

tainly do wrong whenever he judges he has a chance of doing it undetected. This every one knows.

Concerning fear and emulation, as employed by unwise teachers, Pestalozzi wrote: "Moral diseases are not to be counteracted by moral poisons." He maintained that very young children were to be governed by *sympathy*; that the teacher can and does communicate her own spirit to the scholars. "Do and be," said he, "what you wish your children to do and be." Work with the will, and not against it.

Furthermore, he showed that this sympathy, as a motive to action, must be gradually superseded by the *rule of right*, so soon as the children are able to recognize the latter; for all good government tends to self government—all good education in childhood tends to self education.

May the children of our schools progress from suitable impressions to befitting habits; from good feelings to right principles; from submission to the impulse of fear to obedience to the dictates of conscience; from the love of friends to the love of God.

## 2. REWARDS AND PUNISHMENTS.

From "*Education, or Principles of Christian Pedagogy.*"

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The rules imposed upon the child are not arbitrary, nor dictated by caprice, but result from his nature, from his wants, and from the condition requisite to secure his happiness. If he acquires the habit of submission to orders, it must sooner or later be beneficial to him; if he throws off the bridle which God and man put upon his desires, suffering will surely follow. Thus, in the order established by Providence, there are rewards and penalties, which are the necessary consequences of our conduct.

If children were wise enough always to reflect before acting, and to foresee clearly the consequences of their actions and habits, they would avoid many faults, and spare themselves many troubles; but they are inconsiderate, careless, passionate, imprudent, and press towards whatever may procure them a momentary pleasure, forgetful of the bitterness awaiting them in the future.

To induce them to conduct themselves in a manner more conformable to the will of God, and to their own true interests, we remind them, by penalties, that sin will not go unpunished; and by rewards, that they can be truly happy only by faithfully pursuing the path of duty.

The first object of a system of rewards and punishments, then, is to teach children that their actions, good or evil, lead to inevitable consequences, either in the present life, or in that which is to come.

Rewards and punishments confirm the great moral law—"good produces good, evil produces evil." "*Every one must reap what he has sown.*" The teacher, in the solemn act by which he punishes or rewards, is therefore the representative of the Divine justice or mercy. He is the echo and the executor of the eternal laws of Providence. He repeats to his scholars the ancient words, "If thou doest well, shalt thou not be accepted; and if thou doest not well, the penalty of sin lieth at the door."

The second object of a system of rewards and punishment is to strengthen the conscience, and to give it a measure of support in the actual experience of the child. When he is punished, fresh power is given to the voice which cries within him, "Thou hast done wrong." We only reprove him for what his conscience has already reprovved. And if there are children, the development of whose moral sense is very imperfect, and whose conscience scarcely speaks, chastisement tends to awaken in their hearts that sorrow which is termed remorse. Punishment is the means to this end. If, on the other hand, you reward a child for good conduct, you but confirm, by an eternal token, the approbation which he has already received from his conscience.

Rewards and punishments, further, are a support to the established order of schools and families, and an efficacious method of securing its maintenance. They strengthen the law, which otherwise might be despised by the bad, and repress the disturbances which might threaten the institutions and endanger their dissolution.

Finally, by this system of rewards and punishments, the child is prepared for social life, is taught to respect *law*—the expression of will superior to his own, and is reminded that he must not live for himself alone, but must submit to whatever is required by the interests of the community to which he belongs.

From these considerations several important rules follow.

I. The order established ought to be founded on the eternal laws of justice and truth, which God has made known to us by the moral sense, and by His word. It must always appear in the eyes of the

\* French version

pupil invested with this Divine and lofty character, so that he may feel that in violating its rules he offends God, and exposes himself to His just judgments.

II. The system of rewards and punishments, employed by us in the education of children, ought to be a sensible and immediate application of that adopted by God in regard to mankind in general. He stimulates us to make a good use of our strength, by instructions which inform us of His will, by salutary examples, by the afflictions and disappointments to which He suffers us to be exposed, by the encouragements and successes which He grants us, by the fatal consequences of our indiscretions and errors, by the satisfaction we experience when we have given up our evil inclinations, and have fulfilled some difficult duty. It is thus that He fits us for His yoke and prepares us for the happiness He has reserved for us in the world of light and glory. We must endeavour to imitate this discipline of our heavenly Father in our management of children. The nearer we approach to this Divine type, the more blessed will be our labour.

III. Rewards and punishments will be salutary, in proportion as they appear to be natural, and, if I may so speak, *providential* consequences of the good or bad action to which they are applied. God causes happy effects to issue from the good which we do, and sufferings from the evil we commit. In the same manner, let us derive the penalty or the reward from the *fact*, as from a seed. "Punishment," says Rousseau, "should never be inflicted on children as punishment, but should always happen as a natural consequence of their fault." So also Montesquieu: "The moral culture of children is assisted by the nature and just distribution of punishments, which are always to be drawn from the particular characteristic of each fault. Everything arbitrary is thus avoided. The suffering does not flow from the caprice of the legislator or teacher, but from the nature of the thing, and man does not do violence to man." The young student, for example, will be rewarded by books or instruments, which will facilitate his studies; the idle will be punished by being required to work during the hours of recreation or of exercise.

IV. Rewards and punishments, far from tending to weaken or deaden the action of the conscience, ought to strengthen it. Exaggerated rewards, and brutal or stupid punishments, in no way fulfil this condition. Apply yourselves, therefore, always to harmonise the measures you adopt in relation to children with the dictates of their inner sense, so that, warned by this double testimony to the tendency of their conduct, they may become seriously attentive to their moral condition, and may arrive at that conviction of sin which is the beginning of faith.

V. We would say, finally, that in the application of rewards and punishments, it is essential, in conformity with the spirit of the Gospel, to keep equally far from excessive severity and culpable indulgence, from the harshness which repels, and from the weakness which enervates. Justice and love! These must always be reconciled.

The system of rewards and punishments adopted is to be applied to all the children of the same school, or of the same household. But the effect produced will be modified by the character and moral condition of the individual. The scholar, already penetrated by the power of the Gospel, which is the law of love, will be less influenced by the network of legal restraint which surrounds him in common with his schoolmates. He will obey, because he has it at heart to do the will of God, the impress of which he recognises in the commands of his parents and masters; whilst the child—still a stranger to religious feeling—will submit rather from hope of reward, or from fear of punishment. His obedience will, doubtless, be imperfect; it will not have the amount of purity that could be wished, but it is better than rebellion, which would confirm his bad habits and compromise the very existence of the school or family. For, order once suppressed, all society tends to dissolution.

But, step by step, this child will attain to a better understanding of the nature and object of the discipline to which he is subjected; he will begin to perceive the order of God in the regulations imposed upon him by man; and his motives becoming purer as his knowledge increases, it may be hoped that he will, at length, be led into the *perfect law*, which is that of *free obedience*, or the obedience of the heart.—*English Pupil Teacher.*

## 3. THE SCHOOL HOUSE AN INDEX OF THE PUPIL.

It is the duty of teachers, as well as parents and school committees, to see that the circumstances under which children study are such as shall leave a happy impression upon their minds; for whatever is brought under the frequent observation of the young must have its influence upon their susceptible natures for good or evil. Shabby school-houses induce slovenly habits. Ill-constructed benches may not only distort the body, but by reflex influence, the mind as well. Conditions like these seldom fail to disgust the