

The master who for years had the name of being severe, harsh or roughly indifferent towards his scholars cannot easily expect to convince the children under him, that in the interval of one short day, he has been suddenly transformed into the shape of a most kind father.

Be it also remembered that we never declared that in our opinion love alone sufficed to govern the young.

We said that the first thing to be done was to penetrate their minds with the true existence of such a thing as our love towards them, but we added nothing that could be interpreted as alluding to that alone as all sufficient. On the contrary, we continued and said that as a means to the maintenance of discipline and order, their minds should be actively interested, in both an agreeable and busy manner. Moreover though we denied the influence of fear as a foundation to discipline, we acknowledged its aid in the support of authority, and with the Holy Scriptures taken in the right light that it was the beginning of wisdom. Besides, though we criticised the abuse of punishment, we did not altogether banish it from use.

In all things there is a medium, and particularly is there one in the passing from one system to another of quite a different nature. Now, we are inclined to think that those who have failed in their endeavors at a change of discipline, were not sufficiently careful to keep within those bounds without which we can hope for success no where. To renounce punishment suddenly, where before it was the pivot of discipline would be, to say the least of it, a great imprudence; it could not otherwise than provoke disorder instead of ameliorating manners in the school. Children must be brought gradually to a change of discipline: before renouncing the means of government in use for so long a period, it is necessary first, to ingratiate ourselves in the affections of the scholars, and this part neglected, nothing need be hoped for in the establishments for education. But it is particularly in regard to the affection felt, and the love to be expressed to the children, that we fear the great mistake is too often made.

It is not enough, we again repeat, to tell children that we love them, but we must first feel that love. We have already stated in what that true and sincere feeling exists and is manifested. We beg the reader who is pleased to bestow upon us his attention to re-consider what we have before written for we do not repeat. Let us remark that when we love in the manner that we have described, we feel no necessity to declare it in words to our little hearers, they feel intimation of it themselves, and are more confident of the fact, the less that it is repeated to them.

What is the case with those masters who declare, some of whom really believe that they love children? They repeat it every moment in school, they detail at length upon the great love that they feel for them, while at other moments they have nothing but coldness or indifference for them. They often let them feel how wearisome is their presence. They retain them only during the time appointed, and hasten to dismiss them or to take their own leave the moment that the limited time is accomplished, without even one word of kindness or amability, nothing but the words of conventional politeness, and perhaps not even then, to say nothing of the face of discontent and weariedness, which some make it a point of assuming.

Is this the way to prove to children that they are objects of love? In spite of the finest speeches there is no deceiving them, and when they are made to witness professions and declarations of attachment, they but see a new play and exercise for practising upon them and bringing them round to our own peculiar views.

To those who feel surprised at their want of success with their pupils, notwithstanding all their protestations of tenderness which they say they so generously bestow, we will

answer in the word of a teacher writing to a brother professor who had been surprised in the witnessing of his uninterrupted success; how do you manage, said he, one day, to the latter, you seem to have full possession of the love of your pupils? Never mind how much I may tell mine of my love and how they grieve me by their noise, indolence and disobedience, they pay no attention whatever to me. The other answered as he tells us. "You perhaps repeat that too often to them, and take no pains to make them conscious of it by your actions. For my part, I do not tell my pupils that I love them, but I make them sensible of it in every manner possible. I never speak of my love for them, but they are made to see it in all my actions and dealings with them."

It is in the above that the whole secret of real love exists.

Others fall into another error no less grievous. They may really love children, but their love is characterized by weakness. They feel sincere regard and kindness, but are withal so exceedingly indulgent that they allow every fault to pass unnoticed; they repine when harm is done, but have not the courage to check it. In this case the children love the individual best, they have no respect for his authority, and confident in the absence of restraint, think that every thing is permitted them. To such masters we must make the observation that good government should never abdicate the reins of command and that deference and respect to our orders are the first things to be required. The teacher fills the place of a father, but the kindest father knows how to exact respect and obedience when the occasion demands it.

The love that is not accompanied by this respect, no longer deserves the name of love, it is nothing but weakness and is the parent of culpable indulgence. True love does not forbid the practise of firmness, nor does it exclude chastisement when absolutely called for, but, on the contrary, uses both accordingly as the interest of the child is at stake. The difference in the latter case lies, in the fact of chastisement being used only at the right moment, and in due moderation.

True love, I will further declare, as not being incompatible with a certain quickness of temperament. There is no one perfect in this world, and it may even be found accompanied by bursts of impatience or even of temper which, though very reprehensible and much to be avoided, nevertheless, does not blind the children to the knowledge that the master loves, and is loved by them. A child makes allowance for those impulses of temper and of impatience, for he is subject to them himself and he knows that when the fit is passed, the mind will resume its ordinary condition; but coldness or indifference is always sure to alienate him from the master and to estrange him for ever.

Others there are who fall into another extreme. They make a display of ridiculous professions to their scholars full of mawkishness and insipidity. They know of nothing but to constantly address speeches, "to those dear children, those sweet little friends;" they tell them of all their great love, of their deep tenderness and watchful solicitude. They never cease harping upon all the trouble and sorrow of which they are the occasion when they are not good, "you give me so much pain and regret," say they, "and you do not seem to care any thing for it; you do not love me as I love you; I would so wish to see you studious and obedient children," with much more of the same kind, falls upon deaf ears for the tone and whole expression of the speaker are those betraying a weakness of spirit, rather than a sound action of heart and mind. Some even go so far as to call up tears to complete a comedy that can but excite the ridicule of a child who sees his master so earnestly changing places with himself.

We repeat it once more all these things are not love, they are but an apology for the name.