intuitively recognize and which says to their inmost souls: "Come, follow me." This kind of a teacher always makes a success in the school room, even where others before him, of greater scholastic attainments, have most egregiously failed.

This phenomenon can also be observed in many families. While disorder and confusion seem to prevail in some homes, others, far less favorably situated, perhaps, enjoy the blessings of peace, order, and happiness, because the beneficent influence of a controlling individuality is leading the way in the one, and the lack of it in the other produces the opposite results.

My counsel in regard to this subject to all educators in school and at the fireside is: Strive to be yourself that which you desire your children or pupils to be. Discipline must originate within yourself. A well disciplined mind reveals itself through the eye, the voice and the whole ensemble of the individual.

Loud vociferations and violent gesticulations only betray the mental weakness within, although they are often mistaken for energy and force.

Speak more with your eyes than your mouth, for children as well as adults understand a great deal better with their eyes than with their ears.

Discipline, without the support of a well disciplined mind, but built upon all kinds of disciplinary contrivances, is but a fragile structure, and is bound to give way under any heavy strain just when its support would be the most needed.

MODES AND METHODS OF INSTRUCTIONS.

ALL instructions, whether formal or incidental, in school or at the fireside, ought to have a two-fold aim, viz: to assist in the moral, intellectual, and spiritual growth of the individual, and to contribute a proportionate share to the general good of humanity.

Upon these two great aims depend not only the nature but also the very form of these instructions.

It is generally supposed that the nature and form of instructions in school are matters with which the fireside has no immediate concern. This erroneous view deprives, in too many instances, the school of the co-operation of its most valuable auxiliary, and leaves the home without a clear comprehension of the mental development of its children.

All principles underlying the operations of scholastic education, as for instance, regularity, promptness, order, concentration of thought, attention, clear perception, application, obedience, and truthfulness, are those that alone can make domestic education successful.

CHAPTER I.

MODES OF RECITATION.

ANY assemblage of people, whether adults or children, intelligent or ignorant, thrown together incidentally or gathered for a definite purpose, would be an unwieldy, incoherent, and irresponsible body if some kind or form of procedure were not agreed upon and put into operation.

This fact imperatively demands recognition in all educational affairs, and is the cause of the adoption, of a variety of forms, modes, and methods, by which the various aims and purposes of education are sought to be reached.

PREPARATION.

This requirement refers not only to students, as some may suppose, but includes teachers as well. It is presumed, of course, that every teacher has mastered the subject-matter of his curriculum long before he has entered upon the duties of his calling, but that does not release him from the obligation of a thorough preparation in regard to the modes of its proper treatment before the respective classes, each one of them existing under different conditions and surrounded by different environments. Only careless or inexperienced teachers imagine that they can get along without special preparation. With increasing experience, teachers grow more careful in their preparations in order to avoid snags, embarrasments, and compromising exposures.

Efficient teachers are getting into the habit of gathering, beforehand, material for illustration, of discovering new points of presentation, and of arranging notes, diagrams, etc.,

so as to inspire in the minds of their pupils, confidence in the mastership of their teachers. All teachers should realize that their influence over their pupils is in exact proportion to the impression they are able to create in regard to their efficiency in their calling.

Want of sufficient preparation may often place a teacher in unforeseen embarrassing situations to the delight of the "smart Alecks" who are found in almost every class. False pretentions can rarely hide the lack of genuine efficiency and in most cases prove very serious boomerangs.

Recitations constitute the principal features of school work. Their mode of procedure should, therefore, be so thoroughly understood and carefully observed by teachers and pupils, that they may be compared with military tactics or to parliamentary order observed in debating, judicial, and legislative bodies.

Preparation on the part of the pupils, and the ways of controlling it, have been the subjects of much controversy among teachers.

The strongest incentives to the faithful performance of any duty are: comprehension of its rightfulness, honor, mutual confidence, and the cultivation of the proper use of free-agency.

It has frequently been my custom to leave with the class the choice of the amount of preparation for the next recitation. For instance in arithmetic, the class would be asked, how many examples of the lesson explained they could work out for the next day. Some would say twelve, some six, or some, perhaps, only one. The least number proposed would be the required amount of preparation, but would not prevent any one from doing more, if any should so choose. But the amount voted by the class should be forthcoming by every student, or his honor would be forfeited; he is then placed under special supervision, until he redeems himself by con-

duct demonstrating that in future his word can be depended on.

Very touching incidents illustrative of the growing appreciation of the value of honor and trustworthiness could be here related out of the author's experience.

Parents should consider the welfare of their children by pondering over the suggestions contained in the above lines and by applying those principles in the training of their children. In so doing they not only will render to the school a much needed assistance, but will also elevate their own family circle to a higher level.

The impression in the minds of the children that they can have, to a certain extent, a choice in their occupations, plays, or recreations, provided that they use them according to their promise, and that a failure in doing so would bring restrictions upon them, will act as an incentive to right doing. Mere ordering about, scolding, coaxing, or promises of reward are lacking the elevating tendency, which the consciousness of free choice with a corresponding sense of responsibility exercises.

Figuratively speaking, the length of the rope of discretionary action should be measured out to children in proportion to their moral, intellectual, and spiritual capacities. To cultivate the latter to the highest degree of development is the ultimate aim of all true education.

It is a lamentable fact, however, that, as far as domestic education is concerned, only two extremes seem to be understood by a great portion of the people. One class of parents are in the habit of enforcing an implicit obedience to even arbitrary commands regardless of the feelings, capacities, and real interests of their children. Such a course will turn children of weak will-power into characterless individuals, helpless when thrown upon their own resources, and of slavish and cringing subserviency to stronger minds. Children of

stronger will-power under such treatment will nurse resentment instead of affectionate gratitude in their hearts, may often break out into open defiance, and finally wind up with incurable estrangement. There are other parents who suffer their children to have their own way in almost everything. Restriction and firm but gentle guidance is neglected either through weakness or through mistaken notions in regard to free agency. This miserable mode of treating children is what is commonly designated by the term of *spoiling children*. A spoiled child, of whatever disposition or capacity, scarcely ever amounts to much in practical life while many of them fall victims to unrestrained evil inclinations and temptations. Misspent lives, poverty, misery, disgrace, jails, and the gallows, are too frequently the harvest of such faulty sowing.

STANDING ORDER OF PROCEDURE IN CLASS WORK.

Regularity and precision is the first requisite for successful class work. Every pupil ought to be able to gauge his time and work during recitation as well as during study, by the clock, knowing that the change of classes will occur with the minute according to the daily program, and be ready with books and utensils at the given signal. Any drill exercises at the beginning of the term or of the school year to establish such a precision is just so much time gained for the whole school and so much confusion and noise prevented.

Aware of the fact that all bustle and disorder have a tendency to confuse the mind, many teachers are adopting a marching order, often directed by a musical accompaniment, for the students going to and coming from their recitations, which procedure is much to be commended, especially in the lower grades of scholastic life. This mode disciplines the pupils in the observance of order, from which, in later life, they will not be able to deviate.

Where no special recitation rooms, or reserved seats in the class room are at the teacher's command, he should arrange his recitations so as to at least avoid the mixing of classes, that is to say, that none but members of the reciting class should sit or stand together.

Especially in the higher and intermediate grades, the rule should hold good, that whatever can be done by students should never be done by the teacher, unless it be done by way of illustration. Hence the monitorial system, already spoken of, finds, in the application of this rule, a wide scope of usefulness.

The various orders of procedure for the different kinds of recitations should be fully understood by every pupil, and carefully maintained by the teacher. This principle cultivates consistency in the pupils and assists them in learning to do things systematically.

The order of recitations generally consists in: 1, Rollcall; 2, Report of preparation; 3, Review of preceding lesson; 4, New subject; 5, Giving preparation for next recitation and class record.

Rollcall.

Whether this part of the recitation is done by the teacher himself or by a class senior, its record must be reliable, as an unreliable record is like an unreliable account in book-keeping, worse than none at all; it is misleading. The record should indicate not only the full list of names of the members of the class, date of entrance, transfer, or discontinuance, but also regularity of attendance and class standing, thus constituting a complete record of reference.

Teachers of large classes are often under the necessity, in order to save time, of resorting to various contrivances in the matter of rollcall. Some call the roll by numbers instead of by names, while others divide their classes into sections to

be reported by seniors, and others again take their notes from rising votes. The choice from among these various forms of procedure rests with the individual teacher in small schools, but in schools of the graded system with several teachers, the matter ought to be harmoniously conducted according to the decision of the principal and faculty.

The modes of conducting reviews of preceding lessons depend upon a variety of conditions, and care should be taken that the very appearance of partiality or arbitrariness be avoided by the teacher. The names of students may be placed in a box to be drawn by the teacher or senior, or the hand method may be adopted. The modes of answering in concert or in a promiscuous way, however, are the least satisfactory of all. There is no mode or method in any kind of catechization that would cover the ground in all cases.

Preparations in writing are the best evidences of the work required having been done completely, and their inspection need not consume much time, if proper disciplinary arrangements in regard to it have been made.

The rule, that there should be a place and time for everything, is an embodiment of the principle of systematizing, and is applicable to domestic education as well. Every child will owe an everlasting debt of gratitude to his parents who have trained him in the attainment of the incalculable advantages of such a systematic education. The exercise of self-denial, perseverance, and good judgment, together with an unfaltering faith in divine support in this course will be repaid a thousand-fold by the happiness which well-trained and rightly developed children bring to their parents' hearts, and by the honor to their father's name.

RULES OF CATECHIZATION.

The difference between an amateur and a professional teacher is in no instance more apparent than in the mode of

catechization, or the process of conducting questions and answers.

As this mode of teaching constitutes, especially in the lower and intermediate grades, a great and important part of instruction, a consideration of its leading features the more deserves a place in this treatise, and parents also may derive from the adoption of some of these rules, much benefit in the training of their children.

The most prominent rules of catechization may be classified under the heads of: Spirit, Subject-matter, and Form.

In Regard to Spirit.

1. *Be Even Tempered.* Any interrogatory exercise conducted in an angry, irritable, or threatening spirit, shown by looks, gestures, voice, or words, has a tendency to confuse or frighten the minds of the pupils and to place them at a disadvantage, by disconcerting them in their thoughts and feelings. Much wrong is often done to children in school and at home by such injudicious proceedings. Confused answers, unpremediated lies, or unconquerable silence; taken either for ignorance, wickedness, or willful stubbornness, are the results of mere fright. By exhibiting a better temper, teachers or parents might arrive at far more satisfactory results.

2. *Be Impartial.* The impartial distribution of questions among the pupils, so that none of them are called upon to answer a number of questions as long as there are others that have no attention paid to them, is one of the most effective incentives to attention, emulation, and application.

There are teachers that have favorites among the pupils, for whose sake they often make unjust discrimination to the neglect of others, either for the purpose of gaining favor with parents of prominent social standing, or of training them for public exhibitions, as circus riders train parade horses. Such

a course is almost criminal and should meet severe censure whenever noticed.

Discrimination in this respect between children in the family circle, giving the encouraging smile to one, and the cold tone of indifference to another, is so heartless that it is to be hoped, some recording angel will take note of it, to be brought forth in the day "when the books shall be opened."

3. *Be Patient.* Many teachers and parents are forgetful of the fact that the mental faculties of children do not operate with as much quickness and precision as those of maturer persons. Any show of impatience on the part of educators, therefore, increases the nervousness of the children, making the giving of a correct answer still more difficult. By changing the wording of the question, or presenting the idea from a point more familiar to the child, the answer might be obtained more readily. The fable of the man intercepting with his finger the march of ants across his table and forcing them by this procedure to get at a lump of sugar placed at a convenient distance, may illustrate the principle involved under this heading.

4. *Be considerate of the feelings of the children.* Only such teachers and parents can be considered educators who are capable of descending, so to speak, into the realm of child-life, and of feeling the pulsations of the young hearts. A haughty and pompus style of interrogation produces estrangement, is often ridiculous, and mostly an evidence of superficiality. A sarcastic style of questioning, often mistaken for ingenuity, causes resentment in the hearts of pupils, and often inflicts wounds deeper than was intended. In the latter cases justice may sometimes demand even a humiliating apology.

In Regard to Subject Matter.

5. *Put only legitimate and appropriate questions.* Text-

books are generally very careful as regards the language and and the choice of subject-matter for their respective grades. This course should furnish teachers and parents a key to the kind of interrogatories that they should use in their intercourse with children. If the style of language adopted or the subject presented be above the comprehension of the pupils, it is not only a sign of bad judgment and ludicrous vanity on the part of the teacher, but also a useless and perplexing waste of time and effort in regard to the pupils.

Questions, on the other hand, that are in language or subject-matter below the mental standard of the pupils, are insipid and vapid, and may even be insulting to their intelligence. The introduction of ideas foreign to the subject under consideration, or for the comprehension of which the minds of the pupils have not been sufficiently prepared, causes confusion, weakens the power of concentrativeness, and engenders superficiality. Besides these evil effects, such an arbitrary and incoherent course destroys confidence in both teacher and lesson.

6. *Ask reflective rather than mere memorative questions.* All questions with their answers are either memorative or reflective. The former call only memory or recollection into activity, which faculties require the least mental effort and are, therefore, inferior in value to the higher qualities of the mind, as for instance, observation, judgment, and reason. In some studies, such as geography, history, etc., memorative questions may occupy a prominent but by no means an excluse part in catechization. Careful teachers always endeavor to reduce mere memorative questions to the lowest possible minimum, in as much as reflective questions will call the higher mental qualities of the pupils into requisition.

7. *Be thorough.* The old saying, that a little knowledge is a dangerous thing, indicates the danger-line, separating

solid knowledge from superficiality. What is worth learning or doing, is worth learning or doing well.

After having presented the subject in question in a sufficiently clear and thorough manner, teachers should review the subject by a series of well-prepared questions, covering either the entire ground, or consisting of such tests as would evidence a careful comprehension of the subject. Every experienced teacher and conscientious parent encourages the asking of legitimate questions, that is, such as have a bearing on the subject under consideration. Such a question on the part of children is equal to a great many good answers, as it gives evidence of self-activity.

To confine himself to the set of questions given in some text-books would be a "testimonium paupertatis," (evidence of mental poverty) on the part of any teacher. Such questions should only show *how* but not *what* to ask. But even some text-book questions should not, by any means, be taken as patterns.

In Regard to Form.

8. *Let every question and every answer be a complete sentence.* As far as teachers and parents are concerned, this injunction is made for the sake of making them set a good example. Children and pupils, however, are habituated, by this course, in expressing themselves in a comprehensive manner, in arranging their ideas in proper order, in using correct language, and in showing good manners.

This mode of expression should be insisted upon not only in regular lessons but also in common conversation.

9. *Use as much as possible simple or very short complex questions, and avoid compound sentences in questioning. Encourage, however, children to answer in any grammatical form they can.*

The form of questions should always be pointed, concise,

and clear, bringing the hammer on the nail as it were, so that the minds of the children be not confused by the introduction of minor points, phrases, or clauses. The rule of "one point at a time" strengthens concentrativeness, observation, and self-confidence in the young minds, while a "too much" confuses, discourages, and acts upon a student like a too heavy burden upon a camel. The animal refuses to rise when over-loaded.

Children should be encouraged to answer in their own language in preference to giving answers learned from a book. Such answers may not be as concise or logical, but they evidence original reflections of great value, while "book answers" could be learned even by parrots and magpies.

10. *Ask no direct questions except for disciplinary purposes.*

Every proposition must have at least one subject and one predicate. Every proposition can be put into an interrogative form, Either the subject or the predicate, or the object, if there is one, can be made the point for the answer. A direct question has all these parts already, and leaves to the pupil only the choice between "yes" and "no," which, in most cases, will be given by guess. Guessing is neither thinking nor knowing. Illustration: Instead of asking "Did Christopher Columbus discover America?" Better ask: "Who discovered America?" or "What do you know of Christopher Columbus?"

Even some professedly educational text-books violate this simple rule.

11. *Be consecutive.* Object-lessons ought to be the prototype of all catechetical exercises. In these object-lessons, the next question is generally deducted from some point in the last given answer, with a view of preparing the way for the next question, and so on, until the end of the paragraph, the declarative sentences of which have merely been transposed into the interrogative form of questions and answers. By this process pupils will be trained in the habit of thinking consecutively, or of following a certain line of thought, instead of rambling around and among a variety of ideas without cohesion or logical connection.

12. *Repeat no answers nor use expletives.* Habit is like certain elements of nature. It is a benefit when used in the right direction, but may prove of great disadvantage in the wrong place. The latter point is exemplified in the present instance.

As soon as a teacher contracts the pernicious habit of repeating the answers of his students or of using some kind of expletives, as "just so," "right," "correct," "good," or some other meaningless grunt or snort, nothing short of some yet to be invented kind of "Keeley cure" can break him of it.

Not only is this absurd habit without use and meaning, but it is reprehensible on disciplinary grounds, inasmuch as it dispenses with the necessity of the students paying close attention to the answers given by their fellow-students. The teacher is representing them anyway, at least in substance, and the next question will, therefore, be understood. To such habits many teachers are often indebted for not very flattering nick-names given them by their pupils.

13. *Be natural.* Affectation of any kind is a near relative to hypocrisy, and proves to an educator, whether in school or at the fireside, a slippery path to walk in. It does not stand the wash, nor the wear and tear of work and continuous contact. Let every teacher try to be genuine, himself, his better-self, striving to approach nearer and nearer to his ideal. Every teacher must have an ideal if he wants to be a true educator. Genuine in bearing, voice, language, gestures, manners, noble and pure in principle; and having constantly before him the fear of the Lord, which is the beginning of wisdom.

14. *Be correct in grammar, pronunciation, and enunciation.* Although it is not necessary that every teacher should be a rhetorician or elocutionist, it is essential that he should set an example in his grammar, pronunciation, and enunciation. As ignorance or carelessness in regard to the first two, coarseness, feebleness, or impediment in the last will detract from his influence, lessen his authority, and cause the same faults to grow up among his pupils, and may often tend to shape the habits, in this respect, of a whole community.

In all doubtful cases, careful and constant consultation of dictionaries, grammars, and works on elocution, are essential requisites to the attainment of these ends.

Answers with faulty grammar, pronunciation, and enunciation should be repeated by the students as corrected.

15. *Avoid mannerisms.* Every educator, whether in the school or at the fireside, ought to be extremely watchful over himself, that no peculiar words, phrases, exclamations, gestures, or facial expressions, insignificant and harmless, perhaps, in themselves at first, may become by frequent repetition habitual and stereotyped. Children and young people generally are very apt to observe such peculiarities and mimic them in an extravagant manner to the delight of their fellows but to the detriment of their teacher.

Most of us can recall from among the reminiscences of our school or college days, or our everyday life, such ludicrous mannerisms of teachers, professors, and other people, impressions that seem to stick to the memory with greater tenacity than many other and more excellent points of those worthies.

The worst species, however, of mannerism is the imitative one. This kind can not even claim the prestige of originality, nor the excuse of unconscious or ungovernable habit, it is affectation pure and simple. Some superficial mind, for instance, has noticed a certain striking peculiarity in a successful educator, and thinking that the adoption of that habit will assist him in achieving similiar success, imitates it. But what might have been quite natural and even dignified in the original, may prove disastrously ridiculous or disgusting in the imitator. A German proverb causticly expresses this point in these words:

"Wie er sich ræuspert und wie er spuckt,
Das hat er ihm gluecklich abegeguckt."

Freely translated into English it might run about thus:

How he clears his throat and how he spits,
He imitates, no matter how it fits.

SPECIAL METHODS OF RECITATION.

Aside from the principal rules of catechization named above, there is a wide latitude given for the individuality of the teacher, the capacities of the pupils, and the environments of the school in general. These various considerations cause the adoption of a variety of minor points in the intercourse with pupils, subject to modifications as time and change of conditions may require.

It will not be out of place to repeat here the caution, that teachers must guard themselves against superficial experimentalism on the one hand, and stereotyped pedantry on the other. The old Romans had a verse illustrating this caution very appropriately:

"Incidit in Scyllam, qui vult vitare Charybdim."

(He into the Scylla falls who would avoid the Charybdis.)

or as an English proverb has it:

"Out of the frying pan into the fire."

Even domestic education can not afford to remain unmindful of these suggestions regarding the modes and methods of

catechization, inasmuch as all of them are applicable more or less to the training of children in the family circle. Parents will realize from their adoption beneficial results which could not be obtained by any other means.

CHAPTER II.

Special Associations and Clubs.

The organization of associations and clubs for young people should be encouraged under proper restrictions and judicious supervision. There are two strong reasons supporting this proposition.

The first one is, that man is gregarious in his nature and needs the stimulus of association for the development of his mental and moral faculties. The leading idea underlying Jean Jacques Rousseau's "Emil," is therefore an unpsychological extravaganza.

People living for some length of time in isolated places without an opportunity of mingling with neighbors or of occasionally joining in public assemblies, are apt to grow narrow in their ideas, selfish in their feelings, and morose in their dispositions. But as the tendency of the human mind for intercourse with others can never be entirely stifled, it breaks out occasionally in riotous hilariousness or wild dissipation, to relapse again into its misanthropic monotony. There was a tempest, it blew over, but left no blessing behind, as the gentle dew or rain and sunshine would do.

The sturdy backwoodsmen, mountaineers, and pioneers of frontier life, may deserve all the encomiums bestowed upon

them in books, but their children, if not early rescued from such isolation, are to be pitied indeed. They are destined to inherit all the faults but only a few of the virtues of their progenitors.

The other reason for the advocacy of associations for young people is the cultivation of the principle of self-effort, which finds in such societies its widest scope.

The satisfaction which adults and children alike feel in the results achieved by their own efforts, is one of the strongest incentives to progress. Opportunities for realizing this sensation should be provided for the youth in scholastic and domestic education whenever circumstances will permit.

Tutelage, when carried too far, may often prove an obstructive rather than a progressive agent in education, and should receive such modifications as the growing intellectual and moral capacities, and increasing necessities of the rising generation demand. Tutelage thus gradually assumes an advisory character, lengthening the rope as it were, until the character of the charge has become established and is capable of entering upon the stage of self-activity with its corresponding responsibility.

One of the means for obtaining this desirable object is the establishment of associations for intellectual, scientific, literary, artistic, technical, and recreative purposes.

Such organizations, however, should be formed only with the sanction and advice, and under the general supervision of either ecclesiastic, scholastic, or domestic authorities. Otherwise there would be no guarantee that the impetuosity, inexperience, and impulsiveness of youth, may not open the door to "by and forbidden paths."

DEBATING SOCIETIES.

The advocates of such societies claim for them the advantage of a thorough training in parliamentary usage, an ac-

quaintance with which is essential for every citizen in a republican country like ours.

Without entering upon a lengthy discussion of this proposition, the author here enters his dissent from and protest against the whole principle of debating and debating societies, on the ground that all debating engenders the spirit of sophistry, and thereby blunts the love and regard for truth.

The contestants in these debating societies are generally arrayed on the affirmative and the negative side of the question, regardless of their own sentiment on the subject, but are expected to use all the logic, evidence, and eloquence at their command to gain the victory for their side.

Such contests do not at all determine on which side the truth or the right is, but only which side has the smartest debaters. It is, therefore, a mere mental prizefight, differing from the ring only in the kind of weapons employed.

The technical ability for discussion gained by such training is too dearly paid for with the loss of that stern and uncompromising regard for truth and integrity that should characterize every American citizen, and above all a Latter-day Saint.

True education lifts up its voice of warning against this growing evil, and puts forth its efforts to rectify it. School and fireside, these important safeguards of the free institutions of our country and the purity of our people, must unite in this mission to bring about a reform.

The acquaintance with all the essential points, in parliamentary usage can be obtained by attendance at a few regularly conducted public meetings, where the realities, interests, and responsibilities of citizenship are better educators than the sham battles of debating societies.

POLYSOPHICAL OR STUDENTS' SOCIETIES.

The Church schools among the Latter-day Saints have recognized from their commencement the tendency of special organization toward self-effort among the students. Some have organized, therefore, such societies, under various names, but conducted according to the same principles and in general, the same plan.

The students choose their own officers, with the exception of the presiding officer, who receives his appointment from the faculty, and is accepted by the vote of the members of the society, The sessions of these societies are opened and closed by prayer. Questions and their answers are of scientific, literary, theological, or general interest; lectures, essays, recitations, musical performances, with explanatory discussions, strictly excluding all debating, constitute the programs. There is order, peace, good fellowship, and substantial progress in lieu of the threshing of empty straw in debating societies.

CLUBS FOR RECREATION.

"All work and no play makes Jack a dull boy," is an old but true saying. Play and recreation are more than mere diversions, they are recuperative requisites in the process of physical, intellectual, and moral development of man. Hence clubs for baseball, or for other kinds of healthy and invigorating sports among young people, ought not to be objected to, as long as indulgence in them does not interfere with regular duties, and the entrance of obnoxious elements is sufficiently guarded against.

The excesses to which some of these sports are carried at some universities, colleges, and high schools, are most reprehensible on account of their demoralizing tendencies; and the faculties of these institutions, assisted by the sentiments

of the enlightened public at large, should unite in replacing these vulgarities by more refining and elevating sports.

The so-called "college yells" are exhibitions of coarseness unworthy of educational institutions, and the authorities in our Church school organizations discountenance them most emphatically.

SECRET SOCIETIES.

As such societies by their very name indicate that they shun the light of day, either on account of the object to be attained or of the *modus operandi* by which they carry on their work, the educational system of the Latter-day Saints regards them as dangerous in any form. No true Latter-day Saint, whether parent, teacher, student, or citizen, can countenance or join any of them without acting inconsistently with his religious principles.

CHAPTER III.

TEXT AND REFERENCE BOOKS.

STUDENTS' PROPERTY.

THE more efficient a workman is in his profession, the more care does he take of his tools. This rule holds good with teachers and students in school, and parents and children at home. Teachers and parents will be richly recompensated, right from the start, for all the pains they take in training the youth to habits of order and cleanliness. The training, if effectual, must commence, however, with the educator himself. A teacher's desk in disorder is a general permit for all the pupils to be disorderly likewise.

So, a disorderly home may be easily recognized by the slovenly appearance of certain children, day after day, as they enter the school room.

But it is not only the appearance but also the use of text and reference books that is a matter of great importance in school. Here also it is the teacher that has to lead out and set the proper example. It is a poor teacher that is always seen before the class with a text book in his hand, asking questions from it, and following it line by line. Such a course impresses the pupil with the idea that a text-book is an infallible authority, and that what is not said therein on the respective subject is not worth knowing: like that ancient caliph who ordered all the books of the celebrated library of Alexandria to be burned; for, said he, if things are written in them that are not in the Koran, they are worthless, and if they contain only what is in the Koran, they are superfluous. Teachers ought to show that they know and understand the subject-matter of the lesson, aside from the text-book, and from this example the pupils will likewise learn to think independently.

SCHOOL PROPERTY.

The principle that any one careless with his own, ought never be trusted with things belonging to others, finds an illustration in almost every school. If a desk has been despoiled by whittling, carving, or scribbling, if walls are defaced by writing or drawing, if grounds are ruined by the destruction of trees, shrubs, or ornaments, the offenders can be found in nine cases out of ten from among the pupils notoriously careless with their own things.

It becomes an urgent duty with every parent and teacher

to try and reform such refractory children by every means in their power, as otherwise such children may grow up unfit for any public trust.

CHAPTER IV.

NOTE BOOKS AND JOURNALS.

THE principle involved in the keeping of note books and journals is overlooked by a great many teachers, parents, and the general public.

It is not only a question of order and cleanliness which confronts us in this connection, but that of conscientiousness and reliability, inasmuch as these two virtues depend largely for their development and cultivation upon the manner of keeping these papers.

Both are records, the note book, of school work, the journal mostly of individual incidents and reflections. The former is an indispensable requisite of school work, and should be kept according to instructions and subject to inspection by the teacher; the latter is a voluntary work and should be considered sacred to the owner, except in very exceptional cases. Even parents should not, without urgent reasons, intrude upon the sanctity of the records belonging to their children. Any child. sufficiently advanced, should be taught to keep a journal. These journals, if conscientious and consecutive, are not only valuable memoranda for private reference, but they may constitute important contributions to the family record in after years; they are intellectual and moral barometers.

Note books are to the pupil what day books are to the man of business; and many a pupil has contracted in school solid business habits from the careful manner in which he has kept this record.