

**EDUCATION:  
DISCIPLINARY,  
CIVIC AND MORAL**

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Education: disciplinary, civic and moral by Llewellyn Wynn Williams

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**LLEWELLYN WYNN WILLIAMS**

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# EDUCATION:

DISCIPLINARY, CIVIC AND MORAL

BY

LLEWELLYN WYNN WILLIAMS, B.Sc.

HONORARY SECRETARY

"SOCIETY FOR THE REFORM OF SCHOOL DISCIPLINE"



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## CONTENTS

	PAGE
INTRODUCTION . . . . .	vii
CHAPTER I.—EDUCATION—DEFINITION AND QUALITIES . . . . .	1
CHAPTER II.—CHRIST AN EDUCATIONIST . . . . .	10
NATURAL AND EDUCATIVE METHODS OF DISCIPLINE:—	
CHAPTER III.—TARDINESS . . . . .	23
CHAPTER IV.—INATTENTION AND FAILURE IN LESSONS . . . . .	27
CHAPTER V.—TRUANCY . . . . .	36
CHAPTER VI.—INSUBORDINATION AND DISRESPECT . . . . .	50
CHAPTER VII.—THE SCHOOL CITY SYSTEM OF PUPILS' SELF-GOVERNMENT . . . . .	54
CHAPTER VIII.—GRAVE MORAL OFFENCES . . . . .	131
CHAPTER IX.—FLAGELLOMANIA . . . . .	143
CHAPTER X.—THE SCHOOLS OF THE WORLD . . . . .	150
CHAPTER XI.—SAVAGENESS BEGETS SAVAGENESS . . . . .	170

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	PAGE
CHAPTER XII.—CAPITULATION . . . . .	180
APPENDIX I.—OFFICIAL EVIDENCE OF INHUMANITY IN SCOTCH SCHOOLS . . . . .	189
APPENDIX II.—A SEQUEL TO INHUMANITY IN BRITISH SCHOOLS . . . . .	191

## INTRODUCTION

MAN lives at the bottom of an aerial sea, roaming and subsisting on this whirligig of a planet—his mother earth—to which he is bound by claws of the most relentless tenacity. For his welfare and comfort it is therefore essential that he perceives, recognises, halts, and manages all the multifarious phenomena of his inanimate and animate environment. From the beginning, man has made three great blunders in his endeavour to fathom, control, and utilise the materials and powers which constantly beset him.

Firstly, he has regarded the created universe as whimsical and lawless; whereas everything that is, from the pebble on the beach to the loftiest thought of the philosopher, owns and owes its existence, its properties and place, its actions and reactions, according to definite created natural laws and forces.

Secondly, he has mistaken the inanimate universe as animate; but, thirdly, and worst of all, he has regarded and mistreated the animate as though it were inanimate.

There can be but one real, ultimate and lasting purpose of life, and that is the co-operation with the creator in enriching and beautifying



the social and temporal world in which he places us. Otherwise, our works are merely transitory, and we live but to die. But such would-be animate beings, cycling from age to age, without aim or purpose ; and the whole animate creation, and therefore the whole inanimate creation, would roll and swell aimlessly and purposelessly along—which is contrary to the condition and conduct of all terrestrial and celestial phenomena as perceived by every thoughtful man. It is thus palpable that the most far-reaching and permanent benefit and weal which an operator can effect during his short passage here, must be found in an endeavour to bring man and his methods to that plane of evolution where the inevitable, inexorable, and immutable nature-made laws and methods will at last receive their intended and ordained attention and obedience, to the disregard and disestablishment of those man-made laws and dogmas which for so many ages have dragged upon the wheels of progress.

There are two main reasons why I have selected the children's schools as the special field of action on which to converge my endeavours in the amelioration of humanity.

Firstly, because, reared in the intelligent and humane atmosphere of an ideal home, and having tasted the lasting bitterness of the injustice, cruelty and sinfulness of the life in a typical British school, I clearly saw and appreciated that

in these latter places were enacted the most numerous and most vile outrages and transgressions against the ordinances of nature and the precepts of morality and brotherhood—even more so than in the dens and hovels of recognised crime and immorality.

Secondly, because I recognised that both the nation of parents and the nation of citizens were either made or marred, to a considerable extent, at their source of supply—the schools—which set the key-note of public procedure almost as a tuning fork sets it for an orchestra.

Among the benefits derivable from the system hereinafter described, not the least is that which accrues to the educator himself. I will not here advert to the comfort which he derives from being relieved from the necessity of inflicting intentional pain on a “brother of the common life” more impotent than himself, a degrading practice, sadly prevalent in this country, though abandoned by the majority of civilised nations; yet I cannot pass over some evils inherent in all artificial punishments however mild.

In the first place, their arbitrary nature, the lack of necessary connection between them and the offences to which they are applied, produce serious and often effectual obstacles to their enforcement; a natural reluctance impeding accuser, witness, and judge, or perhaps compassion for the offender raising up an intercessor too earnest,

and may it not be said, too much in the right, to be easily silenced. Artificial punishments, then, do not permit of that unswerving strictness which is so important to efficiency, and which is as easy, because as reasonable, to maintain in natural punishments, as in the application of the remedies appropriate to physical disease.

Again, where mere punishments are employed, a delusive feeling, sure to rise in the minds of the pupils, is very likely to extend to that of the master. If a duty has been neglected, or a fault committed, atonement is thought to have been made; the offender has suffered the consequences; master and pupil seem to have in some sort performed their respective parts; conscience is eased of its load, and both parties, as it were, start afresh, probably to run up a new account and cancel it by a similar process. Surely, here is peace where there should be no peace—uneasiness should continue on both sides; the master should be led to review his demands, the appliances furnished to the pupil, and the degree to which he is guilty of seduction; the pupil to examine into the magnitude of his fault and the cause of his misconduct, and to seek all aid to a better performance of his duty;—a process not likely to be effectually conducted by either the one or the other, unless under the stimulus of dissatisfaction.

It scarcely need be added that no master can go through the course of inquiry, deliberation,