supplied by reason, experience and faith.

Consequently, it is necessary that the latter should be sufficiently sound, and strong enough to correct the former whenever the occasion arises.

The part played by the intelligence in *ordinary life* is not less important than that which it takes ill the moral life. Thus, every day and every hour, the child is using the knowledge which his intelligence has acquired either from his own personal experience, or from without through reading or oral instruction.

Practical applications. - In the intellectual education of his pupils, it is not enough for a Master to impart a large and varied store of knowledge. His chief concern should be to train their minds and teach them to observe attentively all that is taking place *around them and within them,* leading them to reflect and to make use of their acquired knowledge to form correct judgments and regulate their lives in a manner befitting a rational being and, above all, a Christian.

If his sole aim is to load their memory with facts, the intellectual education of his pupils will be very incomplete indeed. It is essential that he should develop those qualities which alone will make his teaching profitable, namely, *common sense, perspicacity* and *reflection.*

Many older persons have far less actual knowledge than the young student who can pass examinations brilliantly; and nevertheless, their education is superior to his, because they have learnt to apply the powers of observation, reflection, foresight and decision; in other words, they have the ability to turn their stock of knowledge to full account.

Chief functions of the intelligence. - To facilitate the study of the intelligence, it is advisable to consider it under different aspects, dividing it, so to speak, into separate functions, and arranging these into three groups:

i. Those which operate in the *formation of ideas,* that is to say, *external perception* which, through the action of the senses, takes note of what occurs outside ourselves, and *internal perception,* which is concerned with what happens within.

ii. Those which *combine and elaborate ideas,* that is to say, judgment and *reason,* to which may be joined imagination.

iii. That which *stores* up ideas and knowledge, namely, *memory.*

II. - PERCEPTION: INTERNAL AND EXTERNAL

Theory. - The knowledge that comes to a child through the medium of books is indirect and has no great part in the fashioning and regulating of his conduct. The most direct and profitable knowledge comes to him through the medium of his *senses* and by *reflection.* In proof of this we may point out that a child, just entering school and as yet unable to read, is able to reason, and sometimes very soundly, on things which are within his experience.

It is impossible to enumerate all that enters into the intelligence through the child's senses and through his *feelings.*

Colour, form, dimensions, the use of articles, the sounds of spoken language, the features of the persons within view and a thousand other notions are conveyed to the child through his senses.

Likewise, it is through his feelings or his inner experience that he comes to realise joy, trouble, suffering a humiliation, or a longing for praise or reward, etc.

Practical applications. - In his teaching, a Master should make all possible use of the *direct method* which appeals to the senses and feelings of the child. Thus in lessons on concrete things, he should, as far as possible, adopt Nature's own method of bringing the child into actual contact with the object, allowing him to see and examine it instead of listening to a mere description of it. For instance, in a lesson on weights and measures, the actual appliances used should be handled and tested; in a botany lesson on *simple* and *compound* leaves, each child should he supplied with two representative leaves, say one of ivy and one of acacia, so that by personal observation he may note and contrast the difference.

The progress made in the art of printing has enabled compilers to introduce an abundance of engravings and pictures into text-books, with the special object of instructing the learner through the *sense of sight.*

Attention, reflection, the attitude of observation. - It will not be out of place here to say a few words on attention and reflection. They concern the intelligence in so far as the *former* is strongly affected by *internal influences* and the *latter* by external *objects*.

Attention demands concentration of mind which is not natural to children. The Master must consequently exert himself to establish and strengthen it by making use of every means at his command. Among these means are the following:-

1. In the first place, all *causes* of distraction should be *eliminated,* such as unnecessary entering and leaving the classroom, or any other disturbing movements and noise; everything should be done in a quiet and orderly manner. It may be remarked also that the time-table should be so arranged that lessons which tax the attention least, such as writing and drawing ought to be introduced when the child's mind is likely to be fatigued.

2. *Vary* the subjects and the duration of the lessons according to the age of the pupils. In the lower classes where the pupils are incapable of sustained attention. a lesson of twenty minutes is ample, and none should exceed half an hour.

3. *Much questioning* should be employed. This tends to arouse attention and reflection by giving the mind no time to remain inactive and distracted.

4. At times, the lesson might be given in the *narrative form,* using stories and illustrations to inculcate an abstract truth, as children always readily listen to stories.

5. The actual object has a great *attraction* for children. Advantage should be taken of this, to make the teaching visual and concrete.

6. The practice of requiring a w*ritten summary* of the lesson induces the pupil to listen *more attentively* so that he may perform this task, and while engaged in it he is obliged to *reflect* upon the subject matter.

7. The teacher's *tone of voice, his words, his attitude and gestures* are powerful factors in captivating attention. It is much to be desired that every Master should cultivate the habit of expressing himself, not only in correct terms, but in *clear, precise* and *ani mated* language.

8. As *emulation* stimulates the diligence of the pupil, it may thereby become one of the best means of securing attention.

To add a final word, *the attitude of observation* should be carefully cultivated. ‚It is a precious and useful quality, and one which the pupils may be readily led to acquire; moreover, it is admirably suited to further their development into thoughtful, wise and prudent men.

The unobservant man looks at things in a superficial way, and in examining an object fails to discover many of its qualities; or in considering facts and events he is apt to overlook even their salient features.

As a beginning the pupil may be made to observe all the elements of a simple familiar object, such as an exercise-book, a cap, a penknife, etc., then a more complicated object not so much within reach such as a wheelbarrow, a cart, a house or a garden. Gradually, he will be led to scrutinize the structure of a piece of machinery, an insect, a plant, a flower, a landscape, or later and in a different sphere be taught to analyse a literary text, an artistic production; etc. It is not difficult to see that the usual *walks* or *excursions* offer great opportunities for cultivating this attitude of observation and enriching the pupil's store of knowledge.

III. - JUDGMENT AND REASON

While the child's mind is occupied in acquiring ideas through the senses, by reflection, or through oral instruction, his intelligence is actively engaged in *arranging and combining these* in various ways, in other words, in *reasoning* and *forming judgment* upon them.

In some cases the process of reasoning or judging is very simple, as for instance on the statement: "*The sky is cloudy"* A glance is all that is required to decide it; there being no possibility of mistake, the judgment formed is exact and easy.

There are other cases where the framing of the idea is simple, yet the judgment formed is the fruit of serious reflection and, at times, of long experience and close study. Only at the cost of patient and persevering observation and centuries of discussion did the learned men of the past establish the truth of a statement which today we accept without demur, namely: "*The earth travels round the sun."*

Judgment may ‚sometimes be *erroneous.* Thus, of two persons observing the cloudy state of the sky, one concludes that it will soon rain, the other that the sun will shortly disperse the clouds. It is clear that these two inferences, obviously premature, cannot both prove objectively true at the one time.

To possess sound judgment implies the ability to distinguish the true from the false; what is certain from what is doubtful, probable or unknown; consequently, to know when to doubt and when to affirm, when to decide and when to refrain; and all this with prudence and discretion and not in a thoughtless hap-hazard way dictated by humour or caprice. Hence the educator should do his utmost to cultivate the capacity for judgment.

Practice. - Wrong judgment arises from *two causes.* It may be that the intellect starts with false premises or erroneous facts; consequently the conclusion also, is wrong. Again, it may be that it considers appearances only, and hence arrives at too hasty a conclusion. In other words, the defect may arise either from *ignorance* or from *want of reflection.*

1. In cultivating the judgment it is essential *to instruct the child.* By the fact that a Master imparts to his pupils a large store of scientific and religious truths, he is furnishing them with correctly drawn conclusions which will serve as the ground work for the deduction of many other sound judgments.
2. All instances of *want of reflection,* a fault common to most children, must be *rigorously followed up* by making them start over again a course of reasoning which has resulted in error, or by putting a question which provokes a consideration they overlooked and obliges them to observe what they failed to see at first.
3. A good means of forming the judgment of children is to lead them, by a series of questions, to correct their own natural tendency to be inexact, to exaggerate and to be too hasty.

4. On the other hand it is essential that the children should be spoken to in a *sensible manner.* It would be harmful to impose upon their natural credulity by indulging in meaningless pleasantries which they might take seriously; likewise, the Master should deal reasonably with them, giving due consideration to their excuses and even yielding to their wishes in as far as these are reasonable. If he fails to carry out his promises or his threats, or if he is swayed solely by his whims, he runs the risk of falsifying the judgment of his pupils. Nothing is more likely to unsettle and vitiate the judgment of the child than to notice that the Master exempts himself from his own precepts.

5. For a considerable time, the children should be taught only truths that are incontrovertible. Later on, but on1y when their minds have developed and strengthened, they may be entertained with matters of opinion open to discussion, such as certain scientific hypotheses or questions of theological controversy. This offers an occasion of convincing the pupils that many subjects of knowledge have required years of study on the part of learned men; that many other matters still remain wrapped in mystery, and therefore it is wise to avoid presumption of judgment; and that in questions beyond the range of their minds, submission to the judgment of their parents, their teachers and the Church, is but. the dictate of true wisdom and sound reason .

6. An appeal to common sense and a little kindly ridicule directed against hair-splitting, will usually suffice to check pupils who are inclined *to become quibblers.*

IV. - IMAGINATION

Theory. - *Imagination is the mental power which apprehends and reproduces images or ideas of external objects perceived by the senses.. and then combines the elements of such cognition under the guidance of the will and judgment,* or *of reason.*

Thus we are able to depict fanciful pictures of our future, of distant places, of far-off events; to bring back scenes of the past, though these may be slightly distorted much in the same way as a lens deflects a ray of light.

Little danger is to be feared, and nothing but benefit can accrue, from the continued development and strengthening of the reasoning powers; the same cannot however be said of imagination. Doubtless it is a precious gift, but, if not rightly controlled, it is apt to gain the ascendancy and become extremely dangerous.

1. In practical life, the imagination affords an insight into the future and supplies solutions to existing difficulties. It suggests to the artisan some fortunate improvement, and to the scientific man many a postulate or invention. In fact, imagination is the mother of all progress, since it supplies the idea of *something better.*

2. In moral life, imagination creates the ideal and becomes a source of energy, for it arouses enthusiasm and ennobles the goal of our efforts. It is this power, in fact, that enables us to represent to ourselves Almighty God, the rewards of Paradise, and eternal punishment, with a vividness which reason alone would fail to supply.

On the other hand, imagination without the counterpoise of good sense becomes mere *idle fancy.* It begets dreams of riches and happiness, aspirations and ambitions, that are beyond human attainment, and thereby inveigles its victims into foolish enterprises. And, as life, such as Almighty God has ordained it, invariably belies the romantic fancies of the imagination, nothing but misfortune can follow in the wake of their pursuit. Hence, caution is necessary where imagination is concerned, and the projects it suggests must be controlled by reflection and weighed in the balance of calm reason.

Practice. - Many branches of instruction may be turned to account in developing this beautiful power, -especially history, geography and reading. In these subjects particularly the imagination of the pupils is aroused by accounts of interesting events, of remarkable deeds of famous persons and by descriptions of strange and wonderful regions of the globe. Drawing may also contribute towards this development.

The reading of novels usually results in giving children wrong notions, for in such books the stern realities of life are presented in such false colour that the youthful imagination is inflamed with wild and fantastic ideas.

The influence of the imagination should be directed to the furtherance of moral and religious education, by means of wisely chosen examples which bring into prominence the precepts inculcated. We all know the powerful enthusiasm inspired by some beautiful and telling example or by some edifying book. What more -exalted and more attractive ideal can be presented to the minds of our pupils than the moral grandeur displayed in the lives of Catholic heroes, famous scholars, gallant soldiers, devoted missionaries and youthful saints?

Nothing, on the contrary, so degrades the imagination as evil conversations, vulgar Cinema pictures and the reading of questionable books; for their evil suggestions will haunt the mind for many a long day.

V. - MEMORY

Theory. - The experiences gradually acquired by the pupil while under instruction are stored up in his memory. These however, at first very clear, .fade away gradually, and in course of time the greater number disappear, leaving behind only the more important and most recent.

A good memory is at one and the same time *quick,* registering impressions readily and without effort; *tenacious,* retaining these for a long time; *extensive"* containing a multiplicity of diverse ideas; *prompt,* reproducing without effort whatever it has acquired. These aspects must be developed by constant training which should be based on the following principles:-

1. Generally speaking, nothing should be committed to memory which is beyond the range of the intelligence, in other words, beyond what is understood.

2. The degree of retentiveness will be proportionate to *the attention* given, *the vividness* of the impression and *its attractiveness.*

3. To secure permanent retention, the idea must be impressed on the mind by the greatest *possible* number of *sensory modes* and by *repetition.*

4. It .is necessary to coordinate and associate, idea by getting, the pupils to note their logical relations and dependence.

Practice. - *Memory exercise,* in so far as *quantity* is concerned, is amply supplied by the many daily lessons involving repetition; it is rather to the *procedure* that attention should be directed.

In the training of the memory, *two opposite tendencies* are to be avoided. The first consists in a too rigid exaction of a word for word repetition of every lesson, on the plea that the pupils cannot fully grasp the sense of the text, or that being prone to idleness they will shirk the task, unless a literal reproduction is demanded, and in fact, that they will retain only what they learn by heart perfectly.

The other tendency consists in never exacting a word for word repetition, under the pretext that, the pupils ought to be able to give a personal and intelligent account of the lesson; that they should understand what they learn rather than commit it to memory, and that the ordinary word for word method is mere verbosity which time sweeps away.

Viewing these two contentions, we give the following as the safe way of proceeding.

In certain lines of reasoning, for instance in mathematical demonstrations, in the description of scientific experiments, in the narration of historical facts, etc., the text may be interpreted in various ways and it is allowable to permit the pupil to expound these after his own fashion, provided always that he does not deviate from the facts. On the contrary, where the text is circumstantially fixed, such as in definitions or in a literary gem chosen for the beauty of its expression, he must be restricted to a faithful literal repetition.

The method of procedure for these two cases is as follows:-

a) When a passage is to be learned word for word.
   - i Let the pupils learn by heart a part of a sentence or a line in the case of poetry.
   - ii When this can be repeated without hesitation, the following part is memorized and is recited together with the part already learned.
   - iii This method should be continued till the whole passage has been committed to memory and can be recited without a break.

b) *When there is question of a passage containing a sequence of facts or ideas* which it is not necessary to learn word for word. The work

being less mechanical gives more exercise for the intelligence. This is more difficult arid is above the capacity of the younger children.

The pupils should first apply their judgment to find out the essential facts or ideas, while the memory strives to retain those ideas. The less important parts may be expressed in the pupils' own words.

Some text books render this work more easy by the; use of *italics* or *bold faced type* to bring out the important parts of a piece of English. The teacher also should make use of the logical relation of. the parts of a passage to indicate the best method to follow in studying it.

It is not an easy matter to determine the boundary separating the practical application of these two kinds of texts. It may however be remarked that the text book sometimes indicates the portion adapted to memory work by a difference in type or by placing a summary at the head or a synopsis at the end of the lesson.

We may remark also that in the case of the younger pupils it is advisable to keep to the word for word repetition: for, besides being incapable. of using the other, their class-book contains the essential, and all that is required is that they should have a fair idea of the meaning of what they repeat.

In general, literal repetition should be exacted throughout the school in the case of Catechism, tables, mathematical and scientific laws and definitions, historical and geographical abstracts or summaries; and, it is scarcely necessary to add, all selected passages of prose or poetry . In all these cases the verbal memory is a priceless agent because it is here fulfilling its proper function.

CHAPTER IV

Moral Education of Sensibility

I.- TRAINING OF THE HEART

Theory. - While the educator is engaged in developing and enriching the pupil's intelligence, he must at the same time attend to the training of his heart. The term heart is here used, not in the ordinary meaning of the word, but as indicating *the seat of the affections* and *feelings.*

Until the child is enlightened by reason, he is regulated by feeling, that is, he is led by his likes and his dislikes, by his natural inclination to seek what is pleasant and avoid all that is troublesome. No doubt, as he grows up, his reason develops: but the powers of reason must not be overrated. Throughout the whole of childhood reason is very weak, and the educator is called upon continually to strengthen it against the allurements of feeling.

Thus a slothful pupil is quite capable of reasoning most admirably on the need of hard work, and yet his task will not be attempted unless compelled by the Master's determination or even by fear of punishment.

Therefore in order that reason may not be thwarted at every instant, it is supremely important that education should be directed to the *overthrow* of the child's *evil tendencies,* and to the *cultivation* of refined *tastes* and virtuous inclinations.

This indeed constitutes the true training of the heart; for, if the heart is corrupt, the voice of reason is unheeded, its utterances being choked by passion; this implies almost certain moral defeat. Contrariwise, when the heart has been well trained, pure and upright inclinations support the dictates of reason, giving the soul a strong upward impulse towards good; thus securing the triumph of virtue.

Practice. - Three efficient means of training the child's heart are: -

i. To fashion his ideas;

ii. To lead him to act uprightly;

iii. To place him in favourable surroundings.

1 As the only means of reaching the child's heart is through his mind, it is evident that in, the first place *correct ideas must be implanted,* so that they in turn may produce corresponding sentiments in the heart. The general trend of the ideas prevailing in a school, and more particularly in a class, is to create the moral tone or atmosphere favourable to the growth of corresponding sentiments. It is really this atmosphere which, through the voice of the Master, condemn all unworthy sentiments, blends all upright hearts into unison and fosters the expansion of generous aspirations thus gradually moulding, not only the still sensitive: minds of the pupils, but consequently though indirectly, their tastes, inclinations and feelings.

2. The pupil should be induced to act *in conformity with the sentiment* which the teacher is seeking to develop, and contrariwise, *to repress* every act which if recurring would strengthen *the opposite tendency.* Experience proves that repeated acts transform a simple inclination into a habit; consequently, the teacher must carefully correct any tendency towards greediness, petty jealousies and hatreds, the fruit of self-love ; haughtiness, boasting and vainglorious talk, the inspirations of pride; spitefulness, quarrelling and mockery, the result of hardness of heart. Further enumeration is only too easy.

   Next, upright actions, should be encouraged, praised, and even insisted upon at times. Laudable sentiments should occasionally be commended; similar instances might be cited from the life of Our Lord and the Saints; the pupils should be recommended to extend the like to their companions.

3. In short, everything should be done to place the pupils in surroundings favourable to virtuous tendencies, so as to protect them against whatever might be a danger to their innocence and lead them astray.

   It is unfortunately only too true, that a child in con. tact with vicious companions will readily adopt their corrupt tastes and sentiments. Contrariwise, if he is brought under the influence of well-behaved, studious ;and pious companions, he will soon acquire the like characteristics, as our Juniorates happily testify. The ascendancy of a good Master is a considerable factor in this; for upon him depends, to a great extent, the good tone of the class. Godliness, affability and piety generally flourish in a class conducted by a pious, polite and charitable Master; whereas it is impossible for a harsh, frivolous or vain Master to make his pupils upright, thoughtful and modest.

That the beneficent action of favourable surroundings may not be compromised, care must be taken to banish any element of corruption, such as might arise from the type of pupil towards whom the Venerable Founder showed himself so unrelenting, and whom he designated as *infected sheep* liable to poison the whole flock.

The part played by religion greatly outweighs all else in the training of the heart. We might speak of this just now, but we think it better to combine all that concerns this important point under its proper headings; and ,shall do so in the second section of Chapter VII, which treats of the Christian education of the sentiments.

II. - TRAINING IN POLITENESS

For a good Catholic, politeness has a deeper significance than mere *regard to the proprieties of life* which vary according to custom and country arid in which the heart has no share.

Christian politeness consists in the *manifestation of the sentiments of esteem, respect and consideration* which we ought to show to those with whom we come in contact. Considered from this point of view, it is especially the work of the heart and may contribute in great measure to its training because of the countless occasions that arise for accustoming the pupils to its practice.

Remembering that example is more powerful than precept the Brothers will not fail to be models of politeness to their pupils, both in speech and behaviour. Moreover, they should, from time to time, give the pupils short practical instructions on the rules of good-breeding and courtesy, say once a week. In order not to overlook important points, the Master may find it advisable to make use of a handbook, but he should also frequently refer to those points in which pupils may have failed during the week.

Special attention should be given to the following points: -

a) **Sentiments to be instilled into the pupils**. –

i. Sentiments of *respect* towards their parents, the Civil Authority, their Masters, the Clergy and other persons: consecrated to God's service, and towards old people and strangers.

ii. Sentiments of *gratitude* towards their benefactors and other persons who have rendered them service; making them feel that ingratitude is an odious, a despicable and shameful vice.

iii. Sentiments of *tender compassion and charily* towards the poor, the unfortunate and the afflicted; showing them how guilty those are who scorn the needy and the afflicted, who ridicule them or fail to relieve and help them, when in a position to do so.

b) **Habits to be cultivated**. –

i. Train the pupils to behave with decorum and modesty; teaching them how to address people, how to introduce themselves, how to ask and answer questions, in a word, how to be always affable, kind and obliging.

ii. Teach them in a practical manner how to behave towards persons to whom respect is due.

iii. Teach them the correct manner of expressing their thanks, of offering and accepting things, the canons of good-breeding to be observed at table, in visits, in letters, etc.

As it is above all by practice that this teaching will be fruitful, the Brothers ought to be rather exacting on these points in their daily intercourse with the pupils. Thus, after having given the example by manifesting their politeness towards their pupils, both in word and act, they must be careful to require their pupils to salute them on, entering and on leaving the school, and when they meet in the streets, to stand up in class or uncover their heads in the playground while they are speaking to them, and to ask permissions with due deference.

Again, they should reprove their pupils opportunely for the faults that have come under their notice, and caution them against the faults which are only too common among children, such as quarrelling and disputing among themselves, calling one another nick, names, mimicking one another, insulting passers-by, throwing stones, ill-treating animals, destroying trees, flowers or fruit, cutting desks or tables, writing or drawing on doors or walls, whether in the school or elsewhere, etc.

In conclusion, let us bear in mind that although politeness does not constitute the whole of education, nevertheless it is, as it were, the hall-mark or stamp which distinguishes it; and that people unacquainted with the school have sometimes to rely upon appearances; hence, their estimate of the education given often rests upon the manners of the pupils.

CHAPTER V

Moral Education of the Will

Theory. - *The will is that power of the soul by which it is capable of making a deliberate choice and of acting freely in a matter presented by the reason as good.* In other words it is the power of election or consent following upon the active exercise of knowledge and reflection.

Now, a young child is incapable of reflection and has but the semblance of a will; he acts almost unconsciously under the influence of his natural inclinations and desires.

Later on, thanks to a good education, his actions will come under the control of reason and conscience and his will being active, he is able to determine with *consciousness of motive.* And, just as a Ruler issues his decrees only after having taken the advice of his council, so the child's will now produces deliberate and purely voluntary acts.

In order to single out all the elements which enter into a voluntary act, it may be well to analyse some particular action such as the following.

On returning home from school, the thought occurs to a pupil to do his homework before going out to play; here we have the *conception* of a voluntary act to be performed.

On the one hand, he reflects: I have plenty of. time, there is no one to disturb me, my task is easy and will not take long to do, and I shall be ready; for a game when my chum calls; on the other hands his companion calls just at that moment and asks him to come out at once. They argue the point, the pupil pleading the cause of the awaiting task, his companion that of the game; here we have *deliberation.*

After considering the matter, the pupil yields to the attraction of the game, saying to himself: I shall have a game first and then do my homework; here speaks *resolution.*

He goes out and joins in the game; and at last, we have a voluntary act put into *execution.*

Every voluntary act completed, passes through these four phases: *conception, deliberation, resolution, execution.*

There are times in our moral life when we face serious decisions; then *deliberation* becomes impressive and may occupy several days; at other times it is brief, as in our ordinary actions ; while in the case of habit or routine, it may be said to be practically absent.

Execution follows resolution whenever the will is not fettered by more powerful influences. Such

opposition is manifold and strong in the Case of the weak will, but is without effect in the case of the strong will which knows how to master circumstances and surmount obstacles. In the person of average character, as we know only too well, the connection between resolution and execution is often remote; and it is not unusual to find that though a decision is made, it is not put into execution. .

Characteristics of the will. - These are: *decision, energy perseverance* and *uprightness.*

1. The primary quality of a trained will is *decision.* A man of firm character does not prolong his deliberations indefinitely; but makes choice after a weighty but brief examination, without waiting to be impeded by circumstances or influenced by associates.

2. The second quality is *energy.* This is the power of the will by which it proceeds with vigour to carry out the resolution taken.

3. The third quality is *perseverance* which consists in a continued pursuit of a determined end, despite fatigue and difficulty. This attribute is of the first importance, because our whole moral life is one long continued conflict between our baser propensities and the higher aspirations of our soul.

4. The fourth quality of the will is *uprightness,* which is its disposition to rally at all times to the support of moral good. Lacking this quality, the energy and perseverance of the will would become fatal gifts contributing to its own defeat.

This clearly demonstrates how necessary it is to develop all the child's powers concurrently, to enlighten his mind on his duties and cultivate the virtuous dispositions of his heart while his will is being trained and good habits are being implanted.

Practice. - For a Master engaged in training the will of his pupils, we may summarise the means to be taken, thus: -

1. Inculcate rectitude of mind in order to enlighten the deliberations of the will.

2. Incline the pupils' dispositions towards virtue.

3. Induce them to act in conformity with the moral law, or the will of God, the arbiter of all wills; explaining that during their school life this conformity consists in submission to the discipline of the school and in the acquiring of good habits:-

Obedience and discipline in the school. - Evidently, the pupils should not be drilled into mechanical obedience without being gradually led to recognise that he orders given are reasonable and for the general good; yet, obedience is one of the most efficacious means in many cases the only means of training their will.

The constant efforts they are obliged to make to overcome their inattention, to resist their inclination to sloth, as well as the daily struggle they have to sustain against their various other little failings, accustom them to self-conquest and to the placing of duty before pleasure.

And, after all, the steadfast submission to discipline in a Catholic school is but a long continued education of the will. Although it is strengthened by the sympathy and affection of the Master and by the fear of punishment and other disciplinary measures, this training is, of necessity, rather of a passive nature in the case of the younger pupils. Later on, when their reason has developed, the object of this training should be made known to them, making it of real educative value.

Therefore, as the pupils grow up they should be gradually encouraged to make personal efforts to obey, the school regulations from motives of right reason ; and should be shown that in obeying thus, they are using the best means of repressing the evil tendencies to which they are subject and of developing the nobler qualities of their nature.

"A child who never thinks, who never reflects, whose whole attitude is passive, said Lacordaire, is likely, in later life, to render a craven-hearted obedience to men and events under whose influence he chances to come."

If we succeed in inducing the pupil to form the habit of self-conquest and se1f-restraint, we shall have furnished him with the ready means of strengthening his will.

Little acts of self-sacrifice help to maintain the Christian spirit and constitute a number of victories gained by the will, which is thus strengthened by exercise.

It is said, and not without reason, that the ,will and the muscles are both developed in the same manner. Under the influence of God's grace the

energy of the will becomes an inestimable factor in the formation of a virtuous character.

The perfect correspondence to God's grace exhibited by the Saints, and by the Martyrs in their final combats, was the consequence of their having exercised and strengthened their will by the habit of se1f-sacrifice. No one suddenly becomes either a hero. or a criminal. There are upward stages of ,the will, and these are not usually: reached by any extraordinary feats, but rather by the gradual steps of daily and hourly efforts and sacrifices made in the accomplishment of ordinary duties.

Good habits. –

Habit is a disposition which enables us to perform certain actions With increasing facility. It is acquired by exercise, and if good, it greatly facilitates the practice of virtue. In fact, it removes the difficulty without affecting the merit of the act.

In leading the pupil to form good habits, there are three steps to be taken:

1. *Enlighten his mind,* so that he will value the habit.
2. *Stir his heart,* so that a Jove for the habit may induce him to make efforts to acquire it.
3. *Strengthen his will,* so that he may perform repeated acts of the desired virtue.

To illustrate the application of these general principles, let us take a particular instance: the love of work.

I. Appeal to the pupil's mind, inculcating the following and similar ideas: man is born into this world to work, for it is said: "*In the sweat of thy face shall thou eat bread"* (Gen. III, 19), work is necessary to gain a livelihood, to become useful, to find relief, etc. By contrast, show him how despicable and degrading is the vice of sloth, and what miseries it entails: temptations of every kind, poverty, distress, weariness, etc.

2. In support of these oft repeated considerations, quote examples taken from the life of Our Saviour of the Saints, of famous men who are honoured *by* all mankind; thereby arousing the pupil's latent love of virtue, and by degrees inspiring him with a horror of idleness and with a love of work. Exhort the lazy, making them realise the harm they are doing themselves; encourage the diligent, praising their application to work; and miss no opportunity of exciting a desire for virtue and a detestation of idleness.

3. Accustom the pupil to work by keeping him busy during school-time, giving him lessons to learn and written exercises to do at home; turn a deaf ear to all excuses suggested by sloth; bring disciplinary measures into action when this seems necessary for stimulating his will to work, and insist on tasks being done ,within a certain time. In fact, turn to good account the many opportunities which daily present themselves for making him work to the best of his ability, according to the state of his health and strength.

Under this system and with a period of training covering several years, it is certain that the pupil will have acquired, at least to a satisfactory degree, an esteem for work and an inclination towards activity. He will have acquired steadfast habits which will enable him fitly to approach a profession entailing strenuous work.

It is a simple matter to transform the above method into one applicable to the cultivation of habits of politeness, obedience and other virtues.

There still remains the demonstration of the deciding influence of piety and, religion in the training of the will ; this shall form the subject of the third section of Chapter VII, where may be found, systematically grouped, all that concerns religious education properly so called.

Remarks concerning the three preceding chapters. -Such is, in broad outline, the method to be followed in training the *powers of the pupil:* the *intellect,* the *feeling* and the *will.*

Certain natures respond readily to the Master's efforts i others, less docile, demand greater exertions. Some seem constituted for the express purpose of discouraging him. It must however .be asserted that there is no character so perverse as to be beyond reform through the grace of. God and careful guidance of a persevering master. In confirmation of this truth we might quote the case of the young *Duke of Burgundy,* who, from being a violent, proud and rebellious child became a model of affability and gentleness, thanks to the patience and perseverance of his tutor, Fenelon.

There is in our own religious family an example which, for us, is more valuable still. It is that of the unhappy orphan who had grown up in igno-

rance and was subject ,to most deplorable habits, and who, from the bedside of his dying mother came under the care of Father Champagnat. The Ven. Founder undertook the education of this child. By dint of care and persevering efforts, he managed to correct the evil tendencies of the little vagrant, so much so that the latter subsequently became a virtuous young man, was admitted into the Institute and died in the holiest dispositions.

CHAPTER VI

Catholic Education. Religious Instruction

I. GENERAL CONSIDERATIONS

The secondary end of our Institute is to procure the salvation of souls by instructing children in the truths of our Holy Faith and training them in the .practices of Christian virtue. Consequently, as the subject of Catholic Education is of such high importance for the Brothers, we shall here give it exceptional development. This may necessitate the repeating of some few points concerning the training of the mind and conscience, lessons and explanations to be given, the written task to be done, the type of question, etc.; yet it seems preferable that we should at once treat the subject in all its bearings, rather than make reference to other chapters which touch upon It .merely in a general way.

The Catholic education of the child has a twofold object. On the one hand he has to be instructed in the truths of religion, and to this end all the lessons in Catechism contribute; on the other hand, he requires to be trained in piety and to be led to think, feel and behave as a disciple of Jesus Christ.

We have accordingly two aspects of this question. The first is dealt with in the present chapter, and especially concerns the teaching of Catechism, that is to say, *Christian Instruction.* The second, no less important, forms the subject of the following chapter,. and deals with the means by which the child is to be led to live in a Christian manner; in other words, with *Christian Training* .

Feelings which should in5pire a Brother in his work as Catechist:

1) *Esteem.* In acting as Catechist, he is participating in the extension of the knowledge of religion, of salvation, the knowledge of the Saints, by making known the teaching which Jesus Christ Himself the Author and first Teacher of Christian doctrine brought down from heaven to spread throughout the world.

   Our Divine Saviour is the *Pattern for every Catechist,* since it can be said that He chose to present His Gospel to the people rather in the form of catechetical instruction than in the shape of a sermon. Thus, though the function of the Catechist may not be so conspicuous as that of the Preacher, it is no less sublime; for both are engaged in presenting and explaining the same divine mysteries and truths.

2) *Gratitude.* St. Paul, in his great humility, says: "To me, the least o f all the saints, is given this grace, to preach among the Gentiles, the unsearchable riches of Christ." (Eph. III, 8). After the example of the great Apostle, the Marist Brother, imbued with the nobility and holiness of his calling, I will experience joy and gratitude as he regards himself as dedicated to a ministry so high and so holy a ministry which Jesus Christ in a manner made divine by the tender love He first singularly manifested towards little children. What a source of consolation it is for a Brother who possesses the true spirit of his state, who loves Jesus Christ and appreciates the worth of immortal souls, to reflect that he has the privilege and the honour of participating with Our Lord in this tender love for souls redeemed at the cost of His Precious Blood, by teaching children from their earliest years to know and love their Divine Saviour, by labouring to counteract in them the evil Influences of sin and the devil, and by preparing and training them to become fervent members of God's Holy Church!

3) *Zeal.* Seeing that the function of Catechist is the highest aim of his vocation as educator, it will become the predominant object of all his studies, of all his labours, all his instructions and all his activities in school. The repetition and explanation of the Catechism will be the favourite lesson to which each day he eagerly looks forward; he will count nothing too difficult, nor will he spare any pains to ensure the success of this lesson. His whole heart and soul and all his energies will be devoted to this sublime work which exalts him to the dignity of an associate with our Divine Lord in His mission, a co-worker with Him in the salvation of souls.

Importance of religious instruction.

1. Nothing is more strongly recommended in Holy Scripture to fathers and mothers than the careful instruction of their children in the principles and truths of religion, for ignorance of God's law is the chief source of the vices that afflict the world.

2. What is most deplorable, is that the child who has not been properly instructed in Religion, even though he may still continue to conform to its practices, will reap but little benefit from the instruction given by the Priest. The fruit to be gathered in later life from the ministry of the Priest is contained, in germ, in the instruction received in childhood. Upon this depends the whole success of the Priest's later labours.

3. The child who has acquired but a superficial knowledge of Religion will never possess the true spirit of Christianity, for of this he is ignorant. If he should frequent the Sacraments, he will derive but little benefit from them, since he is incapable of evoking the befitting acts or of taking the means necessary for profiting by these sources of grace. Through. time, his convictions becoming gradually impoverished, he will go to swell the ranks of the careless or the indifferent.

4. These reasons are sufficiently serious to show the need of sound and enlightened instruction during the days of childhood. But to these we must add another, which applies to many countries, and reinforces the need for greater attention than ever to Religious Instruction, namely, the widespread spirit of indifference, doubt and unbelief, the general atmosphere of irreligion by which our pupils are surrounded when outside the school, and at times even within their own family circle.

II. PREPARATION FOR THE TEACHING OF CATECHISM

Before undertaking to teach, it is necessary. to possess knowledge; hence, to give efficient Catechetical instruction special preparation is required.

This may be regarded from two stand points according as it affects the Catechist's function in general, or applies to a particular lesson. Consequently we shall consider both the *remote* and the *proximate* preparation.

Remote preparation.

1. This consists in acquiring. an ever increasing fund of knowledge, derived from the constant study of standard religious works and the reading of extended treatises on dogma, morals, worship, Church History, the Lives of the Saints, Apologetics, etc.

2. It consists still further in practice and reflection. which alone will enable the Catechist to become perfect in the rare art of descending to the level of the children's minds so that sublime and oftentimes abstract truths may be presented to them in clear yet simple language. Experience and reflection; combined with serious study, will equip the Master with the necessary amount of talent and ingenuity to make his instruction attractive to the children. But an intelligent Master will not fail to improve his personal talent by the careful study of works on teaching methods wherein skilled educationists have expressed the results of an enlightened and long experience.

3. As the Catechism lesson appeals as much to the heart as to the mind, this remote preparation must likewise include meditation on the truths of Religion, the practice of its precepts, the development of the interior life, in other words, personal holiness. And this counts for more in the making of a good Catechist than the possession of an enlightened mind. special skill and a natural fervour of heart.

Qualifications of a Good Catechist. These are, in fact, the very three qualities which were so strongly recommended to the Brothers by our Ven. Founder and without which, as he asserted, they could not claim the title of Catechist.

According to him to deserve the name of Catechist, it is necessary:-

1. To possess a thorough knowledge of Christian Doctrine and to perfect it by constant study, so as to be able to impart it with clearness and precision.

2. To possess the art of captivating the attention of children, of assuming their level and making the teaching pleasing to them.

3. To be able to speak of holy things with a heart

glowing with the love of God, in such a way as to inspire the minds of the children with holy desires and pious sentiments.

To put the matter briefly, the competent Catechist must possess the threefold gift of *instructing, pleasing* and *affecting the children.*

This remote preparation is of such importance that our Venerable Founder laid upon us the obligation of devoting *one hour daily* to the study of Religion. "It would be nothing short of a scandal, said he, if a Brother were found less competent to give catechetical instruction than to teach secular sciences."

The efficiency and consequently the fruit of the Catechism lesson depend in a very large measure on this regular and methodical study, which moreover should be systematically summarised in written notes.

"If, said our Ven. Founder, a Brother prompted by feelings of respect for the word of God and of zeal for the sanctification of his pupils, makes a diligent study of Religion, he will reap a rich reward; his instructions cannot fail to be fruitful."

In fact, if the remote preparation has been properly attended to, the proximate preparation will present no difficulty for each lesson will then appear in its proper perspective, in its presentation, in its relation to the whole of the doctrine and in its salient points; appropriate illustrations, comparisons and interesting reflections will suggest themselves; and, when giving the lesson, the Master will be moved by an enthusiasm which he has so long fostered an enthusiasm which will affect the tender hearts of his hearers.

Nothing can supply the place of this prolonged, persevering, patient preparation; not even the most ardent zeal, for no one suddenly develops into a Catechist any more than into a painter or a mathematician.

Nor is the need for this remote preparation diminished by length of years. He who would cease after several years of diligent study would quickly discover that his fund of religious knowledge was diminishing and becoming more or less confused.

Besides, there is, especially on certain questions of Apologetics, a constant shifting of the grounds of debate both by favourable and hostile controversialists. Certain lines of argument which were effective in days gone by, have now lost their value, while novel objections, popularised through the agency of the press, assume astonishing force. It is therefore essential to be up to date in such matters, that the faith of our pupils may not be imperilled by a lack of preparation or by the employment of outworn arguments. Disastrous consequences might readily follow from an inability to meet a well defined objection, from reliance on a line of defence based upon a position long since abandoned, from proclaiming as a ma1ter of faith some pious belief more or less open to question, or from basing an argument on some statement of doubtful authority.

Direct preparation:-This will vary according to the difficulty of the lesson, the attainments of the pupils and the personal ability and experience of the teacher. And, let us here assert that even the teachers in the lower classes cannot consider themselves dispensed from this preparation, for their task is an extremely delicate one. "The lower the intelligence of 1he audience, the greater must be the amount of careful preparation." (Pope Pius X).

Object of the direct preparation. The direct preparation comprises chiefly the following points:

1. Learning by heart as far as possible even the very words of the chapter which is to be explained;
2. Analysing the instruction so as to disclose one or two leading questions, upon which all subsidiary questions will depend ;
3. Preparing a number of questions calculated to. bring out the meaning of the text, taking into account any words difficult to understand;
4. Selecting suitable examples, comparisons and historical facts, of a nature to illustrate or support the explanation;
5. Forecasting the exhortations in keeping with the subject and also the practices to be suggested at the end of the instruction;
6. Noting the points to be given as a written. exercise the better to impress the oral lesson;
7. Recommending the success of the Catechism lesson to God, to the Blessed Virgin, and to the Guardian Angels of the children, in all the exercises of piety performed during the day.

this last point is one we, are most prone to forget,. so much are we inclined to rely upon the means taken rather than on the grace of God. Our Ven. Founder has left us very definite instructions on this point.

At the present day, there are to be obtained almost everywhere, many excellent works on Christian Doctrine and on Methods of teaching Religion, which: contain the fullest information for the enlightenment and guidance of the teacher. Advantage should be: taken of these.

III. COURSE IN RELIGIOUS INSTRUCTION

In general the Brothers will base their Course of Religious Instruction on what is prescribed by the Syllabus of Religious Instruction organised by the different Diocesan Authorities. Hence, we shall confine ourselves to setting forth in broad outline, schemes of Catechetical instruction suitable for the Junior , the Middle, and the Senior divisions of the school. In Boarding schools and in Secondary or Higher Grade schools, the scheme should be extended and developed according to the standard of studies pursued.

Junior course. .This is intended for pupils in the lower classes.

1. Those who are able to read should have as *textbook* the Little Catechism of the Diocese, and also a simple and easy Bible History book.
2. They should have frequent exercise in *repeating the text* of the Catechism from memory, and should be taught the prayers in common use, the formula for Confession, how to assist at Holy Mass and receive Holy Communion.
3. The *explanation* should aim above all at giving them an intelligent idea of the meaning of the words, making this clearer by means of examples, comparisons and interesting incidents in Bible History and in the life of Our Lord. In like manner, the meaning of the prayers should be explained.
4. At this early stage, the *Christian formation* should consist in:-
   a) *Fashioning the mind* to the supernatural, that is, directing the thoughts towards God, the Infant Jesus, the Holy Eucharist, the Blessed Virgin, the Guardian Angel, the devil, good and evil, sin; so that these may become living realities in the minds and hearts of the children.
   b) *Making the little ones pray* for themselves and for intentions which they can understand; in their own infantile language if necessary, concurrently with the usual formulas.
   c) Inducing them to perform little virtuous *deeds,* encouraging them to attend .the Church offices, leading them to approach in the proper dispositions the Sacraments of Penance and Holy Eucharist.

Middle course.

1. The pupils in this division should have the use of manuals of Christian doctrine, of Bible History and of the Gospels for the Sundays of the Year.
2. The text should generally be repeated from memory; and, in addition to the usual prayers in the vernacular, the Latin prayers and hymns ordinarily used in the Church offices should be learnt. They should also .be taught the various acts before and after Confession and Holy Communion, the manner of serving at Mass and following the various offices.
3. The explanation, without losing sight of the literal meaning, should develop a more systematic presentation of Christian doctrine, and side by side with the Catechism text, should frequently revert to the chief points, coordinating them. Sacred History and the life of Our Lord should be treated in a continuous manner. From time to time some instruction should be given on the principal festivals and ceremonies of the Church, on the liturgy and chants used on certain occasions; so that the pupils may comprehend the meaning of these sacred things.
4. The Christian formation in this division should be on the same lines as in the preceding. but directed towards the practice of the Christian life in a more conscious, more reflective and more personal manner .

Higher course. This course is intended for the older and more advanced pupils.

1. They should have as *textbooks* a Course of Christian Doctrine, a Church History and a

Manual of Apologetics.

2. The daily *repetition of the Catechism* should be continued. If the pupils know the lesson thoroughly, they need merely read it through; if they have already forgotten it, the need for revision is evident. They should be required to learn the Gospels, each Sunday, and repeat them in school, in order that the sacred expressions they contain may be ever present to the minds of the young Catholics we are training. In the repetition of the lessons in Christian Doctrine, Church History and Apologetics, no literal repetition is needed, but only a broad and general rendering of the subject matter. In addition to the portion learnt weekly, it is desirable to have the whole of one of the Gospels read, for instance, that of St. Matthew.

3. The *explanation* at this stage calls for a fuller development of the dogmas and precepts of Christian doctrine, and should deal more especially with those points which are the object of attack by local antagonists. It is easy to see that the points to be elucidated and strengthened will vary according to the environment.

   The life of Our Lord and the most significant facts in the history of the Church should be brought forward prominently. And in dealing with the history of the Church, it might be as well to ignore certain facts such as obsolete heresies and past dangers which have no longer any influence, and to concentrate on what is of real importance at the present moment.

   The chief objections raised against our holy Religion, its dogmas, its history, its present day practices should be approached methodically but with reserve and prudence, according to local circumstances.

   It is especially in this section of the school that. the written task will be of service in promoting the intellectual training of the pupils.

4. *Christian formation.* Besides embracing the practices of the Catholic life included in the previous courses, special attention should be directed to the following points:-

   To teaching Christian doctrine with such care and zeal that sound convictions will be implanted in the minds of the pupils, while their hearts will be filled with such feelings of love and respect for their holy faith that they will glory in it.

   To leading these young men to appreciate the beauty of the Church's liturgy, the splendour of. its Eucharistic life, the nobility of its apostolic activities, recommending them to enlist themselves in the service of the various charitable works organised in the Parish.

   Such is, in broad outline, a scheme of catechetical instruction appropriate to all schools. Undoubtedly , each course is intended to cover .the work of several years in the same way as are the schemes drawn up for other subjects of the curriculum.

IV. THE CATECHISM LESSON AND ITS REPETITION

Plan of a lesson. –

To avoid repeating, only the method ordinarily followed in the Middle Course is given.

1. The Catechism lesson begins with a prayer; and wherever it is convenient, by the singing of a hymn.

2. The previous lesson is briefly recapitulated, the master questioning the pupils on the essential points.

3. He then proceeds to explain the text of the day's lesson, which is usually taken from the Catechism used in the schools of the diocese.

   This explanation will generally be given by means of supplementary questions, and *not in the form of a sermon,* according to the expression of the Venerable Champagnat; or if we may be permitted to use technical terms, not following the *expository* method but rather the *inductive* method. However, the Master may have occasion to develop certain points, but his explanation should be brief, and then be recapitulated by the pupils.

4. In concluding the lesson, the Master goes over the principal points by means of rapid questioning, making a complete synthesis of the subject matter. This will be all the easier, if during the course of the instruction the blackboard has been used to set out the main points in summary form.

5. Then this is the place for a short exhortation as well as for relating some story bearing on the

subject, should the Master wish to illustrate his lesson by several examples, it would be better to intersperse these rather than reserve them all for the end.

6. The last few moments are employed in assigning the portion to be studied for the next lesson, or in preparing the written work if there is need for this.

7. The instruction terminates with a prayer .

Repetition of the Catechism lesson. The procedure to be followed is much the same as in the other subjects, but as this subject is so sacred and so well defined there is hardly the danger of being too exacting in the literal reproduction. In a matter of such importance and delicacy it is necessary to be scrupulously accurate, by reason of the value of the expressions employed.

The Brothers must therefore be very careful to have the letter of the Catechism learnt, because the teachings and definitions it contains have been carefully formulated and do not admit of being modified according to each one's fancy.

The repetition of the lesson by the pupils might be conducted as follows:-

1. A pupil indicated by the Master asks the first question, another answers and asks the second question, which is answered by a third pupil who then asks the third question, and so on. When all the questions of the lesson have been put in this manner,. the process is repeated until the Master gives the sign, to stop.

2. Another way of proceeding is to select two pupils *and* get them to question and answer each other alternately. when the teacher is satisfied that they know the lesson, he calls upon two others, and continues in the same way till he is sure that the majority know the lesson sufficiently well.

3. Another plan is to question a pupil here and there, passing rapidly form one. part of the class to another so as to keep all on the alert.

4. As is the case with other subjects, the Master will find it profitable to recapitulate the lessons of the week, or at times, a certain portion of the Catechism. In teaching Catechism to children of the lower Grades who cannot read, the Master asks one of them a question and has him to repeat the answer word by word after himself. If the answer is rather long, it should be divided into two or three parts, and finally repeated as a whole. All the children in the class repeat this answer, one after the other, until all know it fairly well. Then the next question is taken and treated in the same way, and so on.

In following this method, the children should be got to answer without hesitation, and not in disjointed words. If a child finds it difficult to give the whole answer at once, it should be broken up into parts, and he should then be got to repeat the whole. To favour those who are dull, and cannot repeat the answer already given, the Master should have it repeated five or six times, alternately by a child who knows it well and by one who does not.

V. EXPLANATION OF THE CATECHISM LESSON AND THE WRITTEN TASK

The explanation should have four qualities; it should be *methodical, clear, sound,* and *interesting.*

1 *Methodical.* The explanation should always proceed by way of question and answer, and should not assume the form of a discourse from which the pupils would profit little.

The pupils having the text before their eyes, either in their books or on the blackboard, a question of the Catechism is taken and an analysis is made of its words, expressions and meaning by means of relative supplementary questions. The instruction thus resolves itself into a form of dialogue which keeps the minds of the pupils active, while unfolding to their intellect a knowledge of the religious truths involved.

2 *Clear.* The explanation will be plain and clear if the Master knows how to translate into simple language the sublime and often times abstruse ideas he is expounding. He can never err on the side of simplicity, but may easily fail by seeking to use elegant and technical language, or by frequently resorting to expressions favoured by theologians, but which need adequate explanation to be intelligible to ordinary minds. Some such are: Species, abstinence, concupiscence, the Word Incarnate, attrition, concomitance, latreutical or expiatory sacri-

fice, etc.

But however clear the explanation may be, something more is needed. Divine truths must be presented as concrete realities by the use of appropriate comparisons and illustrations, after the example of our Divine Master and Model who invariably made use of this method: "*The kingdom of heaven is like unto , etc."*

3 *Sound.* The explanation will be sound, if it is based on the essential truths of Religion, if it constantly returns to them and connects them with the rest of the doctrine, and if fine spun phrases, stories or examples of doubtful authenticity, controversial questions and apocryphal legends are carefully avoided. In order not to interrupt the sequence of the present article a set of the fundamental points of sound religious instruction is given later .

4. *Interesting.* The art of interesting a class during Catechism time is not one that can :be acquired without much reflection and trouble. Therefore let us enter into details.

If the explanation has been methodical, simple and lucid, as we have already said, it will embrace the elements of interest which enlist the intelligence of the pupils but this is not enough, for we must never forget that childhood relishes, above all else, what appeals to the *feelings,* moves the *heart* and awakens the *imagination.*

The interesting Master is therefore one who has the gift of exciting the curiosity of his youthful audience by the skilful display of questions which flit here and there around the class; who, by his look, his tone of voice and the expression of his countenance, arrests attention; who inspires their activity not only by oral questions, but also by notes on the blackboard, by showing and explaining pictures and by various other attractive devices of which he knows how to make use. His stock of apt illustrations, stories and beautiful examples is inexhaustible, and as was said of a venerated former Superior General Brother Louis Marie "copious and vivid comparisons spring spontaneously to his lips."

He turns to good account the festivals and ceremonies of the Church, and other events which interest the pupils, and weaves them into the web of his instructions. Nor does he overlook the fact that dogmatical teaching and Sacred History are co-related and should go hand in hand, remembering the saying of Fenelon: "Christianity is nothing, if not historic j but it is wholly historical." Thus the mystery of the Blessed Trinity will appear less abstract when coupled with the Baptism of Our Lord; for the *voice* of the Father, the *presence* of the Son and the *appearance* of the Dove make it more intelligible to the mind.

Nourished by piety, the Master's heart will supply his lips with moving words, words that impress advice and stimulate courage. He will use every expedient to make the pupils love this lesson, appealing to their sympathies and affection, to their conscience, to the spirit of emulation, and even to the desire for praise and reward; but he will never resort to punishment.

Fundamental points of sound instruction. An instruction will always be *sound* if it rests on the ground work of Christian doctrine, that is to say, if based on Important and essential truths. These may be grouped as follows:-

1. *The chief mysteries of religion,* which should be repeated time after time, especially in the lower classes.

2. *The life of Our Lord, Jesus Christ,* His virtues, His sufferings, what He has done and continues to do for the redemption of mankind. This should be the recurring theme, of which the importance cannot be over-rated; for the knowledge of religion is nothing: else than the knowledge of Jesus Christ:

   The centre around which all instructions should revolve is Jesus Christ, making Him known as God and as Man, revealing Him as Saviour, Lawgiver, Light of the world; as our Model, our Good, our Judge; as the Source of man's happiness.

3. *The Great truths of religion,* such as the future: life, the destiny of man, the importance and necessity of salvation, judgment, heaven, hell, etc.

4. *The Church.* What the term comprises, the marks of the true Church, the ,vital need, in view of eternal salvation, of remaining in submission to the Church, to its Pastors, and of being in union with the Sovereign Pontiff.

5. *What is commanded and what is forbidden* by each of the Commandments of God and of the Church.

6. *The dispositions* for receiving the Sacraments. worthily, especially Penance and Holy Eucharist.

7. *The benefit, necessity, obligation and requisite conditions of Prayer;* and in particular, the manner of assisting at Holy Mass and of following the Offices. of the Church with devotion and profit.

8. *Mortal sin,* its gravity, the misfortune of committing it, the punishment it entails, the means. of obtaining pardon for it; laying stress on the act of perfect contrition and showing how it can be produced by every earnest soul.

9. *How to sanctify the ordinary actions of the day* and render them pleasing to God and meritorious for eternal life.

The written work. It would indeed be a strange anomaly, and one to be deplored, if Catechism lessons were made the exception by being exclusively confined to the Master's oral instruction. Being a subject of such paramount importance, it demands, to say the least, as much consideration as is given to the other subjects in the curriculum. It should therefore have its share in what all competent teachers recognise as a valuable auxiliary to their oral teaching, namely, the pupils' written work.

In former days, when many children learning catechism could not write intelligibly, the omission might he excused; but nowadays, with the advance of education, it is the common experience that a written exercise on a given lesson is within the capacity of the average pupil. It is therefore inconceivable that the religious lesson should be the only one deprived of an adjunct which is found so helpful in other branches of instruction.

From several points of view the written exercise is of advantage:-

1. It induces the pupils to pay greater attention to the Master's instruction, as they will have to give an account of it in writing.

2. It begets the habit of reflection, which is essential to a correct understanding of religious truths.

3. It impresses the substance of the lesson more deeply on the mind; besides, what is written by oneself is always better retained.

The utmost care should be taken in reviewing and correcting these exercises in Catechism, for it concerns the only essential branch of knowledge; the Master should endeavour to make the pupils realise this, and induce them to apply themselves to it with even greater diligence than in the written exercise on any other subject.

Type of exercise on Catechism. No standard form can be laid down, for it will, of necessity, vary as in the case of other subjects. Yet, without wishing to fetter the liberty of the Master, we suggest the following:-

At the outset, he should give the pupils easy exercises, such as the answering of questions previously prepared in class

Later on, they may be required to prepare a summary of the lesson, or to give its substance in the form of an abstract.

At times, they may be asked to develop a given, question, for instance: explain and illustrate the various ways in which we may be guilty of wronging our neighbour in his goods.

At other times, it may be to give a narrative account of some event in Sacred History, in the life of Our Lord, the Blessed Virgin or the Saints; or of some Festival or Ceremony, etc. In the matter of Church History, the type of exercise would be similar to that in Secular History.

Finally, the advanced pupils should occasionally be required to write a statement refuting some common objection raised against a certain dogma, etc.

It is scarcely possible to indicate either the number, or the length of these exercises; but they should receive at least as much consideration as other subjects, such as grammar, geography, arithmetic, or the sciences.

Competitions. - Commendation. - Rewards. Monthly competitions, either written or oral, as well as Terminal examinations in Catechism arouse a spirit of emulation among the pupils, while at the same time affording an occasion for revision of the lessons. The Brothers should endeavour to awaken a high appreciation of these forms of approbation.

They should strive to reward in some special manner the efforts made by the pupils to advance

in religious knowledge; hence they should be careful to extend commendation and reward to honest and persevering endeavour rather than to exceptional talent. Without entirely .discarding penalties for wilful negligence, they will rather prefer to stimulate continued progress by means of reward.

Systems of reward will, of course, vary according to country and circumstances, but there are many means of opportune reward common to all the Brothers: good marks, the award of religious objects such as pictures, rosaries, prayer-books, religious works etc. In the case of the more advanced there is the privilege of fulfilling certain functions in the Church; or in the school, of having charge of the May Altar, of being enrolled in some Sodality or other Pious Association; or the payment of a subscription to some religious publication a form of reward that may have far-reaching effects.

When the value of the award is above the ordinary, it might be shared by a number equal in merit.

CHAPTER VII

Catholic Education - Formation

Having in the previous chapter demonstrated the method to be followed in giving *Religious Instruction,* we shall devote this chapter to the method of *developing a Christian life.*

It would indeed serve very little purpose if the knowledge of Christianity acquired by our pupils was merely a speculative knowledge such as they might derive from the study of Mahomedanism or of Mythology. The doctrine of Christianity should so fashion their ideas, their conscience, their heart and their habits, in fact their whole being, as to make them staunch Catholics.

In order to give this subject its fitting elucidation we shall consider it separately under the three headings of :

1. The Catholic training of *the mind.*
2. The Catholic training of *the conscience* and *the heart.*
3. The Catholic training of *the will* and the cultivation of *good habits.*

I. CATHOLIC TRAINING OF THE MIND

By attending a Catholic school and receiving Catechetical instruction, children acquire a Catholic turn of mind. We need only compare the mentality of our pupils with that of others who, unfortunately. have grown up in religious ignorance, to be convinced of the gulf that separates them.

Nevertheless it must be admitted that the influence of a Catholic school is efficacious only in proportion to the degree of solicitude exercised by the teachers.

The following points demand the attention of every Master who desires to cultivate a Catholic spirit among his pupils:-

1. *The atmosphere of the school should be Catholic,* so that from the outset and all through his school life Christian ideas may enter the pupil's mind through the senses. A suitable crucifix in the classroom, religious pictures, statues, religious mottoes, the singing of hymns, prayers devoutly said; and if there is a chapel, ceremonies reverently carried out and altars beautifully decorated; marked prominence given to all that concerns the conditions of devotion; textbooks of a truly religious nature all these and other similar details tend insensibly to impress a religious character on the minds of the pupils.
2. *The Master's teaching should be imbued with the Catholic spirit.* For this reason a Brother ought always to speak as becomes a Religious. There may be a special time marked out for the teaching of Catechism, but none can be exclusively reserved for the instilling of a Catholic spirit; all subjects are influenced by it and every lesson should display it.

   To exemplify this, let us take the subject of Divine Providence. During the Catechism lesson, a Brother explains the meaning of the term and all it implies; but during the History lesson, the Nature Study 1esson, the Science lesson and others, he will find occasion to point out the workings of Divine Providence. Events which are often attributed to *chance,* to *the skill of man* or even to *the laws of Nature,* will be traced back to their origin, the Creator and Ruler of the universe Almighty God.

   A Master who is diligent in promoting a Chris-

tian spirit, would not, in the Geography lesson explain a chapter on the religion of a country in the same way as he would a chapter on its system of railways; nor would he comment upon a literary text lending itself to the introduction of religious ideas, without turning the occasion to profit. His ideas drift naturally to religious topics and his language is suffused with a supernatural spirit.

For a beautiful and striking example of this, we recall our Ven. Founder's treatment of a history lesson on the *Battle of Tolbiac,* a geographical lesson *on Asia,* a geometry lesson on the s*cale of proportion.* (life of the Ven. Champagnat; (Second Part, Chapter XX).

3. Imbue the pupils with *an esteem tor the Catholic faith,* by showing them that Christianity is truly the guiding light of man's mind and the source of the greatest blessings enjoyed by human society. It is not hard to bring this truth home to the pupils, by narrating, with due discretion, the horrors of paganism before the coming of Jesus Christ, or by frequently referring to the benefits we owe to Christianity. It has destroyed idolatry, gladiatorial combats and barbarity; it has abolished human sacrifices and slavery; it has civilised the savage and has benefited Catholic nations throughout the world; by it the poor, the afflicted and the outcast are regarded as sacred beings; it alone inspires all the wonderful charity and tender compassion manifested towards every phase of human misery. Side by side with these *historical illustrations,* we can, with the older pupils, refer to *moral considerations,* showing them how Christianity ennobles man and raises him to the dignity of a child of God, reveals to him the true meaning of life, points out to him the goal towards which he must strive, and affords him all the means requisite for its attainment how it graces his birth, all the momentous events in his life, and likewise his death; how it comforts and strengthens him in his daily trials, and how, were it not for the Catholic religion, man would be but a wretched and degraded being.

4. *Prepare the pupils to defend their holy Faith and their Church.* Merely to speak frequently to the pupils of the many blessings conferred on them by the Church of which they are members through holy Baptism, will not suffice; In later life they will in all probability encounter every kind of calumny and accusation levelled against the Church. They must therefore be equipped to meet the danger, and herein lies the justification for *lessons in apologetics.*

Lessons in apologetics should be given systematically in the higher divisions of the school, but need only be occasional in the middle divisions. And as it is not desirable to remain always on the defensive, endeavours should be made to imbue the minds of the pupils with a lively appreciation of the transcendent truth, grandeur, beneficence and beauty of the Church as compared with human institutions: and also lead them to regard the name of Catholic as a title of honour, and to glory in being members of the Catholic Church.

This end will be attained by speaking in convincing and glowing terms of the many *marvels* which distinguish the Catholic religion alone; the marvel of its divine origin, of its rapid growth in spite of furious persecution, of its universal extension notwithstanding the relentless hostility of its enemies; the marvel of the invincible fortitude displayed by. the martyrs of all ages and by the apostles of all countries; marvels of artistic beauty revealed in the architecture of religious monuments, in the masterpieces of so many painters and so many authors all of which owe their inspiration to it; marvels of moral beauty in the lives of the Saints. abounding in acts of the highest heroism; marvels of tender charity exercised in the alleviation of suffering and distress, in the redemption of the captive, in the instruction of the lowly and the ignorant. The roll of marvels is too great to be enumerated here, even in a summary form. However, no Master who strives to set before his pupils' eyes the glorious claims of the Church can fail to arouse within them a legitimate pride in bearing the name of Catholics.

To sum up, a habit of genuine Catholic thought will be engendered in the school by sound catechetical instruction in the first place, then by the influence of religious environment. and furthermore by the earnestness of the Master in unfolding the history of the Church and in illuminating his whole teaching, with the radiant light of faith.

Need of the spirit of faith. If a knowledge of religion is necessary for those who profess to instruct others in Christian truths, so is the spirit of faith no less indispensable to the Master who would seal his 1eaching with the stamp of the supernatural.

Now, this spirit with which the Master should be inspired cannot be counterfeited. As from a fire, the spirit of faith emanates only from souls glowing with an ardent supernatural life. The efforts made to impart it by one not himself possessed of it, are apt to be very lukewarm, and will be powerless to counteract the spirit of the world which is ever seeking to instil its false maxims concerning riches, greatness, honour, progress, civilisation etc.

Contrariwise, the heart of a truly pious Master is a wondrous furnace from which issue the light and heat of faith to strengthen upright principles. He makes the thoughts and interests of our Divine Lord his own, and the life of the Church, her joys and her sorrows find an echo in his heart. In a word, he speaks as a Catholic and unconsciously his pupils acquire a really *Catholic mentality* which endows them with that strong cast of character so necessary for them when, in later life, they are called upon to resist the sophistry which often assails the young man and at times strikes the first blow at his convictions.

II. CATHOLIC TRAINING OF THE CONSCIENCE AND THE HEART

Training of the moral conscience. The training of the child's mind and the development of his con. science must be carried on concurrently. But, the moral conscience comprises several aspects. It distinguishes between good and evil; in this it is synonymous with reason, and belongs to the domain of the intellect. It experiences an aversion for vice, thereby participating in the work of the feelings.

The intellectual aspect. So far as the intellectual factor is concerned, the child's conscience is enlightened and fashioned by sound religious instruction. It has already been demonstrated that the Catechism lesson is the basis of this training; but as contributing to the completing of it, certain special remarks or recommendations shou1d be interspersed through all the instructions.

Thus, it is advisable to stress from time to time such points as the following:-

1. That sin is *in the heart* rather than in the outer deed; for all unrighteousness proceeds from the heart, but the evil is completed by the will consenting to sin. The soul may be led into sin in three ways, namely, by voluntarily performing a bad action; or though refraining from its commission, by cherishing a desire for it; or again, though neither committing nor desiring to commit it, by wilfully entertaining *the* evil thought by reason of the pleasure it affords. In a word, we consent to sin either by action, by desire or by wilful pleasure.

2. That, generally speaking to constitute *a mortal sin* there must be gravity of matter either in the thing itself or in its circumstances; present knowledge of the guilt, and full consent.

3. It should be clearly demonstrated that *virtue must proceed from within,* that the heart prompts the act; that outward conformity to God's law is inadequate unless we enter into its spirit, love it and enlist all the powers of our soul in its observance; and consequently, that if we wish to avoid sin and practise virtue, we must keep a careful guard over our thoughts, our desires, and the affections of our heart.

4. Make the pupils realise that *true devotion* consists in avoiding sin, in observing the commandments of God and of the Church, in the perfect discharge of the duties of our state of life; and not in being faithful to practise certain acts which, though good in themselves, are not essential and are of no rea1 value unless allied with the exact performance of the duties of a Catholic.

5 Lastly, the pupils should be advised never to act contrary to the dictates of their conscience, unless, as may be the case with the scrupulous, the confessor directs otherwise; they should also be encouraged to be perfectly frank and straightforward in the confessional.

Prudent rules to be observed in assessing faults.-

a) In speaking to1he pupils, scrupulously refrain from pronouncing on the gravity of sins and from deciding whether such and such a sin is mortal or venial in its nature, whether a certain sin becomes mortal or venial in certain circumstances, whether such and such an omission of a precept or a duty is mortal or venial ; otherwise the Catechist, whose audience usually comprises varying mental capacities, would run the risk not only of giving wrong decisions in such delicate matters, but might also trouble timid consciences, or even embolden certain pupils to commit many faults under the pretext

that they are only. venial. Therefore, even in cases of certainty, he will simply say: That is a .great sin; we should dread committing it; it is extremely dangerous; and in less serious cases he will say: That is sinful, it is displeasing to God; or merely: It is wrong to do so.

b) Still more should he *refrain from every kind of exaggeration,* for instance, treating certain pious practices as matters of obligation.

c) He must likewise avoid giving the impression that the observance of the school rules is *a matter of conscience,* and ought never to say that lying, disobedient, greedy children are children of the devil, enemies of God, and will never go to heaven, etc. This is quite wrong, for such defects in children are in general not serious, and consequently language of that kind might establish false standards in their conscience, and expose them, in fact, to commit mortal sins. On one occasion, the Ven. Champagnat sent a young Brother back to his pupils to correct the erroneous notions he had given them by his gross exaggeration of the obligation of keeping silence. (Life of the Ven. Champagnat, Chapter VII, First Part).

The affective aspect. The conscience of the child having been enlightened the next step is to inspire him with a wholesome *fear of God* and a lively horror of sin. St. Chrysostom says: *If happily you have succeeded in instilling into a child's soul the fear of God and a lively horror of sin, then you have assured his salvation; for neither temptations, nor .the ardour of youthful passions, nor the seductions of vice, will ever again be able to turn him from the path of rectitude and duty.*

The innate fear of evildoing is induced in the child by the following means:-

1. *Frequent confession.* Its effect is similar to the feeling of bodily cleanliness and well-being experienced by those who take frequent baths. What a happy experience is the comfort of a pure conscience!

   The pupils should be taught to make frequent acts of contrition and reference should be frequently made to the consoling fact that perfect contrition takes away the guilt of sin even before receiving absolution, provided there is the desire to receive it.

2. Attention should be directed to the *feelings of peace* and inner satisfaction enjoyed by those in a state of grace, and to the remorse that afflicts the guilty soul.

3. *Some idea of the enormity* of the insult offered to God by sin may be imparted by expounding the usual considerations which bring this truth into relief: the majesty of God, the nothingness of man, the goodness of God, the ingratitude of the sinner; the sufferings of Our Lord Jesus Christ in His Passion; the chastisement inflicted on the rebel angels, on Adam, and his posterity; the torments of hell, etc.

4. The occurrence of an accident, of a sudden death or some fatal catastrophe, should be turned to account to impress upon the pupils the ever present need of being ready at any moment to *appear before the Supreme Judge.*

5. As the emotions and imagination of the young are easily stirred, it is profitable to dwell at frequent intervals and with due earnestness on *the eternal sanctions*: the terrifying and unending punishment of hell, the inexpressible and everlasting delights of paradise.

6. To confirm and strengthen these. feelings, it would be well to relate *striking parables* drawn from the Gospels: the rich man and Lazarus, the General Judgment; or instances from the lives of the Saints or other works in which similar examples abound.

Training of the heart. We should be labouring under a sad delusion, if in the training of our pupils we relied upon mere pious sentiments rather than upon sound religious instruction. And the same might be said, if we stopped short at enlightening their minds and their consciences, leaving their hearts cold and indifferent to our holy religion, so full of sweet consolations, so rich in blessings and promises.

One of the most important things in the religious education of the child is therefore to inspire him with a real attachment to religion, and lead him to comply with its duties from motives of love and esteem. If the child has no love for religion, if he looks upon it as a burden and fulfils its obligations only under constraint, as something required of him, his moral life is in great danger. The moment he is free, as soon as the ardours of youthful passions make themselves felt, he will abandon his religious duties and neglect the pious practices

to which he has previously conformed. Now, to nurture a real love for religion it is essential:-

1 To show the child that *religion* is *the greatest blessing,* the richest gift God has bestowed upon man, and that each of the Commandments is a distinct boon contributing to man's happiness even in this life, and is not a repressive constraint imposed by an austere taskmaster.

2. To endeavour to make him understand that the distinctive feature of God's law as well as *the characteristic of true religion,* is a spirit of kindness, mercy, sweetness and consolation. "*Come to me all you that labour and are burdened,* says our Divine Saviour, *and I will refresh you"* (Matt. XI, 28). And again, "*Take up my yoke upon you and learn of me, for I am meek and humble of heart; and you shall find rest for your souls. For my yoke* is *sweet and my burden light."* (Matt. XI, 29, 39).

   From these words it is clear that if we would find solace and consolation in our trials and sufferings. we must give ourselves to God by obedience to His holy taws. This yoke is indeed sweet, comforting and refreshing, because it is a yoke of love, and love makes all things easy; hence the Catechist must beware of misrepresenting this burden, or of showing it as something heavy and hard to bear, but should be careful to stress its two outstanding characteristics, the one *light,* the other *sweet,*

3. To teach the child that the law of God, that *religion, opposes and combats only what is harmful to us,* namely, passions which destroy our happiness, vices which degrade us, ruin our health and bring in their wake nothing but shame and anguish.

   Similarly, endeavour to make him realise that the privations and sacrifices which religion demands are all conducive to our greater happiness. In fact, what does religion require us to renounce? Fleeting pleasures, invariably followed by remorse, bringing nothing but misery; passions which hold us in bondage and reduce us to the miserable condition of slaves; the devil, who peoples hell with his victims only after having wrought desolation upon earth. And what does religion offer us in return for the sacrifices it demands? It snatches us from the Gruel grasp of a hateful tyrant bent upon our ruin, to cast us into the loving embrace of an affectionate God, whose sole desire is to make us partakers of His glory and happiness.

4. To strive still further to win the heart of the child by painting in vivid colours all the *beauty of virtue*, all the *ugliness of vice,* and the woeful state of a bad conscience, This was the method employed by St. Francis of Sales who, while refraining from an open attack upon vice, yet managed to convey to the minds of his hearers the right meaning of these words of the great Apostle: "*Tribulation and anguish upon every soul of man that worketh evil; but glory and honour and peace to everyone that worketh good."* (Rom. II, 910). He knew so well how to depict the beauty and charms of virtue, the peace and joy of a *good* conscience that, on hearing him, sinners felt constrained to fly from the remorse of a guilty conscience, as from an infected dwelling, and bend their steps 1owards the paths of virtue.

5. To speak often of the *countless blessings* we owe to our holy religion, not only for the purpose of enlightening the mind, as has been stated in the first section, but also with the object of influencing the heart; dwelling particularly on those mysteries in which the love of Our Lord for us is especially manifested : the Incarnation, the Holy Eucharist and the sufferings of His bitter Passion.

6. Frequent confession is not only the best means of training the conscience, but also a powerful agent in the training of the heart. Many of the faults committed by children originate in their acquiescence in their evil propensities and nascent passions. Confession requires them *to discover* these evil tendencies, *to disown* them from the bottom of their hearts, and to resolve to fight against them.

7. Devotion to the Blessed Virgin also contributes most efficaciously towards the training of the child's .heart. It makes a special appeal to their young minds, and is congenial to their youthful affections, through .its characteristics of virginal purity and maternal love; it induces in them an aversion for vice, a fervent piety and a love for religious practices. Experience teaches that it banishes sin, weakens the influence of the passions and preserves the innocence of children, thus keeping the affections of their hearts pure and favouring the growth of noble aspirations.

8 Encourage in every way possible *the frequent reception of the Holy Eucharist.* From this divine source of grace, the children will gather great strength of soul; it will enkindle within their hearts an ardent yearning for virtue, will be a sure corrective of evil tendencies, and will implant in their hearts the germ of every virtuous and generous desire.

9. To conclude, another, excellent means for furthering the Catholic education of the heart, is to teach the children to overcome their natural self-love by training them in the *spirit of self-sacrifice.*

Remarks.

1. Anything savouring of *constraint* in leading the children to fulfil their religious duties must be most *scrupulously avoided.* The love of religion ought to penetrate the heart as a soft-falling dew. Jesus Christ Himself never enforced His doctrine: "*If thou wilt,* said He, *enter into life, keep the commandments.*" (Matt. XIX, 17). No moral constraint wi1J ever succeed in making the children virtuous, but it may very well make them hypocrites hiding a rebellious spirit under the cloak of apparent docility.

   This does not mean that no personal influence must ever be exerted in leading the children to piety, but that it must be exercised tactfully and with due discretion.

2. It is of the utmost importance that the teacher should create an attraction for religion by his personal attitude towards it and by his manner of practising it. He should therefore strive to acquire a wise and enlightened piety which will inspire devotion and beget esteem for religion; sound virtue which will correct any blemishes of character and everything that might be displeasing to the children and estrange them from him; a cheerful and engaging presence and courteous manners which, coupled with meekness and becoming modesty, reveal a heart contented and happy in the service of God.

III. CATHOLIC TRAINING OF THE WILL

While engaged in forming the mind, the heart and the conscience of his pupils, the Catholic educator will not forget that he must at the same time train their will, strengthening and exercising it by leading them to cultivate *habits of Christian virtue*.

He has countless opportunities during the ordinary school hours for inciting them to perform virtuous actions. Not wishing to repeat what has been already said in Chapter V, we shall merely point out the chief virtues to be inculcated and the chief defects to be corrected.

The principal defects or bad habits from which he must shield his pupils, or correct in them, are: selfishness, pride, sloth, indocility, vulgarity, ingratitude, lying and theft.

The principal virtues he must strive to cultivate are: faith, the fear of God, obedience, purity, respect for parents and superiors, the love of work, truthfulness and loyalty.

Correction of defects. A wise Master will recognise the value of personal efforts and take steps to secure them. To say the least, the efforts made by the pupils to overcome a failing, to acquire a virtue, to fulfil a duty, to pursue an ideal, to exercise an apostolate, are of as high a value as those exacted in the acquirement of knowledge.

There is no better way of educating a child and moulding his character than by having him to co-operate in his own education by his personal effort.

This work presents many difficulties. Not only does the Master require to have firm authority over his pupils, but must also possess their sympathies so that his advice may meet with a whole-hearted response.

It is something to be able to secure discipline and obedience through fear, but nevertheless it is essential that the Master should induce voluntary efforts on the part of his pupils.

This may be attained:

1. *By general remarks* upon the faults and bad habits common to all the pupils,. or on the virtues most necessary for them and in which they appear to be wanting. This could be done at the beginning of the Catechism lesson, or during the reflections made at the Morning Prayer, or at the Examen in the Evening Prayer; however, these remarks should be few and brief, and the pupils should realise that the advice is given solely for their good.

2. *By private advice.* General exhortations do not always meet the individual case; it may there-

fore at times be necessary to give private advice for the correction of certain individual faults and failings.

3. By the daily and constant *intercourse* between the Master and his pupils, by detailed observations, reprimands, encouragements, conversations and warnings of all kinds to which this continual intercourse gives rise. By this close *individual concern* for him and by the consideration of every detail of his conduct, the pupil will be properly trains and inspired to practise the virtue he most needs and put on his. guard against the failings to which he is subject.

4) *By charitable and kindly correction.* To discharge this duty well, great tact, prudence and zeal are required. In short, it must partake of the fatherly spirit of Almighty God.

In these corrections and exhortations the nature of different faults must be taken into account. Thus, faults arising from childish frailty, levity or lack of knowledge, should be checked with a certain amount of leniency. Not so, however, with faults proceeding from malice, stubbornness, perversity of heart or habitual delinquency, or those which are serious in themselves or in the consequences they entail. Faults of this nature demand close attention and careful correction; and among them are: a habit of lying, wilful disobedience, indecent words or actions, theft and impiety.

A like observation applies to the correction of defects. Some will be remedied by age, instruction, reflection, school routine, contact with companions, or at least by social intercourse; others, having their origin in the heart, are of a more enduring nature and are apt to take root and grow stronger. These two classes of defects should be dealt with according to their gravity; the former requiring only a passing reproof, a mild rebuke; the latter needing more serious warnings and severer censure.

Moulding a character is a slow process. Children are very frail creatures both in body and soul, in will and in reason, giddy, fickle, and victims of a thousand conflicting desires; they readily listen to the voice of reason and straightway forget its dictates, they meekly accept good advice, yet promptly follow bad example. The Master must therefore be patient and lenient, but must never conclude that his task is finished, nor ever despair of accomplishing it.

To conclude this section, let us add that the surest means of training the will of his pupils, endowing it with the desirable qualities of firmness and energy, is one that is always at the Master's command, namely, his deep interest in training them in piety.

IV. TRAINING IN PIETY

To train children in piety is of the utmost importance; for, generally speaking, upon this training the whole work of education depends.

A truly pious child will always be exact in the discharge of his duties to God, to himself and to his neighbour, because piety supplies him with the requisite means to correct his defects, to curb and overcome his passions, to avoid sin and to practise virtue; in a word, to become a good Christian thus realising the ultimate aim of true education. *(Maxims of the* V*en. Champagnat).*

1. In forming the pupils to piety it is necessary in the first place *to inspire them with pious feelings and ideas,* and this is done chiefly by the following means:-

   i Impress them with a sublime idea *of the majesty of God* and of His perfections, in particular of His greatness, His goodness to us, His mercy ever ready to forgive us, His providence unceasingly watching over us, His ubiquity whereby He is everywhere present, sees all our actions and knows even our most secret thoughts.

   ii *Give them correct notions of prayer,* that is to say, make them clearly understand that prayer is one of man's duties to God, upon Whom he depends for everything, and from Whom he receives all things whether spiritual or temporal.

   iii Carefully *teach them the prayers* in common use among the faithful, such as the Morning and Evening prayers, and others which are well adapted to nourish piety, to preserve the spirit of faith, to sanctify daily actions by dedicating them to God, to help in resisting temptations, etc.

   iv Attach great importance to *religious duties* so that they may perform them in the most worthy dispositions.

   v *Inspire them with a tender love for our Divine Lord,* often speak to them of His mysteries, His virtues, His sufferings, of the

merits He has acquired for us and which we may secure for ourselves by *the* worthy reception of the Sacraments, by assisting at Holy Mass, by the remembrance of His Passion and the pious performance of the Stations of the Cross, by the invocation of His holy Name and by frequent visits to the B1essed Sacrament of the Altar.

vi Incite them to *steadfast devotion* to the Blessed Virgin, to Saint Joseph, to their Guardian Angel and :their Patron Saints; and exhort them to pray often for souls in Purgatory.

vii *Induce them to read good books,* such as the Lives of the Saints, or some edifying stories, some works on the Blessed Virgin; and as far as possible, give them as prizes religious works calculated to en1iven their faith and strengthen their piety.

In some Boarding Schools, much benefit is derived from the reading of a very brief subject for meditation, after the Morning Prayer, or a short reading or exhortation towards the end of Study time. or at the Evening Prayer.

2. That piety may be really effective, the pupils *should be trained to put it into practice constantly. As* a wide field is here open for the exercise of the active real of the Master, we shall confine ourselves to enumerating the *chief religious duties* to which he should devote special attention:-

i *To give the example of sincere piety in his own person.* Thus, during the prayers his tone of voice, his modest and respectful attitude, the expression of his countenance, in fact, his whole demeanour should convey piety to his pupils, inspire them with feelings of devotion and give them a relish and a love for prayer. This is by far the surest and most effectual means; for of all the agencies which influence the minds and hearts of children, none is so powerful as .the personal example of the teacher .

ii *To direct their thoughts to God,* recalling His holy Presence and inculcating views of faith whenever a judgment has to be pronounced or a decision made j thus creating that attitude of the Catholic mind which is spoken of as the spirit of faith.

iii *To teach them to pray.* Prayer has an allotted place in the school routine. A zealous Brother will not rest satisfied with the mere mechanical performance of this duty, but win induce his pupils to assume a modest and reverent posture, to maintain a devout tone of voice, to pronounce the words distinctly and respectfully. To break monotony and to stimulate piety, he will at intervals suggest fitting intentions.

At the Morning Prayer, a short reflection on some truth in general or suggested by circumstance ; at the Evening Prayer a few moments for examination of conscience, are practices which will be found helpful to this training in piety.

A pious Master will encourage his pupils to use *private prayer,* at home, where unfortunately it is at times neglected, or when alone; recommending frequent upliftings of the heart to God, ejaculatory prayers, etc.

Besides securing regular attendance and a devout attitude at the Church Offices, he will endeavour to make these comprehensible to his pupils by simple and suitable explanations of the ceremonies, and the meaning of the language of .the Liturgy j he will prepare them to fulfil the functions of Altar Servers, and to take part in the singing required.

He will accustom them to the use of a suitable book in following the various offices of the Church and especially of the Missal in assisting at Holy Mass. To simplify the work of the Master in these explanations, it is desirable that all the pupils should have the same edition of these books.

If the Brothers can have a Mass at a convenient hour they should conduct their pupils to it every school day. They should do their utmost to induce the Parish Priest to arrange a daily, Mass at a fixed and convenient hour. When this is so, it is advantageous to intermingle private prayers, vocal prayers and the singing of hymns, in keeping with the Holy Sacrifice.

In general, *the frequent reception of the Sacrament.; is a short and efficacious means* of training the child. preserving his innocence, stifling evil in its birth, rooting out bad habits, sustaining ,his courage, strengthening or confirming his will in good, enlightening him on his defects, providing the means of resisting and overcoming them, es-

tablishing and maintaining him in the practice of virtue.

To secure all these precious fruits, the Brothers should concentrate their attention on the following points:-

i Conform exactly to the decrees of the Holy See concerning early and frequent Communion.

ii Do their utmost to prevent the pupils from being influenced by routine or human respect in the reception of the Holy Eucharist.

iii Make it quite clear to them that they are under no obligation whatsoever of receiving Holy Communion on a feast day or on any other day, even when a general Communion is customary. Not to draw attention to, those who abstain, no particular order of seats should be followed by those approaching the Altar rail.

iv In Boarding Schools an extraordinary confessor should be provided at frequent intervals, and arrangements made that any pupil may go to Confession whenever he desires to do so.

In some cases priests willingly afford them the opportunity a few moments before the daily Mass.

Finally, piety may be fostered and maintained by associating groups of chosen pupils in various Sodalities and Guilds during their school life and afterwards. There is a number of pious confraternities .and societies from which a choice can be made according to the grade of school and the age of the pupils. To mention but a few, there are the Society of the Holy Childhood, the Apostleship of Prayer, the Guild of the Blessed Sacrament, the Catholic Young Men's Society, the Junior Holy Name Society, the Society of St. Vincent of Paul, the Society for the Propagation of the Faith, etc.

V. THE FOSTERING OF VOCATIONS

A Master who is zealous for God's glory and the Salvation of souls, will be solicitous to procure additional workers for the Church by fostering vocations. Bearing in mind that for a school, as for a family, a vocation to the Religious Life or to the Priesthood is one of God's choicest favours, he will implore God daily, by prayer and acts of self-sacrifice, to grant Dim the favour of seeing good ,vocations spring up around him.

Conditions favourable to the growth of vocations.-

Experience shows that vocations strike root, develop and arrive at maturity in schools:-

i In which piety holds the place of honour.

ii Where religious teaching based upon the great truths, leads the pupils to regulate their lives, in all things, with a view to their eternal destiny. This is an extremely important point not only with regard to the fostering of sound vocations but likewise to the fashioning of enlightened and practical Catholics.

iii Where the Master often reverts in his religious instructions to the sublimity of a sacerdotal or a religious vocation. There are many suitable occasions on which this can be done; for instance, when speaking of the end of man, our Lord's love for souls, the beauty and grandeur of the apostolate, the marks of the Church, the Sacrament of Holy Orders, the Evangelical Counsels, etc.

iv) Where devotion to Mary is held in honour; Mary is for us the channel through which all graces flow.

Marks of vocation.

The Master may recognise a vocation by the following signs:-

i An inclination for it. This must be *supernatural,* grounded on some motive of faith; *generous,* ready to make whatever sacrifices the call of God demands ; *constant,* not discouraged in the face of difficulties.

ii Sound judgment and intelligence of an order to understand the duties of the calling.

iii Genuine piety and a marked devotion to the Blessed Virgin.

iv A resolute will which remains inflexible in face of the trials and temptations that arise.

v A natural aptitude to fulfil the purposes peculiar to the Congregation to which the young man aspires, or to perform the duties of the priestly calling which he desires to adopt.

The watchful eye of the Master will not fail to notice, on countless occasions during their mutual intercourse, whether these requisite qualities are developed to a certain degree in the pupil who is the object of his solicitude. At first there may ap-

pear to be only a natural attraction, but this, through the influence of prayer, of reflection, and of God's grace, may be transformed into a supernatural attraction.

Means to be taken to foster vocations.

The following are the most efficacious means of fostering vocations:-

i Tactfully seek favourable occasions for entering into conversation with the pupil, sounding him on his future intentions and prospects.

ii Induce him to offer all his prayers and good works to God with the object of finding out His will in this respect and of obtaining strength and courage to follow it.

iii Invite him to reflect before God, and with eternity in view, upon the most effectual means of securing the salvation of his soul.

Make use of the grand opportunities offered by Retreats: the Retreat preparatory to First Communion, so strongly recommended by our Venerable Founder; the retreat at the beginning of the School Year and that which is made at the end of the School life.

iv Lead him to the frequent and fervent reception of the Sacraments of Penance and the Holy Eucharist.

v Sustain and develop his taste for the religious life and for the apostolate, by procuring him books which treat of these matters and are within the range of his intelligence.

vi Imbue him with ardent love for the Blessed Virgin and filial confidence in her; invite him to dedicate himself to her every day, and to submit the great question of his vocation to her protection.

vii Recommend him to *keep a guarded silence* on the matter. His confessor and his parents are the only ones to whom he should confide his pious design.

viii) If needs be, interview the parents at some opportune moment and induce them to allow their child full liberty to follow the attraction of grace and obey the divine call.

Remarks.

a) Carefully avoid inducing a pupil to embrace the ecclesiastical or the religious state from any temporal motive whatsoever. To be genuine and lasting, a vocation must be based upon supernatural motives.

b) The presence of a vocation manifests itself in various ways; and a Master who recognises in any of his pupils the requisite dispositions, will make every opportune circumstance contribute to bring the vocation to fruition.

c) There is no reason to be alarmed at the obstacles encountered by the vocation, for says the Venerable Champagnat: "The devil is essentially the enemy of all good; it is impossible to undertake any good work and not meet with his opposition, or without experiencing his persistent efforts to obstruct its success."

d) As a matter of prudence, it is advisable to ascertain whether there may not be in the aspirant's family some deficiency which, viewed from a moral as well as a physical standpoint, might be detrimental to his vocation.

e) Though all the Brothers should be solicitous to discover and nurture vocations, there should always be a clear understanding with the Brother Director; besides, it is he who ought to make the final arrangements.

VI. SCHOOL GUILDS AND POSTSCHOLASTIC ASSOCIATIONS

As teaching education in the true sense of the word has to be addressed throughout the school to the pupils in general, the average of this collective body must be taken into account. A class Master would certainly be working on the wrong lines, if he based the presentation of his lessons, their length, or the difficulty of the home tasks, on the capacity of the more intelligent or the more backward of his pupils. This applies equally to moral training. Nevertheless there is a means of making special provision for those who show greater aptitude and good will.A number of pupils may be associated and special care bestowed upon them. This is the particular object of Guilds, Sodalities etc., for those still attending school, and of Post Scholastic associations in the care of Former Pupils or Alumni.

Various Scholastic and Post Scholastic associations.

While presenting a multiplicity of aspects and differing in form and in name, these works have but one and the same object, which is, *to raise the moral standard of the members, and stimulate*

these chosen bands to greater and more sustained spiritual activity. Thus, Guilds and Clubs afford greater security against the moral evil and spiritual dangers that surround youth; Confraternities under various titles; tend to the furtherance of active piety and devotion; the practice of charitable works or the exercise of an apostolate is effected through such works as: the Holy Childhood, St. Vincent de Paul Society, the Society for the propagation of the Faith; the Guild of the Blessed Sacrament, Knights and Pages of the Blessed Sacrament ; the Apostleship of Prayer, etc; and the inte1ectual, professional and physical interests of the members are furthered by Study Centres, Athletic Clubs and by associations of Former pupils or Alumni.

All these works are commendable, and may moreover serve to secure more than their avowed object. Thus, a Boys' Club may furnish the means of encouraging frequent Communion: a Sports Club may help towards fearless public practice of religious duties; and even a simple School library may become the means of spreading good advice and spiritual guidance.

The vital part lies neither in the name nor in the form, but rather in the goal at which it aims, in the spirit inspired by those who direct it and in the intensity of enthusiasm displayed in its activities.

Sodality of the Blessed Virgin. As it is clearly impossible to enter into the details of each of these works, we shall confine ourselves to detailing the one here mentioned because it is easy to organise in almost any of our schools.

1. *Choice of members.* Once a first choice has been made by the Brother who has initiated the Sodality, it is advisable to require a written request on the part of those who seek admission afterwards. During a period of probation, more or less extended, the aspirant is under observation and is encouraged to make efforts to deserve the privilege of admission.

2. *Official Constitution.* The Sodality has for its spiritual Director the Parish Priest, the Chaplain or some other Priest, and for Assistant Director one of the Brothers, upon whom devolves practically the whole of the management of the Sodality. He will do well to appoint a committee consisting of President, Vice president, Councillors, Secretary, and if there are subscriptions or alms to be accounted for, a Treasurer. All these are elected by the general vote of the Sodalists; they are in a sense, staff officers, and under the control and guidance of the Brother-in-charge, assist in the management of the whole.

3. *Rules.* In every work of this nature a fixed code of rules is needed. This code determines the functions of each one, the times of meetings, the conditions required for admission, the system of ballot, the exclusions, the pious exercises, the charitable deeds, etc. The latter article makes it possible to engage in various external activities which it is difficult to enumerate here, since they depend upon local conditions, age, grade of school and the customs of the particular country.

Besides, there are almost everywhere special hand books and pamphlets issued for the guidance of the Directors of these works. In some countries there are federations of kindred works which have become powerful organisations these likewise issue *Periodicals* designed to sustain and encourage all the undertakings of the affiliated groups by citing instances of work done elsewhere with commendable success.

Helpful suggestions. Untold good may be done by a pious work inaugurated for the benefit of present or past pupils. The banding together of a select number whose interest and good will have been already secured, cannot fail to produce good results, whether from the point of view of individual benefit, the tone of the school, the perseverance of the pupils in virtue, Catholic social action or the development of vocations. No other consideration is needed to encourage those who devote themselves to promote such works, for they entail many difficulties. We now offer a few words of advice which may be of value to beginners:-

1. What is of first importance in forming these chosen bands, is not the number, but the moral worth and influence of the members.

2 Be careful to admit only those pupils who are held in esteem by their companions. By a selection actuated by conflicting considerations, the whole work may be brought into contempt.

3 One of the main factors of success is the constancy of the Brother in securing regular attendance at the meetings.

4 Tact, good nature and a spirit of self-sacrifice

are needed in one who has to direct a work depending on the cooperation of many different individuals and subject to so many incidental circumstances requiring adjustment.

5 Meetings and other exercises connected with the work should be so arranged as not to interfere with the ordinary routine of the school.

6 Certain adjuncts, however praiseworthy, such as games, sports, lectures, concerts, libraries, excursions, etc., may be in a flourishing condition; but it is essential to bear in mind that the spiritual value of call School Associations will always be directly proportionate to the fervour displayed by the members *in the religious exercises.*

7. Finally, an active part in the Administrative Council of every Association founded by the Brothers and having its meeting place in the School, should be reserved to the Brother Director or to a Brother appointed by him.

CHAPTER VIII

Social Education

When his school life comes to a close, his training being completed, the Catholic youth goes out into the world where he will hardly live in seclusion. He becomes a member of a vast social organisation in which there are duties to be performed and rights to be exercised. Our Venerable Founder had a clear foresight of this when he thus expressed the justification of our existence as educators: "*To train up true Catholics and virtuous citizens".*

Social Education in the school. At the outset it seems fitting to make what we consider an important remark on the subject of Social Education. In common with most other educational problems, we here find controversial questions side by side with generally accepted solutions. Consequent1y, for practical purposes we must discard the former from our teaching in school and confine ourselves to the latter. Thus, conflicting questions on forms of government, the relations between Capital and Labour, or on certain laws palpably debatable, must be sedulously set aside as out of place in a school course of Social Education. It is doubtful whether any benefit would accrue from broaching any, of these subjects even with the older pupils, but If it is considered advisable to do so in certain circumstances, the matter must be approached with the utmost caution and moderation.

Practical suggestions.

1. In the social domain, one of the first lessons in training is to impress the pupils with a *love of country.* Hence the reason why *National History* is taught almost everywhere. It presents to the mind of the pupils the story of their ancestors. Nothing is better adapted to arouse in young citizens a strong affection for their .native land than the recital of its past glories, its struggles and its sufferings.

   Each country has its galaxy of illustrious citizens to excite the admiration and fire the enthusiasm of its children. This patriotic spirit is one of the noblest attributes that can be imparted to youth, provided however that it is consistent with justice to other countries.

2. Undoubtedly, a good Catholic is at all times ready to discharge *all the duties of a citizen.* Yet it is; to be remarked that, in some cases at least these are a very remote consequence of his duties as a Christian.

   Hence it is necessary to give the pupils detailed information of the circumstances in which these duties arise and of the forms they may, assume. For instance, on the question of the franchise, which in all countries gives the individual a share in public power, they should be instructed not only as to the process of voting, but also as to the responsibility and the consequences involved.

   Caution must be exercised, especially during election time, when speaking of the qualifications of candidates and the moral pledges required from them, so that nothing may be said which might lend itself to misconstruction or be taken as referring to persons in authority.

3. The pupils should be made familiar with *the system of Public Administration* of the country in which they live, with the Constitution of the Government, of the Local Administrative Body; and some information should be given them on the Law Courts and the Police.

   It may not be out of place to remark that in almost every country a certain section of the public press devotes itself to censuring and disparaging these institutions. Shunning such an attitude, the Brothers. should always strive

to impress their pupils with the consideration due to institutions which, though nowhere perfect, are nevertheless deserving of respect, as they are usually instrumental in serving the best interests of the country.

4. Nor must they fail to speak of the duty of the citizen regarding *taxation, respect for enacted laws,* and of the probity and rectitude that should distinguish the representatives of Public Authority and those who have to administer public funds.

5. **Social events**. In recent times great popular movements have stirred society, and social events now form one of the most common topics of conversation among all classes of the community; consequently there are many topics of social economy that may be discussed with the older pupils, for instance such question as the different aspects of Capital and Labour, the Production, Circulation and Distribution of wealth, Thrift, Cooperation etc.

At all events, it is easy everywhere to take the *practical side* by stressing the claims of the institutions operating in the locality and in the benefits of which the parents and the pupils themselves often share. These should receive the degree of commendation they deserve. Some such institutions are:-

Relief works, such as the feeding and clothing of necessitous children, Mutual Benefit Societies, Workmen's garden allotments.

Educational agencies, such as Clubs, Public Libraries, Study Centres.

Works of a provident nature: Savings Banks, Insurance societies. Pensions, to which may be added various other institutions: Trades' Unions, Cooperative Societies etc.

Moral aspects. Social teaching, perhaps more than any other, affords occasions for directing the attention of the pupils to Christian morality. It is not difficult to demonstrate that moral Influences are indeed the controlling factors in producing effects which at first sight appear to be attributable to quite other causes. Both the prosperity of a country and the happiness of its people are intimately connected with the morality of the Gospel. Religion, love of work, probity justice, zeal for the common good, contribute to national prosperity in as great a degree, to say the least, as the fertility of its land and the productivity of its mines. It is only too easy to point out the reverse, that idleness, selfishness, the pursuit of pleasure, social strife and injustice under all its aspects, are causes leading to the downfall of nations. This natural sequence of events is a practical demonstration of the Gospel truth: "*Seek ye first the kingdom of God and His justice, and all things else shall be added unto you."* (Luke XII, 13).

Plan of this social teaching. It is evident that this teaching is suitable for older pupils only, being for the most part beyond the capacity of the younger ones. As they grow up, a beginning might be made by introducing a few ideas *incidentally,* that is, whenever the occasion offers. The opportunity presents itself especially in the History lesson, but is afforded also in the Geography and the Reading lessons, as well as in certain topics set for Composition. In schools of a more advanced grade where the Course may include the teaching of Political Economy or of Civic duties, the instruction should be definite and methodical.

There is grave reason at the present day to warn our pupils against the reading of what is generally recognised as corrupt literature. To set them on the right lines in their reading, they should be recommended to confine it to the reading of the better class of newspaper, and of other publications of good standing.

Important remark. One of the first lessons the pupils should receive in the social sphere is an exposition of the constitution of the Catholic Church considered as a human Society, of its hierarchy, its activities, its civilising action throughout the ages.

Thus, there should be a detailed study of the organisation of the *Parish,* with its Parish Priest, its Curates; of the *Diocese,* with its Bishop, its Vicars-General, its Canons; of the *Roman Curia,* with its Cardinals, its different Congregations of Bishops and Regulars, etc. It will be instructive also to call attention to the distinction to be made between the Regular Clergy, the Secular Clergy, and Religious who are not priests; between the Seminary and the Novitiate, etc. In a word, nothing should be overlooked that may tend towards, making our pupils feel proud to belong to a Society whose origin is divine and whose constitution stands pre-eminent among all the organised societies of the world.

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SECOND PART

DISCIPLINE – TEACHING – ORGANISATION

CHAPTER IX

School Regulations

I. - DISCIPLINE: ITS FUNCTION, ITS NECESSITY, ITS BENEFICIAL EFFECTS

Discipline consists in the exact observance of the School Regulations, in the watchfulness of the Master to prevent infractions of duty, and in the penalties imposed with the object of suppressing faults. Discipline therefore has to fulfil a threefold function, namely *to support, to prevent, to afford sanctions.*

It *supports,* by constantly directing the pupils according to the school regulations; it *prevents,* by the constant watch kept over them; it *supplies sanctions.* either by correcting breaches or omissions the moment they occur, or by encouraging and rewarding deserving pupils for their good conduct, their work and their praiseworthy efforts.

Need of discipline. - Discipline is essential in education, for no school could subsist with disorder, insubordination, noise and disturbance; there must of necessity be order, silence and work. Now, the *school routine* demands all these, and therefore the *primary* function of discipline is to *maintain* it.

Discipline is, in a manner of speaking *the soul* of an educational establishment; it animates the whole assigns everything to its proper sphere, keeps everyone to his duty and points out the path he must follow.

Through its agency are produced that admirable order, that perfect regularity, that unity and harmony which redound to the honour of an educational establishment and command public confidence.

Discipline is a safeguard for the faith and piety of the pupil; it is the shield of their innocence and their morals; it ensures their progress, prevents their faults and thereby removes the need for punishment. Discipline *strengthens the pupil's will,* endows it with the necessary energy to resist and curb evil tendencies, forearms it against fickleness and caprice trains it to be steadfast, to form virtuous habits of duty; and thus disposes it to follow the inspirations of grace.

In fact, from the moment the pupil comes under the influence of the ordered life of school, he begins thereby to subjugate and *train his will.* The discipline of the School constrains him to put an end to inattention and idleness and to subdue his giddiness; he must be present at the appointed time, must remain quietly in the place assigned to him and remain silent during school hours; and all this is nothing less than a series of tittle victories gained over his inclinations, the initial step towards complete self-control.

He must be respectful and obedient to his teacher, courteous towards his companions, and must do things that he would rather not. Study itself which is generally not quite a pleasure to children, is another sacrifice he has to endure, a troublesome effort, which demands sustained application and a tenacity which is irksome to his natural love of freedom.

Thus does the school discipline fashion him; it enlists, subdues and exercises his will and consequently strengthens it and trains it in virtuous habits.

Results of a lack of discipline. - Contrariwise, lack of discipline is ruinous to education, as it counteracts every lesson and every religious principle presented to the pupils.

In an undisciplined class their good qualities are impaired whereas their fau1ts rapidly increase. *Piety does not thrive* in such a class; but, like the seed sown among thorns, is choked by the evils fomented and encouraged by the want of discipline. The Master, having *no control* over his pupils, is unable to enhance the power of virtue and is powerless to arrest the inroads of vice.

Lack of discipline detracts from the va1ue of instruction and even makes it impossible; for in an undisciplined class, where there is neither silence, order, regularity nor emulation, *no work can be*

done, and progress is out of the question. Undisciplined pupils are neither studious, nor diligent, nor attentive to lessons; consequently they cannot be satisfactory students.

Lack of discipline corrupts their character, enfeebles and enervates their wills, makes them the slaves of every caprice, encourages them to vacillate between good and evil; thus rendering them incapable of making a firm resolve, of practising virtue and of continuing in we1l-doing. And furthermore, it exposes their innocence to the gravest danger, for without discipline, virtue is left unsupported, and vice being unrestrained, rapidly spreads.

Lax discipline is responsible for the bad tone prevailing in a class or a school, and is sufficient to imperil the who1e work of education.

II. - QUALITIES OF SCHOOL DISCIPLINE

Though *discipline* is absolutely necessary in a school, *the kind of discipline* must be of a nature to promote the education of the pupil, to train his will and establish him in virtue.

What, in reality, is the true function of discipline in education? Is the aim merely to secure some kind of external order in a class, or to get all the pupils, willing or unwilling, to conform to the school regulations from fear of reprimands and punishments? Is it not rather to train them to be virtuous, and induce them to do their duty *willingly and cheerfully?*

To ensure this end, discipline must be *paternal*; otherwise it will do the pupil more harm than good. If discipline is. not of the paternal type, it degrades those who have to submit to it, and still more him who imposes it. Now, to be paternal, discipline must have religion, affection, and kindness as its basis.

1. **Religion**. – Religion *reinforces and maintains* discipline, because the pupil, acting from supernatural motives, learns that authority and law have their source in God, and that in submitting to them he is really obeying God Himself.

   Through religion discipline becomes *a real moral authority;* for, it is then not merely the eye of the Master that is the preserver of external order but it is the eye of God that is the principle of a noble docility. To direct and support discipline, religion must exert its full force in education and permeate every lesson given by the Master, whose first and highest aim must be to train his pupils *in piety and virtue.*

   An educational establishment in which piety flourishes and religion exerts its full influence needs little governing; it is self-governing; each pupil does his duty prompted by the religious motives, the virtuous and God-fearing principles which actuate the whole school. From this it follows that authority in such a school is scarcely perceptible and is always of the mildest kind, whereas when religion is absent discipline degenerates into mere police work.

   However rigorous this kind of discipline may be, it will never affect the heart; consequently, the pupil being unrestrained by his conscience, is unable to bridle his secret passions and cannot be truly virtuous. When neither based on religious principles, nor accepted from religious motives, an over-strict discipline may even serve to cloak serious disorders.

   One fact not to be overlooked in education is that it is not enough to obey and still less *to submit through compulsion;* law and obedience must be loved; submission to them must arise from a sense of duty. Now, this love of law and obedience can be engendered by religion, and by it alone.

2. **Affection.** - Affection is not less necessary than religion, and a Master who does not posses a real love for his pupils, is ill-fitted to undertake their education and training. Education is essentially *a work of the heart,* and the hard-hearted understand nothing of this ministry of charity, kindness and devotedness. The Master cannot take the place of the parents unless he evinces the same tender feelings, nor can he become their proper substitute in undertaking and bearing the burden of their children's education unless his love resembles theirs: otherwise, the task is too heavy and almost impossible.

   A *Master who loves his pupils is in a position to instruct them;* for above and beyond his skill and capacity; his affection sheds a charm over all his lessons, arrests and sustains the

pupils' attention, and impresses his teaching upon their minds.

The affectionate Master is able to warn and advise his pupils, and his advice is accepted as a favour and followed as an oracle. Moreover, he is able *to reprove and punish,* whenever: the general or the individual good demands it; for in his severity the pupils feel that he is actuated neither by anger, ill-feeling nor any other passion; and the offender is more distressed by the thought of having displeased his Master, t!1an by the punishment he has incurred. The words of St. Augustine: "*Love, and then do with me what thou wilt,"* might be applied to such a Master by his pupils, in the sense: *whatever you do* shall be considered right, *whatever you require* shall be faithfully accomplished, wh*atever task you impose* shall be always carried out cheerfully.

3. **Kindness**. - Kindness is the natural outcome of religion and affection. Self-sacrificing zeal, watchfulness from which nothing escapes, authority which rules, and justice which punishes, are indispensable qualities in those who devote themselves to the education of youth; but they do not suffice; in addition there must be kindness which tolerates, condescends and pardons. Thus a Brother will zealously devote himself to the instruction of his pupils, though he foresees fie will encounter poorly favoured minds which acquire knowledge only slowly; and with difficulty, fickle characters that cannot apply themselves to work, that readily forget and take nothing seriously, study even less than anything else; inconstant natures that are easily distracted, arid forget today what was taught them yesterday. He realises all this, yet it does not discourage or annoy him; he proceeds with redoubled zeal and remains ever kind and condescending.

   In maintaining discipline he does not forget that children have an almost uncontrollable natural impulse towards freedom, movement and even noise. Nevertheless he has to secure quietness, silence and good order, otherwise instruction and education become impossible; but at the same time he will not be surprised at finding that nature occasionally gains the mastery in the contest. He has to correct the faults of his pupils as far as good order requires but will not fait to treat the offender with kindness; and when he has to punish a pupil he will mitigate the punishment rather than run the risk of discouraging him. Besides, the leniency here recommended is that which is dictated by reason, prudence and charity, and not *the indulgence which arises from weakness of character*.

   The *disposition* which shrinks from the trouble of resisting, from the energy of restraining, from the unfortunate necessity of punishing, is called *indulgence.* It is an alliance of mildness and indolence which prefers to let others atone, that one's own tranquillity may not be disturbed; and which blindly, assents to everything, quite as much from the fear of distressing others as from the dread of facing the unpleasant duty of refusing.

   Easy-going, weak characters may indeed *win the affection* of the pupils, but this affection, if it deserves the name, is barren of results because it is devoid of that feeling of respect and esteem without which there is no real authority, and consequently no salutary influence in education. Indulgence of this kind is calculated to spoil the nature of the pupils, to provoke them to disregard and even to despise the advice and warnings given, to disobey and to become self-willed. To be lenient yet masterly and firm is without danger; but to be indulgent through weakness is to compromise all.

To sum up, if discipline is to be of the paternal type, it must be secured through *religion, affection* and *kindness.* These will prompt the Master to be sparing in punishments, to impose only light penalties and to administer his corrections with such a kindly tone and manner that the pupils may accept them in the proper spirit. Although it is true that all reprimands and punishments should be administered in such a manner as to pique self-love, excite compunction for the fault, and respect for authority, and thereby must assume the language and appearance of sternness, they should nevertheless be free from anything savouring of harshness, contempt, excess or anger, so that the pupils, while feeling ashamed and contrite, may never have reason to become exasperated and discouraged or to think that they are despised.

III. - SCHOOL REGULATIONS; WHAT THEY IMPLY

School regulations. - This is the *regular course of action* which the pupils are expected to ob-

serve, whether it be with regard to the time of assembly, the lessons to be studied, the exercises to be prepared, or with regard to behaviour, politeness, order and silence.

When a school is well established and all the pupils are acquainted with the routine, there is no room for indecision or hesitation, for caprice or choice, and it is possible to require every pupil to perform his whole duty.

In Boarding schools, information regarding the regulations may be confined to what is customary; but in schools where the attendance is large, disorder might arise from the want of a definite and clear code of written rules.

What school regulations should comprise.-We cannot here formulate a code of rules suited to the schools of every country ; however it is easy to indicate the chief points it should comprise:

1. *A general time-table,* indicating the daily round of duties, with the hours at which they are to be performed and the modifications affecting certain days, such as Sundays, festivals, holidays, etc.; when and where silence is to be observed, and particulars concerning the assembly and dismissal of school.

2. *Religious exercises:* the Prayers to be said at different times of the day and the conduct expected at those times; the days and hours for Confession, for attendance at Church services, etc.

3. *Cleanliness, deportment, politeness:* duties in this respect to self, to Masters and companions.

4. *Remarks concerning conduct and work:* a brief outline of what is expected, and of rewards, penalties, and cases of expulsion.

5. *Recreation,* walks, and general movements of the whole school.

6. *In Boarding Schools:* information regarding the outfit desirable, the permissions to be obtained for outgoings, visits to the parlour, to the infirmary; for writing home etc.

In addition there should be. regulations concerning *special departments,* such as the music and band rooms, the infirmary, etc.; *special occasions,* such as holidays, half-days in the playing fields, examination days, of Retreat; *special categories* of pupils, such as day-boys, members of Sodalities, etc.

The regulations should be made known to the pupils, not alone through actual practice, but also by the public announcement and explanation of the various points in turn, or by posting them up on the notice-board. But the simplest of all, in the case of large establishments, is to furnish every pupil with a printed copy.

Moreover, there should be *in each class a time-table* marking the hour and the duration of every lesson. This should be written in bold characters and be hung up in the classroom for the guidance both of Master and pupils.

Respect for the school regulations requires the Master-

1. To show a *personal example,* by, his attitude in conforming to it in every point.

2. To make the pupils observe it exactly, allowing no one to exempt himself without leave.

3. To demand conformity to it in the lesser points equally with the more important; for precision in detail constitutes the strength and vigour of discipline.

4. To require assiduity in work, punctual attendance and silence; and to have everything commenced and ended at. the appointed time.

5. To exact greater fidelity from the older pupils, never dispensing them from following the ordinary routine of the school.

6. To have the school regulations carried out consistently and always in the same way; for nothing so strongly impresses a habit of regularity as an invariable manner of acting.

IV. - SILENCE IN CLASS

The *general discipline* is secured through the *observance of the school rules,* but the *discipline of the individual class* depends chiefly on *the observance of silence.* The term *silence* is here used in a special sense. The silent Master is sparing of his words, and never employs them when a look or a sign is sufficient. He addresses his pupils only when all are attentive, and most carefully avoids superfluous words or too prolonged explanations.

Silence is essential for securing and maintaining good order in a class, facilitating work and ensuring the progress of the pupils. To secure silence

the Master must not only require and exact it, and insist upon its being observed, caution offenders and penalise them if necessary, but above all he must *give the example himself.*

If the Master is always talking, the pupils will do likewise; their questions and answers will be irrelevant; they will intervene in what does not concern them; seek to justify themselves and set their companions right; in fact, there be will nothing but constant buzzing and disorder.

That silence may be faithfully observed, the Master should:-

1. Realise that silence is the *main factor* in successful teaching, in the maintenance of good order and in the ensuring of progress.

2. Never speak either to an individual pupil or to the whole class without having *carefully weighed* what he considers it necessary to say.

3. Never allow his pupils *to address him aloud Without leave,* whether it be to ask a question or to claim his attention. When individual information is needed, he should require them to come out quietly and speak to him in a low voice, and he should answer in like manner.

4. Always be *dignified and reserved;* never indulging in anything that savours of frivolity, as for example, laughing aloud when a mistake is made or when anything awkward occurs; for the very first thing the pupils will do in such and similar circumstances, is to watch the Master, and gauge from his attitude how far they themselves can go.

5. *Refrain from making any unnecessary noise*, such as shouting, striking the seat or the desk with the hand or the pointer, stamping heavily, opening or closing doors abruptly; in fact, anything that is apt to disturb or distract the pupils.

6. He ought to regard the following as detracting: from silence: *expressing himself poorly* when he speaks, giving explanations devoid of clearness, precision and accuracy, halting to find the proper terms, speaking either too rapidly or too slowly or in such, a low voice that the pupils cannot hear what he *is* saying. much less, understand it.

7. He must keep the pupils *always busy,* and reduce the intervals between lessons to the minimum; avoiding on these occasions that laxity and hesitation which invariably create distraction, disorder and babbling.

Undoubtedly the Master's voice is of great educative value, and must be employed whenever it is necessary, as for instance in giving an explanation, an advice or an exhortation; but this is all the more reason why *certain. recognised signals* should be substituted whenever words can be dispensed with. A stroke of the 'signal' or of the bell or a light tap of the pencil on the cover of the book or on the desk will suffice to indicate a mispronunciation in the reading lesson, two taps to give the reader notice to stop, etc. The ingenuity of the Master will suggest other silent means of signifying his wishes; and when the pupils are acquainted with these, they will conform; to them as to a verbal order. Thus the Master's voice will be spared, and when he has to speak, his words will have more effect. Besides, silent indications of this kind contribute to general silence and tend to. impress its need upon the pupils.

V. - OBSERVATIONS ON VARIOUS MATTERS

Regular attendance. - One of the most important factors in the success of a school is the regular attendance of the pupils. Without this, there can be neither proper order, emulation nor progress. Every Master Should take a lively interest in ensuring the regular attendance of his pupils.

The chief means to be used for this purpose are:

1. When admitting a pupil, the parents should be informed that he is being admitted on the distinct understanding that he is to attend regularly, and they should be urged to be punctilious in sending him regularly, impressing upon them that their child's progress, as well as his love for school and study, depends mainly on the regularity of his attendance.

2. No pupil should be allowed to absent himself without a satisfactory reason, permission being previously given if possible.

3. When a pupil has been absent without leave, he should not be re-admitted unless the parent comes with him, or at least sends a line stating the reason for his absence.

4. Every time a pupil is absent without leave, previously granted, notice should be sent to the

parents acquainting them with the fact.

5. Be faithful to the calling of the roll at the beginning of each session, and to drawing up a list of the absentees.

Sundays, Festivals, Holidays. - On Sundays and holydays of obligation, the Brothers conduct the pupils to the Church Offices. Some time beforehand, the pupils should be assembled in the school to receive a short instruction on the significance of the Festival and on the manner of assisting at the Office with profit. The Gospel of the day, having been previously learned, should be recited, and an appropriate explanation given. A portion of the time might be utilised in preparing or rehearsing hymns; or in giving some particular advice that may be deemed necessary.

The Brothers should prepare. sometime beforehand the home tasks they expect the pupils to do during the forthcoming holiday and especially during vacation times, so that the whole of the period may not be spent in idleness. They should give the pupils a few words of advice-on the manner of spending the vacation befittingly as well as agreeably; exhorting them not: to forget their prayers; to attend Holy Mass and receive the Sacraments regularly; to be obedient and respectful towards their parents ; to avoid bad company, objectional cinemas, and other dangers of a like nature.

Catechism of the Blessed Virgin. - A catechism lesson on the Blessed Virgin should be given every Saturday; when Saturday is the usual weekly holiday, it should be given on another week-day. To facilitate this instruction and make it more fruitful, the pupils should have previously studied some chapter of the *Little Catechism of the Blessed. Virgin* [1]. The Brothers should above all strive to carry out the prescriptions of the Common Rules concerning devotion to the Blessed Virgin; they will find it profitable to make use of the excellent work, *Behold Thy Mother or Devotion to Mary explained to Catholic Youth.*

Month of May devotions. - This is a practice which is highly calculated to inspire the pupils with a deep and tender devotion to the Blessed Virgin; but if it is to attain. this purpose, the. Brothers should:-

1 Give the pupils enlightened instruction on all that concern's this good Mother, that is to say, on her prerogatives, her virtues, the part she played in the mysteries of the life of Our Lord Jesus Christ and in the work of our redemption; on the devotion rendered to her by the Church, the titles it has conferred upon her, the practices it has established with the view of honouring her, imploring and meriting her protection, and of giving us the true idea of what this devotion signifies;

2 Revise what has been taught during the year regarding the Blessed Virgin, so that the teaching may be all the more deeply en graven on the minds and hearts of the pupils;

3. Relate edifying and well selected examples of a nature to inspire unbounded confidence in Mary;

4. Make this devotional exercise pleasing to the pupils, by the singing of hymns, by the tasteful decoration of the altar, and by the dignity displayed in everything connected with it.

Devotion to the Guardian Angels and to the Saints.- In accordance with our Common Rules, at the beginning of each month a Patron saint shall be chosen for the pupils, and the Brothers must endeavour to make the story of his life the subject of their instruction for that day or the following day. During the whole month, this Patron shall be invoked at the end of the Rosary by the prayer here given, followed by a *Pater* and *Ave.*

L. Saint N ..., *pray for us who have recourse to thee.*

R. That we may imitate thy virtues and follow thy footsteps.

The Brothers should avail themselves of this opportunity for inspiring their pupils with a sincere love for their Patron Saints and for their Guardian Angels, exhorting them to invoke frequently the Angel to whom God has confided their welfare; and also the Saints whose names they bear; to take these as patterns, to imitate them as far as lies in their power, and to perform some daily act of piety with the view of honouring them and meriting their protection.

[1] This Catechism may be obtained from The Marist Brothers, Mount St. Michael's, Dumfries (Scotland). Another edition of the same may be obtained from The Marist Brothers, St. Ann's Hermitage, Poughkeepsie, N. Y. (United States)

Prayer-of the hour.- This is said according to the formula indulgenced for alt the members of the Institute, Brothers, Novices, Postulants; and for all the pupils attending our schools. (Pius IX, July I8th, 1875).

It consists in saying the *Gloria Patri,* an *Ave Maria,* and the invocation: *Jesus, Mary, Joseph, have pity on us.*

Dismissal of school.- The pupils should leave the school quietly and in orderly fashion, the lower classes preceding the others.

After the Evening Prayer, at a given signal, the pupils should stand properly. The Master then makes them a sign to file out, and this they do by rows, beginning with those at the back of the class. On passing before the Crucifix, they make a slight bow, and in the same manner salute the Master; finally, they line up at an appointed place in the playground.

CHAPTER X

Supervision

I. - IMPORTANCE, SCOPE AKD SIGNIFICANCE OF SUPERVISION

The object of supervision is to preserve the innocence of the pupils, to hinder the contagion of harmful influences and prevent infractions of the school regulations.

Innocence is the most precious treasure the child possesses; but he is unaware of its value and quite unconscious of the dangers which threaten it. Hence, as he is unable to preserve it if left to himself. Almighty God has entrusted it to the care of the Religious Teacher.

In the *Maxims* of the Ven. Champagnat, we find that our Founder asserted that *It a Brother is the Guardian Angel of his pupils.* At no time can he free himself from his responsibility, for so long as the pupils are in school or about the premises, he must hold himself accountable for their behaviour.

Supervision is therefore a matter of the gravest importance in the education of children, one of the most stringent duties of the Master, and one which, if neglected, may entail very serious consequences. Those who fail to discharge a duty of such moment. render themselves very guilty before God. "*Your pupils* says St. John Chrysostom, *are a sacred charge confided to you, of which Almighty God will demand an account"*

Watchfulness must be one of the chief virtues of a Brother. "Among the virtues of a worthy Master," says Rollin, *"*vigilance and an attentive care of the pupils hold the first place; in this, however, he must .act naturally and avoid undue apprehension."

Without this constant alertness it is impossible to keep the pupils virtuous and maintain proper discipline in the school.

Scope of supervision. - The province of supervision is indicated in general by the school rules. However it is necessary to remark that the preventing of exterior faults and of evident disorder, is not the sole object of supervision. Although a Religious Teacher will undoubtedly strive to obtain outward compliance with school regulations, he will not be satisfied with this alone; his greatest care and attention will be directed to what concerns:-

1. *Faith and Piety.* He will endeavour to establish and maintain a reverent attitude in Church and during the prayers in school; to remove all causes of distraction; to be constantly faithful in giving the Catechism lesson; to prevent the introduction of harmful literature and to facilitate the frequent reception of the Sacraments.
2. *The in1tocence of the pupils.* He will be vigilant in class, in the playground, during walks, and in the dormitory; he will check any unbecoming conversation, and prevent friendships which may prove dangerous.
3. *Work and Play.* In class he will maintain good order and silence; proscribe all irregular occupation, and provoke the indolent to activity. In the playground, he will encourage games, be on the alert to guard against accidents, and will see that a proper standard of behaviour is maintained.

Characteristics of supervision. - Supervision should be *unremitting* and at the same time *unobtrusive:* It must be *unremitting,* because a Brother is accountable to God for the pupils, as long as they are under his charge; and neither their age, their fewness in number, nor their usual good behaviour, constitutes a reason for neglecting this duty. It must also be *unobtrusive,* so that, while

never relaxed, it may be unconsciously accepted by the pupils. Although nothing pertaining to strict supervision should be overlooked, precautions must not be carried to extremes, for this might tempt the pupils to resort to deception and hypocrisy.

II. - SUPERVISION IN THE CLASSROOM,

IN THE STUDY HALL, IN THE DORMITORY. ETC.

Supervision in the Classroom. –

1. The Master should be exact in being present in the classroom when the pupils are assembling, so that no disorder may arise.

2. He should not leave the pupils by themselves, except for some serious reason. In such a circumstance, he should appoint some older pupil to keep order in his absence, unless a confrere in an adjoining class is available to undertake the duty.

3. He should never allow any work, any private explanation or conversation to absorb his attention *to the detriment of general supervision,* which should never be relaxed, even when he is occupied with some special group of pupils. He who is unable to divide his attention, at once individually and generally, is lacking in an essential quality which he must do his utmost to develop; otherwise, it is greatly to be feared that much that is reprehensible may occur in his class.

4 As a rule, the Master should remain *in front of the class,* so that he may be in a position to observe all the pupils and notice what they are doing. If the nature of the lesson requires him to do otherwise, he should never remain long with his back turned to the pupils.

5. He should require the pupils to keep the place assigned to them in class, and not to leave those places without permission. He should avoid calling them up and allowing them to remain beside him at his desk.

6. He should not allow too close an intimacy between two pupils, or any *dangerous familiarities*. To prevent this, he should, from time to time, make his pupils change places, especially those who, from observation, seem prone to such intimacy, and he should bring suspected individuals nearer to him, placing them in the front row of desks and apart at the ends. Notably close companionship between two pupils, especially when there is a disparity in age, a tendency to seek one, another's company out of the Master's sight, as well as too, frequent and intimate conversations, are symptoms of some irregularity. In such cases the Master should caution the delinquents; and from their manner of accepting his advice, he will be able to judge fairly well what motives actuate them. Pupils of this character should never be out of sight, and should be kept apart from each other as far as this can be prudently done.

7. He should teach the pupils how they ought to comport themselves in class and elsewhere, requiring them to sit up straight and not lean over the desks, to have their hands on the desk or behind their backs, to have their feet close together and to hold their books properly during the reading and similar lessons.

   If a pupil blushes when discovered in an unbecoming attitude and hurriedly resumes his work, he should be the object of special attention. Whether in class, or in the playground or on walks, the deportment of the pupils ought a1ways to be becoming; at all times, they should be prohibited from keeping their hands in their pockets.

8. Generally speaking, the best means of maintaining silence, good order and discipline, and of preserving the pupils from evil, is to keep them constantly occupied. The Master's vigilance should embrace all the pupils, and extend to all their conduct, so that, alive to the fact that it is difficult for them to swerve from their duty without being noticed, they may thereby be shielded from even the thought of wrongdoing. As a final word, the Master likewise should keep a careful guard over himself, his demeanour, his gestures, his words and his actions, and scrupulously avoid anything that might create an unfavourable impression on the pupils or would in any way scandalise them.

Supervision in the Study-Room.–

1. To obtain the silence necessary in the Study-Room, the Prefect should refrain from speaking too loud unless when giving a general order or caution. Those who easily speak in a loud voice subvert discipline in any place, but

more especially in the Study-Room. *Signs should be used instead of words,* whenever it is possible.

2. At the *opening* and at the *conclusion* of study time, silence should be more strictly enforced; for, at these times especially, the pupils are inclined to become lax.

3. The Prefect should never allow the pupils to communicate by signs, or to pass notes or books to one another.

4. He should give his attention to the hygienic condition of the Study-Room, the ventilation, cleanliness, lighting, etc. Neglect of small details often leads to disorder.

5. He should himself avoid, and make others avoid, anything that might distract or disturb the pupils, requiring necessary movements to be made cautiously.

6. He should never become absorbed in any *personal occupation.*

7. Permission to leave the Study-Room should be granted sparingly.

8. The Prefect should have a special note-book in which to record remarks which later may be useful for indicating to the class Master, if he seems it advisable, the pupils who have not profitably employed their time in study.

Supervision in the playground and other places.

1. In the playground, as in the Classroom, the Master should not leave the pupils to themselves nor abate his vigilance. He should manage to be where he can see all the pupils, and should never engage in conversation with another Master or with individual pupils to the detriment of the general supervision.

2. Special attention should be directed to the supervision of the *lavatories,* in order to see that the pupils do not loiter about or engage in conversation there. Care should be taken that, during class hours, study time or retiring time, several pupils should not be allowed at the same time to these places.

3. The Brothers should be strict regarding the conduct of the pupils on their way to and from school, and should prohibit any loitering about the streets or around the school premises on account of the moral and physical dangers they may encounter.

Supervision in the dormitory and on walks. The dormitories should be under supervision particularly at the morning rising and at bed-time, so that everything may be done silently and with proper order and decorum.

Pupils should not be allowed to go to the dormitory during the course of the day, unless for some good reason; the room should be kept locked during the day; a watch light should be kept burning during the night.

On walks, the Masters should exercise increased vigilance. Ordinarily, there should be two with each group of pupils, not for the purpose of entertaining each other in conversation, but with a view of better supervision, the one taking up a position towards the front of the ranks, and the other keeping towards the rear.

The Master in charge should determine the destination of the walk, prescribe the places that are our of bounds when a rest is taken, prevent the pupils from straying and from damaging trees and other objects met with on the way.

Particular care must be taken, especially when passing through public places, to see that the pupils comport themselves becomingly. People should be favourably impressed and carry away a good opinion of the school, from the orderly way in which the pupils behave.

The pupils usually walk three by three; but in any case, the order of files should from time to time be differently constituted, and this can easily be done by the exercise of a little tact. The tedium of the walk should be relieved, whenever it is possible, by a round of games.

Games. -- It is not out of place here to touch upon 1he subject of games from the point of view of supervision, as supplementing what has already been said In the chapter on Physical Education.

Games afford the best means of keeping the pupils agreeably occupied during recreation time; they are beneficial as mu.ch from a moral point of view as from the physical and intellectual standpoints.

A moderate indulgence in games affords the body; he exercise necessary for its proper devel-

opment; it gives relief and rest from the strain of study; it may also ward off undesirable thoughts and suggestions to which the idle may be exposed.

The Prefect should not allow the pupils to lounge about listlessly or to stand talking too often in small groups apart, for in such circumstances, the conversation may easily prove dis-edifying.

In schools where the pupils are numerous and the staff sufficiently large, it is necessary that the pupils should be grouped in divisions according to age, each division having as far as possible its own playground; but in smaller schools, the younger pupils should ordinarily be kept apart from the older ones, for it is not fitting that they should mix. together. Without unduly restraining the initiative of the pupils, preference ought to be given to well organised games which stimulate energetic movement and engage a large number of players.

Rough play, games for money, or any that are liable to imperil the health or morals of the pupils, should be rigorously excluded.

Note.- With all allowance for the newer idea, there still remains, especially in Boarding Schools, a problem to be faced, which excessive supervision at least recognised squarely and met not unsuccessfully

Against such a system it is urged that it cannot be regarded as educational, since the reaction likely to occur when the pupil leaves school, will in most cases, be pre-judicial to the true and continuous development of character. Experience, however, does not by any means unanimously support this view.

Wherever the Master recognises that this supervision must perforce cease after the. pupil's school days are over, and, as a consequence, sets himself so to train the pupils, that control is ultimately exercised voluntarily, the transition from this stage of strict supervision to the freer conditions of after school life, can be effected without any serious interference with the true and continuous development of the pupils' character.

CHAPTER XI

Means to secure Discipline

Generally speaking, without some constraint a child does not submit to discipline. Reason alone is powerless to enforce in a large group of children the habits of order, uniformity and silence required by the school regulations. Supervision itself, though preventing many breaches of discipline, cannot eliminate them all. The Master must therefore bring weight to bear upon the child's will, using, in turn or simultaneously, diverse motives that impel it to action. These are: the appeal to reason and to the conscience, laudable emulation, the desire for praise and reward, the fear of punishment, etc.

In a section of chapter IX, we have already strongly insisted on the fact that discipline ought to be paternal. This is a principle which was emphasized by our Venerable Founder who never tired of exhorting the Brothers to make as much use as possible of moral motives, in promoting and maintaining discipline, instead of basing it mainly on the fear of punishment. Hence in this short review of disciplinary measures, we shall begin with those which, while being less physical, are none the less effectual, and are moreover of much higher educative value.

MORAL CONTROL AND AFFECTION

Moral motives may. be considered under three aspects, of which two, *moral control and affection,* are treated in this chapter; the other, *the appeal to reason and to conscience* being reserved for the next.

Moral control. - A Master possesses moral control, in other words, authority, when his mere presence is sufficient to maintain order and to curb the unruly; when he is listened to with deference and obeyed with alacrity.

This control results from a combination of *natural gifts* and *acquired qualities.* There are Masters who, by their demeanour, commanding look, tone of voice, incisiveness and energy, inspire authority naturally and without effort; while there are others in whom authority is rather the fruit of great dignity of character, virtue, evenness of temper, vigilance, impartiality and capability.

However, young Masters should not be disheartened if, at the outset, their moral Authority appears rather weak. An initial period of apprenticeship is needed in all professions. Time, which adds to their age, their maturity of mind and their experience, works in their favour; and from being quite indifferent teachers at the age of eighteen,

they may later, by sustained effort and application, become Masters wielding a most salutary control over their pupils.

Affection. - A pupil is moved by motives of affection for his Master when he refrains from anything that might offend him, and strives to behave well and work diligently in order to win his approbation and praise. The characteristic essential of good discipline consists in winning the affection of the pupils, and the infallible means of securing this, is to love them.

"*To educate children properly,* said the Venerable Champagnat, *We must love them, but we must love them all alike."* We need only refer to his *Biography* in order to find these words: "*The spirit existing in the Brothers' schools should be similar to that which animates the family."*

But the kind of love a Brother should manifest towards his pupils is not a partiality for their changing fancies, nor a foolish satisfaction in their winsome ways, their artlessness and their innocence. To love the pupils from natural motives such as these is inadequate, as it is the origin of favouritism, and may even lead to serious subversion; and in any case, it is too feeble a prop to afford support in times of difficulty which are not uncommon in the life of a teacher.

His love is based on more substantial And supernatural motives. Despising all sickly sentimentality, he sees in his pupils what reason and faith alone reveal: *the hope of society,* which is ever being rejuvenated by successive generations, *souls beloved of God,* redeemed by the Precious Blood of Jesus Christ and destined for a heavenly kingdom.

A Brother manifests his love for his pupils by his diligence in instructing them, by his zeal in training them in virtue and correcting their failings, by his avoidance of punishments and his preference for emulation, commendation and rewards; by his use of the most approved procedure in his teaching; and again, by his gentle and affable manner of treating them. Besides, it must not be imagined that to win the hearts of the pupils and to gain their affection, it is necessary to fawn upon them, to be blind to their failings, to concede every request, to allow them to become familiar, or to flatter and fondle them. Such means are better fitted to spoil the pupils rather than to win their affection; and, instead of being loved, Masters who employ these means are more likely to be despised.

It is not always easy to determine whether we are. holding the proper balance between the two aspects of *fear* and *love* which constitute good discipline. In case of doubt, it is better to incline to the lenient side; but. it is a simple matter to seek the advice of the Brother Director; for no one is a competent judge in his own case.

Weak characters are prone to mistake their easy acquiescence for affection, while more forceful characters tend to regard their own harshness as merely firmness. However, we here offer a few pertinent remarks for their guidance.

A Master fails through excessive severity, alienates the minds of the pupils and creates a bad spirit in his. class:-

a) When he imposes penalties of such a nature that the pupils can perform them only with the utmost difficulty. The frequent resort to penal measures betrays the weak and tactless Master;

b) When he stubbornly insists on the performance of some task while the pupil is in a rebellious mood giving him no time to come to himself;

c) When he fails to allow for the frailty of his pupils, magnifies their failings, seeks to correct everything in a day, and exacts the lesser thing with as much severity as he does the greater;

d) When he cannot admonish without threats, nor give advice without displaying angry feelings, ignoring the fact that he should never address his pupils: in offensive terms;

e) When he sets tasks beyond the average capacity of his pupils, making no allowance for those of weaker intelligence, who may be disgusted and disheartened by the difficulties;

f) When he neglects to encourage and reward his pupils, and to make school and its duties pleasing to them, or refuses, for no sufficient reason, to believe in the sincerity of a pupil;

g) When he is forever scolding his pupils, telling them that they know nothing, that they are not bright. etc.

2. **Contrariwise, a Master fails through excessive kindliness**, and runs the risk of being despised by his pupils:

a) When he permits them to shirk their duty, whether it be in the matter of homework, lessons, impositions, or in respect of a given order, etc.;

b) When he tolerates the carelessness shown by the pupils in their work, being satisfied, so to speak, with the *amount* they do rather than with *how* they do it;

c) When he lacks the manliness to enforce his orders and decisions in face of the objections and entreaties of his pupils, who, knowing his weakness, protest under all kinds of pretexts and even engage in discussion with him;

d) When he rebukes the pupils so mildly that no one pays the slightest attention to what he says. Instead of clamouring for silence and attention at every turn, he would do better to pick out a glaring offender occasionally and apply a wholesome correction;

e) Every mark of disrespect shown towards him by his pupils is a sign that his treatment of them is ineffective, and that he needs to adopt a firmer line of action.

The whole wisdom of good government is embodied in the happy combination expressed in the motto : *Gentle in manner, resolute in action.*

Pupils will have a wholesome fear of the Master, and his presence will be sufficient to secure earnestness and good behaviour, if he is *resolute in action;* they will hold him in esteem, approach him with confidence, and find school and its duties agreeable, if he is *gentle in manner*.

II. - MORAL APPEAL TO REASON AND TO CONSCIENCE

1. In default of the power to enforce an order, *the appeal to conscience or a sense of duty,* should never take the form of a discussion with a refractory pupil for the purpose of inducing him to submit; for this would be but a thinly veiled avowal of impotence.

2. This motive should be employed *to elucidate,* in a general way, the line of conduct which is required of the pupils in the matter of hard work, of prayer, of such and such an order or prohibition, the harmful effects of such and such faults or bad habits. It is, besides, a valuable exercise for the training of the judgment.

3. Since children are reasonable *only in theory,* so to say, their practical conduct being for the most part determined by feelings, it becomes necessary to make continual appeal to their reason, and to strengthen this by other appropriate motives. But, while it is true that their *reason* is readily swayed by diverse allurements, nevertheless their *conscience,* as yet unsullied, is characterized by considerable vigour, and evokes desires, resolutions and sentiments of incomparable power. Herein therefore, the Master has, at his command, a most potent agent in moral education.

4. As we have already remarked, the school routine, silence, application to work and such like matters should not be exalted . into questions of conscience; but the Master ought to appeal to it in alt that pertains to Christian education, such as the religious exercises performed in school or in Church, the learning of Catechism, the reception of the Sacraments, preparation for Holy Communion, the avoidance of bad company, and the shunning of evil. It is even possible, by this means, to develop the inner life, which is awakened in the heart of a pious child more easily than is generally imagined.

   Masters are to be met with who, by means of the Apostleship of Prayer, or by availing themselves of the Treasury of the Sacred Heart or some such means, lead their pupils *to sanctify even the smallest details of their school life,* and who find in this a priceless supernatural ground work on which to build their authority and their discipline.

5. A Brother should not fail to make this frequent appeal to the reason and conscience of his pupils under the pretext that *little* gain accrues from it with respect to the external discipline of the class. Their moral life should be of deeper concern to him than their intellectual progress; and he ought not to forget that *the impelling powers of reason and conscience are the only active forces which will endure beyond school life;* consequently, if the pupils are not led to act through reason, conscience and a sense of duty, they wilt not develop into men of character.

   The feeling of love for their parents is likewise

a powerful lever in the education of children, and it would be of benefit to appeal to this sentiment to stimulate the earnest and willing efforts of the pupils.

III. - EMULATION

Emulation, which is an inclination urging the pupil to equal or even to surpass his companions, is one of the *most useful resources* at the disposal of the Master, especially in the matter of instruction.

It attaches the pupils to the school, overcomes their indolence, stimulates them to master the difficulties they encounter in their studies, makes them attentive and diligent, and at times gives rise to surprising efforts.

The contest to see who shall be the most assiduous, the smartest, the most diligent in preparing written tasks or in learning lessons, constitutes a rivalry which is healthy, and at the same time beneficial to all.

Nevertheless, the Master must not forget that *emulation, appealing as it does to self-love, is apt to become dangerous, if not properly controlled;* when not so handled, it will degenerate into vanity and engender jealousy.

Whoever has had much dealing with children is aware of such excesses; emulation must therefore be employed with great tact, that the successful pupils may not be too highly elated or their merits unduly praised.

What is said of praise applies equally to emulation, in so far as it may give rise to vanity. Feneton says of it: "*Without the powerful stimulus of emulation it is next to impossible to prevent the children from becoming apathetic; it must therefore be used to arouse them without leading them to over-elation, to induce them to love their work, and. to help them to surmount the tedious hardship of study.*"

Masters should therefore make use of every expedient. suggested by zeal and experience to create healthy and laudable emulation.

Various kinds of emulation. - Emulation may assume many forms, for instance, a contest between two opponents, a struggle to obtain good marks; a contest against the whole class, a scholastic tournament on which the pupils in turn mutually question each other, or do so after having constituted an examining jury; a competition among several schools; in fact, a multitude of forms into the details of which it is impossible to enter. We shall mention only the first three, as being those which are in common use and practicable in any class.

1. *A contest against the whole class,* in which each pupil strives to be among the first in some competition or examination. Competitions may be frequently given, say once a week; examinations covering several subjects should generally be reserved for the end of the term.

2. *A contest against a single opponent,* in which the pupils, in pairs, rival each other in application to school work, lessons, homework, etc. The efforts of the respective contestants are translated into marks which, in the higher classes may be merely oral, but in the lower classes should take the *concrete form* of tickets of different values.

   These good marks are awarded according to a fixed scale. They involve a certain amount of book-keeping by the Master himself or, controlled by him, if each pupil enters his own marks in a special notebook which is checked by his opponent.

   After a short interval, a month at most, *the names of the winners* are announced publicly, and new opponents chosen for the coming period, either by the Master, or what is preferable, by the pupils themselves.

   In the latter case; the pupils are ranged in order of merit, and the pupil who has the lowest number of marks, chooses his adversary, and so on upwards.

   The reverse process is employed in choosing *two camps,* in which case the two leaders alternately choose the members of the opposing sides; here there we have not only individual emulation, but likewise the emulation of the two contending camps, the leader of each exerting a healthy influence on those who might endanger its success.

   Self emulation is now most in favour. By *graphing* their own results, and adopting such devices, pupils can see their own progress and be incited to further effort.

   Group competition as illustrated in Craddock's *Class-Room Republic* is also approved.

Individual emulation between two pupils is usually regarded as too dangerous.

3. *The effort to gain good marks.* This third kind of contest consists in aiming at a standard of good conduct and regularity deserving of the mark: *Very Good,* or if this is not quite reached, then *Good, Fairly Good,* etc.; or the record might be shown by the numbers I0, 9, 8, and so on.

   These awards may be given for general good behaviour, or distributed separately for conduct in class, in study, and so forth; others may be apportioned for school work as a whole or for different subjects.

These three agents of emulation being in harmony with one another, may, be employed at the same time and each will furnish an occasion for an announcement of the winners, with more or less formality, and for the distribution of awards: certificates, medals, merit cards and the like. It is obviously impossible to indicate the various details.

At the same time, penalties may be imposed on those pupils whose idleness or carelessness is revealed by the results of these contests.

Care must however be taken not to complicate the different systems. The benefits offered by a plan which sets forth all the failures and all the endeavours of the pupils may easily be destroyed, if routine and slackness are allowed to creep into its practical application.

A multiplicity of marks and sub-divisions is harmful; they overlap, and produce little result; and the complicated book-keeping to which they give rise, becomes burdensome to the Master. *The simpler* the system *the better.*

IV. - REWARDS

The ideal in education undoubtedly is that the pupil should perform his duty from motives dictated by reason and conscience. But, just as the fear of punishment restrains the will when on the point of yielding, so the hope of reward revives it when it begins to languish.

Rewards, of whatever kind, appeal to the hearts of the pupils and make their school life more attractive: Moreover, they make work seem easier to the pupils, because they stimulate and sustain their application to it.

Besides, as children view matters in the light of present advantages, the prospect of reward transforms study into a pleasing occupation; their eagerness increases in accordance with the proximity of the reward.

The duty of Masters in regard to rewards.-

1. Rewards must be employed *with due moderation,* prodigality being carefully avoided; otherwise they will quickly lose their value in the eyes of the pupils. On the contrary, the Master should endeavour to enhance their value, by bestowing them not only at an opportune time but also with a certain amount of formality, when this is found to be beneficial.

2. The distribution of rewards must always be determined with *strict impartiality;* for, if unjust preference is shown, the pupils will despise both the prize and the Master. It is necessary also in this matter, to be rather distrustful of certain attractive, sly or fawning pupils who, to get good marks or a prize, will not scruple to resort to deceit.

The susceptibility of children is such that it is unwise to reward the same pupils too frequently, even when they easily achieve success; this creates jealousy. On the contrary, credit should be given to the earnestness shown by pupils .who, though less talented are nevertheless hard workers.

This implies that, on principle, *effort rather than success should be recompensed.*

Rewards in common use. –

1. There is in the first place, *the oral reward* - approbation and praise. If the Master is held in esteem, if his authority is firm, this form of reward is among the most highly prized. It is a powerful stimulus, arousing effort and imparting courage. Praise may be expressed in private or in public. In the latter case, it must be bestowed with discretion, that it may not beget feelings of vanity.

2. *Good marks.* In the case of the younger pupils, these should take the form of printed tickets or tokens. They take a delight in handling them, counting them, showing them to their parents, exchanging them for others of a higher denomination. Later on, it will be sufficient to assign good marks orally. These are totalled at fixed

times, and registered for due recognition and reward at the end of the month, quarter or year .

Such marks may also serve to liquidate some penalty. Thus, a pupil who has to do an imposition; a page to write or a lesson to learn, or has to stand in the corner of the room for a while, may prefer to discharge his account by forfeiting a specified number of good marks.

Good marks are generally prized by children, and to obtain them, they will exert great efforts. It may safely be asserted that the order and discipline of the class, as well as the progress and good conduct of young pupils depend, in large measure on the skilful use made of this influential means of emulation.

3. *Position in class.* This is a means of rewarding those who are first in one or in several competitions; the meritorious may be assigned places that are generally coveted. This arrangement, beneficial in the lower classes, has its disadvantages in the higher forms where, for moral and disciplinary reasons, it is not always advisable to seat the pupils in order of merit.

4. *Merit cards.* These may be distributed either weekly or monthly; they should bear different titles to which varying values and privileges are attached, and be available for exchange for a certain number of good marks, according to the system adopted .

5. *The Roll of Honour.* The *Roll of Honour* consists of a list of the pupils who have distinguished themselves by good conduct and work. This Roll should be somewhat ornamental, and be hung up in the parlour or in some conspicuous place.

6. The wearing in public of a *Medal,* a *Sash,* or a *Badge,* awarded for good conduct and diligence, and conferred at the end of the school week or at another convenient time, is a very acceptable form of award for pupils in the lower classes. To enhance its value, this token of honour should be worn by the deserving pupil only: on special public occasions. Two, or even three, might be awarded for distinction in various respects.

7. Again, there are *general rewards* granted to a group of pupils, to an individual class, or to the whole school; for instance, the narration of interesting stories by the Master, a lecture, an extra recreation or a pleasant walk. This kind of recompense, depending on the adherence to conditions previously laid down, incites the majority to increased efforts, and brings pressure to bear upon those who are likely to imperil the desired favour .

8. We may also mention *tangible rewards,* such is religious pictures and medals; rosary-beads, pocket books, prize books and articles of school material; all of which may be occasionally awarded -during the course of the year.

9. Lastly, certain *official school duties* may be conferred on the deserving. If the Master knows how to invest these with the dignity of favours and privileges, he will be able to turn them to good account, especially if he is careful to entrust these employments only to the most worthy pupils. The parents themselves are proud to see their children raised to positions of trust. Apart from the dignity they confer and the stimulus to emulation among the pupils, these offices contribute likewise to the maintenance of order and discipline in the class, and tend to relieve the Master .

It would be rather difficult to enumerate the employments which may be entrusted to the pupils; the Master's tact is the main factor contributing to success, for, whereas one will manage to raise some small charge into a coveted and honourable duty, another may only bring it into disrepute. However, we might perhaps mention the posts of bell-ringer, door-keeper, warden of games, etc.; and in each class, the office of keeping certain records, collecting exercise books, opening the windows, collecting lost property, and so forth.

To conclude, we may state that some Prefects keep up the enthusiasm for school sports during the whole year by means of a register of good marks gained. These marks entitle the holders, at the end of the quarter or year, to cancel a corresponding number of bad conduct marks, or to claim some prize.

CHAPTER XII

Correction

Only rarely are children guided by reason and a sense of duty; it is therefore necessary, during the period of their education, to reinforce these motives by fear, which at times must even supply the place of more worthy principles of action.

Nowhere upon earth could authority establish itself unless it possessed or acquired some means of enforcing obedience to its injunctions. Nor is there any government which has not some penal system for the punishment of crime. Almighty God Himself has deemed it necessary to apply this sanction of fear to the keeping of His laws.

Since correction is absolutely necessary, the teacher cannot avoid employing this means occasionally when the interests of education demand it.

However, the application of sanction is an art not easily acquired; and in our Common Rules we are told that: "*Of all the duties of the Brothers, the correction of their pupils is the most difficult, and the one which requires on their part the greatest reflection, prudence; charity, calmness and patience"*

I. - THE MASTER'S DUTY IN ADMINISTERING CORRECTION

In the matter of correction, the Master has a threefold duty to fulfil, namely, *to prevent* faults, *to punish* rarely, *to be dispassionate* white administering punishment.

I. **To prevent faults**. - the too frequent use of punishment would habituate the pupils to regulating: their conduct from the motive of fear alone.

On this point Fenelon remarks that children should always be kept in their natural disposition, which is one of joy and confidence; otherwise their minds will become clouded and their spirits crushed. the lively become exasperated and the dull, stupid. Fear, like a *drastic remedy,* is to be used only in extreme cases.

It purges, but it impairs the constitution and debilitates its powers. A mind constrained by fear is invariably weakened by it.

The chief duty of Masters here is *to prevent* infractions and defaults, by vigilance and irreproachable conduct; for children are seldom culpable unless through some neglect on the part of those in charge of them.

The principal expedients to which Masters should resort in preventing faults are involved in close supervision, as has already been stated. We may however here add the following remarks, which mainly apply to the individual class.

1. Every school task and activity should be foreseen and regulated, and each movement performed always in the same manner.

2. Every pupil should have an appointed place, and each division or group ought to have a special plate for keeping the materials assigned to its use.

3. No detail should ever so absorb the Master's attention as to hinder him from keeping an eye on. the whole class.

4. The cooperation of the pupils should be enlisted, by making the lessons interesting. This will indirectly do much towards counteracting any tendency to disorder.

5. Equanimity of temper will also prevent many infractions. the capricious disposition of a Master who is constantly overstepping the limits of what is allowable, occasions many disorderly incidents.

6. Experience likewise suggests several other little expedients for diminishing the numbers of failings; a timely caution, a sign, a warning glance directed to a pupil inclined to lapse; the separating of flighty neighbours, bringing a thoughtless pupil nearer, etc.

II. **To punish rarely**. - In spite of close supervision arid the use of every precaution, offences will be committed. But the Master is not called upon to apply a sanction for them all:-

1. Lapses proceeding from levity or want of thought are not of very great moment. They may be either entirely ignored, or be checked by a mere word or look.

2. A pupil may at times offend unwittingly, or, being momentarily distracted, may forget what the Master has just said; he may break something, look about him or be guilty of some oth-

er act of childish levity, or may perhaps be late for school occasionally; all these things are natural to his age and have no lasting effect upon him or others; not being the outcome of bad will, they do not call for punishment.

3. *Misdemeanours may be committed by unknown delinquents.* In a case of this kind, the Master may try to discover the offender, but unless he is certain of success, it would be better to let the matter drop and take no action at all. Similarly, it is but an act of pure justice to listen to the version of an accused pupil who protests his innocence; for, further investigation may prove that he was the victim of ah exaggerated report, or of a misunderstanding. All things must be duly considered before resorting to punishment.

4. There are faults which *are proved beyond doubt* and which deserve sanction, but the culprit *seeks pardon and promises amendment.* When a pupil frankly admits his fault and shows himself contrite and respectful, he ought to be forgiven, except perhaps in the case of frequent delinquency or where it is plain that the offender's present humility is a mere pretence.

5. Again, *certain unusual conditions* may tend to make the pupils fidgety. The state of the weather or the near approach of some festive time or a holiday, is quite sufficient to set them in a ferment. On such occasions it is best not to drive them to extremes, but to exercise patience or turn their activity towards some work for which they evince a special liking.

By such a course of action, the Master's authority is not compromised, sanction is not inflicted unwisely and unjustly, and the pupils are convinced that when they are punished it is purely from a sense of duty and solely for their good.

Apart from the above four categories, there yet remain many offences which may be corrected without resorting to punishment, by the exercise of many a dexterous device, such as a stem or reproachful look or gesture, a sharp word, a threat, etc. These will often serve to postpone the impending penalty, to decrease the number of offences requiring sanction which, being rarely applied, will consequently be effective.

III. To be dispassionate in inflicting punishment. In reprimands and punishments, a Brother ought to possess his soul in peace and never display signs of anger or bad temper. Prompted by feelings of anger the punishment of a pupil is no longer a correction hut a vengeful act.

In the first place, this is *contrary to our Rules*. Again, it is *imprudent,* for if the pupil resents and resists or is insolent, the Master being in a flurry, is liable to use expressions greatly to be deplored, and sometimes even to exceed the bound of moderation. Moreover, it is *useless,* because the pupil feels that the Master is actuated by passion and not by dignified firmness, and in such circumstances the correction, already bitter in itself, becomes unbearable and harmful.

Contrariwise, when punishment is imposed with - calmness and enforced in the same spirit, it manifests .the justice and resoluteness of the Master and commands respect.

A Brother should never be afraid to say to a pupil: "I shall not correct you today, or just now, because I feel too angry."

II. - CHARACTERISTICS OF PUNISHMENTS

Consequent upon the three-fold duty of a Master relative to the employment of punishments, which we nave been considering, there arises the question of the nature of punishments. Besides being *rarely imposed* as well as *moderately and calmly inflicted,* they should moreover *be just* in themselves, *proportionate* to the offence, *kindly* and *prudent.*

1. *Just* in *themselves,* that is to say, they ought to .be inflicted for definite offences only, and should always fit. the fault. A pupil should never be punished on mere presumption of guilt, on suspicion or on hearsay. It is preferable at times to let a fault go unnoticed rather than to incur the risk of punishing the innocent; and there should be no hesitation in revoking a penalty imposed in error.

2. *Proportionate to the offence.*- Thus it is necessary to consider whether it was committed through malice or merely from thoughtlessness, whether it is habitual or merely a temporary lapse, whether the culprit acknowledges his wrong-doing, is contrite, or on the contrary, obstinate. Moreover, other things have to, be taken into account: the age of the pupil, his

strength, his temperament and character, the susceptibility of his parents, etc. The type of penalty and the attitude of the Master should be in keeping with these varying circumstances.

3. *Kindly.* The Master should on these occasions as. well as on all others, be a model of charity and politeness both in manner and in word. He ought therefore to refrain from sarcastic expressions, from calling the pupils nick-names, taunting them on account of their physical defects or the status of their parents; in fact, from all forms of offensive allusion.

4. *Prudent.* This implies .that unless immediate action is unavoidable, it is wiser in the case of rather serious faults, to postpone the punishment until the pupil is in a fit state of mind to benefit by the correction. While still upset, he. cannot bring himself to admit his guilt, to accept the punishment or appreciate the Master's advice; and the latter runs the risk of being disrespectfully treated and set at defiance, a thing which is always deplorable and especially so when it happens publicly. Hence it is a wise proceeding on the part of Class Masters to restrict themselves to *minor punishments,* and never to inflict any of. a serious nature without first consulting the Brother Director.

To avoid overstepping the limits, it is always wiser to apply a lighter sanction than the offence really deserves; but once a penalty has been imposed it should be fully exacted. The most satisfactory form of penalty is that which is short but well performed. Finally; the attitude of the pupil towards the penalty should be dutiful, that is, he ought to accept it with submission and perform it with resignation. The manner in which his pupils habitually accept and liquidate the penalties meted out to them is the gauge by which a Master may measure his fitness to impose punishment.

III. . VARIOUS WAYS OF CORRECTION

1. **Oral correction.** - Many failings may be effectively checked by mere oral correction, and this may assume one or other of three forms.

   a) Admonitions. In the case of faults arising from no lack of good will, a word of advice, given privately or in public, is all that is needed. For instance, a pupil writes an exercise poorly from sheer inability to do it better, or being young, does not take sufficient care of his books and papers; or again, being a newcomer not yet acquainted with the rules of the school, he talks a little or does something out of the way. In such cases, all that is needed is to give him a word of kindly advice, tell him what he ought to do and show how to do it. Correction of this nature has everything to recommend it. And there is no reason why it should not be the one most commonly used.

   b) Reprimands. In the first place, a pupil should always be informed of his fault, of the wrong he has done, of the bad example he has set his companions; his fault should then be fittingly reproved, the Master expressing his regret at finding the pupil so wanting in his duty reprimands are best given privately, but they may be given in public, if the fault is a. matter of common knowledge.

   c) Threats. When advice and reprimand fail to. bring a pupil to recognise his duty, the threat of impending punishment often succeeds in doing so, but only when the pupil is aware that the threat will be put into force. When this is not so, threats soon fail to achieve their purpose; and it is wise to be economical in using threats, especially general threats, which are often quite difficult to put into execution. It is imprudent to employ them, and they generally reveal the inexperienced Master.

2. **Good and bad marks**. - Another form of punishment consists in the forfeiture of good marks or of good notes, or in the .addition of bad ones according to the system prevailing in the school. When the fixed limit is reached, the pupil is punished, or is denied certain awards granted to other pupils, such as a place on the *Roll of Honour,* certificates, honourable mentions, walks, etc. But this excellent system must be used with great discretion, for it readily loses its value if bad marks are profusely distributed.

   The most competent Masters deal out the least number of bad marks; but contrariwise, those who are lacking in disciplinary powers heap bad marks not only on the pupils of their own class, but upon others with whom they come into a contact only occasionally.

3. **Standing apart.-** This punishment consists in

making the pupil stand either in his place or in a corner of the classroom, preferably during an oral lesson so that he may still benefit by the lesson; or he may be required to stand in silence in a specified place in the playground.

In no case should a penance be imposed, which on account of its nature or its duration may endanger the pupil's health.

4. **Impositions**. - These consist in giving a certain number of lines to be learned or written out. They may be used to the advantage of the pupil, if properly employed, that is, if the imposition is of moderate length, seldom more than ten lines, if the subject matter is useful and if the pupil takes pains to write it neatly or learn it perfectly. This should be the punishment most commonly employed.

   With regard to lessons not learned or exercises neglected or very poorly written, the imposition suggests itself, that is to learn the lesson anew or re-write the exercise either wholly or in part. But the copying out of prayers or of parts of the Catechism as impositions is not commendable, as it involves *the* danger of creating a distaste for religion.

Punishments reserved to the Brother Director.-

1. *Acquainting the parents* with the conduct of their child.

2. *Public Reparation.* This punishment requires the guilty pupil to apologise in presence of the whole class or even the whole school for some serious and public fault. This is a punishment that should be quite exceptional.

3. *Suspension* from the class, for a specified time.

4. *Expulsion* from the school, either *temporary or final.* This is the last and severest of all penalties. This is only inflicted in extreme cases where there is no longer any hope of amendment or where the conduct of the offender constitutes a danger to his fellow pupils. Open offences against morals, persistent insubordination, scandalous expressions against religion, and other serious faults of a like nature are usually cases entailing final expulsion.

However, a Brother must refrain from threatening a pupil with expulsion without having the sanction of the Brother Director, and from what would amount to the same thing, becoming the cause of the withdrawal of a pupil by treating him with excessive and persistent severity.

When expulsion becomes a necessity, arrangements should be made with the parents, if at all possible, so that they may withdraw their child quietly and thus avoid unpleasant consequences.

Other forms of punishments may be sanctioned by the Brother Provincial, according to the locality. With regard to punishments termed *corporal* such as striking the pupils with the hand or with anything else, it is sufficient to say that they are strictly prohibited by our Common Rules: "*All such actions are opposed to charity and denote passion"* Likewise, depriving a pupil of meals, of consecutive play intervals or of successive walks, keeping him too long in any tiring position, standing or kneeling, or in the cold, are excesses which are evidently prohibited.

Our Venerable Founder was unremitting in his efforts to banish such methods from our schools. In doing so he was opposing the customs of the country and the spirit of the times in which he lived when corporal punishment was still recognised. This is a proud distinction which we should endeavour to preserve for our Institute in whatever country we may be, and notwithstanding the customs prevailing in the locality. We read in the life of our Ven. Founder that he regarded corporal punishment as a serious abuse, and declared that a Brother of harsh and violent temper, who would readily strike the pupils or ill-treat them by abusive words, was ill-fitted for the work of a teacher.

CHAPTER XIII

Methods and Modes of Teaching

I. - METHODS OF TEACHING

Definition of Method. - By *Method* of teaching is understood the way followed by the teacher in giving his lessons.

Experience proves that, talents and devotedness; being equal, the Master using the best methods invariably obtains the best results.

It is merely a truism to state that a teacher should adopt definite methods in teaching. His aim is to develop all the capacities of his pupils and to impart a diversified system of knowledge logically

interconnected. Now, how will his teaching possibly achieve this end, if he does not follow an orderly plan, and is at the mercy of passing whims and hap-hazard circumstances? Having no plan, a beginner will grope his way through stumblings and failures without reaching any satisfactory result, unless he is guided and inspired by the methods which his predecessors have perfected and which are sanctioned by the experience of ages.

This is why we are here about to set forth the factors which constitute the methods of primary teaching, by passing in review its various processes, with the different means which help them.

The two general methods of teaching are :

1 The *Dogmatic Method.*

2. The *Inventive Method.*

The dogmatic method is also called the *expository* or *affirmative* method ; and the *inventive,* the *interrogative* or *Socratic* method.

The expository and the inventive methods. - The teaching of a truth or fact may be accomplished in either of two ways. In one case the Master states the fact, v.g., that *the Capital of Spain is Madrid,* or that *St. Joan of Arc was burned at the stake in* 1431; in the. other case, he leads the pupils to infer fresh truths from facts already known. If he has previously taught them, v.g., that *God knows and sees all things,* then he may lead them to conclude that since God knows and sees all things, He must see us wherever we are, and know what we are doing, day and night; and consequently, that He always knows our evil deeds and will require us to account for them.

The *first* of these methods therefore consists in the Master's assertion of a truth, and calls forth no, personal investigation on the part of the pupil. It is something similar to an account being given by a traveller who has visited foreign countries and who's describing what he has seen; hence it is termed the *expository* or *affirmative method.*

The *second* method consists in making the pupil infer a truth by personal investigation stimulated by questions; this is called the *inventive,* the *interrogative* or S*ocratic* method.

The use of these two methods depends not only on the age and intellectual development of the pupils but also on the subjects to be taught.

The expository method. When this method is exclusively followed, facts are presented in the form of a continuous discourse, after the style of a preacher or a lecturer. No doubt it is the most suitable way of teaching adults whose intelligence is sufficiently developed and who are capable of sustained attention.

A Brother's audience is not thus constituted. His: pupils are but children, their intellect is still undeveloped and cannot encompass a whole lecture; their restlessness prevents sustained attention, and their memory is unable to retain the leading points of an explanation which in all probability their intellects do not grasp. A witty saying, as full of truth as it is of humour has been applied to the discursive teacher, comparing him to a man attempting to fill a small bottle with water by pouring a whole pailful over it all at once.

When we add that this method of teaching is very tiring for the Master, since he alone is talking all the time, and that our Venerable Founder had no esteem for the *preaching Brother,* we have said enough to justify the conclusion that the purely expository method should be used only in the very rare cases where no alternative presents itself.

As time goes on and we have to deal with pupils of more advanced age and attainments, it will be more practicable and may be more frequently used,. but it should be approached by gradual steps.

The inventive method. - In employing this method, the Master develops his whole lesson by means of a successive and connected series of questions and answers, arising one from another. This method, being active and lively is agreeable to the pupils, as it is congenial to their natural disposition.

The aim of such questioning is, in the first place, to recall certain truths or facts already known, and then to make these the starting point for the discovery of fresh truths, or of consequences not previously apparent.

The inventive or Socratic method offers many advantages with a class of young children.

To begin with, the truth being instilled drop by drop, so to speak, does not overwhelm their minds; and then again, it takes into account the child's love of activity and sets it into action, the

multiplicity of questions arresting his attention, evoking his reason, stimulating his reflection, and rousing his powers of observation. Thus his mind is being developed while it is being enriched.

It may be remarked also, that an item of knowledge acquired by the pupil's own self activity makes a deeper impression and is more readily retained. Consequently, this method should predominate in all the lower classes and be generally used.

Our Venerable Founder repeated this again and again, and especially in reference to the Catechism lesson, for it is there the Master is particularly inclined to develop the lesson in the form of a continuous discourse, instead of by the use of subsidiary questions.

Use of these two methods of teaching. - Whenever . the teaching of a subject lends itself to a choice between the two, the preference ought always to be given to the inventive or Socratic method.

For instance, in a Grammar lesson, the different spelling of singular and plural nouns is pointed out, and it is left to the pupils to infer the general rule; or in a lesson on natural phenomena, a series of questions is asked relative to the object under the eyes of the pupils. It is much better to proceed in this way than to formulate the rule of Grammar or to give a description of the object.

There are times, however, when it is absolutely necessary to use the *expository method,* as when the knowledge of a matter cannot be acquired by any mental ingenuity on the part of the pupil even with the help of questions; say, the events and dates of a particular period of History; or in Geography, the population or the coast line of a country. In cases such as these the Master must necessarily narrate the facts, and the text-book will serve as an aid to revision. For example, no possible series of questions could ever enable a pupil to infer that America was discovered by Columbus, or that there are many different river systems in Asia.

The Master's part, then, is to resolve into elements, to dissect, so to speak, the bulk of the truth presented, questioning and occasionally cross-examining as he goes along, in order to challenge the intellect and secure attention. And besides, when he has to use the *expository method,* his explanation should be clear, that is, expressed in simple terms; *short,* that it may not be tedious; *diversified,* in other words, interspersed with frequent questions.

To conclude, all teaching which can be given only, in the form of a continuous discourse or in the style of a popular lecture, should be excluded from the lower classes, for as an educative agent it is worthless where young children are concerned.

II. - THE ART OF QUESTIONING

Success in the *inventive method* largely depends on the Master's skill in putting questions, in inducing, approving, and correcting the answers. But it is no easy matter to question well, and it would not be at all superfluous to practise the art assiduously, and to master the following principles:-

Types of question. - All questions used by the Master in his teaching are either *repetitional* or *elucidatory.*

Repetitional, or *memory questions,* are those used to recall a fact already known or to ascertain whether a pupil has learned a lesson. They are sometimes termed *catechetical* from their resemblance to the form adopted in the Catechism. Let us suppose that a pupil has been studying, from his text-book Or his atlas, the course of the Danube, the questions: *Name the tributaries of the Danube, which are on the right bank? Which are on the left bank?* are repetitional questions.

Elucidatory questions are those which lead to the discovery of a fresh truth by reflection, or by observation. They are also termed *Socratic* from to name of Socrates who was pre-eminent in their use; they constituted his usual method of discourse.

Memory questions are therefore used in the repetition of lessons, in recapitulation, in recalling an explanation, a rule or a principle previously studied; elucidatory questions, when the purpose is to incite the pupils to personal investigation and lead them by gradual and easy steps of reasoning to recognise some truth or to deduce its consequences.

Characteristics of a good question. - In every case, the question, should be clear, that. is, expressed in terms easily understood by the pupils, and put in such a way that the answer cannot be ambiguous. Such a question as: *What do you know about silver?* is wanting in precision. The answer might be either: *It is white, it is heavy,* or

again, *it is precious.* Definite information might have been elicited had the question been: *Of what colour is silver?*

Questions should be *short,* especially if addressed to young pupils:- The following question: *If Our Divine Lord had not come down from heaven to redeem the human race, should we have been saved?* Is too tong a question to put to young children, not to mention that the expression *human race* is too abstract for them.

Complex questions should be avoided. For the question: *When and where did Nelson die*? two questions should be substituted: *Where did Nelson die? In what year did he die?*

Long practice can alone endow the Master with the necessary ability to adapt his questions in accordance to the degree of intelligence possessed by his pupil.

Remarks. –

1. It sometimes happens that a Master tries to elicit an answer by addressing the question to several pupils in succession, all of whom give the wrong answer. This indicates that the question is beyond their capacity. It would be better to abandon such a question and employ the *expository method* to demonstrate the truth or fact, afterwards recurring to the *inventive method* in order to make sure that the truth is understood and thoroughly grasped.

2. Questions should be directed to every pupil in the class, and not confined to the most intelligent, but the easiest questions should be reserved for the more backward.

3. To arouse the attention of all the pupils it is advisable to address the question to the whole class, before selecting the individual who is to answer it.

4. Questions which suggest the answer should not be put, nor those that merely require the answer; *Yes,* or *No.* As instances; *Was not Wellington contemporary with Napoleon? Can we travel by railway from Moscow to Madrid?* They would be much better framed thus: *What famous English General was contemporary with Napoleon? Which are the countries passed through on a railway journey from Moscow to Madrid?*

Manner of accepting answers. –

1. Having given the pupil a reasonable time for reflection, the Master may allow those who wish to answer to indicate the desire by raising the hand, but never by impulsive gestures or by words.

2. He should always appear pleased, and be ready to encourage the feeble efforts of the pupils by bestowing a word of praise for their answers if they are right, and avoiding reproof if they are wrong. In the latter case, it is often possible to set a pupil right by a few supplementary questions.

3. In any case, the pupil should be required to give a complete, concise and clear answer; it should be for the pupil an exercise in the correct use of language and a preparation for public speaking; moreover, it should be entirely personal, no prompting by a fellow pupil being tolerated.

Questions by the pupils. - A Master ought to allow his pupils to ask him questions in their turn. But here again, certain rules are to be observed otherwise this may degenerate into disorder and idle talk.

1. In order that questions may not become confused and consume more time than the Master has at his disposal, a pupil must not be allowed to ask a question without leave.

2. The question must be relevant and have some bearing on the actual lesson; if it is otherwise, the Master should abstain from answering.

3. He must require the pupil to put the question politely and in correct and fitting terms.

4. It invariably happens at one time or another that a pupil puts a question to which a suitable answer does not at once suggest itself to the Master's mind. He might in a case of this kind, defer the explanation for the moment, tactfully and quietly leading the pupil away from the point until he has thought out a satisfactory answer; but there is no reason why he should not admit his ignorance of the matter. This will in no way compromise him, if the tone of the class is as it ought to be.

III. - MODES OF TEACHING

We have just studied what are, strictly speaking, the only two methods by which truth is presented. Their practical application faces the Master when he finds himself in school surrounded by a large number of pupils.

How will he make his instruction available to them all? He may teach them individually, he may instruct them in groups or as a whole, or he may impart his lesson to chosen pupils or monitors who then convey it to their fellow pupils.

These three *modes* of teaching are termed *individual, Mass* or *Class,* and *Monitorial.*

The individual mode. - This mode, which has many advantages, .consists in teaching each pupil in turn, enabling the teacher to descend to the level of the individual pupil, to guide him step by step, to retain his attention and to make a direct and more lasting impression upon him.

However, we must hasten to add that this system, which is of great advantage where there is only a small number to be taught, is quite impracticable in the ordinary school. Let us suppose that the Master has only twenty boys in his class. He could devote on the average only three minutes out of every hour to each individual, who, during the remaining fifty-seven minutes, would be left to himself, receiving no instruction of any kind. This in itself is sufficient to proscribe the individual mode in the ordinary type of school.

Not being calculated to meet the requirements even of a class, it has been almost entirely discarded in schools and is used only in exceptional and particular cases, such as when checking written work, in the practical part of a writing or drawing lesson, in a special lesson to a backward pupil, or in private tuition, etc.

The Dalton Plan is a modern form of the *Individual mode* and overcomes most of the objections generally urged against it.

The class mode. - In teaching a whole class or a particular division of it, the Master adopts the *mass* or *class mode.*

In this case, having to address a group of pupils he cannot possibly appeal to each individual mind, because he is now concerned with the average intelligence of those to whom he is speaking. If a pupil is absent, he loses the benefit of that particular lesson; if lazy, inattentive or dull, he cannot follow the lesson properly; if on the contrary, he is bright and very intelligent, his progress is retarded.

Nevertheless, side by side with these disadvantages, which are mitigated in practice, the competent Master finds many advantages to recommend the class mode:

1. A single teacher is in a position to instruct a greater number of pupils and to undertake a larger amount of work.
2. By emulation and by the life and energy he puts into the common lesson, he is able to secure the best result from the pupils.
3. Having the whole class under his eye, and everyone being busy, he finds it much easier to keep good order.

However, if class teaching is to be of the highest benefit, certain conditions must be fulfilled. To this end:-

a) The pupils must be classified, as nearly as possible, according to the stage of their attainments.

b) Frequent and varied questioning must be used to stimulate the efforts of the indifferent and the slow.

c) The Master must be alert and while speaking to be class in general, should not fail to address individual pupils, and to enter into occasional details and explanations which especially interest the more intelligent.

The monitorial mode. - The mode is *monitorial* when the work of teaching is entrusted to certain pupils who, having received a lesson from the Master, proceed to impart it to their fellow pupils.

There are serious disadvantages in this mode. The teaching given by a fellow pupil, no matter how clever he may be, is inferior to that given by the Master, and the personal influence of the latter, which is of such high value in education, is thus considerably diminished.

Nevertheless, the *monitorial system* is the only possible alternative where the teaching staff is insufficient. In this case the number of pupils under the charge of one Master is too large, and he finds

himself constrained to rely upon the help of *monitors* to hear certain repetitions.

Considering the nature and the staffing of our schools, the Venerable Champagnat adopted the *class mode* for the Institute, while at the same time admitting that in the lower classes of primary schools where the number of pupils is unusually large, it might be combined with the *monitorial mode.*

Practical example. - As illustrating the use of the - different modes let us take the instance of a class composed of forty pupils:-

1. If they are nearly all on a level in attainment, as is the case in most schools having eight or ten classes, they are all taught the same subject at one and the same time. This constitutes the *class mode* pure and simple.

2. If their attainments vary rather considerably, as. happens in schools composed of two or three classes only, the Master may group them into two divisions, giving each in turn a lesson suited to the average capacity; meanwhile the other division is occupied in writing out an exercise or learning some lesson. However, to avoid the drawbacks of the individual mode towards which this variation leans, the subjects common to both divisions, singing, drawing, writing,. spelling, lessons on politeness, etc., should always be given by the *class mode.*

3. Again, if the attainment of the pupils vary so widely that it is out of the question to group them into two divisions, they must be grouped into three or four divisions. This .may happen in a large class of beginners; in such a case, the Master has no option, and to keep all the divisions at work, he is obliged to employ the more advanced pupils as *monitors;* from time to time, to carry on work which is within their capacity. These have each to manage a few of the weaker pupils, making them repeat their letters, their reading lesson, or spelling from cards; or help them with the sums set on the blackboard by the Master This constitutes a *combination of the class and the monitorial modes.*

CHAPTER XIV

General Means of Teaching

Methods and *modes* of teaching are limited in number, but the *means* are not so restricted. Their number is large and is occasionally augmented by fresh devices; they vary with the country, and not unfrequently with the ingenuity of the Master. To pass them all in review is out of the question, and we shall therefore confine ourselves to those which are in general and permanent use.

I. - TEXT-BOOKS

Thanks to the progress made in the art of printing and above all to the abundant supply of school books, text books constitute the chief aid to the instruction given by the Master. Except in the case of such special subjects as physical drill, drawing and writing, the text book is in such general use that it would really seem that the Master has nothing to do but serve up the contents in small daily portions.

Yet, while admitting that the book serves to simplify the work of both Master and pupil, it must not be forgotten that the only true teaching is that which is given by the Master.

He finds in the text-book ready made material suited to the capacity of his pupils, and it serves him as a guide indicating the essential points of the lesson. It even serves as a help towards discipline, for the hook supplies him with diverse means of keeping one division of the class busy, while he is devoting his carp, attention and activity to another.

The pupil, on his part, uses the book as a kind of summary of the teaching he is receiving, and finds in it the substance of his lessons, and very often of the written tasks he has to do. For revision, the book is almost indispensable to him

Use of the text-book. - However excellent they may be, text-books are only *subsidiary.* The instruction given by the Master does not in any way derive its value from the book he uses. His teaching would indeed be very indifferent, if it merely resulted in loading the minds of his pupils with the contents of text books, of which the purpose is to summarise and impress the oral instruction he gives.

They ought therefore to be restricted to their true use, as helping his teaching but not as enslaving it. The Master explains, interprets and enlivens the text; and according to the age and capabilities of his pupils, elaborates or abridges it; at the same time, he follows it sufficiently closely, so that the pupils have no difficulty. in retracing in it the oral lesson.

In the lower classes special care must be taken to explain and comment on the text, that e pupils may not be set to learn words and phrases beyond their comprehension.

Choice of text books. - Under the control of the Brother Provincial, or of a Commission appointed by him, a selection of particular text-books has been adopted in most of our Provinces; and it is to be hoped that this arrangement will become general. However, where no such selection has been made it is perfectly understood that *no text-book is to be introduced into the school without the previous authorisation of the Brother Provincial,* for we cannot ignore the fact that some text-books are vehicles of intellectual and moral poison.

It is not uncommon to find school books in which impiety is cunningly disguised; and others which maintain a criminal silence on all matters pertaining to Christianity, or to the supernatural. Both categories are to be banned, and we should refrain from placing in the hands of our pupils any book which might be injurious to their holy Faith. Care should be taken especially in the choice of Reading books, text-books on History, Literature and Philosophy, to secure that only those openly manifesting the spirit of Christianity are adopted.

II. - MEMORY LESSONS

One of the main advantages of the text-book is that it supplies matter to be studied. These texts, so far as they are of a length appropriate to the capacity of the pupil's mind, supply the material of the memory lessons which are mostly studied outside school hours and afterwards repeated in class. To avoid monotony it is advisable to assign two or even three different lessons, and in this case they should be reasonably short.

By learning these texts by heart, the pupil is cultivating his memory, and by this mental activity he acquires ideas which are far more valuable to him than if his sole occupation consisted in listening to oral instruction.

Most of the facts act upon the mind of the pupil several times. In the first instance, during the Master's lesson, a second time by personal study of the text, and a third time in the written exercise upon it, not to mention recitation, recapitulation, competitions, examinations and the more searching revisions in subsequent years.

The essential thing is that the pupils should understand perfectly what they are set to study; no text should therefore be assigned for personal study especially in the lower classes, except it has been previously explained by the Master.

As we have already enlarged on the subject of memory in Chapter III, we now pass on to outline, the mode of proceeding in the repetition of lessons.

Repetition of lessons. - The repetition of lessons is the daily check by which the Master satisfies himself that the pupils have studied the assigned text. This is necessary, because many would not learn their lessons if they felt sure they would not be called upon to recite them. Whatever plan is followed, no pupil should be able to forecast the probability of not being questioned.

We cannot suggest any single plan in the repetition of lessons, for so much depends on the number of pupils in the class, the stage of their intellectual development and the nature of the subject.

In a small class the Master may be able to question every pupil, but if he has to deal with rather large numbers, he can only question a few here and there and take for granted that those he has omitted know the lesson.

When there is question of a *literal* or *word for word* repetition as in the case of fables, parables and the like, one of the pupils repeats a line or two, another takes it up, and then a third and so on.

The same process may be used in the recitation of the Catechism, but the pupils may be required to repeat both the question and the answer. In other subjects where the content is arranged in the question and answer form, the Master puts the question and the pupil answers.

In the higher classes most of the lessons are lengthy, and only the correct meaning need be exacted, a few questions being put to one pupil, then to another and so on.

In the lower classes, it may be advisable to vary the monotony at times by having the lesson repeated to monitors. In this case, the Master sets the whole class to study the lesson, gathers the monitors around his desk for a few minutes to make sure that they have mastered the lesson, divides the class into small groups here and there, and then the monitors proceed to hear the lesson, the Master supervising the whole.

The repetition of lessons gives rise to sanctions similar to those used in dealing with the written task, good marks and good notes to the painstaking, bad ones to the others, and occasionally the repeating of the lesson at some other time.

III. - WRITTEN EXERCISES

Most school subjects are not only suitable for memory lessons, but moreover furnish material for *written exercises.* These are an excellent means of reviving and impressing the knowledge acquired. For indeed, whereas the lesson may have been attended to passively and repeated unintelligently, the written exercise makes greater demands on the pupil, who is thrown upon his own resources and is dependent on his own personal efforts. In fact, written exercises are but an extension, outside school hours, of the time devoted to instruction.

That they may be beneficial the written exercises must be:-

1. *Prepared beforehand.* Exercises in Grammar , and questions in Catechism, History, Science, Arithmetic, etc., should be prepared either orally or be illustrated on the blackboard.

2. Although in the lower classes the copy-book and transcription must inevitably be used to a large extent it is advisable to make use, as early as possible, of other exercises, such as underlining certain words, writing out of corrected dictations neatly, working easy problems, writing a simple composition, drawing up a summary, etc. The text-book will supply a number of such exercises ready for use.

3. *Neatly done,* that is, with taste, order, cleanliness, careful writing, prominent headings, lines rightly drawn and pages properly finished.

4. *Within the capacity of the pupil.* As he has to rely entirely on his personal efforts, the exercise should not present too many difficulties.

Correction of exercises. - All school tasks assigned to pupils ought to be carefully checked by the Master . The two-fold object of this control is *to secure their exact performance* and *to correct errors.*

The former is the easier, for it needs but a rapid glance to ascertain whether the exercise has been completed and carefully done, The Master can then easily express his satisfaction by means of mark in coloured ink or pencil.

The *real .correction* of the exercise is rat er more difficult, but there are various means of effecting it:-

a) The first that occurs would consist in going through the whole of every pupil's exercise, correcting every mistake, perhaps with coloured ink. But this process takes so long that it becomes practically impossible for want of time. Moreover, it has all the disadvantages of the individual mode without presenting any of its benefits. The pupil, in fact, will give but scanty attention to corrections which he has not seen made. This process should be employed only when dealing with special subjects or with a small number of pupils, and even then, only in exceptional cases .

b) A better plan is to correct the common exercise collectively, thus securing the advantage of the class system. Guided by the Master, each pupil corrects the mistakes that have crept into his work; these give rise to explanations which are all the more profitable from the fact that the Master elicits them from the pupils who have made the mistakes.

Modifications depending on the particular task may be introduced into this plan of collective correction. Here is one which is quite simple in its working:-

Suppose the exercise required the pupils to write out a passage underlining the nouns in the singular and doubly underlining those in the plural. Opponents change exercise-books; then one pupil is called upon to read the text naming the words he finds underlined. When a mistake occurs, ,the Master stops him, and has the error corrected. All the pupils follow; and when they find an error, they mark a cross beside the line, in the margin, and also make the actual correction in pencil. In

this process, each pupil is really doing the exercise over again, eagerly looking out for faults made by his opponent, and thus the correction is of much greater benefit than if made by the Master alone.

Besides, it may be applied to all kinds of tasks: Spelling, Grammar, Problems, etc. The Master however must be on the alert to see that the corrections are properly made; for this purpose he should frequently examine all the exercise books.

Recapitulations, competitions, examinations. - These three processes might have been discussed in the paragraph dealing with emulation, but as their chief value lies in instruction, they are perhaps more in place here.

Their aim is to secure a *careful revision* of the subjects taught. Pupils are often forgetful, and one of the fundamental principles of primary teaching is that it should be *repetitional.* Nothing is therefore more valuable in their instruction than the frequent recalling of matters which they have been already taught.

Recapitulation bears chiefly on matters committed to memory. The ground to be covered by the recapitulation should be announced beforehand, at the beginning of the week for instance, so that diligent pupils have an opportunity of planning their work.

Examinations, though less frequently held, serve both to stimulate work and by determining the various degrees of attainment reached by the pupils of the same division, to facilitate later classification. The Master thereby finds out whether, on the whole, his pupils have thoroughly grasped the portion already studied, and whether he had not better moderate his pace and his presentation of the course.

It is advisable to take all the competitions and examinations of the year into account when awarding prizes.

Classification. - It is usual to classify t e pupils according to the order of merit shown by the results of competitions and examinations. But this is not devoid of disadvantages at times, for if emulation is not well directed it degenerates into real jealous rivalry, or may result in discouraging certain pupils who realise beforehand that they stand no chance of attaining the top places.

To obviate this, it is better to classify them in groups according to the marks awarded, placing in the first group all who have reached 70 per cent of the maximum mark; in the second all those who reached 60 per cent, and so on; thus forming three or four categories of pupils according to the score made.

Faults to be avoided. - Certain methods are reprehensible, and among them are the following-

1. *Setting traps for the candidates,* on the plea of testing their work more searchingly; and with this in view, posing questions of unusual difficulty, or framing them in a rather ambiguous or puzzling manner, etc.
2. In an oral examination, refusing *to prompt* a pupil *by a single word,* under the pretext that he should be able to get through it by himself.
3. *Gathering up the examination papers without giving a reasonable time to finish them.* Due allowance should be considered beforehand, and questions set that they can be reasonably answered within the time limit. Side by side with difficult questions, there ought always to be a certain number of easier ones to suit the more backward, so that all may have the opportunity of displaying their diligence and good will.

   The chief difficulty lies in the cleverness of certain pupils in cheating, and not unfrequently by very ingenious devices. Consequently, if the Master does not exercise the necessary supervision, the whole value of this efficient means is lost. Its benefit would likewise be seriously impaired if the marking of the papers provoked doubts of the Master's impartiality. The pupils should never have reason to entertain any other ideas concerning their Master than those of fairness and strict justice.

IV. - EXERCISE-BOOKS

One of the means of teaching consists in having the Master's oral instruction practically applied by the pupil in subsequent written tasks. This purpose is effected by the use of the exercise book. Formerly the style of exercise-book, the make of pen, the poor quality of ink, the lack of blotting-paper and such like things, conspired to make this practical application of the oral lesson very difficult. Happily, this state of things no longer exists, and the present day exercise-book offers no obstacle to the pupil in the performance of his school tasks.

The number of exercise-books to be used in a class cannot very well be determined; it will vary in particular with the attainments of the pupils. Each pupil in the lower classes may have several: one for inscribing the daily work done in class and another for his home-work. Besides these he ought also to have a copy-book and a drawing book.

It might be well to have two sets of daily exercise books, so that one may be in the hands of the pupil while the other, is retained by the Master to be corrected at his leisure.

In the higher forms, there should be, in addition to these, a special exercise-book for Catechism, for Composition, for Arithmetic, etc.

There might also be in the class, a *circulating exercise book,* that is, an exercise book *common to all the pupils,* who, day by day in turn, enter the written work of various school subjects. This is a real stimulus for the pupils, as they rival one another in diligence; and it also provides the Master with evidence of the intellectual level of his class and of the amount of written work given to the pupils, especially if it is preserved from year to year.

According to the amount of interest displayed by the Master, excellent results may be obtained by the keeping of a distinctive exercise-book, which might be called the *Record of Honour.* In this, the pupils who have done the best papers in the weekly, monthly or terminal examinations, would have the privilege of entering their distinctive work, appending their names and ages.

The proper keeping of exercise-books. - The pupil's progress in writing, as well as in other subjects, depends in some measure on the cleanliness and neatness of his exercise book. A pupil never writes with taste in a soiled, blotted or torn exercise-book; on the contrary, a new clean book is sufficient to secure his best endeavours. The first page of a new book invariably shows the greatest neatness and care.

Nothing that tends towards a neat and tidy keeping of books and papers should be neglected. Now, a very good way of securing this is to have an occasional *formal inspection,* or *a competition* which includes the inspection of all exercise-books, textbooks, papers. and if desired of the desks.

Especially in the case of beginners, the neat and proper keeping of the exercise-books requires:-

1. That the book should contain only a few pages;
2. That lines and pages should be completely filled, and suitable margins evenly drawn;
3. That the headings should be tastefully written;
4. That the pupils take care to avoid making blots, and that they never rumple or spoil the pages by making creases at the corners;
5. That no pages should be torn or remain blank;
6. That before taking home their finished exercise books, the pupils show them to the Master so that lie may ascertain whether all the pages have been filled in, and the book is entire.

   Good marks may be given for attention to these points.

V. - BLACKBOARDS. MAPS AND CHARTS

Every class is furnished with at least one *blackboard.* This board may be turned to a variety of uses, for it serves as a class-book or exercise book open to all the pupils, who may thus easily follow an explanation or an exercise. *Wall-maps and charts* of every description serve a similar purpose, hence we also speak of them here. They cannot be too frequently used. An explanation illustrated on the blackboard is more profitable than any purely oral explanation, because it appeals at one and the same time to both ear and eye. Furthermore, the pupils guided by the voice of the Master, like to work on the blackboard to display their knowledge, or rather, to put it into practice.

The uses of the blackboard are manifold. In the reading and writing lessons, beginners see the shape of the letters and words enlarged; in the grammar lesson, a number of examples are put down on it, and from .these the pupils are led to infer the rules and to apply them. In the history lesson, it serves for the drawing up of synoptical tables, summaries, genealogical trees j in geography, for sketching either blank or filled-in maps. In the science lesson, its use is constantly called for, whether it be to illustrate scientific or industrial process, a chemical formula or to sketch some piece of physical apparatus. In Catechism it is used to formulate some important definition, to set out a synoptical table, a summary or the whole text of a lesson to be explained. The teaching of

mathematics requires the constant use of the blackboard.

It must be remarked, however, that the use of the blackboard obliges the Master to stand with his back more or Jess turned to the pupils, and this has its disadvantages. Hence the reason why work on the blackboard should, whenever possible, be done by the pupils under the guidance of the Master; and the latter, if obliged to take up the work himself, should be careful not to overlook the general supervision of the class.

VI. - PREPARATION OF CLASS WORK

We do not refer here to the general preparation for the teaching profession which demands a certain number of years spent in study, and is recognised in many countries by certificates and diplomas which are compulsory. Preparation of this kind must continue throughout the whole course of life, for our Rule imposes it as a duty to make constant efforts to develop and deepen our knowledge of the subjects required in teaching.

We refer to the task which a Master, however competent, should impose on himself of planning and preparing the particular lesson he is to give in class. No doubt a definite time-table gives him an idea of the various items of school work to be undertaken during the day; nevertheless, he needs to examine by a rapid glance the details of the text, the corresponding exercises, the problems, the tasks already done and those to be given. Even in the best of text-books *a choice has to be made,* either of parts to be left out for want of time, of matters to be elaborated by questioning or by supplementary exercises.

When can this work be more appropriately undertaken than immediately before entering the class? Moreover, this preparation affords a splendid opportunity for refreshing the mind on points which have been somewhat forgotten. In default of this preparation, there is much loss of time consulting text or exercise books when a lesson is to be heard or a written work to be corrected, besides which, there are haltings and hesitations leading to disorder, woefully inept attempts to solve unforeseen difficulties, blind gropings and weak approximations. All such are avoidable and do not occur in the case of a thoughtful Master who forecasts his daily work.

This work of preparation may be committed to writing so as to form a *Class Journal,* the use of which is found of such advantage in the training of young teachers. Hence it is that in many countries the *Class Journal* of daily work is made a matter of obligation by the Official regulations.

We here append an .extract showing how the daily class work might be set out.

Class Journal. - Nov. 3oth (Wednesday)

9.00 a. m. *Catechism:* - Nature of Faith. Analysis of the definition. Written blackboard summary of lesson.

9.30 a.m. *Arithmetic:* - Area of the triangle. Brief analysis of the figure. Compare with square. Oral questions, then practical written work from text-book, Ex. 10 to 15.

10.00 a.m. *Grammar*: - Formation of plural of nouns. Examples on B. B. Infer the general rule. Oral questions from text-book, page 35.

10.15 a.m. *Reading:* - Reader, p. 64: *The three bears.* Explain difficult words. Brief discussion of the ideas included.

11.00 a.m. *Drawing.* - Object: a spade. Brief analysis of the implement. Pupils follow step by step on scrap paper. Finished drawing done neatly in Drawing-book.

A few blank lines should be left, on which to enter ideas on these topics as they occur later to the Master.

This *Class Journal* kept for the following Year supplies much useful and interesting information.

A Master who is in earnest will from time to time reflect on his manner of conducting his class, especially if any trouble has occurred. Is it asking too much to suggest to teachers a regular and daily self examination of their work? There is not the slightest doubt but that it is beneficial to reflect frequently on our duties as teachers.

CHAPTER XV

Material Organisation

The conditions governing the planning of a school are not always under the control of the Institute, and it is therefore sometimes necessary to make the best of the location, furniture and equipment provided. Nevertheless, it may be useful to give some information here concerning the material arrangements of a school when its organisation is within our own control.

The site. - The school should stand on dry soil, not on low-lying ground; it should be easy of access and have an abundant supply of wholesome drinking water. The building should be as far removed as possible from neighbouring buildings and from noisy thoroughfares. With regard to its aspect, much depends on the climate; this must be taken into account so that extremes of temperature may be avoided.

The classrooms. It is desirable that the classrooms should be on the ground floor, because besides the fact that they are thus more accessible and that the pupils lose less time in the necessary entering and departing, there are many other disadvantages attached to the constant ascending and descending of stairs.

If compelled to have the classrooms on the first floor, the staircase leading to them should be conveniently wide and spacious.

The classrooms should be contiguous, and there should be a separate entrance door to each, so that the pupils when entering and leaving may not have to pass through another room.

The classrooms should be oblong in shape, and spacious enough to provide a superficial area of 10 to 12 square feet for each pupil. The height should re about 14 feet so that the total air space is sufficient to supply the minimum of 140 cubic feet for each pupil.

As we have already stated in Chapter II, on Physical Education, care should be taken to have the light properly distributed, and to have the system of ventilation suitable to the climate.

The playground and the covered shed. -- A playground is an essential for games. It should be open and extensive, properly levelled and drained; and should, as far as possible, be sheltered from the prevailing winds and planted with trees.

In the planting of trees, the first consideration is the space required for the games and sports of the pupils. There should be a drinking-fountain for the supply of fresh water; if necessary the water should be filtered.

There ought to be a covered shed in the Playground to shelter the pupils during playtime in wet weather a few sanitary wash-hand basins should be provided in it. Its aspect should be the best available.

Water closets and urinals. - These should be placed at a convenient distance from the buildings, and in such a location that they can be easily supervised. Each separate closet should be not less than three and a quarter feet wide, and four and a half deep, fully lighted and thoroughly ventilated, with an opening of about six inches between the bottom of the door and the floor, which should be of concrete. The number provided should be id the proportion of one for every 25 pupils, and a urinal division for every 15.

Both should be flushed at frequent. intervals, and disinfected from time to time, otherwise, they may become the means of spreading certain diseases, such as typhoid fever and cholera.

The cloak-room. There should be a cloak-room in the school, or failing this, a hall to serve the like purpose. This should be fitted with tiers of numbered pegs for caps and overcoats and with lockers for the pupils lunch-baskets. It should be heated in winter, if in a cold climate.

School furniture. - In selecting school furniture it is well to remember that the best material is the most economical and that the comfort of the pupil is of primary importance. The term school furniture includes a variety of articles, and among them the following:-

1. *The pupils' desks.* Much thought and skill has been expended on school desks. They are now constructed on hygienic principles and may be *had* of varying heights and proportions to suit different pupils, thus satisfying educational requirements and official regulations.

   Properly proportioned single desks are now in common use. They provide complete isolation,

allowing the pupil to work under the best conditions, and foster the habit of independent effort.

2. *The Master's desk* - This desk, of which there are many models, should always be placed on a raised platform which should extend in front of the class the width of the room.

3. *The Blackboard.* - This is a very necessary article of school furniture, being required in all branches. A competent teacher will not attempt to teach without the use of a blackboard, any more than a farmer to cultivate his land without the use of a plough.

   The bottom of the board should not be more than: three feet above the floor or the Master's platform. If possible, the board should extend the whole length of the wall behind the Master's desk.

4. *Stoves.* - These should be supplied in countries where there is need for them, unless central heating has been installed.

5. *Lockers.* - No school can be orderly in appearance unless sufficient accommodation is provided for the storage of books and other working materials. There should be a locker provided with lock and key in every class; and also, according to the grade of the school, cabinets for Natural History specimens, scientific apparatus, etc. Moreover, in every school there should be a well-equipped library suitable to. the needs of the children of the locality.

In addition to these general items of furniture there should be other appliances such as: reading sheets, as a preliminary to the reading book, a complete set of the usual weights and measures, wall maps and charts, a collection of drawing models and, to facilitate the teaching of singing a musical instrument, a piano or a harmonium.

It is scarcely necessary to say that in all our classes there should be a holy water font, a crucifix, and religious pictures; these pictures ought to be artistic and of good taste. The crucifix should be hung above the Master's desk, and the other religious objects distributed according to the space at disposal. There ought to be, at least, a picture or a statue of the Blessed Virgin, St. Joseph, St. Aloysius, patron of youth, and of the Venerable Father Champagnat.

THIRD PART

THE RELIGIOUS EDUCATOR

CHAPTER XVI

Function, Qualities, and Reward of the Educator

Three classes of persons have a share in the education of the child, namely, the parents, the priest, and the teacher.

1. *The parents* are the natural educators placed by Almighty God in charge of the child from his very cradle. It is they, in reality, who possess in the highest degree that affection and that authority which are the two chief factors in education. "Parents, says Msgr. Dupanloup, are the first and the immediate co-operators with God in the education of their children; and though this task. is performed in conjunction with Him, nevertheless He leaves to them all the- consolation and all the glory of the work."

2. *The priest* is the representative of the Church who holds from her divine Founder Himself her mission of universal educator: "*Going therefore teach ye all nations, teaching them to observe all things whatsoever I have commanded you."* (Matt. XXVIII, 19, 20). And besides this direct mission, the Church has a controlling authority over the moral and religious education provided both by the family and by the school.

3. *The teacher,* who is the substitute and the coadjutor of the parents and of the priest, holds the next highest place in education, because his 1nfluence is exercised systematically over a period of years and at a time when the child is most susceptible to the influences around him.

I. - FUNCTION OF THE RELIGIOUS EDUCATOR

Among all the callings to which men devote their lives there is none more exalted or more honourable than that of the Religious educator. The Fa-

thers of the Church and other writers who have treated this subject, proclaim the function of the Religious educator to be that of a *father,* a *magistrate;* an *apostle,* and a *soldier* fighting under the banner of virtue.

1. The educator is really a *father,* for all education is the transmission of moral life; and so truly does the educator transmit this life to the young souls about him that his own moral features are not slow in making their appearance. The pupils of a religious Master so often reproduce and personify his piety and his virtue that the proverb: *Like father, like son,* has its equivalent in: *Like Master, like pupil.*

2. The educator is a *magistrate,* and his office transcends that of all other magistrates, who, as Msgr. Dupanloup says, "interpret laws and apply them; their efforts are not directed to the teaching of virtue and to the inculcating of righteousness, whereas this is precisely what the Religious teacher aims above all at accomplishing."

   The ordinary magistrate pronounces judgment on the guilty and condemns public crime; but he does not explain its cause, nor does he trace back to the conscience the first evil thought, the first temptation to sin; this is the work of the teacher. The ordinary magistrate punishes wrong doing; but there is something incomparably better and more worthy in preventing it, stifling it at its birth destroying it in the germ; such is the sublime and holy mission of the Religious Educator.

   If the nation owes a debt of gratitude to its magistrates who protect it from evil doers, how much more does it not owe to its teachers, whose instruction tends to prepare for it worthy citizens who will one day constitute its power and its glory, and who are even now its most cherished hope?

3. The Catholic teacher is an *apostle,* winning souls to Jesus Christ. It is true he does not deliver them from the darkness of paganism; but nevertheless, he rescues them from ignorance and from the evil influences which surround the child even from the moment of his birth. He sows the seed of the fear of God in the heart of the child, preserves him from evil and opens his mind to the truths of salvation.

   A school of children trained in Christian virtues creates a community of fervent Catholics; and it may be asserted that the foundations laid by the religious Master are so essential that without them the future teachings and ministry of the priest would be seriously compromised.

   Hence the Church has at all times displayed her solicitude in promoting the education of youth and in securing competent teachers for Catholic schools.

   May our efforts never betray the confidence of the parents who entrust us with the training of the souls of their children; nor disappoint the hopes of society which confides these young recruits to our keeping before enlisting them in its ranks; nor fail the Church which relies upon us to cooperate with it in peopling heaven with saints.

4. Finally, the educator is a *soldier.* "All parties are contending for the ascendancy in education. And, beneath the apparently simple question as to which shall have access to the child while he is receiving the elements of instruction, lies, in the ultimate analysis, the fundamental principle of supremacy: the triumph of good or of evil; for, as a rule, the child will adhere throughout life to whichever party first gained dominion over his heart."

These words of the Venerable Champagnat have at the present time even a far greater significance than they had in his day. Therefore, in addition to what has been said concerning the mission of Religious educators, it may be asserted that their present function continues to be that of *soldiers* contending for the triumph of the Church; for, in almost every country, an army of adversaries is drawn up against them contesting the position at every point.

The latter, finding that the children do not flock to. their standard, seek to capture them at the outset. Hence, through the indifference of their parents, children have become, so to speak, the spoils of a war waged between the Catholic school and the Godless school on the common ground of secular education.

II. - QUALITIES OF THE RELIGIOUS EDUCATOR

The education of youth is a work of paramount importance, and it is likewise a difficult one.

The Brothers who devote themselves to it must not ignore the fact that their lives will be afflicted with many an anxiety, that they have to face a long and toilsome journey along the road of daily self-sacrifice and hidden acts of devotedness, which the graces of the religious life will alone enable them to endure. They must also possess many qualities, which, although exhibited in a sufficient degree by all who are accepted by the Superiors as members of the Institute, require to be developed by reflection and self-activity. Among these qualities we may mention in the first place: a *supernatural affection* for the pupils entrusted to their care, and a *moral authority* sufficiently strong to affect the minds of their pupils and to maintain good order. In addition to these, there must be other attributes either natural or acquired, which we may classify under the heading of: *good sense, firmness*, *affability, piety* and *professional skill.* Upon each of these we shall say a few words.

Affection and authority. - If we consider the ideal education, that which a child receives in a good home, we shall find that two essential qualities are invariably present notwithstanding the differences of rank, wealth, times, places or characters.

Home education is rooted in *love* and *authority.* The love of parents is gracious and full of tenderness; it transforms a task which is often laborious and ungrateful into a light and easy one. Again, the authority of the parents is a sacred thing blended in the child's mind with the very voice of reason and of conscience. Being at the same time tender and firm such love readily elicits a willing response in the efforts of the child.

The school being but an extension of the home, a truly Religious Teacher ought to possess the two qualities that render the influence of the parents so fruitful. Loving all his pupils from spiritual motives, the moral ascendancy, established by his dignified and reserved conduct, enables him to exercise an effective control over all.

2. **Good sense**. -- This implies good judgment, prudence and tact. Endowed with these qualities the teacher is in a position to guide a group of pupils judiciously, to view everything in the right perspective and make the necessary allowance for the thoughtlessness and weakness of childhood. He recognises good intentions, even if the efforts do not immediately produce the desired good results. He always speaks in a reasonable manner to the pupils, never acts arbitrarily or in a thoughtless manner which might afterwards entail the rescinding of orders issued.

He is the same to everybody; and he easily aligns his efforts with those of his Superiors and his fellow Brothers in safeguarding the common interests. He avoids imprudent actions and likewise eccentricities which might compromise the good already accomplished.

One thing alone can supply the place of this good sense, and even that to a certain extent only, namely, great docility; especially is this so in the case of young Brothers who, being without experience, should set great value on that possessed by others.

3. **Firmness.** - This consists in a combination of energy, decision, constancy and vigilance.

   The Master needs firmness to impose his authority and guidance on the widely divergent an sometimes rebellious minds about him or to secure the observance of the school regulations and keep the pupils to their duty.

   This firmness should be displayed from time to time so that the pupils may realise that no infraction of the regulations or breaches of discipline pass unperceived.

   Firmness and vigilance are the mainstay of discipline. The Ven. Champagnat says: "Discipline is so essential that without it no instruction or education is possible; and besides, everyday experience proves that a well ordered school is esteemed by the pupils and looked upon with favour by the parents."

4. **Affability** or kindliness, implies patience, gentleness, tolerance and good-nature.

   Kindliness is gratifying to the pupils; it allures them and entices them to submit to the strict discipline of the school. It inspires confidence and makes the family spirit the common bond between the Master and his pupils. The really kind Master repulses no one; he is gracious to all and patiently bears with the frailties and weaknesses incidental to youth. Though At times obliged to punish and reprove, he is more ready to reward and encourage honest effort.

   He is careful however to avoid everything savouring of partiality; but if he manifests any

predilection it is for the dullest, the poorest, the most repulsive of his pupils.

Referring to the type of good character requisite for an educator, our Ven. Founder says: "I do not like Brothers whose presence repels the pupils, but I esteem those who are qualified to do the greatest amount of good, that is, those of a cheerful character whose manners are gentle and affable. To edify children and lead them to God, piety and virtue are not the only requisites; joined with these there must be pleasing and engaging manners."

5. **Piety.** - This comprises the spirit of faith, zeal, and supernatural devotedness. The spirit of faith keeps the eyes of the educator fixed upon the spiritual aim of his life, which is to save the souls entrusted to his care. Moreover, this spirit moves the Master to turn to God and have constant recourse to prayer. Zeal fills him with a holy ardour and suggests all manner of devices calculated to secure the utmost efforts of all his pupils. Supernatural devotedness leads him to spare neither his labour, nor his time, nor even his health, and not to be deterred by any difficulty.

   Piety, which is valuable to everybody, is indispensable to the educator, and its absence leaves a void that nothing can fill. It alone secures the grace of God, without which all human labour is devoid of good. It alone creates that spiritual love for childhood and that constancy which are so necessary to him who would endure the hardships incidental to education. It alone can touch the heart and lead it to God. Without piety, education itself is endangered, for one may instruct a child in every human science, and yet fail to make him a good Catholic.

6. **Professional skill.** - This includes personal knowledge and an aptitude for teaching.

   The knowledge possessed by a Master who has recently obtained the official certificate entitling him to undertake his responsible duties, is merely the minimum. This scanty Scientific equipment needs to be improved and extended by daily additions. No Master need fear to be too well-informed, provided he is skilled in method. A well-informed Master exerts a wonderful influence and authority. His every word is a welcome as a ray of sunshine; his remarks on all subjects and his estimates and comparisons have great weight in evoking the attention of his pupils, quickening their intelligence, broadening their judgment and fashioning their character. Neither mediocrity nor the common place characterise his teaching; his moral influence is reinforced by the prestige of his learning, whilst the weight of his influence both as Catechist and educator is thereby enhanced.

   Professional skill means, in reality, an aptitude for teaching. The higher the profession the more exacting is the theoretical and practical preparation required. It takes many years to train a priest, a doctor or a lawyer. What shall be said therefore of the preparation required by one who is destined for the noble profession of education, the training of souls, where the difficulties are so many and so great? How indeed shall he fashion the powers of a child unless the study of psychology has enlightened him as to their inner workings? How is he to give an efficient lesson, unless he has acquired a sufficient knowledge of the art of teaching by a systematic study of *Methods of teaching.*

   In our case, this professional training is begun in the Scholasticate, but it needs to be continued and furthered in every House; for it is at this stage, when he is endeavouring to apply the theories he has studied, that the young Brother needs the special guidance of the Brother Director and of those among his fellow Brothers who are most experienced.

III. - THE :RELIGIOUS EDUCATOR'S REWARD

The functions of the educator are of supreme importance, but they entail many trials and difficulties. The life of an educator being a prolonged apostolate, God has deigned to make him a participator in the suffering of the Apostles. "The teacher, says our venerable Founder, cannot cooperate with Jesus Christ in the salvation of souls except through suffering and sacrifice."

This being so, the thought of the munificent rewards awaiting him one day should uphold the courage of the religious educator and sustain him throughout the course of his long and arduous mission.

1. Although earthly rewards are not general, it is no uncommon thing for a zealous Master to

enjoy much consolation in seeing that his former pupils preserve the good principles he implanted, and are a source of edification in the parishes in which they live. Occasionally he will receive touching testimonies of their gratitude, and will sometimes have the satisfaction of seeing them occupy honourable positions in society, thanks to his solicitude.

2. Another reward of the zealous Master consists in being the associate of our Divine Lord in His missions and in being an instrument in His hands for the extension of His kingdom upon earth. Through their cooperation in the divine work, he experiences that spiritual joy of the apostolate which sweetens the bitterness of the ingratitude and the persecutions which the world heaps upon those who are engaged in the work of Jesus Christ.

3. But the crowning recompense is the immense weight of glory he is laying up for himself in heaven. If there is a magnificent reward awaiting him who saves one soul, what shall there be for him who by his prayers, his example and his teaching has contributed to the salvation of hundreds of souls? What a crown of glory is reserved by Our Lord Jesus Christ for him who has instructed childhood in the way of salvation! It was surely to such a one that is words were addressed, when, having called a little child and placed him in the midst of the Apostles, Jesus said : "*He that shall receive one such little child in my, name receiveth me.*" (Matt. XVIII, 5).

   The hope of the glorious reward prepared by Almighty God for the Religious Master is well calculated to sustain his courage amid the daily sacrifices he is called upon to make. What a delight it will be for him one day to recognise in heaven the many souls indebted to him for their salvation!

CHAPTER XVII

The Student Teacher in the Scholasticate

I. - TRAINING IN THEORY

The end proposed in the Scholasticate is to continue the *religious training* of the Junior Brothers, and at the same time to prepare them more immediately for the *function of teaching*.

Although the former aspect is extremely important, we are concerned here solely with the latter, that is to say, with the training of the Scholastic for his function as a Religious Teacher.

This preparation comprises:

1 The acquiring of the qualities which are requisite to every teacher in general;

2 The training in the art of teaching.

Qualities requisite for an Educator.- In the preceding chapter we have already indicated the most important of these qualities. The Scholastic must do his utmost to acquire these, for, whether they be physical, intellectual or moral, they all have some special significance in the life of a teacher.

1. *Physical qualities.* - Good health being essential to those who are destined to bear the burden of teaching, the Scholasticate should provide for suitable rest and a judicious combination of mental work, recreation and physical exercises.

   The Scholastic, on his part, ought to direct his attention to whatever may be defective in his manners or awkward in his general bearing, for such deficiencies would, later on, be prejudicial to his authority. He should seek to acquire a pleasing expression of countenance and a habit of politeness which will win for him the sympathies and esteem of the pupils and their parents.

2. *Intellectual qualities.* - To have the mental powers normally developed and be in the habit of using them; to know how to observe, to judge and to reason; to be able to grasp a question readily and answer it correctly, to be quick in learning and tenacious in remembering; these constitute the primary object of the intellectual education of the future teacher. He should therefore exert daily efforts to profit by the lessons and advice given on this subject by his Masters, for on this partly depends his future success as a teacher.

   At the same time he should faithfully cover the whole course and seriously study the subjects assigned by the Masters, so that he may enrich his mi**1**d with a fund of general knowledge.

Later, this knowledge will prove useful to him and serve as a basis for wider and deeper studies.

3. *Moral qualities.* - The young Scholastic aspiring to become a competent Master, must above all be deeply concerned in the fashioning of his moral character.

   Meditation, the Particular Examen, the guidance of his Superiors, in conjunction with God's grace which he should daily implore, will conduce efficaciously towards attaining this end.

   The virtue and holiness of a Master are powerful factors in the Catholic education of youth; they are more efficacious in their influence than intellectual capacity, which nevertheless is most desirable.

In the Scholasticate, the training in teaching, in so far as theory is concerned, consists in the study of standard treatises on the principles of teaching, wherein are embodied the experience and sound advice of skilled educators; the practical training consists in putting this advice into practice while giving a lesson or conducting a class in presence of an experienced Master.

Study of the principles of teaching. - Without this study, educational practice would too often resolve itself only into a set of routine processes powerless to develop the child's mind, or into a prolonged course of deplorably gropings to discover for oneself the processes which have long been in actual practice, and which are set forth in pedagogical works.

The study of teaching methods, without eliminating personal effort and practice, enables a young Master to curtail his time of apprenticeship to a considerable extent, and to avoid a multiplicity of errors at the outset of his career.

The Scholastic must therefore diligently study: .

1. *The present Teacher's Guide.* 1 his work, explained and elaborated by the Master, will serve as the groundwork of the training in teaching, with the advantage that it is calculated to secure the uniformity desired in all our schools.

2. The concepts of *applied psychology.* These will enlighten him on the mental powers, the laws governing their workings and means of developing them.

3. The elements of *physiology and hygiene.* This branch of study will acquaint him with the means of promoting the health of the pupils, developing their physical strength and endowing them with agility; in brief, it will enlighten him on the principles of physical education.

4. Sufficiently detailed information on the *modes* and *methods employed in teaching.* Through these he will acquire an initial knowledge of the processes he has afterwards to use in giving a profitable lesson.

The Scholastic is furthermore advised to read privately:-

1 *Standard treatises on education* which have been commented on by the Master, or analysed by the student in conjunction with the Master.

2. Works having for their special object the fashioning of the educator as an apostle and a competent catechist.

Obviously, a Brother is not a schoolmaster working to earn his livelihood. He has a higher aim than the mere imparting of purely secular education and instruction. *The ideal* he has before him to inspire and sustain all his efforts is something more elevated and more fruitful, namely, *the apostolate.*

If he teaches secular subjects it is that he may have access to the child's mind to illumine it with the light of faith and enkindle in it the fire of apostolic zeal.

The Scholastic will imbibe this ideal through the instruction of his Superiors, and will foster it by prayer and meditation, and by the reading of chosen works which will increase his attachment to the glorious Cause of Jesus Christ and His Church and fill his heart with the noble ambition of training up sturdy Catholics and of inducing others to cooperate with him in *extending the Kingdom of Christ upon earth.*

II. - TRAINING IN PRACTICE

Theoretical studies form the groundwork of the professional training of the educator. It would nevertheless be of little avail to gain from books a knowledge of the mind and its powers, the laws governing their activity in the mental development of the child, and the teaching principles de-

rived from them; for until the student has come into direct contact with the child himself he cannot be regarded as a teacher.

He must be initiated into the art of education by *apprenticeship,* and that this may be profitable it is desirable that the Scholastic Centre should be within easy reach of some primary school which may serve as a training ground for the student-teachers.

The facilities afforded by this practising-school would be utilised somewhat as follows:-

1. Every week the students would attend a *demonstration lesson* given by the Master of Methods, or by one of the teachers attached to the school.

2. On an appointed day, one of them would give an *experimental lesson* in presence of his fellow students and the Master of Methods. This lesson would afterwards be discussed and criticised. The report on the lesson together with the criticism on it would he inscribed in a Record book and read at the next meeting of the class.

3. Besides, several times a week the students in turn should go to the practising-school to give *one of the ordinary lessons* under the guidance of the Master of Methods or the class-master. The latter would direct the students in the preparation and afterwards draw their attention to the weak points and the omissions in the lesson.

Requisites of a good lesson. –

1. In every lesson there should be some *special aim,* well-defined and in keeping with the syllabus. All the points should converge towards that aim, and should deviate from it only incidentally and briefly.

2. It should be *methodical,* so that it may be at the same time interesting, easily understood and remembered; it will satisfy these conditions, if the teacher is guided, on the one hand, by the general principles derived from the study of psychology, and on the other, by the special nature of the subject he is treating.

3. It should not only aim at imparting some special topic, but also *at promoting the general education* of the child.

4. *The Master's bearing* should be irreproachable, his manner being dignified and marked with kindness; moreover his language should be clear, concise, full of animation and interest.

Preparation of a lesson.- Generally speaking, a. well-prepared lesson will be well given; and on the contrary, if insufficiently prepared, it will be vague, dull and lifeless, and the pupils will readily become wearied and inattentive.

Three distinct preparations are discernible, *the in direct preparation* which is made by the future teacher during the period of his training; the *general preparation* which consists in reviewing the different subjects to be taught during the year, term or month; and *the direct preparation* of a lesson to be given during the course of the day.

This direct preparation includes:

1. *Preparing the subject-matter.* The Master restricts the lesson to the requirements of the class syllabus. He defines its immediate aim and arranges the subject matter according to the intelligence of the pupils and the length of the lesson, making a detailed analysis of it and forecasting the revision necessary to link it with the preceding lesson, so that he may proceed from the known to the unknown. Finally, he selects the oral and written exercise to be given to the pupils.

2. *The teaching preparation.* The Master decides upon the method and plan he will adopt, the concrete means and devices he will use, the chief questions he will ask and the way in which he will present his lesson so as to impress it on the memory of his pupils.

3. *The material preparation.* This consists in having the objects, the charts and specimens in readiness or in tracing out on the blackboard the sketches and texts he will use during the lesson.

Class Journal. - This book may set out two types of preparation: the *full preparation,* entering into the details of the lesson and embodying the series of questions and exercises it suggests; also the *outline preparation,* indicating the aim and object of the lesson, the chief divisions of the subject, the illustrations, examples and concrete means to be used, as well as the oral and written exercises to be prescribed.

Discussion of lessons. - It is necessary to consider two things in connection with this: - .

1. *Its importance.* The criticism of the lesson cannot be too carefully carried out. Its full

benefit will not be reaped unless the students take pains to prepare it properly and the criticism is methodical, frank and precise; and it may be added, unless positive results are the outcome of the points discussed.

It is advisable to have the lesson discussed in the first place by the student who gave it, as thereby he will learn to examine and judge his own proceedings; then by his fellow students, and lastly by the Master of Methods whose function it is to correct, amplify, summarise and conclude. Upon him, especially in the beginning, falls the whole burden of the discussion; for, in general, the criticism of the students is mostly confined to generalities, to irrelevant and unimportant points, which is only natural, seeing that they lack experience.

2. *Its form.* The following set of questions will serve to guide the students in the discussion of a demonstration lesson.

The ground-work. Was the lesson properly linked to the previous one, and was the latter suitably revised? Was the content within the scope of the class syllabus and the capacity of the pupils? Was it kept within proper limits and well articulated? Was the aim definitely formulated?

The methods. Were the methods adopted and the plan followed appropriate? What is to be remarked about the questioning? the presentation? Were the steps from the known to the unknown skilfully devised? Were the pupils interested in the lesson? Did they take a fairly active part in it? Were the concrete devices well chosen and were they turned to the best account? Was the blackboard sufficiently utilised? Were the different parts of the lesson skilfully combined and the memory work made easy? Was the lesson well understood and remembered? Had it an educative value? Were the oral questions put, and the written tasks prescribed, well chosen and adapted to the lesson?

The teacher. Was his bearing irreproachable? His manner affable and dignified? Were his tone of voice and his gestures calculated to inspire respect? Was his language clear, precise and animated? Was his writing on the blackboard perfectly legible?

Remark. - However anxious he may be to become a competent teacher, the Scholastic should never lose sight of the fundamental importance of religious instruction, and should therefore apply himself to become above all a thoroughly efficient Catechist. He ought to implore God every day to fill him with a holy zeal for the religious instruction and sanctification of children. The study of Christian doctrine should be his favourite subject; and inspired by what is contained in the present chapter, as well as in chapter VI which deals with religious instruction, he ought to take particular pains to practise the art of imparting Catechical instruction.

CHAPTER XVIII

Brother Director and the training or young Masters

1. The first steps. - At the outset the Brother Director should acquaint the young Brother with the tone of the class and the dispositions of the pupils, pointing put to him and even giving him a list of names indicating those who need to be firmly restrained or who require special care on account of their age, their character, their circumstances or on other grounds; he should likewise acquaint him with the state of the class, and indicate the means to be taken to maintain, or to establish discipline.

   It is advisable that he shou1d introduce the young Brother to his class and install him in his new office. Conferring full authority on him in presence of the pupils, and exhorting the latter to be dutifully submissive and obedient to the new Master.

2. **Encouragement**. - He should manifest great kindness to the beginner, always showing himself gracious and anxious to help him. Thus the young Brother, gradually gaining confidence in him, will experience no difficulty in revealing to him the difficulties he encounters, and will readily follow his advice.

   A beginner stands in great need of encouragement, especially if he finds it hard to control the pupils and secure their obedience. This is a sore trial for the young Master, and if left to himself, he is apt to yield to despondency and become disheartened. Hence encouragement is most important, and the Brother Director ought to do his utmost to reassure the young man, to remove his fears, to calm his imagina-

tion which often magnifies the difficulties, and to strengthen his self-confidence; in fact, he ought to do all in his power to enable the young Brother to acquire a moral ascendancy over his pupils.

3. **Patience.** - The most effective way of training a young Brother is to follow up the details of his procedure with his pupils, pointing out to him with much kindness and patience what he ought to do or avoid on such and such occasions, and requiring him to render an account of the manner in which he follows the advice given.

   However, it is advisable to concentrate on a few failings with their appropriate remedies; otherwise, if too many faults are pointed out at once, perplexity of mind is caused. When one or two defects have been remedied, attention may be directed to others. Although a Brother may not appear to respond to his efforts, the Brother Director must beware of scolding him and still more of disheartening him by teaching him to believe that he is lacking in the requisite qualities and will never succeed. He should, on the contrary, impress upon him that he is sure to succeed, if only he is willing to learn and does not allow himself to be dejected by difficulties and failures, and especially if he puts his whole confidence in God, beseeching Him to help him in the discharge of his duty.

   And besides this, a cheery word of praise should be expressed when he achieves a little success, and he should be led to recognise that Providence has endowed him with many good points, indicating at the same time the means he should take to develop them. In this way, the Brother Director's influence will be all the greater arid his efforts more effective in remedying the defects of the young Brother, without incurring the risk of disheartening him.

4. **Practical lessons.** -- To give the young Brother good advice is not the only thing required, he must be shown how to put it into practice, care being taken however that the pupils do not perceive that their Master is receiving a lesson.

   Under proper guidance there are few young men who may not become good teachers. The Brother Director should therefore remember that, to a large extent, the success of the young Brothers depends upon the pains he takes with their training. He should not forget that skill is a matter of gradual growth and often takes time to develop even in men highly endowed; consequently, that only by prolonged care and attention will he succeed in training them.

   The direction and guidance he gives should be conformable in all respects to what is laid down in the *Teacher's Guide.*

Detailed advice. - The Brother Director should be particular concerning the following points which are very important for Masters who are commencing their career:

He should recommend them to remain at their desks as far as they possibly can.

He should train them to acquire and preserve a modest deportment and an air of dignity and reserve. He should not tolerate any trifling or undue familiarity with the pupils, and should call them to order whenever they fail in this point. He should also caution them against allowing any pupil to remain beside them at their desk, and remind them that they ought never to allow a pupil to address them during class-time without standing up, or at any time with his cap on.

Silence, being one of the surest means of securing order in a class, and of forwarding the progress of the pupils, he should particularly recommend its practice and require them to check the pupils by a sign during the lessons or when they swerve from their duty, and likewise to be brief and precise in the giving of orders or advice.

The habit of talking too much in class is most prejudicial to young Masters; it ought to be relentlessly checked.

There are ardent characters overflowing with energy and inclined to undertake anything and correct everything all at once. His duty is to moderate these urging them to proceed cautiously in all things and particularly so in the matter of correcting faults or introducing new customs; he must therefore advise them not to change or to introduce anything without having his sanction.

He should recommend them to exercise great vigilance, in the first place over themselves so as not to overstep the limits of reasonable reserve, and then over their pupils so as to keep them to their duty. This watchfulness being one of the virtues most necessary to a teacher, it follows that the Brother Director should take every possible

means to impress it upon young Masters and to accustom them to practise it. It is not less important to inspire them with d whole-hearted devotion to their work in school and to the Christian education of their pupils, to whom they owe their whole time, and even their health and their life.

He ought to accustom them to punctuality; for this purpose he should insist on every exercise being begun and ended at the exact time.

Of all the Master's duties, the correction of his pupils is the most difficult; hence the Brother Director's injunctions on this point should be very clear; he ought to require them to report to him any punishment they have had to inflict, except it was a very slight one.

A final point, and one of capital importance, is that he should be unremitting in his zealous efforts and care to train them as efficient Catechists. When they first undertake this important function, he should require them to submit their preparatory notes to him; and ought to manage tactfully to give a few Catechism lessons in their presence.

CHAPTER XIX

The young Brother taking charge of a class

1. The first thing a young Brother should do when about to take charge of a class is to ask the Brother Director for information concerning the state of the class, and request him to give him a list of the names of the pupils composing it; this list will be more serviceable if the names are set down in the order of the desks. He should also ask for information on the divisions, as well as on the methods and means employed by his predecessor, so that he may conform to what has already proved satisfactory.

2. It is beneficial likewise to seek enlightenment concerning any abuse which may exist and require remedying. In the case of such abuse, he should ask the Brother Director to indicate the line of conduct he ought to follow, and also enquire the names of those who are best disposed, that he may secure their good will, and also the names of those who are hardest to manage, so that from the very outset he may avoid anything likely to endanger his authority.

3. At first, he should speak little and keep careful watch over himself and all his actions, so that he may neither do nor say anything that might compromise him in the eyes of the pupils and lead them to refuse him the respect and obedience they owe him.

4. During the first few days, his chief concern should be to study the character of his pupils; he should not punish at all or else very little until he knows them. By observing his pupils closely he will find out their particular mental and moral dispositions, but he must be on his guard against forming hasty judgments.

5. From the first he ought to display a certain amount of firmness, but without dealing harshly with the pupils, so that from his serious and reserved air, and from the deliberate manner in which he deals with them, they may see that he knows how to secure obedience.

6. He must not be surprised at meeting with difficulty in securing control over the pupils, in establishing and maintaining discipline, and in directing his class successfully; and he ought not to be disheartened at this, for he should remember that in every state of life, in every employment, beginnings are difficult, but also that with God's help, with time and patience, he will overcome all obstacles.

7. He must be careful to preserve his peace of mind, no matter what .may be the state of the class, or how great the difficulties he encounters.

8. At the outset, he should frequently report to the Brother Director his manner of directing his class, the difficulties he meets with, the chief punishments he has had occasion to inflict, the means he has taken or that have been suggested to him to perform his task duly. He should at the same time ask his advice on matters that may be troubling him.

9. He should allow himself to be guided by the Brother Director with entire docility, being persuaded that in this lies the chief source of his success.

10. He should gratefully accept, and even solicit, remarks and advice from those among his fellow Brothers who have the most experience. Yet while benefiting by the experience of others to perfect his own methods, he should not fail to study standard pedagogical treatises.

11 He should frequently make an examen on his methods of teaching, to discover wherein he fails, the reason of his ill-success and wherein he deviates from the recognised methods he has studied. From this he will learn a lesson of humility and he will be led to make resolutions accordingly.

12 In his prayers and exercises of piety he ought to recommend his pupils to God in a special manner, beseeching Him to grant them the virtue of docility and make them grow in wisdom and in grace. He will not fail to consecrate daily to the Blessed Virgin and to St. Joseph not only himself but also all his pupils and all his work, imploring them earnestly and with confidence to protect them and to grant him success for the greater glory of God.

CHAPTER XX

The Guardian Angel, the ideal Educator

This ideal educator is the *Guardian Angel,* whose action in dealing with the soul confided to his charge is the perfect pattern a Brother should endeavour to imitate in his dealings with the pupils entrusted to his care, and of whon1 he is appointed the visible Guardian Angel.

1 It is by the express command of God that the Angel undertakes the charge of man; he does not ask to be sent upon earth, but is ever ready to go wherever God chooses to send him. In like manner, a Brother should in all things be subject to the law of obedience, and be prepared at all times to go wherever the Superior wishes, and to do nothing in his school work except what is prescribed by obedience. He should bear in mind that the graces of state which are so necessary for one's own salvation and for leading souls to God, are communicated in a definite order that is to say, they descend from the Superior to the inferior through the bond of dependence which unites them; if this bond is severed, the graces of state cease to flow; for, says the author of the Imitation: "*He who withdraws himself from obedience withdraws himself from grace."*

2. The watchfulness exercised by the Angel over man, and the pains he takes to lead Him aright do not cause him to lose sight of God for a single moment. The diligence required of a Brother in controlling his pupils, in keeping them at work, in securing their progress and forwarding their education, should not so absorb his mind as to prevent him from frequently raising his thoughts to God, to offer Him all his troubles, or from recalling God's holy Presence especially in moments of temptation, in times of difficulty or when some act of se1f-sacrifice has to be made.

3. The Guardian Angel of the most repulsive sufferer extends the same care to him as to the person of engaging exterior and robust health. In imitation of this heavenly spirit, a Brother should not allow himself to be repelled by the shortcomings and bad habits of his pupils, by their ignorance, their vulgarity or their poverty. His zeal, his spirit of charity and self-sacrifice should lead him to have a special predilection for those .who are deficient in natural gifts and for those whose spiritual and physical needs are greatest.

4. The Guardian Angel prevents the faults of him who is under his charge by calm and charitable warnings, free from anything approaching ill-nature; and a Brother should act in like manner towards his pupils.

5. The Angel's action upon man in leading him to good is exercised through inspiration, never by compulsion, respecting man's freedom, the Angel contents himself with inciting him to virtue. In like manner, a Brother should endeavour to influence his pupils by moral persuasion, reserving the exercise of authority until every other means has failed, and even then resorting to it only with great tact and prudence.

6. The Angel never discontinues his good office, nor does he forsake his charge, despite the fact that his care seems to meet with no response and his inspirations are openly resisted. Similarly, a Brother should not cease to exhort, to reprimand and to pray, although to all appearances, his pupils show no improvement. God has committed to him the task of planting and watering, but He reserves to Himself to give the increase when He considers it expedient. Hence He has deigned to make labour, and not success, the title for reward. Besides, success is seldom immediate; the sowing time is not the reaping time, but a rich harvest will certainly follow in due season if only zeal and

devotedness are unfailing in their constancy.

7. The Angel prays unceasingly for him who is committed to his charge. A Brother should do likewise. Convinced that prayer is the quickest and most efficacious means of procuring the salvation of souls, he will pray for all his pupils and consider himself bound to treat unceasingly with Almighty God the important affair of their eternal salvation, recommending to Him in a special manner those whose training gives him the most trouble or whose needs appear to be the most pressing.

8. The Angel is ever at man's side, both by day and by night. In like manner, a Brother should be careful never to lose sight of his pupils, but watch over them at all times and in all places in order to ward off all that might imperil their virtue.

9. The Angels act in concert in procuring man's welfare. All the Brothers of the same establishment should work together in promoting the education of the pupils; all should unite their efforts to attain the same end; each following the same plan, helping and sustaining his colleagues and cordially co-operating in the common cause. From this union of work, effort and devotedness, there will arise a strong and vigourous authority that will justify itself in all circumstances and become an irresistible impetus to good.

10 The Angel is actuated by the purest motives in his attachment to man and in the services he renders him. Similarly, a Brother ought to love his pupils solely for God, and should give to all, the same care, the same consideration and the same attention. In his intercourse with them he should avoid all unworthy actions and all familiarity, always maintaining a dignity of conduct which will command their respect and esteem.

CHAPTER XXI

Uniformity in Methods of Teaching

One of the main objects proposed in the compiling of this work has been to secure uniformity in the teaching and education given in our schools. This uniformity is of vital importance in a Religious Congregation where all things must be governed by common principles.

In the classroom, as elsewhere, a Brother requires -rules prescribing his duties and the manner in which they should be fulfilled; for if these matters were left indeterminate, inefficient methods would be adopted, detrimental alike to the individual, to his pupils and to his fellow Brothers.

If every Brother made use of his own particular methods, the pupils would never get beyond the initial stage of any method; the hindrances and perplexities of the Masters would be as difficult, for we all know the amount of trouble it costs to change the habits of children and to accustom them to other ways of acting.

A stable method and perfect uniformity in teaching are productive of untold advantages to both Masters and pupils. "Where this uniformity exists, says St. John Baptiste de la Salle, Masters are not so easily fatigued; the progress of the pupils is rapid and easy; changes of Masters involve no change in the principles and methods of teaching; new Masters bring no new styles of teaching, for they teach the same thing and teach it in the same way."

This uniformity has moreover two advantages of high value. In the first place, it is *a corrective for the instability* of some Masters who are fickle-minded, and who, if left to themselves, would make daily changes in their manner of conducting their class. What appeared to them so easy yesterday, is found to be impracticable today, because the drawbacks had not been taken into account. Besides, all men ate subject in some degree to inconstancy, and it is therefore salutary to have to conform to fixed rules and definite methods.

The second advantage secured by this uniformity is that which is stated in our Common Rules: "*to promote peace, union and charity among the Brothers.*" We are more likely to feet at ease to enjoy the charms of family life, when in our mode of teaching there is found the same uniformity as in our way of keeping the Rule, in our customs and in our manner of living. Vexatious discussion will be avoided because no one will feel inclined to exalt his own method above that of others.

If these desirable results are to be attained, it is necessary that in each country, schools of the same category should exhibit complete uniformity. In each Province therefore, matters which could not be specified here, should be regulated, such as the customary prayers, school books, reg-

isters, merit card and their values, holidays and vacation time, school hours and syllabuses of work.

The principles of education expounded in this work are not novelties, which would consequently leave them more or less open to discussion, nor are they mere theories. They are the outcome of the experience of a whole Institute engaged in teaching for more than a century ; they may continue to be relied upon with confidence since they have proved their worth.

Accordingly, all the Brothers should study the methods set forth in this *Teacher's Guide,* and faithfully put them in practice. Their success in teaching, the progress of their pupils, the honour of the Institute, the reputation of the schools, and above and beyond everything else, the glory of God and the good they are called upon to do among their pupils, depend in great measure on the fidelity with which they will .follow it in all its details.

In conclusion, we would add that the *Teacher's Guide* having been sanctioned and adopted by various *General Chapters* for use throughout the Institute, it is not lawful for the Brothers to adopt any other, and it is the duty of the Brothers to make use of it and to conform to it as far as lies in their power.

FOURTH PART

METHODS OF TEACHING CERTAIN SUBJECTS

By *methods of teaching* is meant the procedure which a Master should adopt in teaching various subjects such as: Reading, Writing, Arithmetic, etc.

There is no doubt that a young Master, at the cost of much labour and many failures, may ultimately succeed in finding by experience the best way of teaching young children to read and write. But it is obviously preferable that he should study beforehand, in the following pages, the methods that have proved successful in the hands of many skilful teachers among our predecessors.

The scope of these *methods of teaching* must necessarily be confined to the main subjects that form the ordinary course of Primary Instruction.

The *Teacher's Guide* cannot attempt to touch upon, every point, for there are some that are the outcome of the experience of a Master, while others are peculiar to certain countries. Besides, its sole purpose is to guide the first steps of beginners.

CHAPTER XXII

Reading

Aim and importance of this subject. - In the instruction of the child, reading holds the first place, for it is, so to speak, the key to knowledge, since all other subjects presuppose if and avail themselves of its aid.

Besides, it readily develops and trains intelligence while at the same time it contributes to the education of the child through the contents of the textbook. Without being guilty of too much rashness, it may be said that a young man's style of reading is an index of his mind, just as his choice of reading matter is a true reflex of his inclinations.

Difficulties of the Reading Lesson. - The teaching of reading presents real difficulties:

1. There are in English irregularities in the spelling of words which prevent the same sounds being invariably represented by the same letters.

2. The child's mental powers are not fully developed, and he is faced with a study calling for long continued effort.

Thus it is easy to understand why teachers, at all times, have striven to simplify methods of reading. Yet, in spite of the notable advance made, the teaching of this subject bristles with difficulties and will ever remain a work exacting prolonged patience on the part of the teacher and almost endless practice on the part of the pupil.

In the development of reading ability *three stages* are distinguishable. In the first of these, the child is taught to recognise the letters of the alphabet and also their combination into words. This constitutes purely *word reading.* In the second, he is taught to read with a certain amount of ease, observing the pauses without troubling about the inflection of the voice. This may be termed *fluent*

reading. In the third stage, the child is taught to express the meaning of the passage he is reading by the inflection of his voice. This is *expressive reading.* Hence the three divisions of the subject.

I. - WORD READING

At the outset of their career most young Masters have to teach *ward reading.* The following hints may therefore be of practical value to them. It is very questionable whether the teaching of the names of the letters of the alphabet is the right starting point; however, one or two principles in the teaching of the alphabet may be helpful:

1. No teacher, at the present time, would attempt to teach the *letters* of the alphabet by mere repetition from a card. This is a very crude, mechanical and uninteresting process.

2. The principles of association should be used. Classify the letters according to their similarity:
   a) Horizontal and vertical lines: I, T, F, E, H, L.
   b) Oblique lines: A, V, M, W, Z, Y, K, N .
   c) Vertical lines and curves: D, P, B, 1, u.
   d) Curves: O, C, G, Q, S.

3. Let the children draw them on slates or paper, or construct them with short sticks or strips of cardboard, at the same time naming the letters.

The three systems of teaching reading are known as

i the alphabetic;

ii the word or sentence method, formerly known in Britain as the look-and-say method;

iii the phonic.

Alphabetic method. - The teacher points to the printed form of the *letters,* names them and then gives the *sound* of the word. The children repeat this sound after the teacher until they have mastered it.

This method has many advantages. It is so simple that any teacher can use it; it has the sanction of long usage and has been employed with great success. Its disadvantages are that it is very mechanical and the children soon tire of it because it affords no exercise for their minds; and again, as the names of the letters are no guide to the sound of the word, the children are unable to find out the pronunciation of new words.

Word or sentence method. - In this method the teacher points to a word and pronounces it; the children look at it and pronounce it after the teacher.

Its advantages are that it is easy to teach and easy to learn, and does not associate the difficulties of spelling with the reading. One disadvantage is that it necessitates additional time for spelling lessons; but the chief weakness of the method is that the children fail to detect the difference between words of similar appearance, as for instance, *though, through, thought.*

Phonic method. - The child is taught the *sounds* ,of the letters and then the *sounds* are combined to form syllables and words. For instance, *cat* would be spelt *ke-a-te (ke* being sounded as in *take; te* as in *ate).*

The advantages claimed are that this method being more intelligible, it is more interesting to the children, and it secures clearer and more correct pronunciation. Its greatest disadvantage arises from the anomalous English alphabet. A perfect alphabet would have one, character for each sound and the same sound would be represented always by the same character, instead of which we have redundant letters, different sounds for the same vowel, and many consonants have more than one sound. Besides, the *sound of the word* is not the *sum of the sounds* of the letters.

A training in phonetics is necessary for the proper use of this method. The chief advantage of a training in phonetics is to enable the teacher to diagnose and remedy speech defects.

By combining the advantages of each method, a Master will obtain better results than by confining himself to anyone of the three. For instance, such a word as *yacht* is more easily taught alphabetically than phonetically.

The *alphabetic* method provides practice in spelling; the *phonic* makes for distinctness of pronunciation; the *word-or-sentence* method (look-and-say) makes for rapidity.

No matter which method is adopted to create in-

terest in reading it is necessary to introduce at an early stage some short sentences, and as these can hardly be framed without some irregular words as *do, was, to, etc*., teach such words by the *word-and-sentence* method. The words learnt should be daily combined into short easy sentences, each having, a distinct meaning by itself, because children long for something real and have no conception of the use of mere symbols. Moreover, they have an almost uncontrollable desire to be active. Therefore, hand them cards upon which there are printed *instructions* or *commands,* and let them act these out. This will excite their interest and go far to relieve the dull cheerless monotony which often distinguishes the teaching of mechanical reading.

II. - FLUENT READING

When the children have mastered the chief mechanical difficulties, the teacher's main object will be to secure fluency and expression. Fluency means the production of successive words easily and readily; in other words, the rapidity with which the eye recognises the word and the readiness with which the voice produces the sound. Good oral reading depends chiefly upon *pronunciation,* that is the correct sounding of *vowels,* and clear *enunciation,* that is the proper sounding of the *consonants* and especially the initial and final consonants. There are other essentials to be aimed at, such as correct accent, pitch, deliberation, emphasis and modulation; but at this stage the teacher should concentrate on the first two.

Steps to be taken. –

1. *Preparation of new words.* These: should be written on the blackboard and the children made to repeat them after the teacher until they are well known.

2. *Teacher's pattern reading.* In the earlier stages. the teacher should read the short sentences word by word, taking care that the children pronounce them correctly after him. At a later stage the teacher might read a whole sentence or a whole paragraph slowly, laying stress on the important words and even exaggerating the sounds of the final consonants, in order to prevent *slurring.* However, the teacher's reading of the passage should not be given as *a model to be slavishly imitated by his pupils.* This is not commendable, as expression is dependent on the intelligent comprehension of the passage *by the pupil.*

3. *Simultaneous reading.* The lesson may now re read by the whole class. This secures more practice than is possible by individual reading, promotes uniformity of pitch, rate and fluency. It is a great help to nervous or weak readers and even to those inclined to stutter. But the disadvantages are that the teacher finds it almost impossible to detect and correct individual errors; lazy and careless children are apt to shirk their work; and furthermore it is misleading. The chief objection is the noise.

4. *Individual reading.* It is not an uncommon plan to begin the reading lesson with the pupil at the top of the class, and to go right through to the end, each reading one or two sentences. Such a plan will nor produce good or effective reading. It is by no means necessary that each pupil should read a portion every day. By singling out different individuals on successive days the teacher will find that he is accomplishing more than by having each child read a sentence and then remain idle until his turn comes again. Allow a good reader to read *a paragraph* and then one or two inferior readers to read the same. Do not stop the reading to correct mistakes, because this makes many children nervous and thus increases errors. Wait till the entire portion has been read, and have it read again. As a relief to the monotony of the ordinary routine, and also to give the weak readers more practice, these might be allowed to read softly to the best readers, but the Master must be alert in supervising this process.

III. - EXPRESSIVE READING

The children have now reached the stage when they can read with ease and fluency any common ordinary text, and the teacher's efforts may therefore be directed to the cultivation of another essential of good reading, namely, *expression.* By this is meant the due modulation and inflection of the voice which serve to bring out the exact meaning of the author. There can be no *expressive* reading where the passage is not thoroughly understood, or where the child's interest is not aroused.

All reading in school should be *expressive* reading. It is to be remarked, however, that lessons of

a moral, historical or descriptive nature are less appreciated than stirring narratives of travel or adventure. Readings in the form of a dialogue or in a conversational style are well adapted for illustrating the various tights and shades of expression. From time to time different children might be called upon to personate the characters engaged.

Steps to be taken. These will be much the same as in the previous stage. After explanation of meanings, allusions and figures of speech, the teacher might read the whole passage, thus indicating to the pupil how his understanding of the passage is reflected in his reading.

IV. - RECITATION

Recitation is closely allied with reading. Accompanied with appropriate action and gesture, it might well form part of the reading lesson even in the elementary stages. The material selected should be of literary merit and of noble sentiment.

The committing to memory of the finer passages of prose or poetry occurring in the reading manual is of itself beneficial, as it tends to enrich the mind with some of the finest thoughts in our language, making them a permanent possession. By its very construction, poetry renders the task of committing it to memory a comparatively easy one, and its *rhythm* pleases and interests the children.

The pieces chosen should vary according to the age and proficiency of the class. *In the lower classes* a short easy poem is recited by the teacher and repeated by the children until it is known. Later, the verses might be written on the blackboard or dictated to the children, who are then required to learn the given portion silently. *In the more advanced classes* a portion to be committed to memory might be given as a home task on certain days, and be recited in class al the appointed time. It is a good plan to allow the children to choose pieces that appeal to them, and have these pieces recited to the whole class at a particular time, say on the last afternoon of the school week. The Master will find no difficulty in having these pieces thoroughly learnt by his pupils, and the occasion offers him an opportunity for studying their *tastes,* besides affording a capital exercise for practising *clear enunciation,* expression, modulation, etc.

Though the recitation lesson may favour poetry, it should not *entirely* exclude prose. In both, it is possible to find beautiful passages wherein sublime thoughts and elevated ideas are expressed in graceful language. In committing these to memory the child is acquiring a store of beautiful ideas arid noble sentiments which besides awakening *a love for sound literature,* are calculated to strengthen his moral and patriotic sentiments as well as his religious feelings.

Steps to be taken. These are chiefly the following:-

1. The text chosen should be read slowly and distinctly by the Master. He should then comment upon it and give the required explanations, and finally read the whole passage over again.
2. Let several children then read the piece, taking care to make them observe not only the pauses but the proper inflections of the voice. In reading verse, most children are prone to pause at the end of every line, thus destroying the sequence of the ideas. Show them how wrong this is.
3. After the passage has been thus read by the Master and the pupils, a few questions should be asked in order to make sure that the meaning has been rightly understood. The children should be invited and encouraged to ask explanations.
4. If the piece is from a standard author, the teacher might give a very brief account of any *relevant incidents* in his life, especially if these are connected With the writing of the particular passage.
5. Let all the pupils participate in the recitation, by making different individuals recite verses in turn.
6. Exercise the class in writing out the verse in prose, in their own words; or again, let a certain portion be written from memory, with the proper punctuation.
7. Make the children learn short poems as a whole, and *not stanza by stanza,* so that the thread of the narrative may not be broken.

CHAPTER XXIII

Writing

From the very beginning of his school life the child 1s occupied in learning to write; for the

teaching of this subject goes hand in hand with the teaching of reading, although progress in it is much slower. He r*ecognises* the elements of writing more readily than he can *reproduce them,* and the correct posture which he should maintain in writing is, for a long time, a bar to his progress.

The simultaneous teaching of these two fundamental subjects must not therefore be carried to the degree that the Master refrains from proceeding to a new *reading lesson* before the child is able *to write* the letters and words of the preceding one. Besides being a waste of time, this would result in wearying him.

What to aim at. - There are two excesses to be avoided in teaching writing:

1. Attaching *too much. importance* to what is, in itself, a secondary object, and requiring all written exercises to be models of faultless penmanship.

2. Going to *the other extreme* by allowing neatness to be overlooked, and tolerating whole pages that are practically illegible.

The main object is to ensure that the pupil, on leaving school, is able to write a flowing hand with. fair rapidity, arrange his matter in a neat and orderly way, and of sufficiently proficient in this, be capable of putting an ornamental heading to his work.

How to secure good writing. - Apart from constant and properly graded exercises, it is essential to secure the correct posture, the proper holding of the pen and the suitable position of the paper, so as to enable the pupil to continue writing well fol some length of time without feeling fatigued.

1. The body should be erect and square with the desk, the head being so held that the eyes are at least a foot from the writing. The left fore-arm shou1d rest naturally on the desk, but not so as to support the weight of the body, the right fore-arm resting lightly on the desk. The feet should be firmly placed on the floor, in front of the body.

2. The pen should be held between the thumb and second finger, at about an inch from its point, the forefinger, slightly bent, being laid upon the pen with light pressure. Illustration by the teacher will be of more benefit than lengthy descriptions. Do not allow the child to bend his head forward and sideways. Most children are inclined to do this and it is injurious to the eyesight.

3. Teachers of experience find that the use of paper and lead pencils is to be greatly recommended, even from the earliest stages; but writing with the pen should be begun as soon as possible. If pencils are used, do not allow the children, to use short pieces. Use pencil holders when necessary.

4. The paper may be tilted slightly towards the left, and the fingers of the left hand should rest lightly on it so as to keep it in position. The child should write as vertically as possible, although this will result in sloping writing if the paper is tilted.

With beginners, these rules should be carried out *practically,* as it would be useless to explain the theory governing them; this may be useful in the case of advanced pupils.

Scheme of writing lessons.- With beginners it is best to start writing about the size of *half-text* hand, and to continue this for some considerable period. The feeble fingers of the child are unable to produce the necessary muscular movements required in full-text or large hand.

Freedom of movement must be one of the main aims, and therefore the teacher should make himself acquainted with certain systems that are calculated to produce this. *Little and well* should be the motto in this subject as in others.

1. Take the difficulties singly. Begin with the simplest letters *i*, *u, t,* and similar letters; then the letters formed of the straight line, the hook and the link : *n*, *m, h, p.* Short words introducing these may now be attempted.

2. Then proceed with the letters formed of the curve: *c, e, o,* and of the curve and the straight line: *a, d, q,* gradually introducing those formed of the loop: *j, g, y;* those formed of the loop and crotchet : *b, f, v, w;* and the complex letters: *k, x, s, z.* Short simple sentences composed of words in common use may now be set, or the child be required to write his own name.

Steps in the writing lesson. –

1. Begin by making sure that the pupils are

properly seated, have sufficient space and assume the correct position for writing. Give them a few minutes' practice in the manner of holding the pen or pencil.

2. Carefully write the model on the blackboard, and give a brief explanation. If the pupils are supplied with ruled copy-books or paper to help them to acquire the right height and slope of the letters, the blackboard should be ruled similarly. It is *generally advisable* to have only a single base line.

3. Do not let the child write more than one line without inspection.

   Carefully correct the mistakes, and show him wherein the error ties, by comparison with the model, and then have the line written again with special attention to the mistakes noted. *Quality* is the essential; *quantity* is a secondary consideration.

4. Use the blackboard constantly for correcting the mistakes common to the class. Illustrations of the wrong formation of letters, of letters not properly joined, of curves poorly formed may be written on the blackboard, and the children called upon to point out and correct the errors; but these wrong forms *must not remain on* the board.

5. When the children have mastered the small letters, they will learn the formation of the capitals without much difficulty: The general principles governing the former apply equally to the latter. Constant practice with careful supervision and correction are the main factors tending to success.

Remarks. –

1. In the teaching of writing it is important to remember that the aim of the teacher and the efforts of his pupils should be particularly directed towards the gradual acquiring of *a rapid and legible hand,* which may prove of practical value in the business world.

2. Copy-books should not be used as the sole means of teaching writing but as a supplement to the lessons given by the teacher. When a headline is used it should not be followed by more than three or four lines for practice, and it is a good plan to make the children start on the lower line and work upwards, as this prevents them from copying their own mistakes. A useful device, serving the same purpose, is to have the headlines printed on detached slips, which may be used for copying several times or a different slip for each line.

Print writing. - Print writing has of late been introduced into schools. Its advantages are that beginners in reading and writing do not require to learn two different forms of letters - the printed and the written - and legibility is increased without decrease in rate of execution. Pupils who adopt print writing do not themselves require to transfer to cursive writing, but they should be taught at some stage of their school career to read the traditional cursive hand of adults.

Dictation. - this may serve the purpose of testing spelling and writing, but is not a method of teaching either of them. Incidentally, it may be used in the higher classes as an exercise in speedy and legible writing; and in every class it may become a valuable aid to spelling by the careful *correction* and the *tabulating* of mis-spelt words.

Steps in dictation. –

1. It may be advisable, in the case of the younger pupils, to have the passage previously prepared and their attention directed to difficult words, before the teacher reads the passage.

2. Read the passage slowly and distinctly, and them dictate the words or phrases *once only.* Divide passages into natural phrases, and not into a fixed number of words.

3. Allow sufficient time for proper writing. This will vary with the attainments of the pupils.

Correction of dictation. - The general attitude of the pupil to his school work will determine the efficiency of the method of correction.

The most satisfactory method is for the teacher to correct each exercise himself; but, only when the class is small can this be done at once. Other means of correction are:

a) the class corrects from the teacher's spelling;

b) each pupil corrects his own from the passage written on the board, or from his textbook; but here the temptation to alter is great;

c) books are exchanged by individuals or by sections before the teacher spells the words.

Remark however, that correction consists not only in the *marking of mistakes,* but that it also involves the *teaching of the correct spelling.* Errors common to the class should be written on the board, arid similar words noted; then the selected words should be written down carefully several times. It is a good plan to have the pupils to write out a list of these words at the back of their dictation exercise-books, or in a special note-book.

Transcription. This is generally used only in the lower classes. It serves as an exercise in writing and an aid to spelling. Only a small piece should be set at a time, and this must be carefully supervised, and *always* corrected by the teacher. *In the higher classes* writing from a memorised sentence might be practised in view of the use of this method in *achievement testing.*

CHAPTER XXIV

The Mother Tongue

One of the most useful branches of knowledge for the child is that of his native language.

No doubt he is able to speak it when he enters school, and if he comes from a cultured family, the Ordinary conversation he shares gives him a fluency and style of speech which cannot be easily acquired by study alone. It is none the less true that for the majority of children a study of their native language is essential for the purpose of correcting faulty modes of expression and improper forms of speech. This study, while broadening their knowledge and enlarging their vocabulary, trains them to use correct and fluent language whether in speech or in writing. The study of the mother tongue may be viewed from two different standpoints, which are:

1. A knowledge of the rules of the language, that is, Grammar.

2. The expression of ideas, arising from an extended vocabulary, the understanding of the thoughts of others, and the ability to express one's own whether orally or on paper.

I. - GRAMMAR

In common with other subjects, the teaching of grammar has undergone marked changes within the last fifty years, and not without reason. In former days children were compelled to commit to memory a number of rules and definitions which, in general, were purely arbitrary and clothed in language which was often beyond the comprehension of the average pupil; and moreover, these rules and definitions frequently abounded in exceptions and complications: even from the earliest stages.

At the present time, more rational methods prevail,. and among the main principles governing the teaching of grammar the following are to be found:-

1. At first, the teacher should limit himself to a few rules, and multiply examples of their applications.

2. He should *deduce all rules* from the language: itself by reading the pupils to discover them through a series of selected examples.

3. Exceptions that will have to be dealt with later as the pupils advance, should be disregarded or reduced to a minimum.

Grammar for beginners. - The teacher has to impart to young children a few essential ideas. These must be taught with method, by practical illustration and *not* by theory.

Here, for instance, is a process, that may be employed in leading beginners to understand the idea of a noun:

l. Point to common objects and ask for their names. Write these on the board. and make 1he children read them. Tell them that all the words they have used in naming objects are called *name-words* or *nouns.*

2. Then ask them to name things they see In the class, on the streets or at home. As a written task, let the children write these or any others that occur to them.

3. When they have grasped the idea of a *noun* by repeated examples of this kind, the proper noun may be introduced by asking. for the names of particular persons, towns, villages, mountains, etc.

4. Then set them to find out the *nouns* in a paragraph or two of their reading book.

5. By means of similar exercises, lessons on the *adjective* may be given, but always by means

of multiplied examples and not by theory which is beyond the capacity of young children.

However, one of the most *important* aims in the teaching of Grammar is to enable the child, from the outset, to construct short simple sentences; and as he cannot do this unless he is acquainted with the verb, lessons on the meaning of a *verb* should follow those on the noun, thus:

1. Ask the pupils to name a few persons or things. Write these on the board. Then ask them to mention something these usually do.

   Tom : jumps
   Fishes : swim
   Flowers : grow

2. Deduce that the words *jumps, swim, grow,* are not names, but tell of some action performed by the person or thing. This *approximation* to the true definition of the verb will suffice at this stage.

The other parts of speech might be taught similarly, by practical illustration and deduction, but this is not recommended for the moment. A better plan is to proceed with the general analysis of the simple sentence. The child can more easily deal with easy *simple sentences* than with *single words;* and the ability to recognise the subject and predicate in a simple sentence is of greater value than to be able to classify the individual words composing it.

General analysis of sentences. - Having now gained a fair general knowledge of the notion of the noun and the verb, the pupils may easily be led to see that *a sentence* is a number of words used in expressing *a definite thougkt.1and* that it consists of:

i. some person or thing spoken about,

ii. some statement made concerning that person or thing. As the terms cannot be deduced, the teacher must inform the pupils that the former is called the *subject* and the latter, the *predicate* of the sentence.

1. Illustrate on the board that in some cases, such as those used in explaining the verb, the subject and the predicate may each consist of only one word :

Subject	**Predicate**
Henry	shouted.
Dogs	bark.

2. Write other sentences to show that each may contain two or more words :

Subject	**Predicate**
Old Mother Hubbard	went to the cupboard.
The cupboard	was empty.
The poor little doggie	had nothing to eat.

3. Let the children now write a few sentences of a similar kind. Leave the choice to themselves. They will be more interested in their own production than in anything formal set by the teacher .

4. Carefully supervise these exercises; point out the mistakes; suggest corrections, and have the faulty sentences re-written.

In the instruction of older pupils, the teaching of grammar will be broadly extended, but always by means of numerous practical illustrations. They should be taught the names of different parts of speech and their functions in the sentence, by a recognition of their relations to other words, in conjunction with which they are used.

Instruction in a few necessary rules of syntax, which the pupils in general unconsciously follow in the composition exercises written at this stage, will naturally grow out of these exercises. Without unduly burdening the pupil's mind with formal definitions, he may properly be made familiar with such terms as: subject, object, singular, plural, infinitive, indicative, etc. When the pupils have thus advanced, and have a reasonable acquaintance with the *simple sentence,* the teacher may lead them to investigate the laws governing the structure of the complex sentence, and by which it can be analysed into its component parts:-

1. The teacher should begin with simple sentences and gradually enlarge them until *every variety* has been dealt with.

2. Instead of writing one sentence and dealing with it, and then another and so forth, he should write several sentences of a like structure on the board, and let the pupils, by examining and comparing them, discover the points that form the subject-matter of the lesson.

3. When the pupils have clearly grasped the fact that *one or both constituents* of a simple sentence may be replaced by a *phrase,* a *clause,*

or another *sentence,* then the Master may introduce them to the complex sentences, and gradually deduce that each of them contains one *main statement* and that the other statements are used to enlarge, modify or quality some part of it to which they relate.

4. He must give the pupils continual practice, oral and written, in separating the *various clauses* of sentences, distinguishing the *main clause.*

By carefully graded instruction in the structure of the sentence, *the unit of speech,* the pupils on leaving school should have acquired the power of gathering from books an intelligent idea of what they read, as well as a reasonable ability in expressing their 'thoughts in correct language.

II. - COMPOSITION

This subject presents many difficulties. The formation of complete sentences is not natural to the child, as his talk usually consists of exclamations, questions. and imperfect and contracted sentences. Only after long sustained personal efforts and assiduous care on the part of his teacher will he succeed in expressing his thoughts and ideas in suitable language. Hence, from the earliest and throughout his school life he must be constantly and consistently trained to express himself correctly, both in speech and in writing, so that in later life he may be able to write a letter, describe an event, draw up a statement, formulate a request, etc., all of which may be required of him either in business or in social intercourse. Besides, as composition calls into play many of his, intellectual faculties, it forms one of the most beneficial exercises for the child. In fact, the seeking for ideas, the coordinating and expressing of them in a. lucid and correct manner, necessarily obliges him to reflect, to observe, to reason and to study.

Steps in the lesson. - Early composition lessons should consist of quite informal conversations on various *concrete* objects with which the pupils are perfectly familiar. Let them express their ideas on some subject that interests them. Take a few of the best answers given write these on the board as examples. and explain why you chose them. Rub the examples out, and ask the pupils to write a few similar sentences on any subject they like. In these free speech lessons the pupils should be trained to ask and answer questions in plain simple sentences.

After a considerable time spent in *oral composition* lessons, the teacher should gradually pass on to more frequent written work. He might ask the pupils to write in simple sentences an account of a story read of some interesting recent event such as a holiday, an excursion, a football or cricket match played by the school team, of what interested them most in a Nature Study lesson given lately, etc.

These should be *prepared beforehand* in free speech lessons and be discussed by the teacher and the pupils. A few headings may be written on the blackboard for the guidance of beginners, but as the pupils advance. this help should be gradually withdrawn.

In the higher classes the range of topics will be wider, but the subjects chosen should always be definite and concrete and within the limits of the pupils' general knowledge. We all write best on topics that interest us, and hence the subjects for composition should consist of matters of general interest with which the pupil is familiar. Essays upon *abstract subjects,* proverbs, etc., are a most difficult form of composition which can only be profitably attempted by very advanced pupils. They demand a wider experience of life, or a more extended course of reading than is commonly found among pupils of the Primary School.

The most common faults in composition are:

1. Paucity of ideas or of facts,

2. Confused or improper arrangement of the matter. The remedy for the first depends upon the pupil's general reading and memory, and one means of over coming the difficulty is to post up a list of subjects to be taken in turn during the term, and encourage the pupils to prepare them by reference to books they have at home, or which they can consult in a Library, etc. The second defect may be remedied to a certain extent, by taking one of these subjects and, with the co-operation of the pupils, illustrating on the board the sequence of ideas and their arrangement into paragraphs. This model plan might be copied by the pupils into their exercise books, with a view of studying and discussing it later. Thus, the pupils may be helped to collect and arrange their own ideas on the other subjects.

Remarks. –

1. It is not necessary for each pupil to write on

the same subject at the same time, nor is it necessary that the composition should be completed in a fixed period.

2. *Letter writing* is a practical form of composition which should not be neglected. The pupils should be taught the recognised forms of addressing different persons, how to head their letters; date them and conclude them; also how to address an envelope properly. Models should be sketched on the board, but each pupil should be left free to supply his own ideas as subject matter.

Correction of compositions.- When a class is large the correction of compositions is a difficult task, requiring a considerable amount of time. Every composition should be individually corrected and the mistakes notified to the pupil. The task may be rendered less arduous by adopting a system of signs, for instance those used by printers in the correction of proofs, and carefully explaining these to the class. The value of the work done may be assessed by some recognised mark or letter.

Mistakes common to the class should be examined and discussed by Master and pupils, with the corrections shown on the blackboard. A specimen of the best and the worst groups might be read aloud and the excellencies or the defects commented on. As the thoughts of the Master are of less concern than the ideas of the pupils, their co-operation should be invited; but he ought carefully to refrain from mentioning the names of the writers. A child should never he held up to ridicule on account of his blunders. However, the Master will judge for himself how far individual praise or censure may be productive of good or harm.

The teacher should not feel bound to *mark every mistake* made by the pupils. By so doing, he would over-burden them with corrections, and thus divert their attention from the main points. His special attention should be directed to the discovery and marking of the *particular errors* he intends to discuss in the next Composition Lesson.

CHAPTER XXV

The Mother Tongue *(continued)*

Every lesson given in the school should incidental1y become a lesson in Language, the correct use of the Mother Tongue. The teacher cannot afford to be remiss in his own manner of speaking, nor relax his vigilance upon his choice of words. The language he uses ought never to be vague, slovenly or confused but always direct, simple and unaffected. Carelessness in this matter will not only render his teaching more difficult for his pupils to understand and remember, but likewise tend to vitiate their natural *taste.*

One of the main purposes of teaching the Mother Tongue is to develop the child's *taste* for correct expression in speech as well as in writing. Its *ultimate* object is to deepen his understanding and quicken his appreciation of the masterpieces of its literature, and thus lead .him to find pleasure and enjoyment in reading and studying the works of great writers.

The limited time of school life in the Primary School does not allow the teacher to attempt anything in the nature of an exhaustive study of the subject, but he may at least aim at giving the pupils a broad general knowledge of the names, lives and writings of the best authors, and familiarising them with the best literature; so that before leaving school they will have acquired a taste for good reading. Their future estimate of a book will depend upon the kind of literary matter they were accustomed to while at school.

Silent reading.- This is frequently termed *Reading for comprehension.* It contributes towards the cultivation of the child's understanding, develops his intelligence and enlarges his lim1ted vocabulary. Besides, it interests and pleases him. It should be frequently practised in the lower classes and be the *rule* rather than the exception in the higher. By this means a love for good literature may be created, fostered and guided even from the very beginning.

As soon as the children are able to read with reasonable accuracy and fluency, they should be provider with continuous story-readers, little booklets of fairy tales, etc. The supply should be v*aried,* containing several copies of the different kinds; and the children should be allowed a free choice.

Literature lessons *in the lower classes* will consist of simple conversations on some of the stories read, thus:

1. Let the children read the chosen story silently. Allow them to come for explanation of the

meaning of words or expressions which they are unable to discover from the context. This must be done quietly.

2. Do not give the meaning directly, but lead them, by questioning, to deduce it for themselves. Suggest alternative words or expressions.

3. After a time, books are closed; individual children are asked to give an account of what they have read, or to read to the class the part they liked best.

4. Discuss the whole story or some particular part with the children, in simple language. The Master should act as a guide, leading them and pointing out interesting things they may have failed to notice.

5. Let the children bring favourite story-books from home to read during this exercise. Portions of these might be read to the class by a good reader, or by the teacher at the request of the child, and then briefly discussed as before. There will be no lack of interest while portions of *Alice in Wonderland, Through the Looking-glass, The Water Babies* and other favourite stories are being read. If the teacher judges it advisable he might profitably utilise the time of several lessons, in reading to the class a little play within the capacity of children, as for instance, the story of *The boy who never grew up* as presented in Barrie's delightful play *Peter Pan.*

Remarks. –

1. In these readings, the teacher should not interrupt either his own or those of the pupils to explain difficult words or expressions. Repeated interruptions would destroy all interest in the narrative, and would result in wearying the children. When explanation is necessary, it should be given at another time. One of the main aims is *enjoyment,* and this will be attained if the children grasp the general meaning and drift of the whole.

2. The Master's reading should be a *creative* reading, that is, it ought to reflect the meaning of the writer, and produce in the minds of his pupils a beautiful and interesting picture embodied in words.

3. Incidentally, the practice of silent reading affords the teacher of the lower class an opportunity of devoting his attention to backward readers. These would form one section while the other is occupied in reading silently. The children in this section would be stimulated to greater efforts by the promise of speedy promotion to the other as soon as they can read well.

Literature in the higher classes. - Here the process will be much the same as before. Silent reading should be the rule, and the scheme of instruction in the Mother Tongue should include a wide course of reading under the guidance of the Master, with the view of increasing the taste and love for good literature and of thus enabling the pupil, should the occasion arise, to follow with pleasure and profit a more systematic course in later years.

The pupils should be allowed entire freedom of choice, the teacher guiding, but not dictating.

From time to time they should be asked to give an account of what they have read during the week, of what struck them as strange or very interesting, etc. One or several, of these passages might be chosen for corporate discussion.

The pupils should be encouraged to take notes, to make a summary of the work and write down in their note-books their impression of it.

They should be advised to use their dictionaries, not only for finding the meaning of difficult words, but also for discovering their alternatives and if possible their opposites, they should note these with the view of enriching their vocabulary.

A few lessons might be devoted to investigating and discussing the turn of phrases, the allusions, the figures of speech and the epigrams used by the author of certain passages read. Similar instances found in other authors might be included.

If a subject is chosen for general reading, the pupils should be recommended to search for additional information in books of reference. This research work should be left to themselves, the teacher being satisfied with advising and suggesting.

If time and opportunity allow, the teacher may desire to introduce his pupils to the study of one of the greater poems or to a play, for instance, one of Shakespeare's. In this case, the procedure would be somewhat as follows:

1. As a preliminary step, he would give a *brief general outline* of the poem in the form of a story; or if one of Shakespeare's plays is to be taken, he should advise the pupils to read the play as described in "*Lamb's Tales."*

2. *A first reading* of the whole should be made by the Master conjointly with one or two of the best readers. This reading should as far as possible, be uninterrupted, as its only purpose is to give the pupils a broad general idea of the whole plot. As the *continuous reading* of a lengthy poem or a play might become very *tedious,* it may be advisable to vary the process by reading aloud the principal portions or scenes and leaving the minor parts to be read silently.

3. *A second reading* should be devoted to examining and discussing constructions, allusions, metaphors, etc. Questions and answers should be co-operative. as this reading aims at gaining *understanding* and at acquiring *information.* A little time should be allowed the pupils for taking notes.

4. *A final reading of the whole for enjoyment.* In this all the pupils should share. The parts of the different characters might be distributed and each pupil should be allowed either to read or to declaim the allotted part.

Remarks. - These readings will necessarily occupy an amount of time, but much can be saved by employing the ordinary reading time for the first reading, instead of in the usual way; and by basing the Recitation lessons on portions of the piece being studied. However, no particular part should be set as an enforced task for memorising. Each pupil should be free to memorise his own favourite lines.

CHAPTER XXVI

Arithmetic

Its purpose and importance. - The third school subject in point of importance is arithmetic. The teaching of this subject in Primary Schools aims at enabling the child to perform rapidly and correctly the ordinary transactions that enter into the practical business of life, whether concerning the domestic expenses of the home, or the calculations required in the processes of trade.

To know how to manipulate figures, sums of money and ordinary weights and measures, is as necessary in common everyday life as is the ability to read and write.

But because of its abstract and theoretical nature, children usually encounter various obstacles and difficulties which it becomes the teacher's duty to remove. He will succeed in this by using as far as possible *concrete methods* of representing numbers in initiating beginners into the processes of numeration and calculation; and, by using *concrete applications* he will make the ideas intelligible to the children, who will benefit by them only in so far as they understand them.

In the teaching of arithmetic, more perhaps than in that of other subjects, the teacher needs to proceed with judicious slowness, and to revise frequently, so as to ensure that the children have properly grasped and assimilated previous steps.

Syllabus of arithmetic. - It is hardly possible to formulate a definite syllabus for use in all Primary Schools.

However, in the ordinary principles of notation and numeration very little difference exists, and all systems agree in recognising that the teaching of the fundamental principles should be begun by the use of *small numbers.* Thus the beginner is taught to *count* and *read* numbers up to ten, then up to a hundred. He is taught to count in *various ways,* as by ones, by twos, by threes, etc. He is taught to manipulate these numbers and shown how to work little problems, which will usually be of the simplest kind. This work is done orally for a considerable time, and written work attempted only after repeated oral exercise. By gradual steps the pupil should read and write larger numbers, and is eventually introduced to small v*ulgar and decimal fractions.*

The pupil now studies and learns the use of *tables* which make his work easier. Here *it* is necessary to caution young Masters against being in *too great a hurry* to push their pupils forward. The frequent repetitions of both oral and written exercises in numeration is absolutely essential, and *undue haste* at this stage would result in confusing the minds of the pupils and in compromising or retarding their future progress, even perhaps considerably. *Mental* arithmetic should be begun as early as possible.

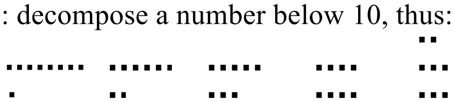
5 3 3 or 5 8 1 3 X 2 6 1 8
4 6 10 6 4 10 2 4 2 8 10 4
5 8 each part

By degrees as marked progress is made, *fractions* and the system of *weights and measures* may be approached, but the Master ought never to lose sight of the fact that the earliest teaching of these must be presented *in concrete form.*

Questions on *theoretical principles,* on *mensuration,* and on the many applications of the *Rule of three,* etc., presuppose that the pupils have been thoroughly grounded in the *elementary processes.*

Concrete representation. - Numeration and calculation are taught in the beginning, and for a considerable time, by using actual objects. Young children are greatly aided in their earliest attempts at counting by making strokes on their slates or exercise-books by the handling and arranging of bundles of small sticks, or marbles, pebbles, the beads on the ball- frame and other similar devices. The *objects* are gradually withdrawn, and the Master uses *graphical representations* on the blackboard: large dots, lines, squares, rectangles, etc. and fina1ly writes the figures representing the numbers already learned.

Examples of the method of concrete representation. - To give beginners some notion of addition, we: decompose a number below 10, thus:

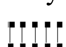
a) 

7+1=8 6+2=8 5+3=8 4+4=8 2+3+3=8

b) To subtract 6 from 8; or 2 from 8.

 6 from 8 leaves 2; or 2 from 8 leaves 6

c) To multiply 5 by 2; or 2 by 5

 2 times 5=10,  5 times 2 =10

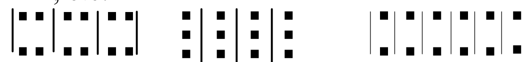
d) Addition, subtraction and multiplication, using the number 6.

4+2=6 5+1=6 3+3=6 2+2+2=6

6-2=4	6-1=5	6-3=3	2x3=6
6-4=2	6-5=1	2x3=6	2x2+2=6
6=4+2	6=5+1	3x2=6	6=2+2+2

(e) To divide 12 by 3; or 12 by 4; or 12 by 6

21 ± 9; 14 + 9 + 17, etc.
14 ± 9; 18 + 9 + 14, etc.

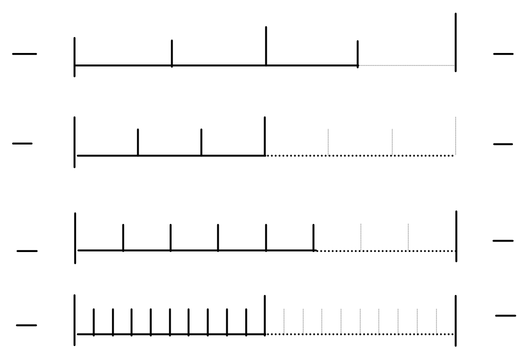


12÷3= 4; 12÷4=3 12÷6=2

There are many other combinations which the teacher may find useful for blackboard. illustration and explanation..

Fractions. - Even the youngest pupil may be led to understand that a fraction is a part, when he sees an apple or a strip of paper folded and cut into two equal parts, each part being called a half; into four, each a quarter or one-fourth, etc. Then deduce that two halves or four quarters make up the whole; that one quarter and, one half make up three-quarters. Write the symbols on the blackboard. By various illustrations show that the lower number denotes into how many equal parts the whole is divided, and that the upper number tells how many of these parts are taken to make up the part or fraction required. Apply this to the writing of such fractions as three-tenths, five-eighths, five-sixths. Give visual illustrations.

As an example, take four lines of equal length and divide them variously:

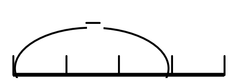


Many tnings may be deduced from this: that the larger the lower number, called the *denominator,*

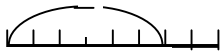
the smaller the fraction or part ; that

that is equal to , etc.

To show that the fraction is not changed when both terms are multiplied or divided by the same number:



8
21 30 $\frac{6}{8} \div \frac{2}{2}$ $\frac{3}{4}$
14 9 17
18 14



Decimal fractions. As the English system of notation is based upon the scale of 10 there should be no difficulty in teaching the elementary rules of decimals. Provided the pupils have been. taught that figures have an intrinsic or absolute value and also a value depending on their position, and that they increase in value tenfold for every move to the left and decrease in value tenfold every move to the right, it can be made plain to them that this decrease continues beyond the units figure and that the decimal point is merely a device to mark the end of the whole numbers. If the pupils have grasped this idea properly, the teacher will have little difficulty in teaching the first four rules of decimals.

Weights and measures. It is quite possible to teach the value and use of these, even in the lowest classes, where the lessons would take the form of object lessons.

Illustrate the lesson by using the *actual* weights and measures in common use; let the children *handle* them and *use* them to weigh and measure various articles. They will enjoy practical lessons of this nature, and will acquire for themselves a better knowledge of the subject than the teacher could impart by explanation alone. The *more advanced pupils* could be set to estimate the length, breadth, and area of the blackboard, the room, the playground, a wall, etc.

Various operations. - In employing methods of *perceptual representation,* the teacher may make use of many interesting and instructive devices to facilitate his own work and also keep the whole class individually occupied.

Figures might be arranged in the form of *columns, triangles, circles* and so forth, furnishing a number of exercises to be done orally or in writing. For example:

from which we have:

In teaching the multiplication tables, the figures one to nine might be written in any order, and a figure, indicating the multiplier, placed above or below the tine; or the figures one to twelve be arranged as a clock-face, the multiplier being placed in the centre; or again the odd numbers could be placed on one side and the even numbers on the other, and any number set in the centre as multiplier, thus:

1
3 2
5 4
7 6
9 8
11 7 12

These examples will suffice to suggest to the teacher many other arrangements of a similar kind.

The lesson and its application. - *Format lessons* i arithmetic should not be given until the pupils have gained a satisfactory acquaintance with *figures and their combinations.*

1. The pupils will gradually have to learn the meaning of the *technical terms* used and remember *definitions* and *general rules* as well as the *principles* involved. All these should be *deduced* from the illustrative examples worked out on the blackboard; they must therefore *always* follow, but *never* precede the explanation.

2. During the explanation, the teacher should question the pupils to make sure that they have grasped the idea properly, requiring them to repeat it in their own words, not by parrot-like repetition. Do not assume they know how to proceed because you have just told them, but repeat the explanation frequently and use the blackboard freely.

3. The pupils might be made to stand around the blackboard, unless they can readily follow the lesson from their desks. They might take turns at the board, the Master remaining at his desk, supervising, encouraging and helping judiciously. During the mental arithmetic lesson, the pupils remain seated at their desks.

4. *The solution of problems* affords matter for both mental and written work. A few simple mental exercises relevant to the problem should precede its demonstration on the blackboard. The Master should set out his own work

on the board in the style which he expects his pupils to adopt in their exercise books. One side of the board might be reserved for the rough mechanical work, the other for the steps in the solution. Particular attention should be paid to the *steps taken by the pupil in solving a problem,* for this involves the exercise of his common sense and judgment.

5. It is a simple matter to break the monotony incident to this written work. Thus, after having demonstrated a *model problem* with easy numbers, the teacher might give others of a similar nature to be worked by the pupils individually, under his supervision.

6. When arithmetic is given *as a home task,* it may consist of mechanical sums or of problems. If they are liable to 'present difficulty, a specimen should be previously worked out in class, and others of a similar nature be set for written work at home.

7. The wording of problems should be such as to give the pupil *correct ideas* of distances, of the cost of articles, etc. They should generally be based on *actual conditions* and have reference to agriculture, industry or trade according to local circumstances. The solving of complicated questions serves no good purpose; the object of teaching arithmetic to pupils in a Primary School is attained when they have learned to solve problems they are likely to meet with in the course of their daily occupations.

8. The pupils should be cautioned against *undue haste,* and be trained to work *with care* and at a *moderate rate of speed.* A fair amount of care in the forming of figures and the ruling of lines should be expected, as this conduces to *order and neatness*.

9. By training the pupils to arrange their work so that the *solution* stands *apart* from the rough calculation, errors are more easily detected. The *intelligent solution* of a problem is of greater consequence than mere mechanical accuracy without understanding. A simple error in calculation would not entirely nullify the merit of a pupil's work.

10. The answer should stand out *prominently,* and as some pupils may be tempted *to copy* the answer from their neighbours, the teacher should make sure that each is able to give an account of the steps he took to solve the problem, and justify the solution presented in his exercise-book. Moreover, the answers should be reasonably *acceptable,* that, is, they ought to be in fair accordance with realities. Considerable deviation from, say the ordinary daily wages of a workman or from the usual price of a domestic animal or of an article in common use, would tend to show that the pupil is working without thinking. The pupils should be trained to *forecast* the probable *result,* before beginning to work a problem.

The four fundamental rules. - The aim in teaching the four fundamental rules is to secure automatic response in their performance, thus enabling the pupils' attention to be concentrated on the thought processes demanded by the more complex rules. Accuracy and rapidity must both be developed.

Addition. - The methods adopted should provide variety to afford the necessary drill or practice without creating boredom and loss of interest, and sufficient motivation or incentive should be introduced to induce the pupil to attain speed.

Subtraction. This process presents serious difficulty to the pupils and its complete mastery is essential to tater arithmetical and mathematical study. The variety of methods available testify to the need felt 'by teachers to secure economical and efficient results. The old *borrow and carry* method was generally efficient, but the illogical procedure of borrowing from one source and paying back to another so disconcerted teachers that by reaction they adopted the *decomposition* method, the main merit of which is that it can be rationally explained. It involves decomposing the tens or hundreds figures when the integer in the denominator is higher than that in the numerator, thus:

$$\begin{array}{r} 45 \\ \underline{29} \end{array} \qquad \begin{array}{r} {}^{3}4\ {}^{1}5 \\ \underline{2\ \ 9} \end{array}$$

9 from 15 equals 6; 2 from 3 equals 1.

Answer 16

This method has been proved to be inefficient, being slower and leading to greater inaccuracy than the method below. The main objection to it is that the figures in the numerator have to be altered as in the above illustration, or the 4 is perceptually present to the pupil, whereas the figure he has to

subtract from is 3. The difficulty in dealing with zeros in the numerator is considerable. The method is sometimes complicated by *passing through the tens,* that is, 9 is not subtracted from 15, but from 10, and 5 is then added. It may be accepted generally that every additional step creates a further possibility of error.

The *equal addition* method is as logical as the *decomposition method,* being based on the principle that if equals be added to equals, the results are equal; it obviates the inconsistent terminology of the *borrow and carry* method, and it has been proved to be highly efficient.

Thus, in subtracting 29 from 45 ten is added to both numerator and denominator:

$$\begin{array}{cc} 4 & 5 \\ \underline{2} & \underline{9} \\ & \end{array} \qquad \begin{array}{cc} 4 & {}^{1}5 \\ \underline{2^{1}} & \underline{9} \\ 1 & 6 \end{array}$$

The process runs 9 from 5 you cannot, add 10 to both lines, then 9 from 15 equals 6, 3 from 4 equals 1. Answer 16.

This method also simplifies compound subtraction. A modification may be introduced, without affecting the logical nature of the process, by changing 9 *from* 15 *leaves* 6, to 9 *and what makes* 16? This is rather a psychological change of attitude on the part of the pupil than a change in the method, and it has the advantage that the subtraction table can be taught simultaneously with the addition table: thus:

9 and 6 = 15; 9 and ? = 15.

Multiplication. - The pupils should be taught to build up the multiplication table before they are required to memo rise it. The only real difficulty that arises in the teaching of multiplication is to decide, when the multiplier runs into tens, hundreds, etc., whether the pupils should multiply first by the unit digit or by the tens or hundreds figure. The old method was to multiply first by the unit digit; it was readily understood by the pupil and proved efficient. It is now generally recommended that, by reason of its greater significance, multiplication by the digit of the highest value should be performed first; this order can be adopted in the later teaching of multiplication by decimals, and is essential in the contracted methods of multiplication. The *objection* to it is that the pupils may misplace the products; but if notation has been intelligently taught, no serious difficulty should arise. The method is illustrated thus:

To multiply 567 by 204, begin with the 2.

$$\begin{array}{r} 567 \\ \underline{204} \\ 1134 \\ \underline{2268} \\ 115668 \end{array} \quad \text{Answer}$$

Division.- Several problems arise in the teaching of division. The first is whether *long* or *short* division is to be taught *first.* Then in division by factors there is the difficulty of teaching the calculation of the remainder. In long division there is the difficulty of deciding the form to be adopted.

The division tables should be practised and made complementary to the multiplication table, thus: 7 X 8 = 56; 7 X ? = 56. The remainder table should not be neglected: 7 into 60 equals 8 and 4 over, or 7 times what makes 60 ?

The argument in favour of teaching *long division first* is that the process is made explicit to the pupil at the outset, whereas it is difficult to explain *short division.* As, however, short division does not present any serious difficulty to the pupil, it may be taken first. If in the teaching of division by factors the pupils are trained to write down the names of the groups which result from the division by a factor, the *remainder trouble* will not arise, thus :

3| 23456
9| 7818 groups of 3, and 2 units over.
868 groups of 27, and 6 groups of 3 over.

Remainder: 6 groups of 3, and 2 units = 20.

In long division *the older form* was:

27) 23456 (8••
216
185
etc.

In *the new form* the digits in the quotient are written above the dividend, thus:

8••
27) 23456

This arrangement can. be illustrated by short division. It makes clear to the pupil that 27 goes into 23456 not 8 times, but 800 times.

Mental arithmetic. Skill in working out calculations *in the head* is of unquestionable value in the ordinary business of life. At any moment we may be faced with the necessity of using *mental* calculation when either time or opportunity prevents us

from using paper, for instance in the purchasing of home requirements, calculating the amount of various expenses, etc. Mental work should be begun *as early as possible,* and be confined at first to examples dealing with *concrete* things familiar to the pupils. It should be *brief,* the strain not being prolonged, and it should .never follow after a fatiguing lesson. *Practical arithmetic* will become more intelligent and much easier , if the pupils receive constant practice in mental arithmetic. The most successful teachers of arithmetic are to be found among those who *employ mental work largely.* But like all other subjects, mental arithmetic must be *taught,* the teacher explaining the rules and the reasons and then giving numerous suitable examples, graded in difficulty, as tests to be answered orally or in writing, by the pupils. Various ways of decomposing numbers should be clearly illustrated and explained.

Take as an example to be worked mentally: 7 x 29. The usual process would be to say: 7 multiplied by 9 = 63; 7 times 2 = 14. . . ; but by decomposition we have: 7 times 30 = 210, less 7, that is, 203.

Mental calculation should proceed hand in hand with instruction in the theory and practice of written work. *Every lesson* in arithmetic should begin with a few minutes' practice in mental work.

In dealing with quantities consisting of whole numbers, of a certain .number of dozens or hundreds, the method of *decomposition* or of *compensation* should be used as far as possible. The children should be told to notice that in mental calculation the figures of the highest denomination are generally dealt with first.

The few following examples will indicate the steps to be taken.

Addition. –

a) Decontposition : First example : 72 + 34.

We say: 7 tens and 3 tens = 10 tens or a hundred units:

2 and 4 make 6; and we have 100+ 6= 106.

Second example: 1415 + 274.

We say: 141 tens and 27 tens = 168 tens or 1680 units; and 5+4=9; giving us 1680+9=1689.

(b) *Compensation:* First example: 517 + 613. We say: 17 + 13 = 30; 530+ 600= 1130.

Second example: 327 + 73.

Here we say: 330 + 70 = 33 tens and 7 tens = 40 tens; 40 tens = 400.

Subtraction. - First example: 854 – 325.

We say: 854 – 300 = 554; 554 – 25 =529

Second example: 514 – 76.

Here we have: (500 – 70) + (14 – 6) ;

50 tens minus 7 tens = 43 tens or 430;

430 + 8 = 438.

Multiplication. - Example: 27 X 8.

We say: 8 times 20 = 160; 8 times 7=56; total is 216;

or we may multiply 30 by 8 and take away 3 times 8, giving us 240 – 24= 216.

Certain short and rapid methods of multiplication arid division should be explained and taught; most of them are based upon the *decomposition* of numbers, or upon the relation they bear to other numbers, and so they make the operation easier: 50 the half of 100 ; 25 the fourth, etc. A knowledge of the use of the factors and the multiples of numbers will be of great help in this kind of work.

CHAPTER XXVII

Sacred History and National History

So far as *method* is concerned, there is no difference between the teaching of Sacred History, National History or General History. Hence we have here combined all that may prove helpful to young Masters in teaching one or other of them.

The purpose of teaching History - The aim of this teaching is:

1. To acquaint the pupils with *persons and facts* that it is fitting they should know. whether regarded from the standpoint of religion or of patriotism.
2. To supply them with the *historical explanation* of Christianity; to imbue their minds with feelings of gratitude and submission to Almighty God whose Providence is so clearly displayed in all worldly. events; and to engender the spirit of patriotism, in other words, noble and

praiseworthy feelings of pride, loyalty and devotion in regard to their country as well as to Holy Church.

3. To endow them with *sound principles* derived from the experience of the past, that they may be able to form accurate opinions of the events, social ins1itutions and people of the present day.

Importance of History. - This threefold object proposed in the teaching of History demonstrates its importance. In his lessons on this subject, a Master will find many opportunities for promoting the intellectual, moral and religious training of his pupils. Incidents worthy of admiration, events conspicuous for the display of nobility and virtue, add the weight of example to the precepts inculcated in other lessons. History is an admirable instrument of culture, as it makes many demands on the child's intellectual powers. It appeals to the imagination through the vivid accounts of far off events; it engages the judgment in sifting and weighing the evidence of facts and their consequences; and it furnishes the Master with countless opportunities for showing the action of God in His dealings with men; the happy results of virtue and the disastrous consequences of vice.

Syllabus of History. - The course of History for beginners should consist solely of anecdotes and stories describing the chief events and the lives of illustrious personages. Speaking on this subject, Fenelon remarked: "Enliven these narratives by familiar and vivid descriptions: make your characters speak; the child's lively imagination will picture them as present. He sees them, he hears them speak."

With the advance of the pupils the process is slightly changed. Though the *narrative form* is still retained, attention must now be directed to the linking up of events in *chronological order* and the division of the whole into *periods* of time. At this stage, the pupils might make use of a text-book of History to memorise *summaries.*

Historical charts should be used as they serve to visualise facts ; and pictorial illustrations help to give the pupils an idea of the dress, manners, modes of life and occupations of the people of the particular period. Constant use should be made of these. Later, not only should events be expounded in greater detail, but the connection between their causes and their far reaching effects should be traced. Social institutions, customs, inventions and the general advances made, should be considered in comparison with those of the present day.

Steps in the History lesson. - These will necessarily vary according to the ages .of the pupils.

With the younger children, the 'process should be as follows:

1. A story is told by the teacher, for instance, *the combat between David and Goliath.*
2. A pictorial illustration of the event should be provided and hung up before the class. It is desirable that this should be of sufficient size to be easily seen by all the children, unless each has been provided with a book containing the picture.
3. By questioning, the Master draws attention to the different parts of it, and describes the persons, the locality of the scene and the important details, the: pebbles, the sling, the presence of the two armies; taking care to repeat the names of the chief characters.
4. He gives a connected account of the event, as the children are already acquainted with the names through the previous description.
5. He questions different children, eliciting from them a progressive account of the diverse parts of the story.
6. Several children are called upon to tell the story from beginning to end.
7. The Master should not fail to draw some moral lesson from the story just related.

In the higher classes, where the pupils are supplied with a text-book of History, the manner of proceeding is modified as follows:

1. Before introducing the day's lesson, the Master recapitulates the previous lesson by a series of rapid questions.
2. He links it with his present subject; gives this, first in general outline and then develops the main features.
3. Having had the subject read from the text-book he summarises the whole, comments upon it, enlarging the information where the text requires it, and then sketches an epitome on the board, giving prominence to the main features.

4. He then calls upon a few of the pupils to relate .the facts and events in their own words, requiring -them to follow the indications on the board.

5. At the close of the lesson he announces the por1ion to be learnt for repetition at the next lesson,; or as a test, a few questions to be answered as written homework.

Various Remarks. –

1. It is impossible to understand History aright without the help of Geography. Events should always be associated with the place where they occurred, and the places pointed out on the Political Map. Outstanding events might serve as centres. around which to assemble new facts, so as to fix them somewhat in their chronological order.

   Chronology and Geography are the eyes of History, hence the Master must assure himself that the pupils can readily associate events with time and place. Some knowledge of dates is necessary for the intelligent comprehension of History. They bear somewhat the same relation to History as the multiplication table does to Arithmetic. However it is useless to learn dates, unless they are linked with events and place. Dates are best learnt through events, not events, through dates.

2. In the recital of the lesson by the pupil, the meaning alone should be required. A literal account is needed only in the case of abtracts or certain historical utterances.

3. Homework may assume various forms, such as reproducing the narrative gone over in class, drawing up historical maps or plans, or a synoptical table covering a definite period, etc.

4. Frequent revision is necessary, in order to stamp' the succession of events with their dates upon the children's minds.

5. History being a subject that affords the Master every opportunity for moulding the Christian character, the Brothers must not fail to use this occasion for impressing the minds of their pupils with deep Christian views and opinions of the characters and scenes that pass under review as they unroll themselves across the pages of History.

CHAPTER XXVIII

Geography

Aim in teaching Geography.- The teaching of Geography aims at supplying the pupils with interesting and useful knowledge, not only about the country in which they live, but also about other countries and the peoples who inhabit them. Naturally , the study of their homeland should be dealt with more particularly and in greater detail.

The advantages to be gained by a study of Geography are in a measure similar to those acquired by travelling, that is to say, we become acquainted with new countries differing in race, climate, culture, religion, etc. This variety, as well as that existing in their physical features, their natural resources and their industries, tends *to* enlarge the ol1tlook and broaden the ideas of the pupils by inducing them to institute comparisons which cannot fail to be fruitful. geography helps us towards a better understanding, of the inhabitants of the world in general and of people living in the countries that surround our own, and incidentally explains countless historical facts of ancient and modern times. In short, from the standpoint of intellectual development, Geography helps to 'stimulate the mind while at the same time it fosters; the pupils' spirit of patriotism.

The syllabus of Geography.- In Geography as in ,other lessons the pupils should be led from the known to the unknown; hence the system recommended is that which commences this study by dealing with the local features .and objects familiar to the children and therefore of some interest to them, and gradually leading them farther afield, instituting comparisons between what they have under their eyes and what cannot be personally perceived. Being taught to observe what is around them in their own little world, they will be better prepared to enter upon the formal study of the subject with intelligence and understanding.

The *concentric Plan* in the teaching of both Geography and History in Primary Schools was formerly very commonly used. It is not without its advantages; but the frequent traversing of the same ground was found to be very wearisome to children who; by natural inclination, are always seeking for something new. Their interest was not aroused and hence these lessons lost much of their value. In certain circumstances, in small schools, it may be: found to be the only practical plan; but

ordinarily, the *progressive* plan is now recommended.

Except in localities where geographical terms are represented by their corresponding features i.e., mountains, rivers, tributaries, etc., the inductive method can scarcely be used in Geography any more than in History. But a few apt illustrations will suffice to enable the children to associate the term with its ordinary representation on the map.

It may indeed be stated that Geography possesses an advantage peculiar to itself. Maps, when properly read and understood, provide a very correct representation of different countries and of most of the essentials dealt with in Geography.

But if a map is to be rightly *understood* and easily *read* by the children, considerate training is necessary. The aim should be to enable pupils to visualise the nature and contours of the country from a physical or ordnance survey map. The traditional approach to graphical delineation and representation of physical features by introducing the plan of the schoolroom has now been discredited, as a plan is a highly abstract "convention from a most unusual standpoint: it is quite unintelligible to many educated adults. A coloured model of the school with the roads leading to it, etc., should be made on the schoolroom floor; later a bird's-eye view should be substituted, and this should in turn give place to a physical map of the school area with the conventional colourings. Direction should be taught at the same time. Throughout the later teaching, the physical, not the political map should be the basis of Geography teaching, and pupils should be gradually introduced to the survey map signs. The political map is in place in the teaching of commercial Geography and of History.

The map is nevertheless merely a form of illustration in Geography teaching, and must be kept subordinate to the main purpose, which is to introduce the pupils to the influence of physical conditions on human life and distribution. From the outset the pupils, by stories or by reading, should become acquainted with life in other countries, with the ways of children in other lands, with the hardships experienced by explorers, missioners, etc.

Throughout the whole teaching of the subject opportunity should be made to train the children to draw inferences from the facts at their disposal. Place names, etc., should be used only when they have geographical significance. Thus it is quite possible to associate many facts of commercial Geography with their natural causes. The existence of underground supplies of certain ores, of iron and so forth, explains the industrial prosperity of the district. In like manner, an abundant rainfall in a flat country explains its state of agriculture. It is therefore important to associate physical Geography with the other branches of the subject. This is why administrative divisions, which are frequently quite arbitrary, are being superseded by natural divisions.

By degrees, as far as the intelligence of the pupils permits, their attention should be directed to the .relationship between the geographical conditions of a country and the important events in its national History, since History and Geography are mutually helpful.

CHAPTER XXIX

Nature Study

Long before he enters school, the child has been exercising his *perceptual powers* on the various objects that have come under his notice, the common and familiar things that surround him; he has been investigating their properties and qualities, and ever busy inquiring the *why* and the *wherefore.*

This spirit of inquiry becomes a great asset to the teacher when he is introducing his young pupils to the wonders of physical and natural science. A rudimentary knowledge of these may be imparted to the youngest, by adopting *practical methods,* by having as far as possible, the *actual object* under the eyes of the children, allowing them to handle it; then examining its chief features and properties discernible by the senses.

Formerly this type of instruction was designated as *object* or *Observation Lessons.* The object lessons have now been discarded in favour of the more systematic treatment demanded by *Nature Study.* The aim of both is nevertheless much the same, namely, to extend the child's acquaintance with his environment, to enlist his interest in natural phenomena, and to lead him to a desire for more scientific treatment of the topics discussed in Nature Study.

Syllabus.- The scope of the subject is a wide one. It comprises a multitude of ideas borrowed from

Botany, Zoology, Mineralogy, Physics and Chemistry. Hygiene and Agriculture furnish material for many lessons and Trades offer some very interesting ones. However, the distinguishing feature is not its *extent,* but rather the *treatment,* which must be suited to the mental capacity and stage of development of the child. The choice of lessons will, as a rule, depend on the material available, which in turn depends on the season of the year, but every effort should be made to present to the pupils the complete life histories of plants and animals. The pupils' pets might be Drought to school to serve as subjects for lessons, and the pupils should be encouraged to supply other material, careful instructions having been previously given to avoid wanton damage to plants, trees or -animals.

A School Cabinet may provide supplementary material. It should not however, be designed on the same lines as a *Science Museum.* It is useless, for example, to fill the Cabinet devoted to the vegetable kingdom with specimens of a large number of plants classified into *families* and labelled with their Latin *names.* The cabinet should preferably contain a collection of the plants growing in the district, briefly described and classified as useful or harmful. The same applies to the insect world, to the animal kingdom and to ordinary objects.

A cabinet of this kind can easily be organised by any teacher. Again, with regard to the simple experiments which the teacher has to perform before the class, it is not necessary to use complicated apparatus giving precise results. The main purpose of these experiments is to demonstrate certain phenomena which -are of a nature to interest and at the same time to instruct the pupils. A child may be led to recognise the existence of electricity as shown by the action of a rubbed piece of sealing-wax on small pieces. of paper, quite as well as if he is shown its effects by the use of a Ruhmkorff coil.

The lesson. - The teacher should see that a *sufficient supply of specimens* is available, so that each child or each pair of children may have one for direct observation and investigation. The children should then be encouraged to observe and examine the specimens, and express their ideas. These may be supplemented by the teacher, and the whole matter should then be organised according to a definite plan; for example, habits, life-history, functions, etc.

Written tasks. - The simple conversational lesson. being readily forgotten, some written exercise on it will serve to impress it on the memory. This may take various forms, from the writing out of the summary from the blackboard to a continuous composition embodying the explanations given by the teacher, and including drawings by the pupil of different aspects of the phenomena taught.

Adaptation of the lesson. - It is obvious that Nature Study Lessons should be suited, not only to the attainments of the pupils, but also to the locality and the circumstances in which they live; hence the teacher should make a judicious choice of subjects. There are subjects of which the pupils have ample and practical knowledge, from the fact that they live in the midst of a population almost wholly engaged in a certain industry, and consequently have every opportunity of seeing the various processes carried out. In such circumstances it would be a waste of time to. include these in the Course of Observation lessons. The lessons addressed to older pupils whose minds, are more fully developed, might with advantage be treated in a somewhat more formal and scientific manner .

There is particular need in some districts for instruction in rural topics. Here then the Course of Nature Study should be drawn up with a view to developing a knowledge of these subjects. Although subjects of this nature may be discussed in the classroom, it is obvious that their practical demonstration must be given in the fields, or in a garden, where one is available. Without entering into the question of experiment, it is easy to understand that a lesson on *pruning* or *grafting* cannot be better given elsewhere than in a garden.

CHAPTER XXX

Gymnastics . Singing. Drawing

PHYSICAL DRILL

Its object.- The only form of gymnastics of practical value in a Primary School consists in exercises which are calculated to develop a healthy ,frame without imposing undue strain upon the pupils. These exercises constitute Physical Drill, a series of rhythmic movements performed in common and executed with uniform precision.

Their purpose is to develop bodily strength, and to counteract more systematically than games, the discomforts arising from a sedentary posture in

the classroom, while seeking to impart greater dexterity, suppleness and power to the limbs. They do not aim at the training of athletes or acrobats.

This kind of gymnastics is such as can be performed without the use of special apparatus. All that is needed is a playground, or in the case of bad weather, a covered shed.

The lesson. - This is begun by making the pupils fall into line according to height, and then setting them to march in time, and if the weather permits, to run round the playground.

Then follow various combined movements, of which a series may be found in special Manuals of School Drill. The teacher announces the particular movement and demonstrates it to the -pupils. At a given signal or at the word of command, the pupils repeat the exercise, beginning and ending with smartness and uniformity.

Exercises requiring strenuous movements should be followed by others demanding less exertion, and these should not be prolonged. Rests should be frequent, but short.

If the class is rather large, the pupils might be grouped in sections under the command of monitors or older pupils. These, is a rule, will be found to carry out their functions with considerable zeal.

Helpful Remarks. –

1. Avoid fixing. the time for physical drill too close to meal hours.

2. In every lesson, the movements should be so combined that the various muscles and members of the body are in turn exercised.

3. In exercises for the development of flexibility, avoid those which the pupils fail to carry out with uniformity. Besides being a cause of disorder, this indicates that the difficulties have not been sufficiently appreciated and graded.

4. The pupils should not be allowed to talk during these exercises. Their love for noise will find a fitting outlet if they are made to count the different movements of exercise, in a moderate tone of voice, and are allowed to sing fitting songs that have rhythm suited to the marching exercises.

SINGING

Its purpose.- The teaching of singing in Primary Schools aims at satisfying a natural tendency of the child, and it makes use of this, to develop in him a taste for the beautiful. At the same time, the child is storing up a collection of diverse religious and patriotic melodies which contribute to his education. His voice is being modulated, his ear trained and his lungs strengthened. Experience goes to show that singing lessons are an excellent means of securing clear enunciation and good pronunciation, provided always that Masters insist on obtaining the requisite motions of the mouth and lips.

The singing syllabus in Primary Schools. - Singing lessons in Primary Schools should be- restricted, at the outset, to the teaching of easy songs by ear, and later on, to giving the pupils some few ideas of the theory of music, with practical exercises in the reading and interpretation of musical notation and the various symbols employed.

As singing forms part of Public Worship and Religious ceremonies, it becomes of special importance to the pupils of a Catholic school, whether it takes the form' of music, in the general acceptance of the terms, or of Gregorian Chant. All Catholic schools should make it *a matter of deep concern* to train up youth as perfectly in this as in all else. This applies especially to our Colleges and Boarding Schools, where the pupils have frequently to sing the whole portion of the liturgy allotted to the faithful.

The singing lesson.- The youngest pupils are. able to sing, although they have no knowledge of musical notation. At this stage, the only method to employ is to sing for them a few strains of a song and gradually get the pupils to repeat these until they master the whole. Provided they have learned to read, the process is simplified by writing the words on the board. The songs chosen ought to be simple, tuneful, lively and bright; and the pupils should be made to repeat them, *phrase by phrase,* either individually, collectively or in sections. When one phrase is known, the next is taken up and so on. Care *must* be taken to discover the faults common to beginners, which are chiefly the assuming of a wrong posture, not opening the mouth sufficiently, bad intonation and a tendency to shout.

By degrees as the pupils progress, exercises for the *training of the voice and -the ear* may be introduced. There are numerous and varied exercises which maybe used for this purpose, for instance, continuing the scale upwards as far as the limit of the voices permits, either by the usual successive steps or by intervals variously combined.

An excellent voice training exercise is the following, sung at first to the note names, and then softly to the vowel sounds *ah, o, ee, oo* : d' t l s ; d' t l s ; d' t l s m' r' d' ; raising the pitch by semitones until the pupils are no longer able to strike the top note, *m'*, freely and clearly.

For training, exercises should be given frequently as they help towards *singing in tune;* and too much attention cannot be given to *proper posture, correct breathing,* and the *form of the mouth,* for without these, sweetness and purity of tone will never be acquired.

The mellowness of tone which is such a pleasing quality in the voice of the singer will be secured by careful cultivation of the *head voice,* and by never allowing the pupils to force their voices in the *lower registers.*

The use of a musical instrument, if available, is to be commended. Besides serving to sustain the voices, it will spare the master much fatigue. The piano and the violin fulfil this purpose admirably.

Helpful suggestions. –

1. Be satisfied at first with the singing of simple melodies with easy words: and be careful to introduce fresh difficulties only very gradually and systematically.

2. Pay great attention to *pure intonation;* consequently, avoid all songs that carry the voices into ranges either *too high* or *too low* for those not yet sufficiently trained.

3. Take care to prevent pupils who are sure of themselves from singing so loud as to drown the voices of their more timid neighbours.

4. Insist on good enunciation and on perfect uniformity both in time and in tone.

5. During the practice of a piece of music, have certain parts of it sung by individual pupils or by small groups, so that all may feel more confident when they sing together.

6. It is of advantage to explain the words of the melody, whether it be a secular air or a religious anthem.

7. Finally, train your pupils in such a way that they are able to take part in all the music common to the parish, and especially in that which is sung in Gregorian Chant.

ART AND DRAWING

The ultimate purpose of art teaching in schools is, for the majority of pupils to train them in the appreciation of the great masterpieces of art; a few may attain to the rank of artists, but the most that the school may hope to -do for these is to avoid being charged with obstructing their development.

The training in *executive skill* which the pupils receive in school is a *means,* to appreciation, not an *end* in itself. When this is realised, teachers will no longer insist on *mechanical perfection* in drawing which may only create in the pupil a distaste for all forms of art. The *logical* procedure in the teaching of drawing beginning with the straight line in diverse positions, passing then to triangles, squares etc., is no longer in favour .

The young child's interest lies' in expressing in *mass* and *colour* his own ideas, not in *reproducing* in outline formal models; hence the introduction to art training is through *pastel* work *on coloured* backgrounds. Choice of subject is left to the child, and the teacher discreetly suggests modifications in proportion, position and colour, to make the child's work conform more closely with the objects represented. Gradually, the children are led to draw the same object at the same time, and in the selection of objects the teacher should avail himself of his knowledge of the preferences of children as determined by investigation.

The difficulties encountered by the pupils in the free expression of their ideas and the critical attitude the teacher with the necessary opportunity to introduce lessons on the *formal principles:* perspective, proportion, representation of the ellipse. The cube, the cylinder, etc., may here be introduced to illustrate the simplified form of the common objects which the *pupils* have been representing.

At this stage the pupil should pass to *Drawing.* But the teaching of a formal principle, like that of *mechanical perspective* should be introduced only

after pupils have had much training in representing *distance* by placing and varying
the size of concrete objects; the rules of perspective should be illustrated from pictures, posters, etc, not by mere outlines of conventional forms.

The teacher should, for purposes of illustration, use, where these are available, grey boards and coloured chalks. He should not *alter the pupil's actual work* but illustrate his criticisms and suggestions else here on the same page. He should prevent the slavish copying by the pupils of his own work on the board.

Practical value. - While one of the objects to be aimed at in the teaching of Drawing is the training of the child's taste and the development of his aesthetic faculty, there is yet another which in certain spheres should not be neglected. Drawing is not only an accomplishment which, like music, may contribute to our pleasure in free moments, but it may be of real assistance to the child when he has to earn his livelihood in some industrial employment. Many trades make use of it in various forms. It is obvious that the teaching of drawing in our schools should take into account the practical value of the subject. Design is the outstanding instance. In every case where the Official Syllabus leaves us free, it is only right that lessons in this subject should have regard to the practical value of drawing to the children of the district.

APPENDIX

PRACTICAL HINTS FOR CLASS MANAGEMENT

Before the Term Opens. - Secure the program of *your* class. Prepare the work of the first term and enter it into your *Class Journal*.

Ask for list of boys, information concerning divisions, and whatever may require your personal attention.

Plan your review work carefully, remembering that you may be short of text books during the first week.

First Days. - Secure the names and addresser; of your boys. Give a short examination (10 to 15 minutes) in the two most important subjects, English Arithmetic.

From the first hour, let the work be interesting. Cultivate order, earnestness, interest, kindness, cheerfulness, tact.

Give every boy a chance. Speak little. Do much. Watch quietly. Do not be oversensitive. Be sparing in punishment. Report frequently to the Headmaster or Principal.

Entrance to School. - Exact punctuality and give example of it.

At a given signal let the boys fall into lines, in perfect silence.

On arriving in class, the boys should stand quietly at their seats, then say: "Good morning, Brother N ..."

Dismissal. - Train the boys to say: "Good afternoon, Brother N .. ."

They should march out in silence until they are disbanded.

Warn them against shouting and running when dismissed.

Directors - Make yourself conversant with methods and rules, and see that they are followed.

Visit the classes frequently and keep a record of such visits.

Inter-class tests are advisable and even necessary. Catechism, punctuality, cleanliness, copy-books, spelling, arithmetic and penmanship are most appropriate subjects for inter-class tests.

Organise camps and arouse emulation .

Detention classes should be organised.

Enforce the rule, "No boy in the classrooms off time without permission."

Read and comment, every week in community, upon one or more of the hints contained in this Appendix.

Dismissing Classes. - Secure the attention of all.

Take position in front of the class.

See that all have their books, hats, etc.

Give directions.

Care of tho Room. - Everything should be in order before class begins: paper, pencil, blackboard, Wastebasket, pencil sharpener, etc.

When quitting, leave the room in perfect order : shades, pointers, etc.

If objects have been used for a lesson, leave them in good order, when the lesson is finished.

Teach the boys to leave the ,class in order; raised; tops clean, etc.

Giving the Lesson. - Have a well defined plan for each lesson.

Let the plan recall previous work or past experiences as a starting point.

Give oral and written summaries at various stages of the lesson .

Train pupils to draw conclusions, state definitions and rules when requested.

Do not hold rigidly to the plan, if illustrations occur to you during the lessons.

Allow boys to ask you questions during the lesson or when the lesson is over

Make use of the Table of Contents and of the Index when revising work.

Be interested in the new lesson.

Make a definite and clear statement of "Home Work."

Questioning. - .The purpose of questioning should be:

1. To discover the pupil's mental condition,
2. To remove doubts and obscurities,
3. To elucidate and discuss.

Know your subject well and the relation of its parts.

Do not follow the questions in the book too slavishly.

Use simple language in your questions.

Ask questions that require thought on the part of the pupil.

Question in such a way that all must be attentive and mentally active.

Give the pupil time to think before he is called upon to answer.

Do not unnecessarily develop facts above the capacity of any member of a class.

Put life and earnestness into your questions.

Show proper sympathy but do not coach too much. Avoid over-questioning.

Beware of questioning a pupil too long.

Avoid questioning bright pupils too frequently.

Be ready to leave aside the text-book, but be accurate.

Give proper answers to all sensible, and relevant questions of pupils.

Give credit for all that is worthy when a question is asked in a proper spirit.

Illustration. - Acquire the habit of collecting material for illustration.

Make use of maps, pictures, stories, comparisons, blackboard, experiments objects, diagrams, etc.

Ask boys to supply material.

Encourage the pupils to be concrete in their work., Vary your exercises.

Class management. - Plan what you intend to do.

Seat the class in a compact body.

Have everything ready before starting any work.

Have desks free from anything not necessary for the lesson.

Have all the boys within the range of vision.

Be quick to detect and check inattention.

Strive to meet the emergency when the inevitable happens.

Exercise tact and kindness in leading the confused pupil.

Be alert to see what to do next.

Teach pupils how to study.

Do not repeat answers as it is a loss of time.

Never allow pupils to repeat mistakes when they are correcting others.

Avoid monotony in thought, action and voice.

Do not talk too much, or too loudly.

Distinguish between dullness, laziness, ignorance, and treat the pupil accordingly.

Discriminate between innocent questions, brilliancy, impertinence, and act accordingly.

Think more rapidly and do better work than the pupil.

Let the pupil's countenance give evidence when the lesson is interesting or dull.

Discover the cause of the pupil's failure and coach him on weak points.

Hold yourself responsible for the attention of the class and of each member.

Things do not appear alike to all minds; therefore have several methods of procedure.

Do not waste time copying problems, sentences, reading, etc.

Discipline. - In case disorder begins, stop, and get control of yourself and the class.

Pay attention to the position of pupils when standing, sitting, or kneeling.

Say little, say it quietly and calmly and do a great deal.

Hold yourself responsible for good order.

Hold attention.

Do not waste time in repeating directions because of inattention.

Impress pupils that thinking should go before speaking.

Have books held properly, and see that they are covered.

Do not allow writing in books. Prevent pupils from marking desks, school premises, etc.

Study how to control the pupil who talks the most. Cultivate the habit of prompt response but not of impulsive haste.

Try to win the confidence and sympathy of your class.

Permit only occasional simultaneous exercises, then see that pupils answer only when called upon.

Permission should be asked to speak, to change place, etc.

Strive to have answers thoughtful, in good language, and to the point.

Encourage originality but accustom pupils to see that the matter is relevant.

All written work should be neat, accurate and in good form.

Be ready occasionally to laugh with the class, but repress the disposition to laugh at trifles.

Do not be afraid to acknowledge a mistake, but do not make too many of them.

Coach pupils in their work, when they have been absent or fail to understand.

Be not hasty to attribute evil intentions for acts done.

Be impartial, steady and firm.

Respect the rights and feelings of pupils and think how things appear to them.

Keep up studious habits, this will encourage pupils to do the same.

See everything; let some things pass unnoticed for a time, others for ever.

Correct individually except when the control of the class is likely to suffer.

The certainty of correction is worth more than severity.

When a penance is imposed see that it is well performed.

Let good pupils know that you appreciate their efforts.

Watch for the opportunity to encourage all pupils. even the most backward.

Be sincere and frank with all, but do not give special attention to certain pupils only.

Be courteous in all circumstances, and insist upon the same from the pupils.

Be neat in personal appearance and class work, and require the same of your pupils.

Listen to excuses and to whatever a boy may have to say,

Remember that things may be done at times with no wrong intention.

Never reprove publicly for a private fault.

Bearing of the Teacher.

Cultivate self-reliance.

Do not walk about nervously or manifest meaningless activity.

Avoid the appearance of being annoyed.

Do not be nagging, worrying or overcritical.

Stand calmly and in a dignified way.

Let your general manner indicate interest in class and subject.

Teach earnestly, energetically, enthusiastically.

Avoid over-pressure that wears out the teacher and wearies the class.

Do not depreciate anything.

Voice should not be too high, too low, monotonous, or without expression.

Overcome diffidence and avoid the appearance of coldness and formality.

Show sympathy for your pupils.

Encourage and commend wisely.

Be willing to do more than what seems to be just requisite.

View things charitably but not too sentimentally.

Do not let your work become a drudgery.

Receive every pupil with kindness.

Endure complaints, you are not the only one who receives them.

Look to the good of the pupils of the class, not of self only.

Never criticise your fellow-teachers or pupils.

Never judge of anything before you are acquainted with all facts.

Do not look for errors only.

Miscellaneous. - Keep both the Plan of Studies and the Class Journal ready for inspection.

Keep the Roll and the Record of Tardiness faithfully.

Written reviews come best where topics have been finished rather than by time periods. Review daily.

As far as possible correct mistakes on all written work returned to the class.

Endeavour to find out the cause of ignorance of every pupil.

Poor penmanship and poor English should not be allowed in any work. The same holds for reading spelling, neatness and proper arrangement.

Accept no work done on paper with serrated ends.

Practice neatness in this respect yourself.

Welcome any suggestion. Do not restrain or crush individuality.

Do not ignore the help that is offered.

Unmanageable boys should be sent with a note to the Headmaster or Principal.

Give a lesson in politeness and good manners every week.

Teach the boys how to receive a visitor in the classroom.

Religious Education. - Follow the method developed in the Teacher's Guide for Catechism. Never preach.

Require perfect order and silence before beginning any religious exercise.

Boys should not sing, hurry, or shout the prayers.

Teach boys how to follow Holy Mass.

Encourage frequent and even daily Communion.

Reading. - Make yourself acquainted with the approved method.

Variety in the manner of conducting the lesson is essential.

The conversational tone only should be used.

In the elementary grades, secure good pronunciation, enunciation and articulation.

In the higher grades aim at modulation, intelligence and expression.

Remember that manner often accomplishes more than method.

Look to the position of the boys when they read (Head up, shoulders back, holding of the book, etc.).

Explanations should be brief, to the point and intelligible.

Corrections should be made at the point where the mistake occurs in lower grades.

In the higher grades corrections should be allowed only after the reading.

Spelling. - To learn how to spell we should:

1. Appeal to the eye;
2. Associate sense and use of the word with its form, It may also be learnt by using Reading lesson.

In elementary grades, give phonics, stock words, blend words.

Corrections should always be made by the teacher in the lower grades.

Penmanship. - Use a standard Method recommended by educational authorities.

Constant and vigilant supervision is the secret of success.

No model copy-book should be used in the lowest Grades.

Simultaneous drills may be used with good results.

Preserve all the writing books,

Arithmetic. –

Combinations should be taught early.

Have daily practice in combinations in the first five grades and in mental arithmetic in the higher grades.

Figures should always be carefully made.

Copying should be rigorously checked.

Perfect order is required for all arithmetic work in copybooks and on the blackboard.

Unnecessary work should be avoided: copying long additions, problems, etc.

English.

The teacher should be the main text. book, model and resource.

Have daily exercises in oral or written English.

Do not give too much written work.

Rules and definitions should be few.

Corrections should be exhaustive.

In this subject more than in any other, encourage. interest and lead your pupils.

Home-Work. –

All written work should begin thus:

J. M. J. Date

"Subject."

End with a line across.

Nothing should be written in the margins.

Check the right answers (v) and mark "O" for wrong ones.

Home work should be marked:

Very Good (V. G.) or 5;

Good. (G.) or 4;

Pretty Good (P. G.) or 3 or 2 ;

Fair (F.) or 1;

Unsatisfactory (Uns.) or 0.