

The Psychology of Teachers -
Development ^{of nations} comparable to Childhood.

Philology

When I say that: in human nature there is a mingling of the demon and the angel. I only utter what every man's experience will readily confirm.

History, in fact: does little else than record the struggles between these two elements and to display the results as benign or baleful just in proportion as one or the other has

Triumphed. In Tribes, in Nations,
in Societies, in Communities,
in Camp and Court, and in
every individual heart, the
unceasing strife goes on. In
every great transaction that
has settled often the fate of
races, one sees always some-
thing beyond the immediate
outcome, something by which
human progress is impeded
or quickened and humanity
in general has lost or gained.

3

Remains the audible and the
visible elements, the smoke and
roar and shouts and groans
of the battle-field, the real
forces that grapple in deadly
contest are often passion and
principle, and when the former
is victorious there comes up
on the world that which is
more cruel than carnage,
more deplorable than death.
It is the firmer foothold that
evil has secured in the hu-

Man's heart.

But we shall gain a ^{still} clearer view of this interminable war between the elements in human character, when we glance at its effect on man's Social Condition. Barbarism is only a name for the permanent supremacy of hatred, ferocity, revenge, and the kindred brutalities that follow in their wake. Civilization on the other hand betokens

5
the fruits of a long struggle,
wherein benevolence, sympathy
and love have in greater or
less degree, overcome the brute
passions that lie lower in the
scale. Ideal barbarism, a
barbarism that is pure and
simple, may be conceived of
as having existed when, ac-
cording to evolution, the primi-
tive creature from which we
sprang, had just emerged

from the animal without having yet put off its ferocious instincts.

An ideal civilization, on the contrary, may be imagined as crowning the distant future when demoniac passion which is the parent of crime and vice, shall have become rudimentary, when the gallows, the guillotine and the prison shall be preserved

only as savage rules, and
 when men's motives for action
 shall be derived from the
 Commandment uttered by
 lips at once human and
 divine, "Thou shalt love the
 Lord thy God with all thy
 heart; and thy neighbor as
 thyself."

All civilization has as yet
 some elements of barbarism in it.

It is a fact of great in-
 terest to the student of history that
 the highest civilizations yet attained

on this earth are only comparative, that in the very foremost there still survive many of the vices and superstitious of the savage state from which it emerged, and that the partial subjugation of these evils has been due to science, education, and the humanizing influence of the gospel of Christ.

Glance now at the individual and you find the same conflict of benign and malignant forces that characterizes the existence of the race. Between the life of the unit and the life of the aggregate there is a parallel that is at once striking and instructive. Every individual life epitomizes the life of the race. Subden the

11
Savage instincts in society,
bring the destructive passions,
such as hate, envy, perfidy
and revenge. Under the con-
trol of sympathy and phi-
lanthropy and love, crown
the victory with art, science,
culture, religion, and you
have, in the combined result,
a lofty type of civilization.
— Peace on earth and
good will to men. So let

the natural depravities of a
 single human soul submit
 to the habitual domination
 of the same higher feelings,
 add thereto the humanizing
 influence of Art, Science, Edu-
 cation and Religion, and
 you have the loftiest type of
 personal Character attaina-
 ble on this earth. But the
 parallel between the Conflict
 in the Man and the Con-

Pict in the mass, is by no means
limited to a general resemblance.
There is a remarkable similar-
ity between the successive per-
iods in the progress of both
from the ~~higher~~ to the lower,
^{to the higher} from earth towards heaven.

Infancy and early Child-
hood symbolize, even in detail,
the moral and intellectual
apathy and joyless condition
of the primitive tribes. The

infant comes into life with
 a wail. His first consciousness
 lies in the animal instincts of
 hunger and thirst. His cries,
 which are vigorous and fre-
 quent, betray the early sway
 of animal sensations and pas-
 sions. His smiles, that betoken
 the dawn of sympathy, come
 later, and even then are
 like fitful gleams of sun-
 light across a sky that is
 heavily clouded. Forth-

er along his caprices. His way-ward impulses and unreasoning anger, match wonderfully the corresponding mental states in the infancy of the race. The earliest awakening of his feeble intellect springs from the contact of the senses with the things around him. The tiny hand perpetually vibrates to explore the qualities of the solid world into which he has come

by no choice of his own. The little ear responds tardily to sounds which, in the lapse of months, begin to take on locality and significance. The eye, which long wanders vaguely and vacantly, rests finally on its objects and commences to catch the distinctions of color, and the strange new world becomes tangible and visible and real, a world whose countless forms and unlimit-

ed sounds. Whose wealth of
beauty and Music will ab-
sorb all his Mental power
through the earlier years of
his Childhood. Thus the Child
and the primitive tribe are
alike in Mental range, each
limited to the activity of the
senses, and each awaits, the
one for a shorter and the
other for a longer interval,
the time when Reflection shall
begin.

(1st Perpetual Infancy - Immense
amount - learned in first-years).

We might pursue this analogy between the life of the unit and the life of the aggregate and show that it holds in surprising particulars all through the period of their growth. Yet one must observe the enormous difference in the periods of time which each requires. The single life is so short that thousands of generations have passed through

birth, maturity, decay, and death. But the life of the human race is so extended that its maturity is still, let us hope, in the distant future, and the characteristics of its decay are only a matter for their conjecture. There may come a time on this planet (and many a sign seems to portend it) when the pure spirit of the Master, inspiring and animating every human soul, shall produce a

Civilization beside which our
own age shall stand confessed
in history as a comparative
barbarism.

(John Stewart-Mill)

A few Modern ag-
nostic philosophers, notably
John Stewart-Mill, have at-
tempted to show theoretically
that the doctrines of Christian-
ity if developed to complete
fulfillment would not culminate

in the social condition which
is ideally perfect. But the tran-
sparent fact is that every con-
spicuous instance of self-sacri-
fice for others, every individual
character whose leading mo-
tive is benevolence, every great phi-
lanthropic enterprise whose ~~leading~~ ^{Purpose}
~~Motive~~ is to relieve the wretched and raise
the fallen, is permeated through and
through with the gospel of love, and
when that gospel shall, as the centuries
elapse, have reached its full and final
triumph, then shall society attain the
complete fruition of the grandest life
that man can live.

But let us return to that
 phase of our topic in which we
 have a more immediate interest;
 namely, the conflicting elements
 that inevitably struggle for es-
 sence in the life of the
 child. We found that his in-
 stincts, passions common to
 the lower animals and hostile
 to a higher life, were in full
 panoply, while the feelings
 that distinguish him from the
 brute were yet ~~in~~ embryos. Now

one hardly need say that a genuine growth is one that holds the propensities that mark the animal in wholesome and habitual check and brings out into controlling vigor and power, those impulses and capacities that mark the noblest types of manhood. And under ample opportunities and adequate guidance how amazing often is the outcome from these feeble germs of feeling and

thought: In the infant - it be-
 gins with a flitting, respo-
 sive sympathy - it may end
 in a love whose breadth and
 intensity embrace the human
 race! It begins with the dim
 notion of a unit - it may end
 in counting the stars and meas-
 uring their orbits! It begins with
 a slight perception of a play-
 thing - it may end in classi-
 fications that take in the uni-
 verse.

(Daniel Webster &c. &c.)

Gladstone

Consider for a moment-
the vast array of facts, gathered
like clean cut-pictures, in the
mind of such a man as Dan-
iel Webster. Think of the immense
extent of details which Gladstone,
the Premier of England, must-
traverse daily with perfect accu-
racy, and yet with lightning
speed. Compare the knowledge
of Herbert Spencer, which em-
braces entire encyclopedias

with that of a poor Friesian
whose Mind grows weary if
he attempts to Count a dozen.

It is time now to derive from these fundamental facts in human nature, some lessons that will be of value to us as teachers, and, 1st, Education in any true sense is manifestly not simply the gathering of knowledge and the growth of intellect: It covers the whole upward struggle which I have depicted. It includes the symmetrical growth

and development of all that
is human and manly, all
that is god-like within us. It
Comprises also the suppression
and wholesome discipline of
all the lower animal impulses
which we have inherited probably
from remote ancestors. It is more
than the gaining of strong in-
tellectual grasp, important as
that is. It covers with its wide
significance the entire make-
up of a strong, complete and

stead fast-man. Not is it cramped and confined to any period, though its earlier processes are by far the more fruitful ones. It begins in the home where the mother gives her first-loving lessons in the rudiments of language and sketches the first dim outlines of the future character. It progresses in the family, in social contact, in the Sunday-school, in the day school, in the church, in the high school

in the College it may be, and be-
 yond all these it goes on incess-
 antly through the Countless les-
 sons and experiences of practical
 life, through early manhood
 and middle age and old age,
 and when does it end? Not cer-
 tainly till death sums up its final
 results on earth and passes
 them on to the endless life, where,
 let us believe, as the outcome of
 a true Education begun below,
 the growth and expansion of

the soul may still continue.

(Baroness Bloomfield's Mother.)

Among the many instances of progress in old age that crowd my memory, I may mention that of the Mother of the Baroness Bloomfield, who willing to teach them to her children, began the study of the German language and literature after the age of sixty, attaining therein excellent scholarship. History is

rich with the examples of men
whose best-work God has
Crowned in their advanced
years. True life whether in this
world or the next, is a condi-
tion of perpetual growth.

Beyond the necessity of recu-
peration, rest is rest, and the
cessation of effort sure decay.

But further make a note of the fact that the processes of Education are as unlimited as the time. They include not only all conscious efforts for personal improvement; whether intellectual or Moral, but also the whole vast Catalogue of unconscious influences which through our waking hours play unceasingly and mold and shape the plastic soul. Every Mental Movement.

Every emotion, every effort of the
 will, every object that paints its
 image on the retina, every sound
 that wakes the tympanum into
 music, if only it be strong and
 true and beautiful and earnest,
Educes - Educates within the
 limits of healthy strength in
 proportion to its intensity. And
 this leads me to glance at the
 superior disciplinary effect of
 Mental achievements that are
 difficult and protracted. All

earnest absorbing effort lends
strength and facility to the or-
gan it calls into exercise. The
athlete who strikes repeatedly
the hardest blows gains thereby
extraordinary hardness and
elasticity of muscle. It is the
bird that remains longest on
the wing that attains finally
the power of distant and rap-
id flight. The man that discrim-
inates with marvelous accuracy
sounds so distant or so slight
as to have the effect of silence on

The ordinary ear must first have repeatedly listened with sustained and absorbing attention. He who holds himself calm collected and alert in the first instance when danger threatens acquires in consequence the power of efficiency and self-command in the presence of a greater peril. To reach high attainment in any line of moral or intellectual excellence one must get the habit of con-

Concentrating his mind upon it with
 unyielding tenacity, of fasten-
 ing upon it with a grip that
 never relaxes. For the great
 law that - Complete, clean-cut
 effort - leads to power holds alike
 throughout the physical and
 spiritual and moral universe.

(Instances - The Magician's boy)

In Mental Operations,
 repeated acts of absorbing attention
 give at last marvellous facility
The cases are numerous for instance

in which assiduous practice has bestowed the power to gather at a single glance the sum total of long columns of figures. A Magician's boy is recorded who began with an earnest notice of single articles, then groups of articles gradually increasing until at last he was able to gather into his memory, with one quick intense look, in vivid distinctness, a host of particular things. These cases are only drops in an ocean of similar results. Trained power is everywhere the natural outcome of earnest practice.

But here we must pause
to survey rapidly the innumerable
hindrances that check the progress
of the child towards a grand
manhood and a noble life.
For there are many Eddies
and adverse currents that
set downward in the great
river up which we force our
way. And in the line of Mor-

al progress their name is legion.
We have already found that in
 early years the Moral sensibilities
 are weak, the Moral perceptions
 obtuse and the selfish passions
 comparatively strong. Conscience
 has scarcely reached its first
 awakening. The word duty has
 only a dim significance and
 the lure of counter temptations
 chime with a strong inclination
 to go astray. This too is the age
 when imitation is ~~strong~~ quick
 and active and the little one

follows with natural aptness the
host of evil examples from which,
in this world, he can scarcely
be kept wholly aloof. Poor little
soul! It must encounter the
period of Moral teething. The
spiritual Contagious, thicker
than the Maladies that threaten
his bodily health, taint the air
he breathes, and for there he has
no disinfectant save the vigilance
and authority of the parent
and the teacher. For in these
years of Moral imbecility the

vigilance of his Natural guardians must supply the lack of personal discretion, and their Authority must take the place of personal conscience. And it is just here that the vigilance should be incessant and the Authority, while uniformly maintained, should always be tempered with affection. And it is just here too, that as a safeguard against the evils that cluster around him, and a help in the gaining of self-reli-

45

ance and Moral strength, the
Child must be taught habitual
and prompt obedience. For it
is only through obedience that
at this age the parent can per-
form his duty and the teacher
accomplish his work, and it
is needless to add the responsi-
bility of both increases in propor-
tion to the helplessness of those they
have in charge.

(Comparative disobedience of
American Children.)

The laxity of parental con-
 trol at home is beyond question the
 most serious hindrance to right
 moral training in school. In many
 an American family the habit of
 submission to wholesome restraint-
 on the part of the child is only half-
 formed, if formed at all. The un-
 tamed impulses that have been on
 the rampage uncheckered from
 infancy are not always easily
 subdued in school even by the
 wisest treatment. But it is never-
 theless the first indispensable
 step to moral training both in

the Nursery and in the Schoolroom,
 and if neglected the Child suffers
 an injury which can never be re-
 paired.

As to the hindrances
 to intellectual progress in early
 years though less numerous than
 the moral ones, they are, as every
 teacher knows, serious and
 numerous enough. The draw-
 ing intellectual powers are ca-
 pable of those efforts only that
 are feeble and flitting. Natu-
 rally enough the child is un-
 able to command the steady
 attention essential to protract-
 ed study, and his mind

shrinks with natural aversion from every exercise that involves a process of reasoning, simply because the reasoning power is not yet awakened. His Childlike Concept: we can no more grasp a wide general truth than his tiny hand could grasp and guide the helm of an ocean steamer. If here and there an exception be found it is too often one of those cases of unhealthy precocity, which, like the apple stung by an insect, is doomed to a premature

ripening and an early decay.
What wonder then that the little
one generally soon wearies of all
the formal lessons of the school-
room unless they be skillfully
adapted, in matter and manner,
to his mental aptitudes and nat-
ural ways of thinking. If in the
progress of intellectual training
all the way up studies and
methods of instruction could
only be adjusted to the mental
states of the growing mind, how
few would be the failures and

57

how great the Comparative results.
(General and Specific.)

Much light is shed on the Method and Matter best-employed when we appreciate the exceedingly narrow range of juvenile thinking. Since all knowledge begins with the senses, Early thought is mainly confined to the objects that the senses present. But the senses convey to the mind single things and not classes of things, Concrete objects and not abstract truths.

If the entire programme of teaching were made to harmonize with this fundamental fact-it would constitute the natural system of elementary education.

Having thus gained a cursory glimpse of the great struggle active in every human breast, and especially of that in which the child, spite of his downward tendencies, reaches falteringly upward towards the good, the beautiful, and the true, it behooves us to draw therefrom some inferences as to its bearing on the teacher's work. First his Mission has a far wider scope than is generally

assigned to it in the public
thought. He is the architect of
character. He is to guide the
struggle aright and help it to
attain its highest triumphs. He
is to make not aristocrats
and peasants merely, but men
and women. He has not in
charge simply that fraction of
the soul that comprises the
knowing power. He holds for
good or evil the whole human
unit. He cannot shirk this
wider responsibility if he would.

No child comes to the school-room
for instruction and leaves his
moral nature at home. It is then
the whole being with its hopes and
fears, its restless longings and ca-
pricious impulses, its leanings
to good or evil, all responsive
to the influences, whether pure
or poisonous, with which it
comes into inevitable contact.
For there is an ever-present-moral
atmosphere in every school-room
which the pupil inhales, an at-
mosphere as real and vital as
the air he breathes! Under the

right Conditions, under the reign
 of love and sympathy and whole-
 some example, it becomes pure and
 healthful and vivifying. But Neg-
 lect it and the Black Hole of
 Calcutta was not more stifling
 and poisonous. Instruction in
 the rudiments of knowledge con-
 stitutes beyond question the form-
 al part of the teacher's work that
 must be thoroughly and skillfully
 done, but along with it, must-
 go a constant solicitude for
 the pupil's Moral welfare, a so-
 licitude shown by timely praise

27

for well doing, by a loving sym-
pathy with the wants and weak-
nesses of Childhood, by the scru-
pulous removal of all demoral-
izing influences. by positive brief
lessons in specific cases of right
and wrong, by stimulating all
the better feelings and tendencies,
by clothing in the brightest colors
whatever is beautiful and noble
in human conduct; and above
all by the personal example
of a character that is above re-
proach. Ah! Let every young man
and woman who contemplates
engaging in these arduous duties

see clearly the scope of the work to
 be done, see that not only the in-
 tellectual powers but the moral
 sensibilities are under his train-
 ing, and that the genuine re-
 sults of his labor will be whole-
 some manners and blameless
 conduct and honest purposes,
 as well as proficiency in the
 text-book or skill at the black-
 board.

(Relation to parents. Method in
 Moral Teaching)

No small advantage would be
 gained if in this early training the

School and the home were brought to
work in perfect Concert. The frequent
clashing of the methods employed in
each is to the last degree unfortunate.
^{though} The many evils that spring from
this source have no present remedy.
They would certainly be lessened if the
relation of teacher to the parent
were ^{fully} recognized. In teaching the
branches of knowledge he is the
parent's superior, but in the early
inculcation of moral precepts he
is only the parent's assistant. It is
sad enough when the assistant
must do the whole work if done
at all -

Secondly, the facts of the educational struggle as we have surveyed it bring to light the certainty that no other Education is possible than self-Education. We have seen that in young and old, great and small, all mental progress is the result of effort. In the Constitution of the human mind, in the immutable laws that govern its faculties there is no other growth than that which springs from their own exertion.

If that exertion be free, protracted,
strenuous, systematic, successful,
then symmetrical growth is the
sure outcome. But if it be fitful,
vacillating and weak, or prompt-
ed by wickedness or folly, then
the result is not growth but dis-
tortion. This law that right ex-
ercise produces strength, holds,
as I have said, in the whole
round of human activity.
Involuntary, half-conscious,
lazy, purposeless movements,
whether of mind or muscle, do-

⁶² not develop but dissipate. The
raw recruit, has, it may be, abun-
dances of clumsy brawn, It is
under severe and perfect drill
only, that he gains the power to
endure the march and push
the fight. And in this drill
that gives to every cord and
tendon a healthy strain and
precise movement, the officer can
only point out the method and
give the word. So the teacher
whether he teaches composition
or self-control can only point-

out the method and give the word.
The all conquering effort must
come from the pupil. But ^{need} the
should be given that the help af-
forded is just enough to call
for the effort and no more.
Preach the gospel of hard work,
and refrain from doing it all
yourself. I have known instruct-
ors who explained the lesson
so well as to explain the value
all out of it. One of my college
professors, bless his kindly old
mistaken heart! used to go over

the Latin lesson in advance and
 clear up its mysteries so completely
 for us that we could reproduce it
 next day without other prepara-
 tion. Occasionally a lover of his
 chief in the class would wager
 that by a covert appeal to his
 superfluous sympathy and his
 vanity as well, he could lead the
 unrespecting professor to recite
 the lesson himself, and he gen-
 erally won the bet. Ponder well
 just the measure of guidance
 and help the struggling mind
 requires, and seek always the ad-

advantage of knowing when to bestow
and when to withhold. The ever
recurring problem is how to trans-
form by gradual, progressive
methods, the comparative help-
lessness of early years into the
self-poised power that can car-
ry life's burdens and grapple
with its difficulties, unaided.
Give to the tottering steps of child-
hood the full complement of
needed help, but whenever and
wherever it can stand alone,
cut the leading-strings. If lack

64 Can, by ten minutes of solitary, un-
interrupted thinking solve a sim-
ple problem, it is far better for
him than twenty problems forced
upon his unwilling attention,
even though the solutions pre-
sented by the teacher are clear-
er than sunlight. Jack is
adequate, it may be, to ten min-
utes of continuous thinking,
but it is only such as Socrates
that can stand motionless for
twelve hours in the sun, with
closed eyes, oblivious of sur-
rounding objects, pondering

with logical exactness on the grand
problem of ultimate force. Jack
and Socrates are at the opposite
extremes of the ascent; but the
powers employed, and the proc-
esses of thought are the same.
The difference is only in the du-
ration, intensity and exactness.
The help that simply conveys
knowledge, especially at the
beginning is good. The help that
stimulates effort is better, but un-
supported self-help is the best of
all.

Narrowly the breadth of the struggle and the wide variety of elements it involves, suggest the necessity on the teacher's part, of a corresponding breadth of preparation. And here we reach a topic on which undoubtedly you have already had "line upon line and precept upon precept." But too much emphasis can scarcely be given to the vital need of being completely equipped before you enter this field in which human beings

are taught to struggle for the
fruits of right-thinking and true
living. Low as the standard of
intellectual preparation un-
questionably is, it is higher than
that of the moral and social.

I would not imply that our
teachers in general are instances
of moral or social laxity. Far
from it! They surpass indeed
the average of society in these re-
gards, but I would imply, nay
affirm it as a settled conviction,
that as a class they do not possess,

in sufficient prominence, those positive, clear cut Moral and social qualities that inevitably fascinate and stimulate the nascent virtues of the Child's heart; just as the glowing sunlight calls into life and quickens the growing plant. In all the branches of knowledge to be taught, I would have you enjoy to the full the triumphs that enthusiastic study can bring - all the delicious fruits of a beautiful Scholarship. But I

would not have your arithmetic bet-
ter than your Manners, Your pass-
ing better than your Conversation,
nor your penmanship fairer or
more legible than your love of
truth and right and duty.
If you stand at one hundred,
even in the scale of studies, and
only sixty in moral excellence,
are you still equipped for an en-
terprise that calls for moral Nutri-
ment, as the thirsty traveler on
the desert, cries for water. Enthu-
siastic in science but cold in
sympathy; high in scholarly

70 attainments but low in Moral Con-
victions; plenty of physical pluck
yet of scant Moral Courage; quick
at problems but without a heart;
— is this the Combination of Men-
tal traits that adapts one to
guide the unceasing struggle in
that critical period when, if
directed aright, it culminates in
a symmetrical character. No.
We want Scholars in the school-
room, experts in science, skilled
in expounding it that is without
a flaw, but unexpressibly greater
is the need of a well rounded
Moral Manhood. ~~the battle~~

For subtle forces that are more ef-
 fective than formal recitation,
 are, then, unconsciously yet in-
 cessantly at work. The hasty gesture,
 the momentary glance of the eye, the
 careless epithet; the thoughtless reproach
 given and sometimes returned, the
 smile of approval, the frown of displeas-
 ure, the discordant notes of anger, the
 melodies of love, all surely, perpetually,
 irrepressibly teach. These and a
 thousand more make up the vast
 sum total of the influences that
 concentrate hourly momentarily
 upon every child shaping his char-
 acter to all eternity. The Ends & Means

Let us have beautiful unity, a harmonious wholeness in the entire wide circle of the educating forces. Macaulay says of James 1st: "he was made up of two men, the shrewd wise, witty man that thought, and the driveling idiot that acted."

From all such unsavory couples in the school-room, Good Lord deliver us. And in response to our earnest prayer give us instead the one man or woman whose head is intellectually and morally level, whose character is a single unit - well rounded and

uniform, whose Moral Convictions
 are like stars in the firmament,
 whose Moral Courage is invincible
 yet gentle, whose affability is
 unruffled by storms, whose temp-
 er is cool, whose heart is warm,
 whose sympathy is broad as
 humanity, gathering in even
 the obdurate and the idle, and
 whose ministrations are conse-
 quently forever directed by
 the Love

"That Suffereth Long and
 is Kind, the Love that Envieth

not; vaunteth not itself, is not
 puffed up, beareth not itself
 unseemly, seeketh not its own,
 is not easily provoked, thinketh
 no evil, rejoiceth not in inig-
 uity but rejoiceth in the truth,
 loveth all things, believeth all
 things, hopeth all things, endur-
 eth all things — For now abid-
 eth faith, hope, and love,
 but the greatest of these is love.