

correction was abundantly resorted to. The direct result of the system of terror was to produce habits of falsehood and barbarism; for there is no child who will not tell a lie if afraid of punishment on letting out the truth, and the beating he gets only serves as an example of violence for his own conduct towards brothers, sisters, and companions. Kindness is now the rule in fashion—upon the whole an improvement. An excess in this direction would, however, be as fatal as one of an opposite kind. It is not so much kindness that is required, as simple civility and justice. Treat children with courtesy, and as rational beings, and they will generally be found sufficiently docile. We hear obedience trumpeted as a first requisite; but the question is, how is a right kind of obedience to be obtained? Our opinion is, that the fewer commands we address to children the better. Ask them politely. It is difficult for any one, even a child, to refuse what is so asked. If they do, they lie so plainly in error, that little can be needed beyond a calm expression of opinion on the subject. They will be less likely to refuse a second time. This is very different from a command palpably disobeyed, in which case there must either be punishment to the child or a defeat to the parent. The imperative plan does not seem to work well. It leads to a constant contention between the parties—the child to escape duties which he has no pleasure in obeying, the parent to enforce an authority which is deficient in moral basis. The opposite method admits of the child having some satisfaction in complying. It trains him to free agency, and thus prepares him better for the world. It is a great mistake to try to suppress or wholly overrule the will of a child. The will is a good thing in him as in you. Try to take it along with you, and to direct it to good purposes, and you will find that you are accomplishing a great purpose in education. On the other hand, a constant appeal to the affection, as a means of obtaining compliance, would obviously be an error. If treated justly, and not unkindly, a child cannot avoid loving its parents. Trust to this love operating of itself in persuading to a compliance with all reasonable requests and an obedience to all reasonable rules.

Even tolerably amiable children, when placed together, will be found to have frequent little quarrels, the consequence of disrespectful words, or, perhaps, interferences with each other's property. Some are much more liable both to give and take offence than others. Nothing is more troublesome to a parent; for it is scarcely possible entirely to ascertain the merits of any case. The liability to such collisions will at least be diminished if the parents never fail to observe towards each other, and towards their servants and children, the rules of good-breeding; and if they, moreover, take every opportunity of inculcating the beautiful and happy results of domestic peace. These means, however, will be in vain if children are allowed too much time to spend in idleness. If entirely occupied, in whatever way—with lessons, with work, with

amusement, or with reading or drawing—they will be very little liable to fall into discord. It should, accordingly as one of the first duties of those having a charge of young people to keep them incessantly engaged in something which may interest their faculties.

As soon as their understanding fits them for such intercommunion, children should be made the companions, friends, and confidants of their parents. The old rule was, that in their parents' presence they should be perfectly quiet. This might be a gratifying homage to the parent, but it was not education to the child. If a child is brought to a family table, he should be allowed to join in the family conversation, that he may learn to converse. It is both surprising and gratifying to observe how soon children work up to the standard of their parents' attainments, and how beautifully they repay the openness and confidence which they are treated, by reposing the most unreserved confidence in return. They know the family position, the family prospects, objects, and wishes, and become deeply interested in them all. Affection proves a far more powerful check than severity: obedience is a word unknown in the family vocabulary, because the thing is never wanting. Co-operation cheerful contribution by heart and hand to the family objects, is the principle of action. In such a family there is rarely anything entitled to the appellation of discord: there are no separations, no elopements, no acts of domestic rebellion. A smooth course of happy life flows on, and the old age of the parents, who have trained so much worth in their offspring, is soothed and cheered by the unremitting exercise of the very virtues which themselves have fostered and perfected.

This is no ideal picture. We could point to families where the scions of the house, and even the children of strangers, have been the subjects of a domestic education such as we describe, and where the results have been the realisation of the desideratum we set out with—namely, the adjustment of the fresh generation to the civilisation attained by the old.

PAT'S DREAM.—A son of the Emerald Isle was observed by a friend one morning to look exceedingly black and perplexed, and inquired of him what ailed him? Pat said he had a dream. His friend interrogated him as to whether it was a good or bad dream! Pat answered, "It was a little of both. Faith, I'll tell you: I dreamed I was wid the King, who was as great a jintleman as any one in the district; an' he axed me wad I dhrink? Thinks I would a duck swim, and seeing the Innishowen, and lemons, and sugar, on the side-board, I tould him I didn't care if I tuk a wee dhrop of punch." "*Could or hot?*" axed the King "*Hot, yer Highness*" I replied; and be that he stepped down to the kitchen for the bilin' water, but b'fore he got back I woke straight up! and now its distressing me I didn't take it could!"