

bellious. The manners of the street infest the school halls, and creep into the class-room. Study hours are spent in a manner foreign to real work, and pupils are actuated by the principle that the one who can do most mischief and glide on with the least work is the smartest. Such pupils are forming habits utterly demoralizing, and are acquiring no true mental culture. Seeking only pleasure, governed by impulse and selfishness, they may become worse than useless members of society. A school fallen into dangerous habits needs to be held with a firm, rigid, yet gentle rule.

True discipline is not arbitrary. An author says, "True rational discipline does away with all need of arbitrary discipline." The teacher should enforce his will because he wills what is right, not because it is his will. It has been remarked that a boy's will is often broken by forcing him to do *the right*. In this way authority will not be found clashing with the pupils, nor will explanations of requirements be often necessary.

True discipline is not severe. The idea that a rigid discipline is severe is, though prevalent, a mistaken one. Severity is but a confession of weakness; its success in any case is but temporary and the mischief wrought by it is incalculable. Teachers maintain that liberty should be granted pupils. Yes, there should much liberty for all right doing, for courteous manners, for the formation of correct habits; but little for the reverse. A republican form of government is good in theory, but since the qualifications of self-government are intelligence and self-control, in practice, a monarchy is necessary in the school room. As the enforcement of the civil law touches the evil-doer, so restraint in the school room falls upon those who do not restrain themselves. The requirements necessary

to produce the most effective conditions of work may appear to infringe somewhat upon individual freedom, but in school, as in society, the individual must yield to the general good. True discipline is not disliked. It is another mistaken idea that hostility must exist between a rigid disciplinarian and his pupils. If discipline be properly exercised, there is no reason why the kindest relations should not prevail. Restraint may be felt for a time, but pupils soon adapt themselves, and learn to love a condition of successful work. It is a vicious system of discipline which is uniformly irksome, and which is disliked. There are external conditions of discipline nearly indispensable. Such are, suitable buildings; freedom from over-crowding; proper means of heating, lighting and ventilating; suitable furniture, and a good organization. It is impossible to maintain good order when pupils are suffering from physical discomfort, when they are crowded in close quarters, when they are improperly classified, or when the order of exercises would seem to be contrived to secure a maximum of noise and interruption. All the arrangements of school are of importance as regards discipline. The good disciplinarian secures a healthful tone, the formation of correct habits, and makes his will felt, all without apparent effort. Such a teacher seems to possess some rare gift; but he has only learned "the art of concealing art," an art which may be acquired. It is the poor disciplinarian who constantly gives commands or reproofs, who repeatedly calls for attention, and interlards his teaching with individual correction. The best discipline is secured through the least apparent effort. There is no *method* of discipline. Love and fear are much discussed, but fear only keeps out of mischief, does not train character;