

of abnormal psychology? I feel that some factor, the all-important factor, I have failed to grasp. There must be something in her peculiar condition that I did not see. Her woman's intuition told her so when she reflected on my eyesight.

That something—that nameless, impalpable, elusive something—I experienced as she spoke those forgotten words and looked through me with that unforgettable gaze—will Rothberg grasp that?—*Extension.*

AUCKLAND DIOCESAN CATHOLIC TEACHERS' CONFERENCE

IMPORTANT PAPERS AND SUGGESTIONS

(Continued.)

DISCIPLINE AND TONE.

The great duty of the Christian teachers, their noblest and most arduous function, should be centred in educating the child's will; for unless children are taught how to govern themselves, and to overcome habit by habit, the passions will sway the mind, weaken the will, and plunge the soul into the greatest disorder. Unless these be the ultimate ends of those who pose as Christian educators, they will assuredly bring Christian education into disrepute and present secularists with a very strong lever in support of their system. Furthermore, when we contemplate the magnitude of meaning summed up in that oft-repeated saying, so little reflected on however—viz., 'That the hand that rocks the cradle rules the world,' we must certainly realise what an instrument for good, aye, and perchance what an instrument for evil, must be the hand that fashions and directs the hand that is to do the cradle-rocking. And if we would but often bring home to ourselves that from the benches in front of us will one day spring up the future legislators, the future builders of nationality, and also that the future custodians of the spiritual welfare of the country are to a very great extent influenced and moulded by our hands, we would realise at the same time that the best discipline is none too good for the children entrusted to our care, and, furthermore, we would realise that every child, that selects our school as the place in which it is to be fitted for the battle of life, has a perfect right to the sublime benefit of true discipline that our calling presupposes.

To my mind then, the first aid to discipline is to convince oneself of the absolute importance of it, and to be ever on the alert to discover ways and means of utilising it to the best interest of the individual pupil, and to the best interests of the school as a whole. 'Tis true, 'tis a pity 'tis true, that there are found teachers who hold the opinion that school life should be free and easy, and the discipline a species of military bouncing with a tendency to warp the individuality of the child, and to produce an automaton. We must deprecate any such result being the object of true discipline. The object of the discipline of the Catholic school should be to afford such guidance and control from without as shall lead to enlightened, regulated, persevering effort from within. As law and duty come gradually to the front, the authority of the educator withdraws into the background. The support of earthly teachers and parents becomes less necessary as the child learns to rely upon his Heavenly Father, Whom he must be taught to look upon as the Source of all good, and the Fountain of all true strength. Love and faith lie at the root of a child's morality, consequently all our ideas of discipline must tend to bring the child into a state of mind that will cause his conduct to be propelled from within, rather than from without. In answer to objectors it may be stated that the way of originality is often through a course of obedience.

Because it produces cowards, some teachers say, they will never advocate any form of corporal punishment. If they can manage without it so much the better, but I am afraid we are still in the epoch when the small boy holds a vigorous blow in high esteem.

In his early years he learns his courage in giving; his hardihood in withstanding, and these give him eminence in the world of small boys, and thus you see he gets his discipline in spite of our effeminate conclusions. Was it not the bully's beating that aroused the ambition of Sir Isaac Newton, and the success of paying the compliment back in the same hardy coin that convinced the future scientist of his own worth and power? So in the school, there must be a rigorous intervention for the purpose of suppressing all things that we must not do, in order that the child may come to discern clearly between good and evil. To teach the child to choose should be the aim of good discipline. Ah, me, the word to choose! Is it not Portia, who murmurs these words as she gazes on the hazardous test which shall decide her fate. In her mind choice and chance are closely related. Not so with Bassanio, the soldier and scholar. When he stands before the three caskets, chance is eliminated and he has no need for mysterious aids. A cultivated mind produces the guides for a wise choice: a scholar's wisdom and a scholar's taste prompt his scorn of ornament, and, mark you, a soldier's courage dares the threat upon the leaden casket which his cautious predecessors have evaded. It is all logical. Bassanio had been trained to choose, and by whom? In the beginning, no doubt, by some quaint Venetian matron, who hated evil and loved the good, and who had at the same time not the slightest concern or sympathy with the originality of the child.

A right-thinking teacher will readily make out a good case on behalf of the advocate of discipline, so let us discuss some means of acquiring it. In the first place, genuine civility is a great help to discipline, and an attentive study of cultured manners on the part of the teacher is not to be despised, because children look to the teacher for ideals and copy their hero or heroine as the case may be. In dealing with pupils, if you wish to retain a hold on the esteem of your scholars, if you wish to see your wishes fulfilled with deference and even with a certain amount of pleasure, then, at the outset of taking charge of a class, paste these significant words in your hat, 'The one who favors is unfit to rule.' If teachers only understood the full strength of meaning to be found in those words how much happier would their lives be, and how much happier would not the lives of their scholars be also. The children are very clever at detecting any weakness in these matters that the teachers may display: girls for instance, more so than boys, have a special intuition for fault-finding, and this fault once discovered is never condoned. Some, on discovering this weakness, will despise the teacher and his influence on these will be nil; others, for the most part, will despise the teacher, but at the same time play up to the weakness by tale-bearing, and in sundry ways making themselves the object of special favouritism.

Now, in dealing with culprits, or in the matter of giving rewards, justice and merit should be the only consideration. All self-interests, or attractiveness on the part of the pupil, and above all, the consideration of parents must be brushed aside, or you will never be selected by the pupils as their leader in all things. The disciplinarian must remember that crime is hereditary, it descends upon children from the moral anatomy of the parents: hence the process of helping a child to battle against its past is one that calls for great prudence, patience, and sympathy on behalf of the teacher. Don't enslave children, but teach them the love of obedience; it can be shown to be to their advantage; and in proportion as this virtue is inculcated, the expenditure on prison and police organisation in the country may be diminished. To discipline well you must please: a look, a gesture, an attitude, a tone of voice, all bear their parts in the great work of pleasing, so the art of pleasing must be the first half of your business as a teacher. By the art of pleasing one does not mean that courting of popularity that is gained by not hindering and repressing mischief when it appears above the horizon: but an absence from a sharp domineering, tyrannical style of commanding, which tends to sour and exasperate pupils, makes them critical and turbulent and quick to mimic and ridicule the