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(*Premium Essay.*)

SCHOOL GOVERNMENT.

BY A. W. OWEN.

Government is the system of polity in a State—that form of fundamental rules and principles by which a nation or State is governed. Without government no one could be secure, either in his person or property, and the world would be a scene of confusion and bloodshed. As government is essential to the prosperity and happiness of the commonwealth, so school government is essential to the intellectual and moral development and expansion of the immortal minds of youth.

It is very important to have good order in all schools. All who have written or spoken on the subject, have conceded the necessity of obedience on the part of the pupil. “Order is Heaven’s first law.”

Self-Government. It is of the highest importance that the teacher should understand human nature, and be perfectly self-possessed, in order that his decisions may command respect. The self-government of the teacher should be complete. He who fails to govern himself, will doubtless be unsuccessful in governing others. The passion of anger always detracts from the weight of authority.

A teacher who gives vent to his passion, cannot do justice to his pupils. Prior to entering the arena as teacher, a man should obtain the mastery over his temper, so that under any provocation he can control it. The patience of the teacher will often be sorely tried. It is not reasonable for him to presume that the current of affairs will run perfectly smooth for a single day. He should be prepared for any emergency, and not permit himself to be taken by surprise. Such forethought will give him self-command. If from

past experience and the nature of his temperament, he is satisfied that he cannot exercise this self-control, he is the wrong man for a teacher. A man who cannot govern himself is not the man to govern children.

As to the treatment of those pupils that are marked with some peculiarities.—Some pupils are very backward and dull of comprehension. The teacher should avoid all such low, degrading epithets as dunce, thickskull, &c. It is a duty incumbent upon all teachers to take a special interest in such children. A proper course of treatment on the part of the teacher, will have a tendency to remove this physical defect, and mental eccentricity. A man is more likely to succeed in any enterprise, when he has self-reliance. The teacher in order to secure good government in his school, should carefully study the means to be employed and the motives to be presented, and bring himself to the determination to have good order in his school, and be so firmly convinced that he can have it, that his pupils shall detect no misgiving in him on this point. Whenever the pupils perceive that the teacher has scruples of his success in government, they will be ready to put his skill to the test. Patience and perseverance will enable the teacher to surmount all difficulties, and merit for him the approbation and esteem of parents and pupils.

Just views of Government.—The chief magistrate of a republican government with the aid of his cabinet, executes the laws that are passed by Congress, because they contain the sentiments of a free and independent people. It is not tyranny, exercised to please the one who governs, or to promote his own convenience. The despot commands for the sake of being obeyed. An absolute monarch commands, because his subjects are constrained to obey his mandates. An aristocracy is a government where the power is vested in a few nobles. This does not now exist as a distinct form of government; but is frequently found combined with monarchy and democracy; as in Great Britain and other limited monarchies. But government in its proper sense, is an arrangement for the general good—for the benefit of the governed as well as of the ruler. The great object of government instituted by the teacher, should be to promote the improvement of his school. In order to obtain the cordial respect of his pupils, he should endeavor to make his government as uniform as practicable. He should not chastise to-day for a misdemeanor which he tolerates to-morrow. Government should be equally applicable to the large, as well as the small pupils—males as well as females. Some teachers are censured for raising up a sort of aristocracy in their schools, a privileged class, a miniature

nobility. As two bodies can not occupy the same space at the same time, so two distinct forms of government cannot be instituted in the same school without producing discord and strife. They will chastise the little boys and girls for violating certain rules, while they tolerate the same thing among the larger pupils. This is decidedly cowardly and impolitic. The teacher should have the manliness, fortitude and justice to begin with the large pupils; the smaller ones never resist, when those above them are well disciplined. The class that are thus indulged, will very probably soon become disgusted with the teacher, and contemn his authority. He should make his government impartial in every respect. He should have no favorite—no preferences, based upon the exterior circumstances of the child, his family, or personal attractions. The teacher should make no distinction between the rich and the poor. It is not his purpose to serve mammon in the school-room; but to develop the moral physical and intellectual faculties of all his pupils.—Many a gem is concealed under a rough exterior. The teacher should delight in bringing this little gem from its hiding-place, and polishing it until it equalled in brilliancy a ray of light emanating from the sun. The teacher should take just views of government. Human nature is very imperfect, but notwithstanding, the young possess some redeeming qualities. They are intelligent and reasonable beings. All pupils have a love of approbation. Love of approbation is a worthy motive to be addressed. The affection for a teacher, which most children will exercise, is one of the most powerful instrumentalities in facilitating good government. The teacher should be firm, and make his decisions according to the dictates of his own conscience. His inquiry should be, what is right? What is justice—justice to my pupils—to myself? The teacher should be exceedingly careful as to the first impression he makes upon his pupils. Whatever is well begun is half done, says the old proverb.—Whatever is worth doing at all is worth doing well. As respect always precedes attachment, in order to obtain the love of the children, he should first obtain their peculiar friendship. Friendship often ends in love; but love in friendship never. Entertaining a suspicious spirit is an impediment to good government. The teacher should avoid exhibiting any indications of suspicion.

It is a maxim of law that one charged with crime is always presumed innocent until proved guilty. This should be the teacher's maxim in his school. He should endeavor to classify his school and give constant and full employment in study, recitation or relaxation. Another auxiliary to good government as soon as the teacher

classifies his school, is a programme or plan of the daily exercises of his school. He should make but few rules. The golden rule "Do unto others as you would that they should do to you," comprises enough for a beginning. To do right is a very comprehensive one. All pupils possess the ability to distinguish between right and wrong. The teacher should adopt this rule as the moral guide for his school.

Punishments.—There are various opinions with regard to the kind of punishment to be inflicted upon refractory and vicious pupils.—The following are generally used in both male and female schools, viz: kind reproof, loss of privileges, restraint or confinement, and the imposition of a task &c. "The rod and reproof give wisdom; but a child left to himself bringeth his mother to shame," saith the wise Solomon.

As the teacher is a representative of the parent in the school, he may with propriety chastise with the rod of correction.

Wake up mind in the School and in the District.—This waking up process, when properly conducted, is one of the most powerful instrumentalities in aid of good government. His first object should be to interest his pupils in their studies. Varieties of exercises in school, have a good effect upon pupils. Vocal music is one of these varieties that ought to be introduced in schools. The parent should also become interested in the school; as well as the pupils. The teacher should endeavor to interest the whole district, and the best means of securing the interest of all is to have examinations and exhibitions at the close of his or her school, and solicit parents and friends to attend. All branches should be taught as thoroughly as possible. Another variety is the organization of a debating society in the school. The teacher should invite the parents and friends in the district to attend the society, and participate in the discussion of questions. The pupils should be taught the art of speaking as soon as practicable. When teachers, pupils, parents and friends, all become interested in the school, the teacher has but little difficulty in securing good government.

Truth is always consistent with itself and needs nothing to help it out; it is always near at hand, and sits upon your lips, and it is ready to drop out before you are aware; whereas a lie is troublesome, and sets a man's invention on the rack, and one needs a great many more to make it good. Truth can live in all regions, flourish in all soils, and becomes naturalized in all climes.

THE OLD SCHOOL-MASTER'S STORY.

When I taught a district school, said he, I adopted it as a principle to give as few rules to my scholars as possible. I had, however, one standing rule, which was, "Strive under all circumstances to do right," and the text of, right under all circumstances, was the Golden Rule—"All things whatsoever ye would that men should do unto you, do ye even so unto them."

If an offence was committed it was my invariable practice to ask, "Was it right? Was it as you would be done by?"

All my experience and observation have convinced me, that no act of a pupil ought to be regarded as an offence, unless it be measured by the standard of the Golden-Rule. During the last year of my teaching, the only tests I ever applied to an act of which it was necessary to judge, were those of the above questions. By this course I gained many important advantages.

In the first place, the plea, "You have not made any plea against it," which for a long time was a terrible burden to me, lost all its power.

In the second place, by keeping constantly before the scholars, as a standard of action the single text of right and wrong, as one which they were to apply for themselves, I was enabled to cultivate in them a due feeling of personal responsibility.

In the third place, I got a stronger hold on their feelings, and acquired a new power of cultivating and directing them.

In the fourth place, I had the satisfaction of seeing them become more truthful, honest, trustworthy, and manly, in their intercourse with men, with their friends and with each other.

Once, however, I was sadly puzzled by an application of the principle, by one of my scholars, George Jones, a large boy, who partly through a feeling of stubbornness, refused to give me some information. The circumstances were these:

A scholar had played some trick which interrupted the exercises. As was my custom, I called on the one who had done the mischief to come forward. As no one started, I repeated the request, but without success. Finding that the culprit would not confess his guilt, I asked George if he knew who had committed the offence.

"I did not do it," was the reply.

"But do you know who did it?"

"Yes sir."

"Who was it?"

"I do not wish to tell."

"But you must tell; it is my duty to ask and yours to answer me."

"I cannot do it sir; said George firmly."

"Then you must stop with me after School."

He stopped as I requested, but nothing which I could urge would induce him to reveal anything. At last, out of patience with what I believed to be the obstinacy of the boy, I said: "Well, George, I have borne with you as long as I can, and you must either tell me or be punished."

With a triumphant look, as though conscious that he had cornered me, by an application of my favorite rule, he replied:

"I can't tell you because it would not be right; the boy would not like to have me tell of him; and I'll do as I'd be done by."

A few years earlier, I should have deemed a reply thus given an insult, and should have resented it accordingly, but experience and reflection had taught me the folly of this, and that one of the most important applications of my oft repeated rule was to "judge of the nature of others as I would wish to have them judge of mine." Yet, for the moment, I was staggered. His plan was plausible; he might be honest in making it; I did not see in what respect it was fallacious. I felt that it would not do to retreat from my position and suffer the offender to escape, and yet that I should do a great injustice by compelling a boy to do a thing, if he really believed it to be wrong.

After a little pause, I said: Well George, I do not wish you to do anything which is wrong, or which conflicts with the Golden Rule. We will leave this for to-night, and perhaps you will alter your mind before to-morrow.

I saw him privately before school, and found him more firm in his refusal than ever. After the devotional exercises of the morning, I began to question the scholars, as was my wont, on various questions of duty, and gradually led the conversation to the Golden Rule.

"Who," I asked are the "persons to whom, as members of this school, you ought to do as you would be done by? Your parents, who support and send you here? your schoolmates, who are engaged in the same work with yourselves? the citizens of the town, who by taxing themselves, raise money to pay the expenses of this school? the School Committee, who takes so great an interest in your welfare? your teacher, or the scholar who carelessly or wilfully commits some offense against good order?"

A hearty "Yes," was responded to every question.

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inter protection. Nature provides in
forests
positing leaves which have formed their summer cloth-
ing, upon the ground beneath which most of the vitality is stored
in the roots. They form a loose covering containing much air, thus
securing several degrees of warmth to the surface below. In addi-
tion to the benefit thus derived, the decaying of the top leaves sup-
plies a top dressing of the best kind of nourishment for the future
growth of the tree. Stable manure affords good protection, but is
not so well adapted for affording nourishment. A compost in
which leaves form the largest proportion, spread liberally, at least
an inch deep, over the whole surface under the tree, to be forked in
the following spring, will be highly beneficial. A tree may live and
grow without these precautions, but its thrift will be greatly promo-
ted by observing them.—*American Agriculturist*.

THE ORIGIN OF PIANOS.—The piano-forte, that favorite parlor
instrument now considered an almost indispensable article in every
family that can purchase it, was invented by J. C. Schroder, of
Dresden, in 1717. The square piano was made first by Frederica,
an organ builder of Saxony, about 1758. Piano fortes were made
in London by M. Zumpic, a German, in 1766. The manufacture of
this instrument was commenced in America since the opening of the
present century.

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and the preparation of the fathers and grey bearded sires! Already are the years of death beginning to tender their services, to bring you to the sepulchres of your fathers. With the feeble remnants of existence struggle for heaven. Work, pray, seek, while life lingers, in mercy waits, and God is gracious!

Lively sallies and connected discourse are very different things. There are many persons of that impatient and restless turn of mind that they cannot wait a moment for a conclusion, or follow up the thread of any argument. In the hurry of conversation their ideas are somewhat huddled into sense; but in the intervals of thought leave a great gap between. Montesquieu, said he often lost an idea before he could find words for it; yet he dictated, by way of saving time to an amanuensis. This last is, in my opinion a vile method, and solecism in authorship.

Be careful to avoid a gloomy and to cherish a cheerful temper.—
Be habitually cheerful, and avoid levity.

Adapt your means to your ends. The fiery steeds of Apollo might not work well at the plough or dray.

To devolve on science the duties of religion, or on religion the duties of science is to bind together the living and the dead.

THE DUTY OF FEMALES IN RELATION TO THE FUTURE EDUCATIONAL INTERESTS OF OUR COUNTRY.

We copy from the *N. C. Presbyterian*, the greater part of an address, delivered by Rev. J. L. Kirkpatrick, D. D., President of Davidson College, before the young ladies of Concord Female College, with the hope that it may induce some of our educated ladies to consider what is their duty.—[ED. JOURNAL.]

Let me instance one great interest of society on which the war now raging has proved especially disastrous, and for the recovery of which from present ruin and its advancement in the future, we must depend in great measure upon the females of our land. I refer to the education of the young, particularly in the elementary branches of learning. The extent to which the schools and all the plans and machinery for education have been interrupted, broken up, and in many instances utterly destroyed, is a matter of too common remark to require more than this simple mention. The consequences of leaving the children and youth of the country without even the previous inadequate facilities for receiving instruction in the commonest branches of education, as in large portions of the country, I may indeed say, generally, they have been left for now more than three years—growing up in ignorance in the only season when it is to be expected that they will acquire the rudiments of knowledge, and contracting habits of idleness and vice from which it would be almost a miracle if they should ever be recovered—are too palpable to be overlooked, and too appalling to be contemplated without a shudder. Whatever renown our valiant soldiers and their incomparable leaders may win for us on the field of battle; however honorable the place we may thus achieve among the nations of the earth; however great the prosperity which shall follow the establishment of our commercial as well as political independence; these advantages can never compensate us for the evils—the disgrace and misery—of an uninstructed, illiterate population; and without the most vigorous and self-sacrificing efforts to countervail the effects of the war, and the tendencies to social disintegration now but too apparent, such, to an alarming degree, must the population of our land become in the generation which will soon crowd us off the stage.

It is vain to attempt to form any rational conjectures as to the results of the continuance, for three years longer, of the war on a scale approximating its present dimensions. But what, in respect to the matter before us, will be our condition when the bloody

drama shall close, though it should be to-morrow? Our children and youth will be here in full numbers to be instructed, with the arrears of 'three years' neglect to be made up. *Who is there to teach them?* Our young men, or our middle-aged men, as to a great extent, in former years? Alas! the mere asking the question has revived in how many bosoms, the saddest recollections of life? Our young men and middle-aged men, in a proportion to the entire number of these classes, which I am afraid to compute, have already fallen victims of this merciless war. Others will yet fall. Of those who may survive to return to us, many were arrested in the midst of those studies which would have qualified to teach others, by the call to serve their country in the field of battle; and it is scarcely to be hoped that after so long a suspension of their studies, and with all the habits formed in their new manner of life, any considerable number of them will be found willing to resume their course of preparation, or if qualified already, will be content to engage in an occupation requiring so close and inactive confinement, ministering so little excitement, and offering so inadequate a compensation, either of money or of social position, as that of teaching. By its vast sacrifice of life, the war will have created extensive openings in all our professions and in all departments of business in which either wealth or distinction is to be acquired. It is not to be simply feared, but confidently expected that when brought into competition with such temptations, the humble employment of the teacher will find few to prefer it. It has been so in times past; we may conclude that much more will it be so, when in addition to the adverse effects of the military life upon their tastes and habits, our returned soldiers can plead, as with much reason they may, that after their arduous and ill-requited service in the field, they are entitled, for the remainder of their days, to pursue that vocation which offers the largest inducements of ease, profit and honor.

In no aspect in which the subject can be viewed, does there appear any ground of hope that our army when disbanded will supply us with any thing like a sufficient number of teachers for our schools. A few of the crippled who may be found competent, or whom sympathy for their unfortunate condition may tempt us to regard as competent, provided they are not so crippled as wholly to incapacitate them for other employments and not wholly to incapacitate for this—these, and no others, we may expect from the quarter in view.

The question then returns upon us—Whence are we to obtain teachers? Our schools must be re-opened; an additional number must be established; the children of our land must be educated.

Otherwise, this horrible war and all the blood and treasure it has cost us, will be for naught, and our hard-won independence will not be worth having or worth maintaining. *Whence are teachers to be obtained?* From abroad? Possibly some have supposed that teachers will flow in upon us as in other times, from the Northern States, or from across the sea. And here, to avoid all misapprehension, let me say, I have not sympathized with the prejudice which some of our people have cherished toward teachers from abroad, particularly those who have come to us from the North, nor do I now unite in the suspicions and denunciations which are indulged toward them. That some of them have been pretenders, is no doubt true; there are such in every business; we have them among ourselves. That some of them have been inimical to our institutions and have sought to avail themselves of their position to do us injury, is likewise no doubt true. But that they have ever accomplished anything to our detriment, I have yet to be convinced. I have not discovered that those of our people who have been under the tuition of such teachers, are less loyal to the country, less strenuous and self-sacrificing in maintaining its rights, than the class not so educated, or not educated at all. Exceptions as to individuals and particular localities there may be, but I am persuaded that if they are to be found, it is as exceptions. On the other hand, many of these teachers have proved in the past and on this day, as true and hearty in our cause as those born on our soil. In the indisposition of our own people to the business of teaching, and the impossibility of procuring from among them an adequate supply of teachers, to obtain competent instructors for our children from the North, or wherever to be had, has been not so much a matter of choice as of necessity. I rejoice that they came, no matter what brought them, and am thankful for the good they have accomplished among us, although that good may have been attended with some incidental evil. It was our own fault that formed the opening and furnished the inducement for their coming. To have forbidden them, would have been a part more churlish and unwise than that of the dog in the manger.

But the day for assistance from that source is past. Nor is there any other to which we may look. We are and shall be thrown upon our own resources, left to rely upon our own energies and patriotism to prove to the world whether we are fit to be a free and independent people or not, to demonstrate whether a separate national existence which we have purchased by the sacrifice of thousands of our best citizens on the field of battle, is yet held by us in such estimation that we are ready to make the further sacrifices necessary to

preserve it in honor whilst we live, and transmit it unimpaired to our posterity.

You have, of course, anticipated the conclusion to which these remarks tend. *Our females must engage in the work of teaching.* I say *must*; for there is no other alternative. That our children should not be educated, is not to be thought of. To be educated, they must have teachers, and these in any sufficient number cannot be supplied except from the class of our educated females. Upon them, therefore, the Providence of God has imposed the task of being, to a very large extent, the instructors of the young in the present generation, and possibly in more than one to follow. Will they shrink from the duty thus assigned them? Hitherto, in our Southern country, they have as a class, evinced a reluctance to the employment—some because the social position of the teachers was not, or they supposed it was not, as eligible as they claimed by birth and family, or as they aspired to reach by a life of indolence; and others, through an aversion to the confinement and severe toil of the school room; and as these were not impelled to it by necessity, so they were not attracted by its opportunities of usefulness. But such objections must be overcome. The love of ease must yield to a sense of duty. The factitious dicta of society must bow to the mandate of Providence.

And that Providence, we find here, as often, occasion to remark, not only ordains the end to be secured, but in a manner wonderful like itself, so prescribes the means to be employed and so hedges about the agents by whom it works, that in a way as little welcome as looked for, its purposes are attained with infallible certainty. The thought to be here brought out, I am aware, is of a somewhat delicate nature, and it is not easy, in just this place, to handle it with the freedom which is necessary in order that it may make its proper impression. But I wish to speak plainly; for I have, this evening, a purpose in view far higher than that of your entertainment for the hour we are together. Although I have assigned some reasons for the small number of our native females who have hitherto engaged in the business of teaching, what in reality has been a more frequent and direct hindrance than any yet mentioned? *The early age at which our females expect to enter, and many of them do enter, the married life!* This has prevented them pursuing their education to the extent which would have qualified them thoroughly for teaching in the higher and more creditable schools in our land; and when once the anticipated connection has been formed, other and insuperable obstacles interpose to restrict them to their domestic duties. By a beneficent law of Providence, the excess in num-

bers of males over females in all countries and ages, slight though it is; has encouraged the expectation, founded on a natural and proper desire, among the females of our land, of establishing themselves early in life by forming the matrimonial relation. But this unholy war, with its countless other evils, has destroyed the proportion hitherto existing between the sexes, and so far forth nullified the decree of Providence. The excess in number, between the ages of sixteen and thirty, is now largely on the side of the females. Our young men, and even our boys, have been slaughtered in frightful numbers, by our vindictive foes. Our young women and girls have been at home in safety. The result is inevitable; many of the latter, whatever their attractions, personal or acquired, must remain unmarried. This, I hesitate not to say, is a serious calamity, not so much in all cases in a personal view, but in its social and political aspects; for it is in contravention of a providential ordinance which lies at the foundation of human welfare in all its relations. It is however, a reality, a stubborn reality, which it behooves us to look full in the face. Parents and their daughters should alike contemplate it calmly and providently. Our concern with it at the present time, connects itself with the educational interests of the country.

That same wonder-working Providence, to which reference has been made, asserts its sovereignty and manifests its grace, by bringing good out of evil. The restriction on the privilege of marriage will leave at liberty, and will doubtless dispose, a large number of females to engage in the business of teaching. Some will be impelled by the necessity of providing for their livelihood; some by a desire to be independent of parents and friends; some to avoid the tedium of lonely idleness; some as a means of usefulness. There is no form of business, so to speak, no occupation, to which the educated woman can have recourse, which is at once so respectable, so certainly remunerative, so congenial to her tastes, and so suitable to her sex. It is that to which Providence would seem to have designated her by the very nature which has been implanted within her—her abounding affections, her gentleness, patience, self-sacrifice and perseverance. So far as the welfare of our children is involved, it would be no loss but rather the contrary, if their education to a far greater extent than has yet been done, were consigned to females, always provided that they are themselves qualified for the office by previous acquirements and training. I do not mean the instruction simply of very young children, and in the most common and elementary branches, but up almost or quite to the point of prepara-

tion for College, in the case of our boys, and in that of our girls, through the larger part of the course pursued in the highest seminaries to which they resort. There are doubtless some branches, which as a general thing, can be taught most effectually by males, just as there are others in which females excel. Hence the advantage, where it is practicable, of the co-operation of the two sexes. But for that portion of the process of education which comes within the scope of these remarks, females are fully competent, even if we should not say that they are particularly adapted. So that the necessity which Providence has laid upon us of looking to them as the future instructors of our children, is not in itself a calamity to the country, if only they shall address themselves earnestly to the high and sacred calling.

If there be any force in these views, there emerges from them a duty of direct, practical import—that of educating our daughters with reference to the office they are to fill—educating them to become teachers. In ordinary circumstances many parents have done this as a precaution, suggested by affection and prudence, against the contingencies of a mutable world. They have wisely concluded that such an education, whilst on the whole the best for their daughters in the most fortunate issues of life, was the only sure provision for their comfort and independence should they ever fall victims to its calamitous vicissitudes. What then in former times has been a mere dictate of prudence, has now assumed the attitude of a solemn duty—of an obligation stern and inexorable. It may not be just such a life as you may prefer for your daughter. It is, I grant, a life of toil, sometimes of drudgery, and what is more trying still, often of thankless and sordidly required self-denial and labor. But suppose the alternative lies between this life and one of dependent idleness. Could you hesitate in your choice? But to take higher, and this is the proper ground, suppose that the condition of our country demands the sacrifice on your part. Could you refuse to make it? I speak to you who have given up your sons to achieve their country's independence at the cost of their lives, and I speak in a community which, if any in the land does, knows full well how much of loss, suffering and woe is implied in this gift. You have made your sons an offering on your country's altar. Would you withhold your daughters from a service, noble in itself and befitting their sex, without which their country must be subjected to a yoke more disgraceful and oppressive than that our ruthless enemies would lay upon our necks—the yoke of ignorance and its consequences, vice and degradation. To such a bondage will our daughter

themselves consent that their country shall be reduced—their country whose honor and freedom their brothers have so nobly vindicated and won on the field of battle?

I have chosen to represent the employment of the teacher in the light purely of self-denial; yet parents should feel, and their daughters also, that in such an emergency, to fill the place of a well-qualified, faithful instructor of the young, is an office which in the estimation of the truly wise and patriotic of the land, yields to none in dignity and importance which man or woman can hold, except that of the ministry of the blessed Gospel. Let them feel that there is no position for woman to occupy which is so high in dignity, of so wide and lasting influence on national character, social advancement and the happiness, temporal and eternal, of individuals. There are those who may complain, saying that for the daughters from the more cultivated households of the land, to devote their lives to so humble a work, is an expenditure and a loss of accomplishments which are needed for the embellishment of the gay circles of fashion and of pleasure. They will doubtless ask in the spirit of Judas, "Why is this waste?" But could we hear the voice of our Lord speaking from His throne from which He views with the tenderest sympathy the forlorn condition of the lambs of His flock throughout the wide-spread desolation which covers the land, it would be one of approval and encouragement, like that which cheered the heart of Mary amidst the reproaches of Judas, and the murmurs of the other disciples. "Let her alone, she hath done what she could. Inasmuch as she hath done it unto the least of these my disciples, she hath done it unto me." Mary desired no higher encomium than that pronounced upon her. No woman ever received a higher; no man ever deserved a higher. Let those who seek their own pleasure as the most exalted aim of life, sneer with Judas. A Mary's name has come down to us through eighteen centuries, the synonym of whatever is pure and lovely and attractive in her sex, still green in the fadeless virtues which cluster around it, and fragrant with the perfumes of the Saviour's praises. A scoffing Judas is indeed, still remembered; but how?

If the time proper to be occupied with this service permitted, I should take the liberty of speaking at some length of the character of the preparation—in other words, of the kind of education required in the existing emergency, and for the work which Providence has so obviously and authoritatively assigned to the females of our land. It must suffice to say, it is accurate and thorough,—far more accurate and thorough than has been usual in our most reputable

seminaries. In this intimation, no reflection on our teachers is intended, nor any insinuation against the aptness to learn of their pupils. I simply assume a fact of which every competent teacher is painfully aware, and pupils who make sufficient progress to be able to perceive their own deficiencies, are mortifyingly conscious. This very defect has deterred many from assuming the business of teaching, who would otherwise have engaged in it, and has occasioned the failure of others who undertook it. And to what is the defect to be ascribed? Simply to the inadequate time allowed for the process of education. From the day that our girls, or our boys either, enter school to the closing hour, the demand upon them and their teachers, is for more and more rapid progress, by which is meant the getting over more ground, the despatching of more books, the taking up of new studies. This has been the bane of education both male and female, but pre-eminently of the latter, in our Southern country. Our females usually leave school just at the age and at the stage of their mental development, when they are about to be prepared to reap the benefits of study and instruction. Teachers know this, lament it and strive against it. But they are powerless to remedy the evil. They can only make the best use they may of the brief space allowed them for their work, and mourn over the loss of the golden fruits—a little additional time for culture would have permitted them to realize.

In plain words, parents must allow their daughters to remain longer at school; our daughters must consent to defer longer the day to which many of them look forward with a vaguely defined, but still eager and controlling interest, when they shall be liberated from the thralldom of books and teachers, and enter upon what is to be to them a new world. Without such a sacrifice, if it should be so called, on the part of both, it is impossible for our females to attain that proficiency which will render teaching anything else than a burden or a humiliating failure. This is all the more important, because in addition to the branches of learning without a competent knowledge of which education is itself a farce and teaching the grossest of all impositions, our daughters are expected to devote no inconsiderable portion of their time whilst in school, to what are termed the Ornamental branches. I do not unite in the condemnation which some have pronounced upon these latter. They may be abused, as everything else may be. Much time and money may be lavished on them to little profit. So with other things, even the most important. But they are accomplishments appropriate to the woman, serving to fit her the better for her office in society, and ad-

ding to her personal happiness, and to her means of usefulness.— Earnestly do I wish that every woman in our land, above the condition of the menial, were skilled in music, painting, drawing, embroidery and other similar accomplishments. There would not be less happiness in our households, nor less piety in our churches. Society would be refined, the taste of our people elevated, domestic enjoyments more appreciated, and fewer temptations leading toward the ball-room and the bar-room. But these embellishments of female education, that they may prove real ornaments to the character, and not disgusting caricatures, require time and labor for their acquisition, which time and labor must not be abstracted from the solid branches of learning. That would be a suicidal policy; it would defeat the chief design of education. The woman need not be the less accurately and thoroughly instructed in all the substantial parts of education because she is a proficient in the ornamental department, if only time, *time* for both, is allowed; and time, ample time there is, if parents and daughters shall only consent that it be allowed.

But leaving this and passing over in entire silence other topics on which I had purposed to speak, let me, in a few parting words address myself directly to the young ladies of the institution, on whose behalf these exercises are held. You enjoy an inestimable privilege in being permitted in this day of turmoil, darkness and woe, to pursue your education in safety and quiet. Think of the beneficent Providence which keeps you beneath its overshadowing wings. It is not so with your fathers and brothers. The Providence which is thus sheltering you, and affording you the excellent advantages of study and instruction you here possess, is about to introduce you into the scenes of active life at a most interesting and critical period in the history of our country. Grave duties and high responsibilities await you as you step upon the threshold. You cannot live for yourselves alone, for your own pleasure, exclusively nor chiefly, and stand guiltless in the view of your country, or of your country's God. Since the commencement of our tremendous and still instant troubles, the women of our land, your mothers and elder sisters, have borne an active and a most noble part in the defence of our rights; and when our independence shall be fully achieved, they will have won for themselves a monument to stand, side by side, in equal pride and renown, with that which shall commemorate the illustrious deeds of your fathers and brothers. In one sense it may have been a humiliating spectacle, but in another it was sublime almost beyond precedent, to see our rulers, the President of our Confederacy, the great leaders of our armies, and the

Governors of our several States, when our cause was in greatest peril, stretching out their hands imploringly to the women of the land, to come to the rescue of our soldiers about to be reduced to the dire alternative of perishing from cold, or of retiring from the contest. And these women saved our army and saved our cause, I need not say, how promptly or with what ceaseless plying of that little instrument that henceforth, as a weapon of war, and in the great achievement of working out a nation's freedom, will rank in actual value with the sword and the musket.

That country which your mothers and elder sisters have thus aided in saving from ignominy and subjugation, it will devolve upon you and those of your age who have enjoyed advantages similar to yours, to save from evils, I have already declared no less dishonorable and oppressive. At such time, and with such an example before you, will you prove unfaithful to the sacred trust? Will you prove unworthy of your blood; unworthy of your country? Such you will prove, if you refuse to listen to the call of Providence, or shrink from the responsibilities which it imposes on you. But I will not admit the possibility of such recreancy on your part. The example to which I have just referred, of your mothers and sisters, forbids the supposition; the history of your sex from the creation of the world, in great dangers and great emergencies, forbids it. Go, then, and like Mary, do what you can—whether on a large scale or a small one—only do what your abilities and condition may enable you to do, what is seemly and appropriate to your sex; do that, and you shall enjoy the favor and receive the commendation of the Saviour; do it all in love to Him, and He will receive you into fellowship with His beloved and happy friends and followers on high.

NATIONAL PECULIARITIES.

The health of a people must depend, in no small degree, upon the usual quality of its food, and the habits formed in consuming it. And this must be allowed to be true, even while we acknowledge the almost unlimited capacity of the human stomach to dispose of the most varied, and too often the most inappropriate articles. Not to dwell upon the peculiarities in diet which are mainly due to climatic influences—such as the enormous ingestion of fatty substances in very cold regions, demanded by the necessities of the human constitution, and the large consumption of fruits and light farinaceous articles in warm latitudes—the every day usages of the inhabitants of the temperate zones, so familiar to us, are not unworthy of a

closer consideration than is commonly accorded to them, both in a hygienic and dietetic point of view.

That no standard can be set up as applicable to all, in regard to the amount of food to be taken, is undeniable. Countless circumstances combine to render this a variable quantity; but it may be safely asserted that, generally, far too much food is taken by those whose means allow them to indulge their palates and overload their stomachs. This is true on the sea, as well as on the land, as we lately had occasion to remark, when noticing the dietetics of our luxuriously-appointed steam-packets. If we were to particularize, we should say that the Englishman is more prone to exceed in taking solid food, and the Scotchman in his potatoes—although we can testify to an improvement, in this latter respect, in many parts of the land of “barleybree.” The Irishman, when he is provident enough to get anything like abundance, is very apt to combine the faults of his fellow-islanders; and when transplanted to Scottish shores, testifies his decided preference for their whiskey over that of his own land. The American has a fault which is fully as destructive to individual and to national health and vigor, as either of the others mentioned—although the results are not so immediate.

We refer to the rapidity of swallowing, so long and so unfortunately a characteristic of the inhabitants of the states. This is a trite subject, but not the less a most important one, and which it is the duty of the medical profession always to bring prominently before the people. An adjunct evil is the too great variety of supplementary articles consumed amongst us—an error observable elsewhere it is true, but, as we think, especially noticeable in our country, and expressed often in the providing of sweetmeats and knick-knacks of various sorts, which tickle the palate, but tease the stomach. The astonishing quantity of confectionery consumed amongst us can hardly be estimated, but it is both preposterous and enormous. We have heard of young persons at school, who not only lavished all their pocket-money in the purchase of candies, cakes, &c., but even ran largely in debt for similar destructive edibles. This vicious appetite prevails to a greater extent still in hot latitudes. We have known young Cubans, and youth from our Southern States, who had nearly destroyed their health by these deplorable habits.—*Virginia Medical Journal.*

NEW ORLEANS SCHOOLS.

Among a long list of questions which every school teacher in New Orleans is obliged to answer under oath, is the annexed :

Are there any other assemblages of pupils in the school rooms at other times, for literary or other purpose?

If so, when, and for what purposes?

Do religious exercises or instructions form any part of the regular duties of the school?

If so, state the nature and extent of the same.

Are there any demonstrations of loyalty, such as playing of patriotic airs, singing patriotic songs, or the display of the flag of the United States ever made in your school?

If not, why are they omitted?

Are any topics introduced, or sung, or played, or flags or mottoes or devices displayed in your school, which are inimical to the United States, either during school hours or at other times?

If so, state when and under what circumstances?

Do you teach your scholars the duty of being loyal to the government of the United States?

Are your sympathies with the United States government, or with the so-called Confederate government?

Have you taken the oath of Allegiance to the United States since the 1st of May, 1863?

If so, at what time, and before whom?

Have you taken the amnesty oath of December 8th, 1863?

Have you ever taken the oath of allegiance to the so-called Confederate government?

Are you now, or were you ever, registered as an enemy of the United States?

Would you have any objection to have the United States flag raised over your school, or over the principal's desk during school hours?

The principal of each school is required to annex thereto a list of the names of his or her pupils since the 1st Jan., 1864, together with the name and residence of their parents or guardians.

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