

the soldier on to glorious battle for his country, or the christian to the stake rather than swerve for one moment from its path? Then let us consider this sentiment as applicable to the growing mind that is destined one day to become a hero, die a martyr, or at the least, fill an honorable place in social life; for it is, among the four mentioned the truly greatest; it constitutes the true foundation of all moral training and where adopted, I consider the task of education as half-accomplished.

True, we also mentioned that most powerful motor in man, self-interest. We admit that self-interest though perhaps the most absorbing passion in man, following him even beyond the grave in his visions of a happy hereafter, yet we do not perceive the child to entertain any serious regard of a feeling of which his experience tells him nothing, and one far beyond what his young imagination can picture, who can only entertain objects as they are, present or passing.

We may be reminded that these exist in the master's frown, in his tone of harsh reprimand, and the other modes of punishment used in our schools. To this we answer that the feeling aroused from apprehension of punishment is no longer self-interest, but one of cowardly fear, which is altogether another state of the human mind. No, disguise it as we may under the name and title of emulation, let us give to it shape and form, in the way of prizes, public compliment, honorable precedence, &c., we will still maintain its futility, or its non existence in the scholar's mind. We have this conviction moreover in the fact that no true and permanent results stand to give us contradiction. It is not our present intention to enter into a detail of the merits or demerits of public rewards at school. We merely would suggest how erroneous and far-fetched is that impression on the general mind, that lends such importance to objects so remote in their attainment, and taken in a comparative view, of very indifferent consideration.

Let us in support of the last, suppose a school where the distribution of prizes is part of its rule. It may be a well ordered, or say an uproarious one, but in either case the rule for the distribution of prizes exist; the consequence is, that these rewards must be given somewhere, to somebody, and if not bestowed upon the excelling, the least careless, idle or obstreperous scholar is marched forward to receive a prize destined only for superlative and not merely, comparative merit. Under such a widely acknowledged state of things, we repeat that the promise of public rewards is not a sufficient basis to the proper exercise of school discipline. Neither is it a cause of surprise to the reflecting mind, for let us remember that the child's heart, coming as it does, still new, out of the hands of Divine Providence, necessarily continues full of that sweet confidence and hourly faith, which in our more vicious conditions, we call thoughtlessness, and that he cannot trouble himself for the morrow. Yet we are sufficiently irrational to expect him to run for a goal, which will be attainable only by a consistent race of one whole year? To be carried home perhaps in the shape of a handsomely gilt book!

If we consider promised rewards as bearing no great weight with the scholar, what shall we say of promised punishment? We cannot be supposed to pronounce too forcibly, by calling these the natural assassins of all generous impulse. What do they else, but inspire the mind with that cowardly fear which is the breeder of hypocrisy, lies and all kinds of faint heartedness. When we look around and investigate the condition of school-discipline as practised by the greater number of our educational establishments, we grieve to observe that systematic punishment exists every where; in some places it is even pushed to barbarity. By divine authority we are taught that fear is the beginning of wisdom; but it is fear as meant in equal ratio with God's

ineffable love, and of which he has given us a faint idea in the good father of family, who is loved with tenderness and because he is so, feared with respect. A fear so wholly based upon a prior feeling of love, that pain to its object is the thing most to be dreaded. But the child subjected to the fear of punishment becomes hardened to it, and his soul callous to shame. He soon no longer considers his master as a representative of a kind parent, but rather as a particular enemy, whose presence he is destined to shun as much as possible. The only possible advantage that we can recognise in the use of punishment as a means of discipline, is that it perhaps and for a time only retards the encroachment of evil; teachers are not only bound to do this, but also must learn how to inspire good and elevating sentiments, that will take such hold upon the child, as to become a governing line of conduct even when in presence of no other witness than that of his own little conscience. The child's heart though a tantalizing puzzle to some, is a beautiful open book to many, and we would have it so to all, and to teachers in particular, that they may acquire that influence without which the task of instruction is as great a labor and trial to the master, as it can be to the pupil.

## II.

A lesson of perhaps still deeper conviction in regard to fear as opposed to the ends of education, is read in the complaints, and request of knowledge as to better means, that stand addressed to us from very many quarters.

The question thus put to us, we have weighed with every consideration due to so grave a subject, and after mature reflection give it as our opinion that love, such love as stands pictured in the good father, is the only safe foundation to a state of good and happy discipline in a school. A suavity of manner, kindness of tone, gentle though firm reproof in displeasure, will never fail to inspire the young with that love and respect in return which is called the "beginning of wisdom."

O! if parents and teachers would carefully estimate the beauty of the task that is confided to them, which is no other in strict reality, than the continuance and application to each one of those little souls, of the master's mission of divine love. If, as the apostle tells us we should be Jesus-Christ one to another, how much more so the parent and teacher, towards the little child entering on the path of human impressions, and ready to be drawn by the sweet cords of love, or drilled and driven into dangerous by-ways by undue coldness, severity or harshness. The teacher is by him supposed to hold all knowledge, and to his eyes, is the personification of his own good teachings. Then how dare that teacher from that tribune chastise the child for disobedience, lying or disorderly conduct, when he himself in the face of the mutual Father-Eternal, is guilty of all three? Has he not told that little child many a time that all creation was based upon love, from the foundation of the world up to the consummation of all time, that Christ came down more intimately to teach us this great and beautiful truth and that after the same example it should pervade man's every action; and there stands that little child trembling before a dark frown, an angry yell, a vengeful threat of worse punishment, or at the least a sneer at his weakness! Ah! Let those who read, remember that the soul in that little body is a spark, an emanation from the bosom of the divinity, and though he may be all incapable of communicating in language the marks thus left upon it, they are nevertheless made, and some day remembering that other picture of the divine master, sitting lovingly among the little children, he will learn to persuade himself that his parent, his master is no better than the rest of mankind who put such a wide difference between theory and practice.

Let us for a few moments become again little children, and remember how hard it is to our young elastic limbs,