SCHOOL MANAGEMENT.

CHAPTER I.

INTRODUCTION.

THE relationship of theory to practice in education is so close and indissoluble that any neglect in the one operates with disadvantage upon the other so far as the results aimed at, are concerned.

The process of bringing into practical operation the theories which one may entertain concerning scholastic and domestic education constitutes what is generally termed "management," and its success or failure depends to a very large degree upon it.

In the management of educational affairs, therefore, whether at the fireside or in the school the masterhand of an educator, or its opposite, may be easily recognized. Scholastic education, requiring of necessity a more pronounced systematic course of procedure in every particular, finds in emulation and the cultivation of a sense of duty, the strongest incentives, while domestic education would fail, when love and affection are not the guiding stars in its sphere.

CHAPTER II.

AIMS.

AN educator's conception of the nature and aims of his mission determines the outlines of the work before him. If his ideas in regard to these points are narrow and dwarfed, the methods employed and ends aimed at will be correspondingly circumscribed, while loftier and grander aims are expressed in the adoption of corresponding methods.

DEVELOPMENT OF INDIVIDUALITY.

Every human being is a world in miniature. It has its own centre of observation, its own way of forming concepts and of arriving at conclusions, its own degree of sensibility, its own life's work to do, and its own destiny to reach. All these features may be encompassed by general conditions, governed by general laws, and subject to unforeseen influences and incidents, but within the sphere of their own activity, they constitute that great principle which we call individuality.

Individuality means not the mere part of existence, as in plant-life, nor the mere power of conscious volition as in the animal. In man it means that inheritance that separates man from the rest of the physical creation, empowers him with endless progression, and designates him as an offspring of Diety.

This divine attribute of man is placed for the time being at the disposal of the educator, whether in the family circle or at the school, to cultivate and develop it to its utmost capacities.

With what care and solicitude we are apt to handle any

previous subject, the value of which may consist either in its monetary consideration, or in affectionate reminiscences connected with it! What an amount of labor, skill, and mental effort we often devote to our daily pursuits for the purpose of securing the necessities of life, or of accumulating means, of achieving fame, or of satisfying the cravings for knowledge or for activity in social, political, scientific, literary, or artistic spheres! And yet, all these activities can not compare with the great responsibilities resting upon him that is called upon to guide the development of the youth. Schedules, theories, systems, methods, and rules, are empirical contrivances, subject to the fluctuations and changes of environments, and are no more available in all cases than patent medicines are to all ailments.

It is the fashion in Chinese gardening to force trees and shrubs out of their natural way of growing, into all kinds of fantastic shapes according to the fancy and notion of their master. There is a great deal of Chinese gardening going on in education.

Dispositions and capacities are to a great extent predicted upon ancestry, parentage, and surroundings, and even those inclinations and proclivities that may be pronounced as evil, are in most instances only natural endowments in an unhealthy or perverted condition.

A correct diagnosis of a disease depends largely upon the clear understanding of its causes, and the remedy, upon their removal. The science of health dates its rapid progress from the time of its commencing to discount more and more the application of violent and desperate means.

This same evolution from rude and crude to more rational methods is observable also in education.

In olden times, the switch, the ferule, and other cruel and disgraceful means of punishment were the nostrums by which moral and intellectual defects were sought to be remedied

and prevented for the future. Children of a stubborn or wayward disposition, of idle and indolent habits, lacking concentrativeness and application, etc., had to be *broken in* by heroic treatment, and the rod was the acknowledged emblem of training in family and school. Authority and might on the one side and obedience and submissiveness on the other, were the stakes around which individuality was led to twine itself, even if its joints had to be broken to accomplish the feat.

A child's disposition can never be broken, but it can be spoiled and ruined for life. There are other influences for guidance than the mere exercise of authority, and other incentives to progress than thoughtless submission to unsympathetic dictates. The exercise of authority without intelligent justice and kind consideration is tyranny, and obedience without consent of heart or brain is slavery.

Oversight in regard to this principle in education had been in conformity with the, in some degree, arbitrary conditions of society, family and school, until comparatively recent times. An entire emancipation from such thralldom will be accomplished only by the spirit of the great Latter-day work, which leads to all truth, embraces all truth, and advocates all truth. The philosophies and theories of the world and its churches have demonstrated their inefficiency in performing this task.

Every child ought to have a chance to develop its moral, mental, and spiritual faculties to their utmost capacity. This can be accomplished only by a judicious distribution of the principles of obedience and discretion. In the former the will-power, in the latter the judgment, is the chief object of control, but in both, affection should forever hold sway.

It has been stated by eminent psychologists that an infant is a little savage in so far as it is controlled only by impulses of selfishness. Granting this to be true, it follows that a child

naturally endowed with a strong will-power, but as yet devoid of any judgment to use it properly, will be pronounced to be either stubborn, wild, or uncontrollable, while one of a less gifted disposition in this regard may appear more yielding and obedient, and, therefore, in a more favorable light.

Two kinds of treatment in such cases may be mentioned here as being the most illogical in their nature and the most disastrous in their results.

The first one is the process of *breaking into* subjection and obedience any refractory young-one, as already alluded to above. The results of this barbarous treatment are frequently lying, hypocrisy, or licentiousness when the arbitrary treatment is removed, while in cases of weak will-power the needed strengthening influence is denied, and self-reliance and independence of character remain unattainable features. This educational mistake, however, does not largely prevail in America.

It is the other extreme which needs special consideration right here.

"Boys will be boys." "O, let him sow his wild oats, he will settle down by and by." These and similar fallacies have brought many a young man to grief and ruin, and were the starting-points from which many criminals had to trace their careers, ending in the prison or on the gallows.

No mother lets her infant crawl or walk any further than she can control its movements, to preserve it from the possibility of accident. This illustrates the principle to be kept in view when the cultivation of character is concerned. Character developes most advantageously under a just distribution of the injunction to obedience and extension of discretionary exercise of will-power.

As a mother picks up her infant before it crawls out of reach, not because she did not intend to let it ever learn to walk, but to let it go only as far as it has strength to do without

endangering itself, she is extending, however cautiously, the range of the child's movements. Thus a judicious educator, whether in school or at the fireside, measures out the amount of discretion allowed to the yet immature young minds in exact proportion to their gradually developing judgment.

The modeling of the individuality of a young mind surpasses, in delicacy and import, the works of a sculptor whose material consists only of clay or mortar and will sooner or later crumble to dust again, while the educator's material is immortal souls, more pliable than clay, more susceptible to impressions than marble. Whatever care or carelessness, wise solicitude or criminal neglect may have perfected or caused this individuality to degenerate, will be brought out with indelible clearness to testify for or against those into whose hands had been confided this sacred stewardship.

CULTIVATION OF PUBLIC SPIRIT.

"Man does not live for himself alone." Although a truism, this saying should demand the most serious consideration in all educational affairs. It is, however, too apparent that, as a general thing, neither school nor home seem to look upon it as an injunction worthy of a practical application in the training of the youth.

To instruct the rising generation in knowledge and accomplishments that will enable them "to paddle their own canoe," or "to hoe their own row," or to make their way to prosperity and distinction, with some ethical instructions thrown in, in order to give the whole system the flavor of morality, constitutes about the sum total of modern education.

It is not the author's intention in this connection, to speak disparagingly of the efforts of our denominational schools that are endeavoring to give to their teaching a religious foundation, nor of the praiseworthy feature of our public

school-system to cultivate patriotism by the introduction of patriotic songs and by relating incidents from the lives of our great men and women—these features are to be highly commended as far as they go; they touch the point in question only very slightly, however.

Man, as a member of the human family, has a reciprocal relationship to sustain. This fact rests not merely upon the commercial principle of demand and supply, or equivalent for equivalent, but finds its mainspring in the instigation of public spirit.

In monarchies, where, in the hearts of the subjects, the solemn teaching is inculcated, that fidelity to the king in peace and war, is the citizen's highest duty, and where a Louis XIV, of France, could exclaim "I am the state," (l'etate c'est moi,) or William II, of Germany, could write "The will of the king is the highest law," (regis voluntas ultima lex,) public spirit is not an essential factor in national affairs, and shows itself only occasionally in the acts of some philantrophic or broad-souled character, as in the case of Count Tolstoi, in Russia, August Herman Franke, in Germany, Father Mathews, in Ireland, and others.

In a republic like ours, the case stands, however, quite different. Here, the masses of the citizens are the makers of their own destiny. If the nation's fortunes, the administration of public affairs, the prosperity of communities and individuals shall be what every honest man would desire, then the sources from which these conditions derive their existence must be pure, and adequate to so desirable a consumation. If these sources are lacking the requisite qualifications, but are impregnated instead with selfishness, venality, greedy partisanship, office-hunting for "what is in it," indifference, or even worse motives, then the body politic becomes infected and diseased, and its ultimate dissolution is a mere question of time.

To what extent such a condition of affairs may be prevailing in our own country, it is not the place here to discuss, but this much must be said, that our public educational system from the primary schools upwards throughout all the various stages to our Universities, make no sufficient provisions for the cultivation of public spirit in the hearts of their pupils.

Whatever there is of public spirit among our people is generated at the firesides by the example of noble spirited citizens with whom the young people may happen to come in contact.

As an essential factor in education, the cultivation of public spirit has not yet been recognized by our public school system.

Incidental instructions, corroborated by example, especially in the family circle, are productive of much good in this respect, but in the school, where alone a systematic training could be inaugurated, nothing has been done thus far to any remarkable extent to cultivate public spirit.

The systematizing of efforts for the cultivation of public spirit is known in our Church schools by the name of the "Monitorial System."

Many teachers, even of long experience, are laboring under the mistaken idea, that monitors in school are appointed merely for the purpose of assisting the teacher in the adjustment of minor disciplinary items, so that the teacher may be able to turn his attention more exclusively to the main work before him. This explanation, definition, or view of the case demonstrates the entire want of comprehension of this principle, as an experienced teacher needs no such help, knowing that all such things could be attended to by himself far more efficiently. But this is not the point at issue.

The point in question is to give every pupil something to be responsible for outside and beyond his own individual concerns.

To educate a pupil so as to make him realize the necessity of complying with the rules of the school, to have his lessons well prepared, and to make reasonable progress in his studies, and then to "toe the mark" in these points, is generally considered the acme of scholastic education. So far as domestic education is concerned, the same rule holds good as applied to the different spheres of activities. But the cultivation of public spirit cuts no figure in either.

Let the teacher invent, if need be, all kinds of offices for his pupils to fill, and distribute them according to his best judgment, or by the selection of the pupils, with occasional rotation in office, and thus give the young people a chance to cultivate the sense of devotion to the necessities and well-being of their comrades, and to learn to appreciate the sense of public responsibility. They will habituate themselves in the performance of public duties without apparent remuneration; they will cultivate integrity, honor, and reliability; they will gain an experience that will be of incalculable value not only to themselves but to the people at large among whom their lot may be cast in the future.

Betrayal of public trusts, office-seeking for "what is in it," partisanship for selfish ends, and the sacrifice of public interests to the gratification of personal agrandisement, would be relegated to the slums of political trickery and exposed on the pillory of public ignominy and disgrace.

The nation woul enjoy an atmosphere of political purity, men would be chosen for public offices on account of their intelligence, integrity, and devotion to the public weal, and a respect and reverence would be cheerfully accorded by all to the representatives of the peoole, and to the executors of the law.

REVERENCE FOR LEGITIMATE AUTHORITY.

It is the misfortune of many reformers and revolutionary heroes that their followers often carry the original movement

C. N. Watkins, Rexburg, Idaho.

Irena B. Mendenhall.

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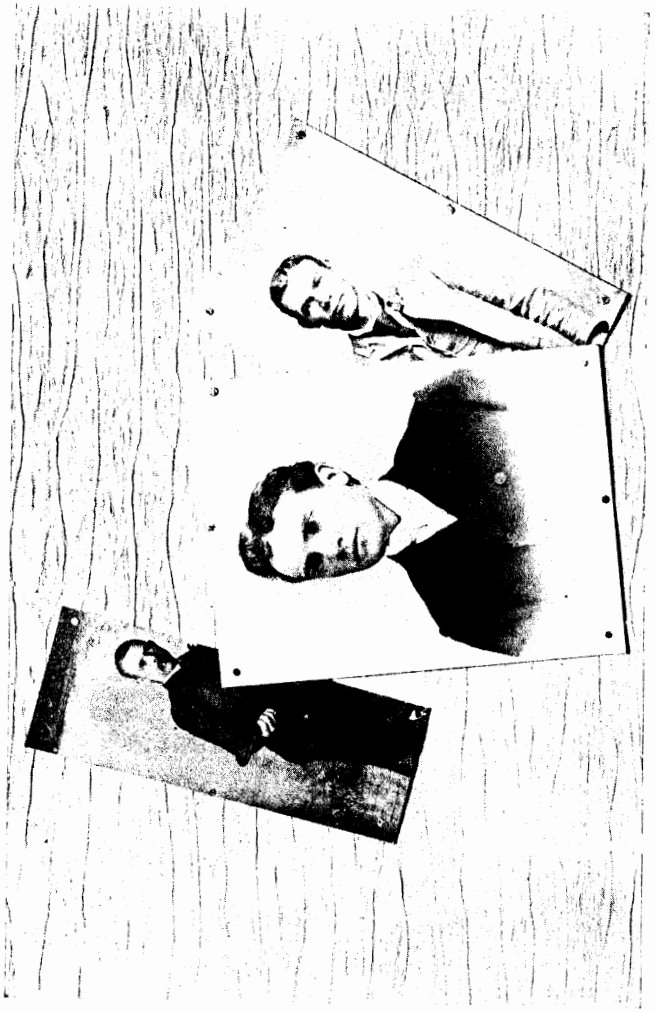

Alonzo E. Wall.

Andrew B. Morgan.

Osmer D. Flake, Snow Flake, Arizona.

to extremes and thereby create worse conditions than those from which escape was sought to be secured by heavy sacrifice. When our revolutionary fathers arose with patriotic fire and struck off the fetters of despotism that threatened to be fastened tighter and tighter upon them, they wrote in letters of blood the declaration that all governments derived their authority and just powers from the consent of the governed.

Although thus pointing out the only legitimate source of governmental powers, they, at the same time, recognize the right of government and its authority.

The very term "authority" implies respect and veneration.

It is the mission of popular education to accept this principle as one of its objective points, and to devise means and methods by which it can be best put into a system of practical training.

As all education commences in the family circle, there the germ of the sense of veneration and reverence ought to be implanted in the young heart, as it is protected there not only by the divine commandment: "Thou shalt honor thy father and thy mother," but also by the irrisistible power of natural affection. For father and mother are to the child the first object-lessons on which to practice the glorious principle of reverence.

Yet, notwithstanding the divine injunction, the voice of nature, and the teachings and examples of good men and women among all nations and in all ages, there is no people among whom the principle of reverence is less cultivated than it is among the Americans.

The cause of this deplorable deficiency in our national character is traceable directly to the sin of omission at the firesides of the nation, where reverence for parental authority is suffered to carry on a precarious existence in too many

instances, until it gradually disappears, to be supplanted by a nondescript relationship that is taken for independence of character.

A lack of loyalty thus engendered in youth makes itself felt later on in all affairs of public life, in politics, in official circles, in business transactions, in literature, art, and science. A materialism is penetrating all relationships that men have to sustain one with another, and that threatens to deaden all lofty aspirations.

"The fear of the Lord is the beginning of wisdom." This injunction from an inspired source admonishes us to train the children in the reverence for things divine, as therein is the beginning of wisdom. What things are divine?

A careful answer to this question will furnish us with an inexhaustible supply of object lessons for the practice of reverence and veneration.

There is, in the first place, the father's house, the home, the fireside. Let children be reminded of the fact, that days may come in their lives, when they would give almost all they possessed, even years of their life, if they could be back again once more in their father's house, and if only for half an hour. To children thus trained, their earthly home is only an object-lesson in preparing them for the duties and blessings of a heavenly home yet to come.

The school house presents to the teacher endless opportunities for cultivating the principle of reverence for law, authority, principles, and persons, so that the future citizens may look back with gratitude to their school days during which they were trained in those glorious principles of reverence for all that is true, noble, righteous, and pure, that constitute the mainspring of all their actions and are the foundations of their prosperity and reputation.

In religious as well as in all kinds of public assemblies, even in theatres and places of amusement, children are to

be taught the principle of respect and reverence for the place, the occasion, the proprieties, and for the feelings of others.

Respect and reverence for old age are only stepping stones to reverence for divinity and its attributes, and its practice is an object lesson for the cultivation of religiosity.

In like manner sacred objects, places, things, times, and principles can be used as object-lessons through which the principle of reverence can be cultivated. The Latter-day Saints have made a start in these matters by their efforts in their Church schools, Sunday schools, Mutual Improvement Associations, and Primaries, and in their Quorum and Priesthood meetings, and Relief Societies. This principle is urged upon the parents for cultivation at their firesides.

CHAPTER III.

OUTLINE WORK.

DRAFTING the outlines for school work is to the teacher what the design for a building is to an architect. It determines the degree of mastership which either teacher or architect may have attained in his respective profession. In both instances the execution is to a great extent distributed among specialists, practical workers, and subordinates, whose individual efficiency, competency, and ingenuity are restricted to certain limits marked out by the ground work.

The physiognomy, or rather individuality of a school, no more depends on the style of building or the manner of its equipment, than an elaborate or inferior dress determines the

intellectual or moral character of the person wearing it.

The outline work of a school determines its status, it should be conceived in integrity, and carried out in honesty.

False pretentions for the sake of making a fine show, for attracting patronage, or for reflecting disadvantageously upon more conservative educational institutions, are a crime committed against the public in general and the youth in particular. To reduce the possibility of such impositions to more narrowed limits, the state should provide for the appointment of public school inspectors, that are professional educators. The State and County Superintendents, if possessing that requisite qualification and not subject to political partisanship, would naturally be the most suitable officers for that duty.

Such school inspection should be made on the basis of the official outline work of the school and the results be reported to the county or state authorities.

A complete outline work to be made obligatory, for every school, or set of schools; should consist of a circular, a plan, a program, and records. All these are often found either in part, or entirely in one issue.

CIRCULARS.

The circulars issued annually by the leading educational institutions of our country are in most instances models. They contain historical reviews of their respective institutions, lists of the members of their Boards and Faculties, leading points of the various studies taught, grading and graduation, conditions of entrance, provisions regulating the moral, scholastic, domestic, and financial requirements of the students, illustrations and descriptions of buildings, grounds, rooms, and apparatus, etc.

These circulars are pledges to the public that the work outlined in them will be faithfully performed, and the final

Alexander Jamison, Principal
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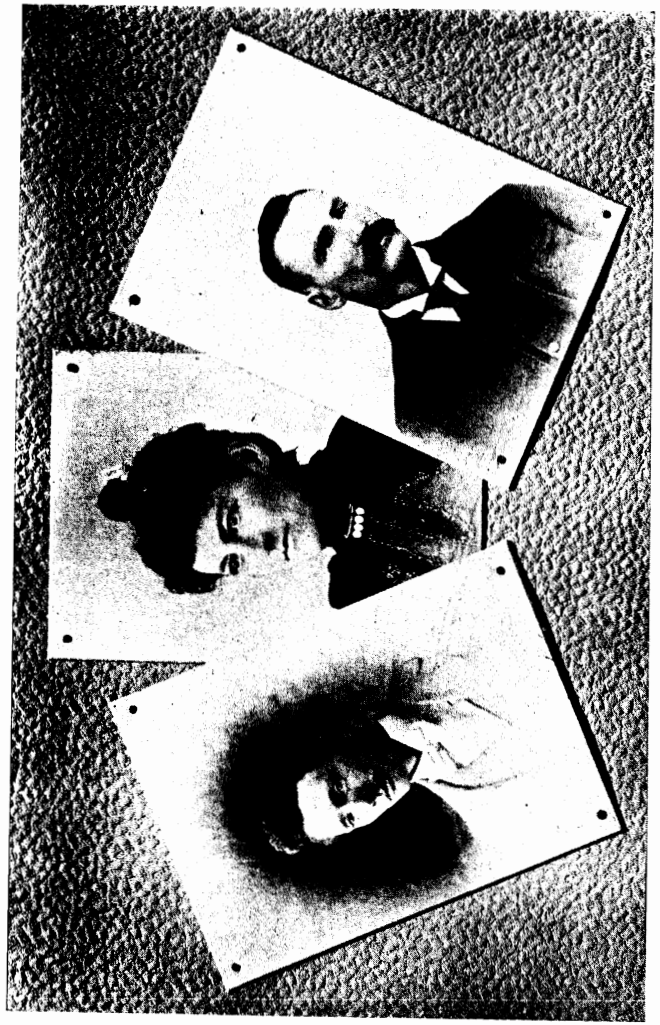
Cassia Stake Academy, Idaho.

Joseph McGregor, L. L. B.



Hyrum T. Thomas, County Recorder, Utah County.

Mrs. Mattie E. Nelson.

Thomas N. Taylor.

results at the end of every school year are the legitimate criterion of the work done.

PLANS.

Complete plans of every grade and study, for the whole school year, or even for a period of years, are as essential for the carrying on of a school, as the specifications for a builder are necessary to the construction of a house.

A great step forward has been made in our public and denominational schools by the adoption of the "Eighth Grade Plan," according to which a certain uniformity of grading, text-books, and methods of teaching, has been accomplished. Especially is the vast improvement made by this system realized in many of our country school districts, where, on account of the shortness of the school season, (only three or four months,) a babylonic, arbitrary, and in many instances absolutely aimless confusion in subject matter and methods, used to prevail.

The County Teachers' Institutes, State Conventions of Teachers, Summer Schools, and the arrangement enjoining upon teachers the necessity of interchanging professional visits with one another, are of incalculable value in maturing plans for school work, in as much as they enable teachers to enlarge their ideas and avoid falling into stereotyped methods; thus keeping their minds open for suggestive advancement, and qualifying themselves for the attainment of mastership in their profession. This term implies far more than a certain efficiency in practical class work. A mere class worker stands in the same relationship to a true educator as a performing musician stands to the leader of an orchestra, or to a composer, or a subordinate officer to a general.

PROGRAMS.

One glance at the daily program of a school will tell an experienced educator, whether the teacher is a professional

or an amateur in his work. There are several principles to be observed amidst all the difficulties in the composition of a daily program. Conflicting studies, great number of classes, want of room, and other perplexing problems demanding solution may modify in some degree these principles, but they must remain visible in the construction of the program.

There are reflective, memorative, and mechanical studies to be distributed. The first of these as mathematics, language studies, and sciences, claim a place among the first exercises of the day, when the mind is fresh, vigorous, and not yet fatigued by hard or long studying; memorative studies, such as history and geography, that are enlivened by imagination, may either follow; while mechanical studies, like penmanship, drawing, and music, should be the last, when the mind needs relaxation or change of occupation.

The pupils also require consideration, and the program ought to be arranged in such a manner as to alternate students of different classes as much as possible. No student should be left too long without a recitation. Study and recitation should alternate as nearly as possible.

By a judicious composition of the daily program a teacher may secure much valuable assistance by the buoyancy and freshness of spirits, vigor of mind, and readiness of attention on the part of his pupils, as they are never suffered to become weary by too long occupation with one kind of work.

Time also is an important factor in the construction of a program. Generally 360 minutes constitute a full school day. During these 360 minutes sometimes from eighteen to twenty recitations, two recesses, and changes of classes, each taking from two to three minutes, have to be disposed of. Some classes, on account of their numbers, or the subject-matter, or the grade, need more time than others, some

may be made to alternate with others, but none can be passed over.

Punctuality and precision in recitations is an indispensable requisite for successful school work. To this end a copy of the daily program in large and plain writing ought to be placed at the most conspicuous point in the school room, and a clock hung up in sight of teacher and students for guidance.

Every teacher ought to learn to gauge his work for every recitation, like a journalist gauges the article for his paper in accordance with the allotted space. As a rule, no teacher is justified in running over his time a single minute, nor in closing a minute too soon. This precision reacts favorably upon the students, as they get habituated in punctuality, while an opposite course on the part of the teacher will deprive the students of the benefits of this mental training.

This rule becomes a matter of absolute necessity in schools with several departments, each with its own teacher, where often teachers and students may have to change about into different departments for recitation. In such cases, any irregularity on the part of a teacher may interfere seriously with the whole machinery.

RECORDS.

Any business kept without strict accounts would soon be thrown into helpless confusion and end in financial disaster. What accounts are to the business man, records are to the teacher.

It has been supposed by some that records are to be kept solely for the purpose of reference, to enable the teacher to make correct reports, conduct his reviews by them, and for the inspection of the presiding authorities. These points are correct, but they are not the only ones underlying the necessity for keeping them conscientiously and complete. Care-

less and unreliable records are like careless and unreliable accounts, they are worse than useless, they are misleading, and none at all would be preferable.

There is a moral feature connected with these records which no teacher can afford to overlook. As we have chronometers, thermometers, barometers, I might call these records psychometers, or measures, indicating the degrees of regularity, precision, efficiency, and progress of teachers and pupils, within the lines marked out for them in the plan. By these records, if reliable, the teacher may see at any time whether he is gaining on his work or falling behind, whether this year's work compares favorably or otherwise with that of previous years, or with that of other schools, whether such a proportion of his pupils are "toeing the mark" as will justify him in pronouncing his labors successful or otherwise, and finally, these records will be a stricter critic upon his own labors than any one else could be. These records are:

The Historical Record,

containing all the changes that have occurred in the Board, the Faculty, the organization, the building, the improvements, and other important items connected with the school since its organization.

The General Record

with an alphabetic index, containing the names of all the pupils that ever attended the school, arranged by years, with specifications of age, parentage, domicile, entrance, department, etc.

The Register of Studies,

also designated by several other names, containing the weekly record of subjects treated in every class, with references to text-books or plan.

The Rollbook.

indicating the daily regularity, punctuality, preparation, etc., of the pupils. This record should form the basis for the periodical reports to the parents of the pupils' standing.

The manner of keeping these records testifies plainer than anything else can do in regard to the spirit in which a teacher is performing his work. Incomplete and unreliable records should condemn any teacher in the eyes of his superiors and of the public.