

so if you will give," etc. A bargain is thus struck, the price paid for compliance depending on several circumstances, as the desire of the child and the weakness of the parent. Generally the arrangement is not made in as formal a way as this; but the high contracting parties come to an understanding. Multitudes of children are managed, for the most part, in this way. Now there is a great power in promises and rewards, wisely to use which is proof of superiority in a governor of either children or men; but let no teacher or parent suppose that when a child does something for a plum or a knife, he is obeying. Whatever the child may be doing, he is not *minding*.

Then there is the moral-suasion plan of managing children. Here the motive-power is argument and persuasion. Moral suasion says, "Cause the child to see what is right, and then to *do* it because he *sees* that it is right." In its extreme form, this method exacts nothing that the child does not yield both intelligently and willingly; in fact, it *exacts* nothing at all. Now, moral suasion is indispensable,—"*sweetreasonableness*" all important. To open the eyes of the child *pasi passu* with his growth, to cause him to see the reasons of things, to emancipate him from dependence on another, to make him self-dependent and so a law unto himself,—all this is never to be lost sight of in moral education; but it should be preceded by another and a very different training. Moral suasion, no more than promises and rewards, brings obedience. It may bring what you ask; but when a child does a thing at the end of an argument or exhortation, he does not *mind* you. Of course, if he is excused from responding until he feels the force of your argument, he must be excused altogether if he never does feel it.

Obedience, then, is something very

different from mere compliance with a governor's wishes; something more than an outward doing. Indeed, we can conceive of a child's doing everything that he is asked to do and never once obeying. Obedience consists of two things,—something done and a state of mind. This state-of-mind lesson leads us at once to the affirmative side of the question. Obedience is submission to authority. Obedience rendered to a teacher is the submission of the child's will to the teacher's will; it is the impact of the teacher's mind. Thus, the child obeys, not when he is won over by argument, but when he does what is commanded *because* it is commanded. He may or may not see reasons lying back of authority. He may think it is right for him to do what he does not see the reasons for doing, proceeding on the ground of faith in the governor. This is indeed essential to obedience in the highest sense, since obedience moves in the field of faith or trust, rather than in the realm of sight or knowledge. In fact, moral suasion makes the noblest kind of faith impossible.

These remarks will, no doubt, be offensive to moral sentimentalists. Hence, I will add, what has been said does not imply any unreason or cruelty on the part of the parent or the teacher. Government may be reasonable and just, and may be administered in love, and yet the governor insist that authority have all its rights,—insist that things be done because he requires them. Sometimes children are, for the time, incapable of understanding the reasons for many things that they do; moreover, the need of promptness and despatch often precludes the explanation that they could understand. Proper obedience contains, at bottom, an element that may, with small abuse of words, be called *instructive* and *spontaneous*. Of course this is an acquired element;