EXAMINATION QUESTIONS.

ON THEORY OF TEACHING.

THE following list of examination questions is continued from our last issue. It was given, at intervals, by Co. Supt. J. A. Gregory, of Clearfield county, at a recent session of his institute, the teachers having been formed into classes for this purpose.

SCHOOL DISCIPLINE.

1. What is the meaning of the word discipline? (See Webster's Unabridged).
2. What are the two leading objects of discipline in a school?
3. What motives should be addressed as incentives to right conduct in the pupil?
4. Mention some of the incentives to right actions that you conceive to be superior to the fear of punishment, and give reasons.
5. What is the source of all bad conduct?
6. What relation does constant and useful employment sustain to the good conduct of pupils and the good order of a school?
7. What relation does a comfortable and pleasant school-room sustain to good order?
8. Why ought the teacher to make the school-room and exercises attractive to his pupils?
9. What relation does bad air sustain to the disorder of a school?
10. What has the poor health, either of the teacher or his pupils, to do with a disorderly school?
11. Why is a carefully-revised system of school-management necessary to secure good order?
12. Why are firmness and consistency of character in a teacher, indispensable to the same result?
13. How does a carefully devised and faithfully executed programme of recitation and study tend to secure good order?
14. Why is a noisy and boisterous manner in the teacher promotive of disorder?
15. How does a firm and quiet demeanor tend to the opposite result?
16. Why should corporal punishment rarely be used?
17. Name such modes of punishment as you deem improper in a school.
18. When should a penalty be imposed in private, and when in presence of the school?
19. How much of a teacher's time should be devoted to government?
20. What do you think of the plan of detaining pupils at recess and after school for bad conduct or neglect of duty?
21. By what means would you seek to prevent tardiness and absence?
22. What are some of the evils of these bad habits?
23. To what extent are parents responsible for tardiness and absence?
24. By what means would you seek to form studious habits in your pupils?
25. Why should the aim of all government be to promote self-control?
26. What is the only sure foundation of self-government in the community or state?
27. How can a teacher who fails to control himself secure self-control in his pupils?

VENTILATION OF SCHOOL-ROOMS.

1. What are the constituents of the atmosphere?
2. In what way are these constituents associated?
3. What is the office of oxygen in respiration?
4. What is the use of nitrogen in the atmosphere?
5. What would be the effect of breathing pure oxygen?
6. What of inhaling pure nitrogen?
7. What is the composition of carbonic acid gas?
8. Name some of the more common forms of carbon.
9. What are some of the more common sources of carbonic acid gas?
10. What causes tend to produce it in the school-room?
11. Name some of the more injurious effects of the inhalation of impure air by pupils.
12. What is the effect of carbonic acid upon the throat when present in quantity?
13. What are its effects upon the brain?
14. How does it affect the mind? Why?
15. What other combinations of carbon and oxygen are deleterious to health?
16. How does the effect of carbonic oxide upon the animal economy differ from that of carbonic acid?
17. Why is its presence more dangerous than the latter?
18. What diseases are likely to be produced by foul air in the school-room?
19. How may you account for the frequently dull and stupid condition of children in school?
20. How many cubic feet per hour of pure air are necessary to the health of an adult?
21. How many cubic feet of air space should be allowed for each child in a primary school?
22. What relation should the method of heating a school-room bear to the ventilation?
23. Why is a room heated by direct radiation alone, difficult to ventilate? What is the best method of ventilation in the summer time?
24. How would you aim to secure sufficient fresh air in case no system of ventilation were provided in your school-room?
25. What are the advantages of a small fire-place and chimney, or an air-tube and register, leading from a school-room?
26. What are the disadvantages of lowering the windows during school hours? What are the objections, if any, to opening doors and windows at recess?
27. Why is it necessary to provide for the admission of pure air into a room, as well as for the expulsion of foul air from it?
28. Why should not cold air currents be allowed to strike the children?
29. At what temperature should the air of a school-room be held?
30. What are some of the more injurious effects of too warm rooms?
31. Why should every school-room be provided with a good thermometer?
32. Why should some means for evaporating an adequate amount of water be provided in connection with the heating apparatus?
33. Why do candles, lamps, &c., burn dimly in crowded and ill-ventilated apartments?
34. Why is it dangerous to burn charcoal in an open vessel in a close room?
35. Why is it dangerous to descend into old and unused wells, vaults, and other deep places?
36. What precaution should always be observed before entering such places?
37. Why should the exit for the foul air of a room be near the floor rather than the ceiling?
38. Why should the warm and pure air be admitted near the floor?
39. On what condition is it possible to expel foul air from an apartment?
40. Why is it better slightly to lower the upper sash than to be deprived of pure air?
41. Upon the operation of what law of gases does this method of ventilation tend to improve the quality of the air in a room?
42. Explain what is meant by the diffusion of gases?
43. What proportion of deaths among the human race do you suppose results either directly or indirectly from foul air?
44. How far are teachers responsible for the proper ventilation of the school-room? Why?
45. How far are they responsible for the prevalence of correct ideas upon the subject in the community?
46. To what extent should teachers be held responsible for the health of their pupils?
47. What excuse have teachers for ignorance upon these subjects?
48. What is your opinion of those who assume the responsibilities of the teacher without properly qualifying themselves for their duties?

Next to theology I give to music the highest place and honor. And we see how David and all the sages have brought their godly thoughts into verse, hymn and song.—Luther.

THEORY OF PUBLIC SCHOOLS.

The pretext which is sometimes set up by polemics of widely different affinities, that our public schools, because they do not directly teach religion and morality, are therefore irreligious and immoral, seems to us to involve two very obvious sophisms. It assumes, in the first place, that the public schools are intended to teach religion and morality; and, in so far as they do not they come short of their function. In the second place, it assumes that secular education that does not inculcate the great principles of religion, of morality, is no education at all, or rather a perversion of the true meaning of education. It leaves out, it is alleged, the primary and most important end.

Now, in the first place, we assert that the public schools, in the proper theory of their uses, are not intended and were never intended to indoctrinate their pupils in any scheme of religious belief or any system of moral obligation. These highly important objects are deemed to be more wisely left to the instructions of the churches, to the moral discipline of family life, and to individual aspiration and effort. The schools are simply instituted to provide a means for the diffusion of that degree of intelligence among every class of the community which is absolutely necessary to the citizen to enable him to discharge his fundamental duties as a citizen. They are exclusively and wholly civil institutions. In our peculiar form of political society, where every man participates to a considerable extent in the direction of public affairs, it is universally regarded as one of the essential conditions of general and individual liberty that every man so participating in the public life should be possessed of the primary requisites, at least, of intelligent action. He should be able to read and write, if no more, because reading and writing are indispensable to any intelligent exercise of the franchise, and to any intelligent discharge of public official duties. He is, in fact, not an American man, but a man of some other clime and state of things, without those qualifications. If he cannot read, the ticket or list of candidates which is put in his hands becomes a mere blank paper. He cannot tell whether the vote he deposits is for the men of his choice or a vote imposed upon his ignorance. If he cannot write, he is disqualified from holding any public position which as a citizen he is eligible to hold, and which he ought to hold at times, in acquittal of his fair share of the
general responsibility. Again, reading and writing are both necessary to him to enable him to appreciate the value of that public discussion of men and measures which is always supposed to precede, and in some degree to determine, an intelligent ballot.

In a word, reading and writing are conditions of liberty, and as the proper end and function of government is to maintain these conditions, the government has not only a right, but is in duty bound to make provision for them by apt arrangements. Whether the establishment of free public schools in which elementary education is imparted is the most efficient mode of arriving at the end, or whether it would not be more directly reached by making this primary education a requisite to citizenship, is another question which we shall not now discuss.

But, secondly, it is said that an education which does not comprise the teaching of religion and morality is an imperfect and even pernicious education. That it is imperfect, when we regard the great end of education—the training of a human being in the rightful mastery of all his forces, spiritual and intellectual as well as physical—must be admitted. Nearly all forms of education are, in that sense, imperfect. But we deny that the education of the free schools is imperfect in the light of the simple political and civic purpose it was designed to subserve. These schools are not meant to be the rivals of the colleges and seminaries; their objects are not to make scholars and savans; they profess no more than their reason for being implies, which is to put it in the power of the future citizens to become the kind of citizen that his duty to his fellow-citizens and to the safety of the common weal requires him to be. And when they have done that, they have done, as we contend, their perfect work—all that is contemplated or embraced in the idea of their existence as civil institutions. To ask them to go beyond this line would be to force them out of their sphere, and to expose them to very formidable dangers, by placing them on grounds that it might be impossible consistently to defend.

The schools are established for a special end; it is a praiseworthy end, and they can accomplish the end. Somewhere and at some time every child must learn his rudiments—he must learn his A, B, C, and his twice two are four; and if he do not learn at the same time, his responsibilities to God and his duties to man, the fault will not be in the schools, but in his parents and his pastors.—N. Y. Post.

WHAT CAN AND OUGHT TO BE DONE.—Every town of a population of fifteen to twenty thousand is a centre where with little difficulty a number of deaf mutes, sufficiently large for one teacher, can be gathered. The "institution" method does not meet the wants of the unfortunate class called "Deaf and dumb." But a fraction of them enter any institution, for the strong reason that, of all children, the afflicted are the dearest to the parent. A large percentage of the deaf mute population of our good commonwealth are left to grow up shut out, to a great degree, from the world. Many of them are blessed with strong, active intellects that only need a door of communication for entrance to a successful development.

The question came up in Erie from a parent who could not bear the thought of sending his boy off—"Cannot our noble school system do something for the deaf mute?" In answer he found that it was an easy matter to get together ten or twelve children seeking a line of communication with the common world. A school was organized, the "Articulation" method adopted, and in a short time parents' hearts were made glad by hearing the "dumb" speak! Homes were made happier, a new world opened to the children, and a demonstration made of the deaf mute problem.

Of course, in schools for this order of work are comparatively expensive, and somewhat out of the order of school work, and it seems but right and proper for the state to give aid to such school districts as can organize a deaf-mute school. So, in conclusion, I would say, let an act be passed enabling such districts as can gather a number of deaf mutes sufficient for a school, to organize such a school, receiving a special appropriation for the school. This can and ought to be done under the sweet motto, "Home with school."

Supt. H. S. Jones.

THE TRUE TEACHER.—I hold the teacher's position second to none. The Christian teacher of a band of children combines the office of the preacher and the parent, and has more to do in shaping the mind and morals of the community than preacher and parent united. The teacher who spends six hours a day with my child, spends three times as many hours as I do, and twenty-fold more time than my pastor does, I have no words to express my sense of the importance of having skilled hands and patient hearts in the place of your office. Still less have I words to express my sense of the importance of having that office filled by men and women of the purest motives, the noblest enthusiasm, the finest culture, the broadest charities, and the most devoted Christian purpose. Why, sir, a teacher should be the strongest and most angelic man that breathes. No man living is entrusted with such precious lives. No man living can do so much to set human life to a noble tune. No man living needs higher qualifications for his work.

Are you "fitted for teaching?" I do not ask you this question to discourage you, but to stimulate you to an effort at preparation which must continue as long as you continue to teach.—J. G. Holland.

LEARN A TRADE.—I never look at my old steel composing rule that I do not bless myself that, while my strength lasts, I am not at the mercy of the world. If my pen is not wanted, I can go back to the type case and be sure to find work; for I learned the printer's trade thoroughly.—Greeley.