

**THE PHILOSOPHY OF
TEACHING: THE TEACHER,
THE PUPIL, THE SCHOOL**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649336845

The Philosophy of Teaching: The Teacher, the Pupil, the School by Nathaniel Sands

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd.
Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

www.triestepublishing.com

NATHANIEL SANDS

**THE PHILOSOPHY OF
TEACHING: THE TEACHER,
THE PUPIL, THE SCHOOL**

The Philosophy of Teaching.

THE TEACHER,

THE PUPIL, THE SCHOOL.

BY

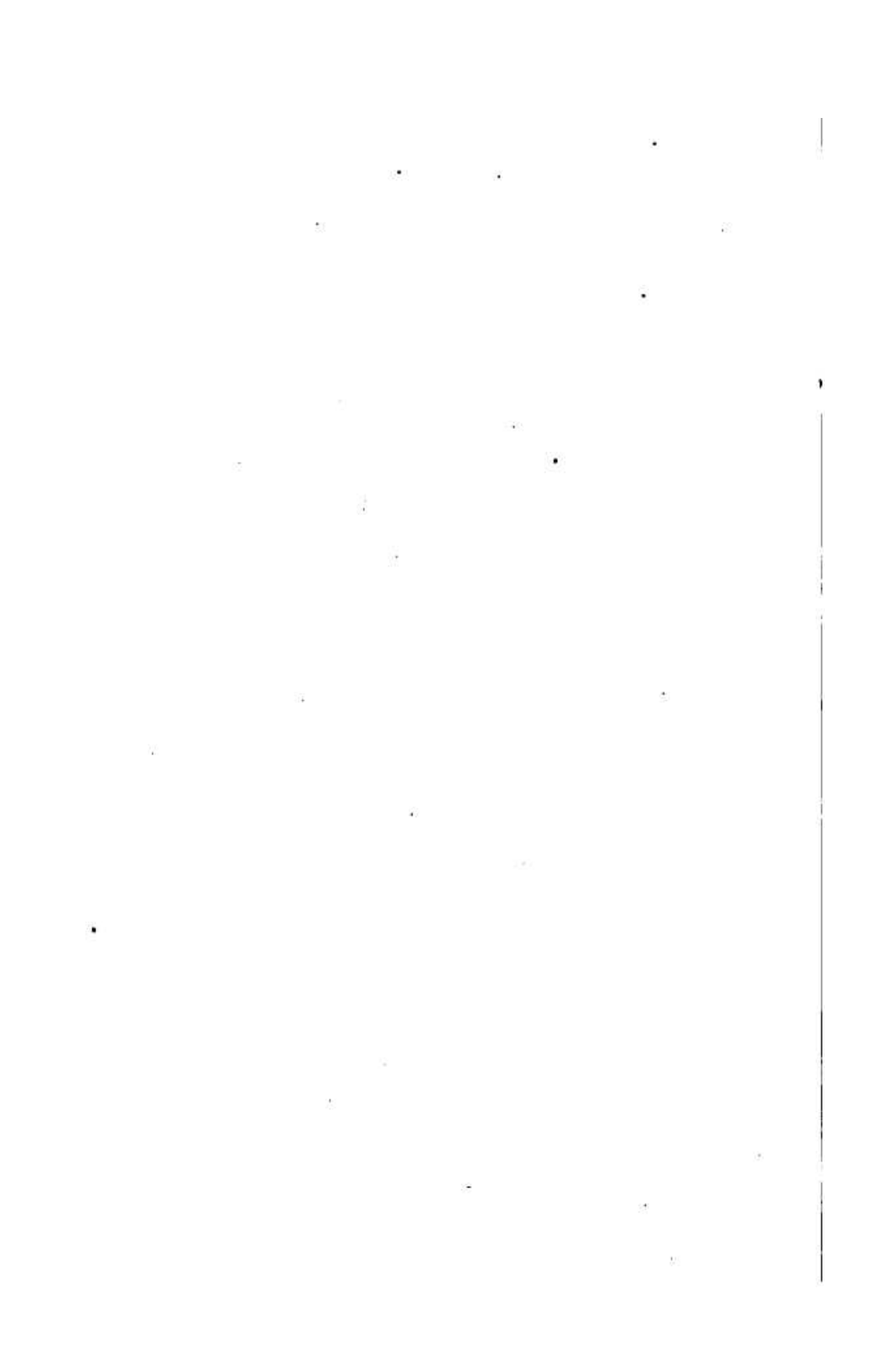
NATHANIEL SANDS.

NEW YORK:

HARPER & BROTHERS, PUBLISHERS,
FRANKLIN SQUARE.

1869.

TEACHER AND PUPIL.



*THE TEACHER, THE PUPIL, THE
SCHOOL.*

TEACHER AND PUPIL.

OF the various callings to which the division of labor has caused man specially to devote himself, there is none to be compared for nobility or usefulness with that of the true teacher. Yet neither teachers nor people at present realize this truth.

Among the very few lessons of value which might be derived from so-called "classical" studies, is that of the proper estimate in which the true teacher should be held; for among the Greeks no calling or occupation was more honored. Yet with a strange perversity, albeit for centuries the precious time of youth has been wasted, and the minds and morals of the young perverted by "classical" studies, this one lesson has been disregarded.

What duty can be more responsible, what vocation more holy, than that of training the young in habits of industry, truthfulness, economy, and sobriety; of giving to them that knowledge and skill without which their lives would become a burden to themselves and to society? Yet, while the merchant

seeks to exercise the greatest caution in selecting the persons to whom he intrusts his merchandise, and yields respect to him who faithfully performs his commercial engagements, he makes but scant inquiry as to the character or qualifications of the MIND-BUILDER upon whose skill, judgment, and trustworthiness the future of his children will greatly depend.

The position assigned by our social rules to the teacher accords, not with the nobility of his functions, but with the insufficient appreciation entertained of them by the people, and is accompanied by a corresponding inadequate remuneration. And what is the result? Except a few single-hearted, noble men and women, by whom the profession of the teacher is illustrated and adorned; except a few self-sacrificing heroes and heroines whose love of children and of mankind reconciles them to an humble lot and ill-requited labors, the class of school-teachers throughout the whole civilized world barely reaches the level of that mediocrity which in all other callings suffices to obtain not merely a comfortable maintenance in the present, but a provision against sickness and for old age.

What aspiring father, what Cornelia among mothers, select for their children the profession of a teacher as a field in which the talents and just ambition of such children may find scope? Nor can we hope for any improvement until a juster appreciation of the nobility of the teacher's vocation, and a more generous remuneration of his labors shall generally prevail.

It is to the desire to aid somewhat in bringing about a juster appreciation in the minds alike of teachers and of people of the utility and nobleness of

the teacher's labors and vocation that these pages owe their origin.

When we consider the nature of the Being over whose future the teacher is to exercise so great an influence, whose mind he is to store with knowledge, and whom he is to train in the practice of such conduct as shall lead to his happiness and well-being, we are lost in amazement at the extent of the knowledge and perfection of the moral attributes which should have been acquired by the teacher. It is his duty to make his pupils acquainted with that nature of which they form a part, by which they are surrounded, and which is "rubbing against them at every step in life." But he can not teach that of which he himself is ignorant. Every science then may in turn become necessary or desirable to be employed as an instructive agent, every art may be made accessory to illustrate some item of knowledge or to elucidate some moral teaching.

Man is his subject, and with the nature of that subject and of his surroundings he must be acquainted, that the object to be attained and the means for its attainment may be known to him.

What is man? What are his powers, what is his destiny, and for what purpose and for what object was he created? Let us enter the laboratory of the chemist and commence our labors. Let us take down the crucible and begin the analysis, and endeavor to solve this important problem. In studying the great Cosmos we perceive each being seeking its happiness according to the instincts implanted in him by the Creator, and only in man we see his happiness made dependent on the extent to which he contributes to

the happiness of others. What, so far as we can see, would this earth be without any inhabitants? What great purpose in the economy of nature could it serve? A palace without a king, a house without an occupant, a lonely and tenantless world, while we now see it framed in all its beauty for the enjoyment of happiness.

The Being upon whom the art and science of the teacher is to be exercised is one to whom food, clothing, fuel, and shelter are needful; possessed of organs of digestion, whose functions should be made familiar to their possessor; of breathing organs, to whose healthful exercise pure air is essential; a being full of life and animation, locomotive—desirous of moving from place to place; an emotional being, susceptible to emotions of joy and sorrow, love and hate, hope and fear, reverence and contempt, and whose emotions should be so directed that their exercise should be productive of happiness to others. He is also an intellectual being, provided with senses by which to receive impressions and acquire a knowledge of external things; with organs of comparison and of reason, by which to render available for future use the impressions received through the senses in the past. Lastly: he is also a social being, to whom perpetual solitude would be intolerable; sympathizing in the pains and pleasures of others, needing their protection, sympathy and co-operation for his own comfort, and desirous of conferring protection upon and of co-operating with them. But, further, he is a being who desires to be loved and esteemed, and finds the greatest charm of existence in the love and esteem he receives; to be loved and esteemed and