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EVIL TENDENCIES
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CORPORAL PUNISHMENT

AS A MEANS OF

MORAL DISCIPLINE

In Families and Schools,

EXAMINED AND DISCUSSED.

IN TWO PARTS.

PART I.—Objections to the use of the Rod.

PART II.—Substitutes for, and Preventives of, the use of the Rod.

WITH AN APPENDIX,

CONTAINING LETTERS FROM DISTINGUISHED INDIVIDUALS, EXTRACTS FROM REPORTS, RESOLUTIONS, PROCEEDINGS OF EDUCATIONAL CONVENTIONS, &c., IN DIFFERENT PARTS OF OUR COUNTRY, ON THE SUBJECT OF CORPORAL PUNISHMENT.

BY LYMAN COBB, A. M.,

AUTHOR OF A SERIES OF SCHOOL BOOKS, MINIATURE LEXICON, &c., &c.

"The Law of KINDNESS is the BEST LAW."

"A GENTLE hand leads the ELEPHANT *himself* by a hair."—*Persian writer.*

"MODERATION and MILDNESS often effect what can NOT be done by FORCE."—*Dr. Noah Webster.*

"How often has *early genius* been *withered* and *blighted* by the SEVERITY of the master, which would have GROWN and BLOSSOMED *sweetly* in the atmosphere of GENTLENESS and LOVE."
—*Prof. Olmsted.*

NEW YORK:

MARK H. NEWMAN & CO., 199 BROADWAY.

Stereotyped by C. Davison & Co., 33 Gold Street, New York.

1847.

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Read *carefully*; reflect *candidly*: THEN, but not
TILL THEN, APPROVE or CONDEMN the following
work.

TO
THE PARENTS AND TEACHERS
OF
THE UNITED STATES,
THIS WORK

On Corporal Punishment,

WHICH WILL, IT IS HOPED, IN SOME TEEBLE MANNER, AT LEAST, AID THEM IN THE
ARDUOUS AND RESPONSIBLE BUT PLEASANT LABOR OF EDUCATING

THE CHILDREN OF OUR HAPPY COUNTRY,

IS

VERY RESPECTFULLY AND AFFECTIONATELY

DEDICATED,

BY

Their Friend and Fellow-Citizen,

The Author.

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INTRODUCTION.

PERHAPS there is no question which has agitated the public mind, during the last eight or ten years, more than the subject of Corporal Punishment in Families and Schools. Almost all persons have taken sides in relation to it—mostly, however, as their practices or prejudices have influenced or swayed their minds. The fact that so much has been said and written, often “in bitterness of speech,” as to its use as a means of moral discipline, both as heretofore and at present administered, is *positive proof* that the *expediency* and *propriety* of its use are doubted, at least, by many.

In the discussions which have taken place, in the different parts of our country, nearly all who have advocated the use of the rod, as a means of moral discipline, have quoted the Proverbs of Solomon as authority for its use. For the benefit of such, I have here quoted texts from the Old and New Testament Dispensations, and placed them *in contrast*, that they may read them at their leisure. It should be observed, however, that the words “reproof” and “instruction” are used, even by *Solomon*, five times—as frequently as the word “rod.”

Old Dispensation.

“If a man cause a blemish in his neighbor; as he hath done, so shall it be done unto him: breach for breach, eye for eye, tooth for tooth; as he hath dugged a hole, so shall it be done to him again.” LEV. XXIV., 19, 20.

“He that smeth his rod with his son; but he that loveth him chasteneth him betimes.” PROV. XIII., 24.

“Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him.” AHI. II., 15.

“Withhold not correction from the child; for if thou beatest him with the rod, he shall not die.” AHI. I., 13.

“When he shall be judged, let him be condemned; and let his prayer become sin. Let his days be few; and let another take his office. Let his children be fatherless, and his wife a widow. Let his children be continually vagabonds, and beg; let them seek their bread also out of their desolate places. Let there be none to extend mercy unto him; neither let there be any to favor his fatherless children. As he loved cursing, so let it come unto him; as he delighted not in blessing, so let it be far from him.” PSALM CIX., 7, 8, 9, 10, 12, 17.

See also, DEUT. XXI., 18, 19, 20, 21; AHI., I., 9, 3, 4, 25, 26, 30; II., 12, 13, 23; IV., 7, 8, 9, 13, 17; AHI., I., AHI., I., AHI., 5, 10, 12, 31, 32; AHI., 19; AHI., 18, 25, 29; AHI., 6; AHI., 11; AHI., 2; AHI., 15, 17. PSALM XXXV., 4, 5, 6, 7, 8. 2 SAM. XII., 31. EXOD. XXI., 6, 15, 16, 17, 20, 25. Job. III., 5, 12.

New Dispensation.

“Ye have heard that it HATH BEEN SAID, An eye for an eye, and a tooth for a tooth. But I say unto you, That ye RESENT NOT evil; but whosoever shall smite thee on thy right cheek, turn to him the other also.” MATT. V., 38, 39.

“And he arose, and came to his father. But when he was yet a great way off his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.” LUKE XV., 20.

“Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? Till seven times? Jesus saith unto him, I say not unto thee, Until seven times, but, Until seventy times seven.” MATT. XVIII., 21, 22.

“Ye have heard that it HATH BEEN SAID, Thou shalt love thy neighbor, and hate thine enemy: But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.” MATT. V., 43, 44.

“Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.” MATT. XVIII., 4.

“Then said Jesus, Father, forgive them; for they know not what they do.” LUKE XXIII., 34.
See also, PROV. XV., 1; AHI., 13; AHI., 23; AHI., 18, 24; AHI., 24, 32. MATT. V., 7; AHI., 2, 3, 4, 5, 6. LUKE X., 30-37; AHI., 8, 9. JOHN VIII., 7. ROMANS VIII., 15-25; AHI., 17, 21; AHI., 19, 22. 1 COR. III., 4, 5, 6, 7. EPH. VI., 1-10. COLOS. III., 20, 21, 22. 2 THESS. III., 15. 1 TIM. III., 4, 5. 2 TIM. II., 16; IV., 2. 1 JOHN IV., 18. REV. III., 19. REB. XII., 7.

But, even suppose that the New Dispensation has *not* or did not change any thing in our religious, moral, social, or civil condition; have we not, in the course of the last two or three centuries, made any progress in the cause of humanity and philanthropy? If not, then better, far better that we should sink back into barbarism. But we *have* made some progress. We have abolished public whipping-posts, public executions in many of the States, as well as imprisonment for debt. We have also established hospitals, asylums, &c., &c. And, what is still more, we have, through the aid of the benign influence of the Christian Dispensation and its institutions, elevated woman to the true and dignified station, designed by her Creator. She it is, who, by her mild and per-

suasive tones and beneficent countenance, can and does, aided by Divine Revelation, "win the young hearts of our children to duty." Again; are not our systems of instruction almost entirely different from those of patriarchal times? Indeed, have not great, very great changes been made within the last half century? Look at the Sunday Schools, Sunday School Books, Religious Tracts, Juvenile Temperance Societies, Family and School Libraries, Boys' Lyceums, Drawing, Vocal Music in Schools, &c., &c.; all tending to a more elevating condition of the human mind.

Again; admit that the sayings of Solomon are now binding the same as though no New Dispensation had ever been given; still, the authority or injunction of Solomon to use the rod as a means of moral discipline is limited by him exclusively to *parents*; neither teachers, magistrates, nor rulers being either authorized or enjoined to use it; and, although the right has been, by custom and civil law, *legally* transferred or delegated to teachers, yet, the parent's *affection and love* for his child, or his more intimate *knowledge* of his true character, *could not and can not be delegated to the teacher legally or otherwise.*

It should be remembered, also, that even Solomon himself has said, that, "The *fear of the Lord*," [not the *fear of the rod*], is the beginning of knowledge." Prov. i., 7; And, "Fear the Lord, [not the rod], and depart from evil." Prov. iii., 7. Again; the *Proverbs* as well as the *New Testament* are filled with *reasons and persuasions*, and *motives* to good actions are presented. "My son, hear the instruction of thy father, and forsake not the law of thy mother: for they shall be an ornament of grace unto thy head, and chains about thy neck. My son, if sinners entice thee to sin, consent thou not. Walk not thou in the way with them; refrain thy foot from their path: for their feet run to evil, and make haste to shed blood." Prov. i., 8, 9, 10, 15, 16. "The lip of truth shall be established for ever: but a lying tongue is but for a moment." Prov. xii., 19. "Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder." Prov. xxiii., 31, 32. And again; the use of the rod, as a means of moral discipline, or physical force in any form, to reform or control children, is not named by the Savior or enjoined by him in any of the Evangelists.

It is not, however, so much my wish or intention to deny or to discuss, neither do I consider it my duty nor that the welfare of society so much depends on the *proof or denial of the right* to use the rod as on the *proof or denial of the expediency and propriety of its use*—AS A MEANS OF MORAL DISCIPLINE. If it be, as it no doubt will be, generally if not universally, admitted, that, the *moral* education of our children is of vastly greater importance than either their *physical or intellectual* education, then, we are to look at the subject of corporal punishment in its *moral* bearing or influence on the mind and character of the child on whom it is inflicted, as most important. Great *intellectual or mental* endowments or *literary* attainments form no barrier or serve to restrain any boy or youth from vice or crime; for, we often see boys and young men too, of the *very brightest intellects and learning*, mingle and associate with the *ignorant, the unlearned, with the vilest of the vile* in morals. The great object, therefore, of all punishment, reproof, or admonition should be, the *moral* improvement of those who are punished or reproof.

A great mistake has been made or error committed almost universally when the subject of corporal punishment has been discussed. No one denies that obedience and submission *must* be enforced; and, no one doubts but that a *man* can bear a *boy* so that he will not or can not longer *resist*. But, what has that to do with the question of whether corporal punishment *is or is not* a good means of *moral* discipline? *Just nothing at all.* We, as a *Christian* nation, should look to the *moral and religious* effect on the child, thus punished. Every one knows that, as an *ultimatum or last resort*, it will answer. We know that as well as we know that the *gallows* or the *prison* will prevent those who are hung or imprisoned, from doing any more harm or injury to society after having been hung, or while in prison. But no one would argue from that, that the prison is

a good place of moral discipline for boys or youth; or, that the gallows, with its victim suspended, has a *moral* influence on those who witness the exhibition. On the contrary, laws have been passed in several of the States prohibiting public executions on the ground of their *immoral* tendency. The gallows and the prison, therefore, are the *ultimate resorts* to restrain or cut short the perpetration of crime—not the *means* of moral discipline. As proof of this, we have seen, that, within a few years, both in this country and in England, capital punishment has been more limited or restricted than formerly. Can we not see in this a sufficient argument or reason for using the rod, (if used at all), *only* as the *ultimatum* or *last resort*, and not as a *MEANS* of moral discipline? So of corporal punishment. We are to look at and exercise it as an *ultimatum* or *last resort* to make a boy yield or submit, when all *mild* and *persuasive* means have failed; and, not as “A MEANS OF MORAL DISCIPLINE” at all. It should, therefore, as before stated, be *limited* and *restricted* as capital punishment. If *that* were used for every offence committed against the laws, all who were not *hung* would certainly become *HARDENED* and *DESPERATE*. To avoid this, capital punishment is *restricted* in all the States, in some more in some less, to *certain* crimes.

It is not contended or supposed, that, *all* parents or teachers who use corporal punishment use it indiscreetly, unjustly, or cruelly; or, that none who use it act *conscientiously*—far from it. It is fully believed that many parents and teachers do it from a conscientious sense of duty, and with a full conviction and realization of the fact that, “Thou God seest me;” and also, that many stop to reflect and consider of what manner of spirit they are of; but, still it is believed that, *as generally practised*, both by parents and teachers, it is productive of more *evil* than *good* results. Why has the attention of Congress and the British Parliament been called to the use of corporal punishment in the armies and navies of the two countries? Because it was found to do more *harm* than *good*—that it was subject to great *abuses*, and consequently, should be abolished. It has never been stated that *all* officers have flogged their soldiers or sailors *unjustly* or *cruelly*—no one believes it. Why were public executions abolished in this State? Because it was believed that they had a hardening, degrading, and demoralizing influence. But no one ever believed or supposed that *all* the community would be injured by them. Why have a great many benevolent ladies and gentlemen pledged themselves not to use *alcoholic* drinks? Because the evil to many families and individuals had been so great that for the *good* of *those* they would not use it. No one ever believed that *all* would become drunkards who used it, or that they would use it to excess. So are we to look at corporal punishment—its evil results—its abuses—its cruelties—as practised.

The morals of every community will be and are, either *good* or *bad*, just in proportion as the rights, the happiness, the comfort, and the character of each individual are respected and regarded by the others. Certainly kindness, mildness, and persuasion will tend to this happy and desirable state of society more than the infliction of corporal punishment, and harsh and unkind treatment.

Parents and teachers often inflict corporal punishment without any regard to the *rights* of the children, thus punished. As long as the conduct of the parent or teacher is influenced *solely* by an *affectionate* and *conscientious* desire to benefit the child, he has the right to punish; but, beyond that he has *no right* whatever; particularly when, as is usually the case when the boy is obstinate, the parent or teacher makes the matter a *personal conflict*. Then his right to punish ceases—whatever right he may have had before, it then ceases—all *moral*, *legal*, *religious*, or *civil* right. No parent or teacher has any *right* to strike his child or pupil either in *haste* or in *anger*. Then it is virtually an *assault*. Yet how few inflict corporal punishment without both *anger* and *haste*! [See pages 195, 196, 197, 198.]

No parent or teacher punishes his child or pupil for the love or pleasure of doing it. Certainly then it is very desirable to substitute something else, if possible, as a means of moral discipline; for, no parent or teacher *can* take pleasure in hearing theories and entreaties, and in seeing the writhings of those who are whipped. One great object, therefore, in publishing this book, is, to

And every parent and teacher, when about to whip his child or pupil, to reflect and consider whether some *other* means will not answer equally well or better—to submit to kindness, patience, love, forbearance, forgiveness, and encouragement; or anger, impetuosity, harshness, cruelty, and thoughtlessness, in the correction and government of their children or pupils. The cause of humanity, and still more the love and affection which we have for our children, should dictate to us the propriety, as well as justice, of adopting some *other* means of discipline than the practice of *beating* boys into obedience. Is it not a fact that just in proportion as the *misce* and *degraded* character of a family or school prevails, so is the discipline or good conduct of the children or pupils of such family or school? Then why persist in *beating* children in stead of nurturing them by the principles of *mildness* and *affection*? In one thing, it is believed *all agree*, viz: that there has been altogether too much corporal punishment in many families and schools. The remarks in the following work are not directed against corporal punishment in the form of "whipping" or "flogging" merely; but they regard the more than cruel and brutal method of endeavouing to improve the morals and manners of children by striking them on the *head* with a flat, iron, or the hand; punching them; pulling their hair; and such like *barbarous* practices.

Many persons seem to suppose, that if they should substitute some *other* means of discipline for that of *corporal punishment*, it would be an impeachment or a reproach; or that it would be an acknowledgment that they have been guilty of *excess*. This forms one of the greatest difficulties to be encountered in the discussion of this subject.

Much has been said, by Conventions, and in the Journals of the day, on the subject of *degrading* the profession of the teacher. It is, indeed, a noble, a most honorable profession. Why does it not rank, then, with the professions of divinity, or medicine, or law? Why has it not been *degraded* to its proper, rightful, and exalted position? The celebrated Dr. Channing said; "The office of instructor ought to rank and be recompensed as one of the most honorable in society." And Goldsmith has also said, that; "Of all professions, I do not know a more *degraded* one than that of a schoolmaster; at the same time, I do not see any more generally *degraded*, or one whose talents are less *degraded*." Why is this? To me, the cause is very apparent. There is a kind of indignation in the mind of every sensitive, kind-hearted, and benevolent person a feeling of indignation towards any *man* who strikes a *boy*. It is *unlawful*—legalize it—throw the sanctions of custom around it—do what you will—still it is, in reality, *unlawful* and *unapproved*. Suppose a *man* strikes a *boy* in the street, is he not brought to the Police Office just as much as if he had struck a *man*? and, as far as the *indignation* of the court and the spectators is concerned, is there not more of it showered on him, for the *injustice* of the thing, than if he had struck a *man*? We can not avoid or banish this feeling from our minds when we see a *teacher* strike a *boy*. If teachers, therefore, wish to *degrade* in the procession, let them lie beside their whips, their rattans, and their rods, and *degrade* their pupils in morals, in self-respect, in the dignity of character—then their profession *will* be respected, but *not* degraded.

I do not say that a teacher who whips his pupils is *right* to teach a school; but, I do say that, just in proportion as he governs his school without corporal punishment will be his *success*, and will be the *respect* shown him by parents and others. It is of a equally certain, that where there is the greatest amount of flogging, there are the worst children, and generally the poorest order.

It is of the utmost importance, that the pupil should *love* and *respect* his teacher. He more than all others but parents, exerts in a great many cases, even more than parents, form his mind and gives direction to his payable and tender thoughts and feelings; but, it is so, a teacher never had either the *respect* or the *love* of his pupils.

I have often been amused with the remarks of many teachers, while they have related, with apparent triumph, the fact, that they had subdued boys by *flogging* them *severely* who had afterward become great and good men! What

does that prove? It simply proves that there was enough of goodness in those boys, not to have it all driven out of them by the *floggings* which they had received. These boastings often remind me of some quack physician who boasts of his great skill in managing some case of disease. We wonder not at his great *cure*, on hearing a description of his treatment and medicine, but we wonder that the patient lived through the operation of taking his medicine! So of those who are *severely flogged*. Some have sufficient moral principle, natural goodness of heart, and decision and firmness of character, as not to have been ruined by the *severe floggings* which they have received in boyhood.

In stating my objections to the use of corporal punishment, I wish it to be distinctly understood, that, my remarks are directed entirely to the management of *boys*, believing, as I do, that no female pupil or child, (*unless abandoned beyond any hope*), will ever require physical force to cause her to submit to wholesome rules and regulations. *They* certainly *can* be persuaded to do what is right, (whatever may be said about *boys*), without a resort to the use of the rod. I will not so degrade myself as to make use of the word *girl* or *female* in this work in connexion with the subject of *flogging*. [See REMARKS, 19. 20. page 81.] A teacher who would *strike* or *whip* a *girl* is certainly *unfit* to teach a school of any description.

It is very gratifying to me, that, in the numerous letters, published in the Appendix, all of which have been received *since* Part I. of this work was *written* and *stereotyped*, nearly all of the writers of them agree with me in the objections made by me against the use of the rod, as a means of moral discipline. In some of them there are some points of difference; yet, *all* agree in these two *most essential* points, *viz.*; that there has been too great use of corporal punishment; and that, if used at all, it should be used only in extreme cases, after all mild and persuasive means have been tried and failed, and as the ultimatum or last resort.

As many important *facts*, *injunctions*, and *counsels* are recorded in the notes, throughout the body of this work, embodying and presenting, in almost every variety of form, the results of the experience and wisdom of many of the most eminent and practical men in our country, it is very desirable that these be carefully read and studied in connexion with the text. This is more especially important, as, in all cases, where a particular matter or subject has, in my judgment, been *well treated of*, by another, I have preferred *that* opinion to my *own*; and have, consequently, not given any of my own remarks in that view or form.

I have thought and felt deeply on the subject of which this work treats, for many years. To enable and qualify myself for the arduous and truly responsible task of writing this work, I have made notes on matters, relating to it, whenever observation, experience, and time for reflection afforded me an opportunity to do so. In addition to this: I have visited more schools, it is probable, within the last thirty years, than any other man in this country; and, in such a manner and under such circumstances as to afford me ample opportunities to take full cognizance of, and to become fully acquainted with, the method and success of the different systems of discipline practised in each. I have conversed with hundreds and thousands of parents and teachers in relation to the best methods, in their opinion, of governing children in families and schools; particularly, as from my childhood, I have always been opposed to the use of corporal punishment. I taught a school in the country, when a youth, and "boarded around," for many months. [No situation in life can possibly afford a better opportunity to learn human character in general, and family government in particular, than that of "boarding around" among those who send to the school.] I have taught public schools and private schools, both in towns and in cities—those which were composed of large scholars entirely—and those wholly of small ones—and those having both—and, of both sexes. I have been, either as pupil, teacher, or school officer, connected with schools about *forty years*. I have used the *rod* in school, (*sever* the *flagella*); and, I have taught years without using it. I have six children—three daughters and three

sons—four of whom have grown to man and womanhood; and, as a parent, I have had far better success in governing *without* corporal punishment than *with* it. When a child, I attended schools taught both by teachers who *practised* corporal punishment, and by those who governed their pupils *without* it; so that, I am perfectly aware of the influences of *each* system on my mind. I have heard this subject discussed by hundreds of advocates and opponents, in Conventions and otherwise. But, a still greater reason than all of these, for writing this work, is, that—I LOVE CHILDREN! I *do* feel, therefore, that I have a right to speak and write on this all-important and momentous subject.

I have written this work from a sense of religious duty. I have written it for those who, deploring the supposed necessity of flogging children in families and schools, would gladly adopt some other method of discipline, if possible, without jeopardizing the welfare of the children or the order of the family or school. To those who start back with seeming horror when the subject of "moral suasion," or the Law of Kindness, as a means of moral discipline is named in their hearing, as though the very liberties of the country were in danger, I should appeal in vain. I have not written this book for fame. Of this, I have already received more than I ever anticipated; but, in consequence of my regard for children. This I am perfectly willing to admit. My *excessive* love of children has been the most prominent incentive. The smile of a child! How delightful! The friendship of a child, how sincere and faithful! When affliction or temporary distress has depressed my mind and spirits, a visit to the school-room, where I could see the smiling countenances of children, or a social chat with my own dear little ones, would dispel it all! I have written it because I conscientiously believe that corporal punishment, as a means of moral discipline, is *adverse* to the proper, full, and happy development of the social, moral, religious, and intellectual character of those who are flogged; and because, also, I believe it has a degrading and hardening influence on those who receive it, and on those who inflict it. If I can induce parents and teachers *always* to try every other means faithfully before they resort to it, I shall rejoice in it. I fully believe that children *may* be so brought up as to become blessings to their parents, if treated rightly at *first*. "How fully do they reward the judicious care of a kind mother, and how they pine and fade away under neglect." I have written this work that I might, in some feeble manner, aid in lessening the tears of lovely children; to cause less pain to those who may have been thoughtless and wayward; to cause the parental arm to be kept back, unless a *conscientious* duty requires its effective blow; that those lovely and immortal beings, of whom our Savior said, "Of such is the kingdom of Heaven," should not be *indiscreetly, thoughtlessly, or unjustly* punished and thereby *debased, hardened, and degraded* so as to be made heirs of *obstinacy, revenge, hatred, malice, lying, deceit, and fraud*. I have *not* written it for the parent or teacher who thinks that a change in his course of discipline would be an impeachment of his character; or, for that parent or teacher who is *unwilling* to say, though convinced of the truth of what I have written, "I am wiser to-day than I was yesterday;" or, for those teachers who find the *flogging* of boys to be the most *pleasurable* part of their vocation; but, I have written it for those parents and teachers who are willing to read, consider, reflect, and candidly to inquire whether some *BETTER* method or means of moral discipline than that of BEATING BOYS *can* be adopted.

I have, in all cases, in illustrating my subjects, avoided the use of *names*; and, whenever great culpability is involved so as to bring reproach on the parent or teacher, or his family, I have omitted *places* also, when speaking of any incident or occurrence. Having thus given *FACTS* only, I am responsible to no one but my Maker for what I have written. Therefore, whether I receive frowns or smiles, I shall be content; not denying, however, that *SMILES* and *approbation* WILL be more acceptable and gratifying.

New York, June 1, 1847.

LYMAN COBB.

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CORPORAL PUNISHMENT,

AS A MEANS OF

MORAL DISCIPLINE

IN FAMILIES AND SCHOOLS.

Part 1.

OBJECTIONS TO THE USE OF THE ROD

OBJECTION I.

No parent or teacher knows, when he commences, how *long* or how *severely* he must punish a boy before he will yield.

EVIL RESULTS.

1. Though a boy may, by *physical* force, be made to *yield*; yet, it oftentimes makes him *worse* instead of *better*.

2. One boy requires more whipping than another before he will yield. This often subjects the teacher to the charge of partiality; for, the *teacher* and not the other *pupils* must decide when he has whipped enough: otherwise all his authority is lost.

3. If the boy be not made to yield; or, if he be not convinced of the *justice* of his having been whipped, better, far better that

no notice whatever had been taken of the offence. The boy's condition and character will be made worse and worse every time he is flogged under such circumstances.

4. If a boy be whipped *too severely*, his feelings will be soured towards his parent or teacher; and, all confidence in, and respect for him will be lost.

REMARKS.

1. All will agree that a boy *must* be made to *yield*. But, suppose he holds out so long that the parent or teacher dare not proceed any farther from fear of *physical* injury to the child or the charge of *cruelty*. What then is to be the effect of this severe flogging on his mind, and on the minds of others, during the time that passes until he is flogged again to *make* him yield? Is it not most ruinous to him and to all those who witness it? These cases are *very frequent*; else, why is the same boy flogged again and again?

2. Many boys are injured by being whipped after they *have* yielded. This should be carefully guarded against. Children discriminate very closely, and very *correctly* too. If the parent or teacher strikes a *single blow* after the child or pupil has yielded and resolved to do better, *all is lost* as to any *good* result. He then looks on his parent or teacher as a cruel person, instead of a friend, who wishes to correct his faults and make him better; and, consequently, his bad passions are excited.

3. *One* blow, or even one *look*, will do more in the way of subduing one child, even of the *same* family, than *forty* blows on another child.

4. One boy, naturally *timid*, will, when punished, show more grief, mingled with timidity, than one who is less timid. Such a boy may, and often does, by his weeping and apparently penitential grief, induce the parent or teacher to cease whipping him long before any beneficial result has been effected by the flogging, if indeed, any good can *ever* result to him from it; while the *resolute* and *manly* boy will hold out even *after* his mind is convinced.

5. If the parent or teacher could look into and knew the secrets of the heart of the child, the case would be very different. But, many boys, particularly those who are naturally timid, *promise* to do better to avoid punishment. Thus the inducement to *lie*, dreadfully deplorable in itself, is strongly presented to them.

6. I grant that flogging a hardened or malicious boy may, and

sometimes does, repress or restrain him for the time being. But, is that all which is desirable? Certainly not. We wish to make him better. To effect this, if the Bible be true, his heart, his feelings, his affections, his conscience, must be made better. He must be convinced that it is not only his *duty* but his *interest* to be good; that he will be more respected, more happy. Will not a constant course of *kindness and affectionate treatment* do more than *flogging* to effect this? If not, then "our preaching is vain, and our religion is vain." This boy, moreover, when he leaves school must, necessarily, be influenced and controlled by reason, "moral suasion," and moral and religious influences.* The customs and laws of society, the peace of the social compact do not permit the use of *physical force*—*beating or knocking* each other down! He must, therefore, come under other influences than those of *physical force* † the moment he leaves the domestic circle or the school-room. Is it not better, then, to have him brought under those moral and religious influences, when young, that they may have their full and certain effect through life? for,

"Just as the twig is bent, the tree 's inclined."

OBJECTION II.

When a boy does *not* readily yield to the flogging inflicted on him, the parent or teacher, most generally, becomes angry and makes the matter a personal conflict between his child or pupil and himself, irrespective of the *fault* of the child or of the *real* matter at issue between them.

EVIL RESULTS.

1. Whenever such personal or angry conflict occurs in consequence of the obstinacy or stubborn will of the child or pupil,

* "*Hatred of sin* on the part of the offender, is a much more effectual preservative from its repetition, than *any fear of punishment* however great."—ANON.

† "Another motive, to which appeals are too frequently made, is that of *fear*; not that high and ennobling fear of doing wrong, because it is wrong, but the low, debasing, and cowardly fear of bodily pain; received as a punishment, and oftentimes by the child, as an equivalent for doing wrong."—D. P. GALLOUP.

the punishment is almost always extended to very great *severity*, and, sometimes, even to *cruelty*.

2. In all such cases, the other members of the family or school will sympathize with the child or pupil thus flogged; and, consequently, bring the authority of the parent or teacher into disrepute or neglect.

REMARKS.

1. It is not the FREQUENCY or SEVERITY of punishment which causes obedience or respect to rules or laws, but the CERTAINTY that such punishment WILL be inflicted, and the JUSTICE of it when inflicted.*

2. When *respect* for the parent or teacher is lost, neither the rod nor reproof will check the bad conduct of a boy. Why are our courts held sacred and the greatest deference paid to them by all? If each court-room in our country were furnished with one hundred armed soldiers, the people who visit and frequent those courts would not be half as orderly and quiet as they now are without soldiers. Why is this? Simply because the people believe that the *judge*, the *jury*, and the *sheriff* will administer JUSTICE to the criminals whom they have in charge. No court could be sustained, in any community, a year, a month, or even *a single day*, if the people had not this *confidence* and RESPECT. Precisely so is it in a family or school. The very moment that the children or pupils become convinced that the parent or teacher is UNJUST, insubordination, with all its attendant evils, immediately ensues.

3. *Severe laws*, in the family, in the school, or on the part of any government, civil, military, or ecclesiastical, are sure to lead to open rebellion, or to the very worst and most lamentable secret crimes or vices, or to the grossest indulgences on the part of those who feel that they have been wronged and ill-treated. A celebrated writer has said that, "*Severity of punishment deters minor crimes, but renders greater ones more certain and determined.*"

4. Many boys have been ruined by the *severity* of their parents. In fact, it is fully believed, that, in a vast majority of the cases of reckless, dissolute, and abandoned young men, they have been thus driven to desperation and ruined by the severity of their FATHERS!!

* "THE MOST TURBULENT and UNRULY children you can find anywhere, are those who ARE BEATEN MOST FREQUENTLY and MOST UNMERCIFULLY."—REV. DR. SHARP.

I have often seen both parents and teachers flog their children or pupils until my whole soul was *shocked* and *disgusted*. Many years since, an estimable friend of mine who had a lovely and interesting boy, informed me that his son had become very bad, and that he had beaten him severely, but all to no purpose. I expostulated with him again and again, and assured him that his son was *naturally* a *kind* and *affectionate* boy, and that by *kindness* and *affection* he *could* be saved. But I could not prevail on him to change his course. He pursued it till the once lovely and interesting boy became perfectly reckless, abandoned his father's house, and is now *entirely ruined*. A few months since that father called on me; and, in that most indescribable anguish of soul, known only to him *who has lost a son*, he sighed over and deeply lamented his severity and harshness to his unfortunate child.

OBJECTION III.

Because few, very few children ever do wrong *for the sake of doing wrong* as such; or, for the purpose of *deliberately disobeying*; but, generally, because they have nothing else to do with which they *are interested*, or, from mere *thoughtlessness*.*

EVIL RESULTS.

1. Any child who is punished for doing that which, in his own opinion, was not *intentionally* wrong, will be made worse by the punishment.

2. A child, thus punished, sees no advantage in kindness, order, or respect for his teacher, and becomes negligent, inattentive, and perhaps desperate.

* "Children more often act from impulse than from premeditation; from *thoughtlessness* than from *design*; and yet, how often is the wrong act put down as a crime, the wrong-doer treated as a criminal, while the *intent* to do evil, which alone constitutes *crime* in the eyes of all law, human and divine, is wanting."—D. P. GALLOP.

REMARKS.

1. Many parents, as well as teachers, very often err in their great zeal to establish OBEEDIENCE. It is true that *obedience* is of the *very greatest importance*, and should be attained and secured; but, the great mistake often made, is, that many little things, done thoughtlessly by the child from playfulness, buoyancy of spirits, &c., without the least intention or thought of *doing wrong* or of *disobeying*, are severely censured by the parent or teacher, and the little offender whipped, when he is not the least *conscious* of having done any thing worthy of even *disapprobation* or *censure*, much less of *punishment*.

2. The mind of a child is ever active; and, it is the duty of the parent or teacher so to *interest* him or *engage* his attention that he will not be *idle*, *disobedient*, or *mischievous*.

3. Children often do wrong from causes over which they have no control.* Should they not be treated with kindness under such circumstances?

4. When *children* do wrong we ought, in charity for their inexperience, to forgive *them*; for, when *men* do wrong, (*men* do wrong sometimes as well as *children*), they think it very *unkind* and *ungenerous* on the part of those wronged, should an *apology* for the wrong be not accepted by them; and *they*, from experience, ought to know better than *children* what is right and what is wrong.

OBJECTION IV.

Because very often parents and teachers, who are in the habit of whipping their children or pupils, *when im-*

* "We sometimes attribute the misconduct of children to perverseness and ill temper, when it is really occasioned by causes over which they have no control: such as indigestion, derangement of some of the bodily functions, augmented by the particular state of the atmosphere, and other things. In such a condition they feel unpleasantly; and, having but imperfect development of the moral character, and little self-control, they are unamiable and cross. With *adults* we follow Shakspeare's advice, that such 'little faults proceeding from distemper should be winked at;' but, *children* are noticed instead of being left unobserved, and perhaps *punished* instead of being *pitied* or *reasoned* with, and they become sulen and sour."—From Report of the PERKINS' INSTITUTION for the BLIND, Boston, (*Mass.*), 1845.

patient or in anger, punish them for a *trifling matter*; while, if in a *different state* of mind, the *same* offence, and what is still worse, an offence oftentimes more heinous and censurable, is permitted to pass, either entirely *unnoticed*, or if at all noticed, in such an indifferent or slight manner as scarcely to show disapprobation.

EVIL RESULTS.

1. When this is the case, it is always seen by the children, *who discriminate very correctly*, and the consequences are perfectly disastrous.

2. A still worse feature of the case is, that often, very often, this *inconsistency* is exhibited or distinction made between *different* children or pupils, by the parent or teacher, as well as with the *same* child, thus not only subjecting him to the charge of being *inconsistent* but also of being *partial*.

REMARKS.

1. Parents and teachers are, in many cases, *MORE IN FAULT* than the children or pupils. Indeed they are sometimes *the very cause* of the wrong or evil on the part of the children or pupils. They become impatient. They have recourse to threatenings and persuasions out of place and time. They indulge in an improper tenderness at one time, and show great and inconsistent severity or harshness at another.

2. They sometimes speak to them in language quite absurd, and, very often, hold up to their minds unreal or improper standards. At one time they say, "Little children should be *seen* and not *heard*." At another time they explain to them the mysteries of the Christian Religion, and listen, with all conversational familiarity, to *hear* their infantile or childish *answer*!

3. Many parents and teachers *promise* to punish their children, if they commit certain crimes or offences, and often *neglect* to do it. Hence, by *lying* to and *deceiving* them, they not only destroy all *authority* over them, but also all the *respect* which they would otherwise have for them.

4. We often hear remarks made by parents to their children, as

follow: "I will skin you, if you do that again." Or, "I will whip you to death." Or, "I will knock your head off;" and such like *affectionate* remarks; and these too, by many persons *who are otherwise very good citizens*. Children know that they will *not* "skin them;" will *not* "whip them to death;" will *not* "knock their heads off;" and if they *do* believe them, they can not but look on them as *monsters* in human shape! If they *do not* believe them, of course they hold them as *liars*—yes, LIARS! and these parents have, perchance, reproved these very children for *lying*, and perhaps *whipped* them for it too, and told them of the *awfulness* of LYING!! How can such a parent expect his child to follow any of his admonitions?

5. Parents and teachers should be very careful to avoid any exhibition of ill temper or anger before their children or pupils. Hundreds of children, of the sweetest tempers *originally*, have been ruined by the neglect of this sacred duty on the part of parents and teachers.

6. I had occasion to cross the river, between South Brooklyn and New York, one evening, and arrived at the ferry, just as several others did, "a minute too late"—the boat had just left the dock. Among the persons who were disappointed, were an interesting lady, with whom I was somewhat acquainted, and her two lovely little sons, who took their seats in the ferry-house. Having a seat near them, I heard the mother speak very harshly to one of her little boys. With this I was very much surprised, having always understood that she was an amiable lady, and an affectionate mother. I found, by listening to the conversation, that they had stopped at a confectioner's to purchase some candy, and that was the cause of their being "*a minute too late*." Just at that moment, I saw the younger little boy, with a beautiful countenance, filled with smiles, hand his mother a piece of candy. She instantly pushed his hand, containing the candy, from her, and said, "I don't want any of your candy—I am *mad* that we stopped for it and were left." The lovely little boy turned his tiny head from his mother and *wept*. He laid his candy on the seat; and, his little heart was so grieved that his mother could not induce him to take it again, or to be reconciled. Some months after, I happened to be in the company of this lady. In the course of the evening the subject of the government and dispositions of children came up in conversation, when she expressed great regret that, "her younger little son showed a great deal of temper lately, was passionate, and often

sullen." If it would not have been *impolite*, and she reputed an "amiable" lady, I certainly should have reminded her of the scene at the ferry-house, relative to the candy, and perhaps should have quoted the words of the Apostle Paul, for her admonition and instruction: "*Provoke not your children to anger, lest they be discouraged.*"

OBJECTION V.

Because that parents and teachers who practise the system of *whipping* their children or pupils, very often whip them in anger or under excitement, when the anger or excitement has not been produced by the crime or offence for which the punishment was inflicted; and, when they *would not have punished them for this particular thing*, if not angry or excited.

EVIL RESULTS.

1. A boy, thus punished, never has any *love or respect* for the parent or teacher, who thus punishes him.
2. He has no desire to avoid doing any thing which will displease his parent or teacher, beyond the simple desire to do it *secretly* or in *such a manner as not to be detected*.

REMARKS.

1. Very few parents or teachers ever whip their children unless in *anger* or without evincing *ill feeling* towards the child or pupil who is punished.*

* "There are parents—no, I will not disgrace that name by calling them such—there are those who frankly and foolishly declare, *they can not punish their children*, only when they are in a passion!! Such, I should advise never to correct them at all, for the child is less injured by total neglect, than by such abuse. Children, when very young, discern the nature of such government, and, indeed, almost always discern it more perfectly than is either wished or suspected. He who thinks his child incapable of understanding his open infirmities, will, almost of course, be deceived. Correction administered under the influence of passion, children will perceive to be generally causeless, weak, variable, and *sinful*. Children may, indeed, fear the parent who inflicts punish-

2. A very kind-hearted and excellent teacher, who has been engaged in teaching for many years, said to me, in answer to an inquiry on this subject: "If I keep a boy until after school, I never whip him, because I have time for reflection. *I must be angry*, to some extent, when I flog a boy; and, I believe this is generally the case with other teachers." Is not this a *deplorably* MELANCHOLY confession?

OBJECTION VI.

Because those parents and teachers who are in the daily and constant habit of whipping their children or pupils, are very apt to whip them *equally severe* when they do wrong *innocently* or *unintentionally*, as for what they do wrong *intentionally*, *maliciously*, or *wilfully*.*

EVIL RESULTS.

1. Such a course will, in almost every instance, sour the mind of the child towards his parent or teacher. He can not perceive why he should be *whipped* when he *intended no wrong*.

2. Every boy who is whipped for a *trivial* offence beyond

ment under such a stimulus, but they will fear him only as a capricious and *cruel* TYRANT. How can it be otherwise? Such a father or mother can neither be revered, nor loved. Commands, as far as they can not be evaded without danger, will be followed by *obedience*; but, not so when they can be disregarded with the hope of escape. The obedience will be a mere *eye-service*, and never proceed from the *heart*. When the parent is absent, therefore, the child will pursue the bent of his own inclinations; and will generally contravene his parent's pleasure, whenever his own safety will permit. Such a government *prompts* the wickedness of the child *ten times* where it *restrains* it *on 7*."—S. R. HALL.

* "In consequence of complaints which were made concerning the punishment of a small boy, a committee was appointed to inquire into the facts; and, it was found, that for a slight offence the lad was so *severely whipped* that the surgeon was obliged to *lay open the whole hand*, to let out the matter which had formed under the muscle in consequence of severe blows! The blows were given three weeks ago, and the hand still shows marks of the injury."—BOSTON JOURNAL.

what he thinks is right, or the merits of the case demand, will be made *worse*, particularly if he has a naturally mild, reserved, and amiable disposition. *His ambition will be prostrated.*

REMARKS

1. A child *accidentally* breaks a cup, a plate, or does any other unfortunate thing. Very often he is frowned at and punished just as *severely* as if he had *intentionally* thrown the plate or cup on the floor, or had done some *intentional* mischief.

2. I visited a school, a few years since, intending to spend an hour or two with the teacher and his pupils. Soon after I entered the school-room, the teacher called out a class of boys to be exercised in that "*ancient and honorable*" business of learning to spell. The teacher had just commenced, in his school, the system of having the pupil *pronounce* the word after him *before* he began to *spell* it. [A very excellent plan.] As the class proceeded in spelling, several of the boys, *unaccustomed* to this *new* system, commenced to *spell* the word *before pronouncing* after the teacher. After *six* or *seven* boys had made the mistake, (which was done, of course, wholly *from the force of habit* in spelling on the old plan *without* pronouncing the word), the teacher said, in an angry tone, "The *NEXT* boy who misses I will *punish*." I was shocked at the *INJUSTICE* of this course on the part of the teacher. Had the announcement been made at the commencement of the exercise, and had he whipped *every* boy, beginning with the *first* who made the mistake, there would have been *some show of justice*, and at least of *impartiality*, whatever may be said of the *expediency, necessity, or humanity* of his conduct. Very soon, a lovely boy, about ten years of age, of rather a delicate form and nervous temperament, failed to *pronounce* the word. The teacher said to him angrily, "Come up here." In an instant his little delicate frame was in a state of nervous tremor. He begged the teacher not to punish him. He said, in the most *pitiful* and *entreaty* manner, again and again, "I *will* remember;" but, *to no purpose*. The teacher took his thin and slender hand in his, bent it in such a manner as to expose the most sensitive part of it to the blows, and then beat it with a long, wide ferula, the dear boy, at each successive blow, repeating with piteous cries, "I *will* remember;" "oh, I *will* remember;" to which the *humane* teacher responded, "I am *afraid* you won't remember." The eyes of every boy in the school were directed

to this unfortunate lad; and, every countenance clearly indicated that the whole school *sympathized* with the *boy*, and *disapproved* of the *teacher's* conduct. I became so much affected that I took my hat and left the school-room. Even now, while writing this paragraph, I seem to hear the almost heart-rending cries and entreaties of that beautiful boy. *Strange* as it may seem to many of my readers, at the very next School Convention which I attended, this teacher set forth, in glowing colors, the *ruinous consequences* which would result to our State and nation, if corporal punishment should be abolished!

OBJECTION VII.

Because it very frequently, if not always, produces *physical injury* to the child on whom it is inflicted.

EVIL RESULTS.

1. When children are whipped they resist the blows, either by an obstinate and stubborn *rigidity* of the *muscular* system, or by a nervous *shrinking* of the whole *vascular* system from fear or timidity; so that, in either case, the delicacy of the skin, from the great *rigidity* of the muscles or by their great and unnatural *luxury*, is *seriously injured*.

2. As a healthy action requires the pores to be wholly unobstructed, any injury to the skin is *absolutely injurious to the health of the child*.*

* "The question of flogging in the army—so thrillingly arousing public attention by the recent scourging, to death of private White—came before the House of Commons on the 4th. The premier then announced that the Duke of Wellington, as commander-in-chief, had considered the question, and decided that fifty lashes are to be the maximum punishment for the future. Lord John Russell also declared this limitation would be so fenced round with regulations, that the fifty lashes would only be inflicted under *EXTRAORDINARY circumstances*. This is exactly the plan which I stated to you as probable in my last despatch. It appears that the alteration was a spontaneous act of the Duke of Wellington, and that it had been unanimously approved of by the cabinet. Dr. Bowring and several members went for total abolition of the lash, but on a division the government suggestion was adopted by a majority of 53—the number being 90 to 37.

"It is to be regretted that flogging is not entirely got rid of, but still the change

REMARKS.

1. The delicate skin, most beautifully and wonderfully wrought by our MAKER, was never designed to be beaten by a rod *as the skin of a horse is oftentimes beaten!* Nothing can be clearer than this to any rational and reflecting mind. The fine, delicate, and sensitive pores of the skin become *callous* and *indurated*, by being beaten. Has any parent ever reflected that *children have delicate nerves which horses have not?* This is one of the *strongest reasons* why children should not be beaten as horses are.* Would any gentleman employ a *teamster* or a *driver* to drive his *horses* or *oxen* who was continually whipping them? Not one man in ten. Yet these *same* men send their children to teachers who walk the room with a whip or ratan

must be viewed as most salutary, leading ultimately to the desired object. It is but a very few years ago that 1000 lashes were given to soldiers, and, I believe, in some cases, the sentence has run as high as 1,500 lashes.

"The verdict of the coroner's inquest, in the case of the ill-fated soldier, so *tortured to death*, gave great public satisfaction. The jury preferred the opinion of the distinguished anatomist, Mr. Erasmus Wilson, to the opinion of the three military medicals, and the civil surgeon, who were called upon evidence. Mr. Wilson *was positive that the man died from the flogging.*

"The coroner, Mr. Wakley, who is a member of Parliament and a surgeon, stated in the course of the discussion on Lord John Russell's announcement, a pathological fact, that in thirty out of forty cases, *death arises from diseases of the skin*, mainly originating by burns and scalds, terminating in inflammation of the pleura or the lungs. *The importance of the skin*, in the economy of the human body, had only been recently discovered. *A simple abrasion of the skin may occasion loss of life*, and often does, when death is attributed to other causes. This important case must set medical men throughout the world seriously thinking upon such an interesting discovery. Last night, Lord John Russell declared that in no case would there be a *REPETITION of the FLOGGING!*"—From the FOR. COR. JOUR. OF COM.

Flogging in the Navy.—It is stated that the Lords of the Admiralty are determined to put an end to the practice of flogging in the navy, *except in extreme cases of misconduct*; and that any officer having recourse to that mode of punishment, either frequently or on insufficient grounds, will be considered unfit to command, and be shelved as quickly as possible.

It is also stated in a foreign paper, that, "In the new penal code for the eastern provinces of Prussia, which is to be presented to the States next session, *corporal punishment is ENTIRELY ABOLISHED.*"

• "It is astonishing how many generations have passed away, without any other thought than that evil tempers and refractoriness were to be rooted out by *LACERATING* and *BRUISING* of children, rather than by informing their *minds* and *consciences.*"—REV. DR. SHARP.

in their hands, and permit their *children* to be beaten in such a manner, that if it were a *favorite horse* which had been whipped *proportionally* as to his *physical strength* to endure it, the driver would have been forthwith discharged! In fact, it is unnecessary, under this head, to say or do more than to allude to the truth of its injurious tendency *physically*. All parents can call to mind cases of its *severity* on the part of themselves, teachers, and others.

2. It is also very *injurious* to the nervous system of many children. I knew a little girl, an adopted child, who was never whipped by her adopted parents, and who had never seen a child whipped before she attended school. On the first day of her attendance at school, she saw, for the first time, a child *whipped*, during which she had a frightful and alarming tremor so as quite to terrify the teacher and pupils. On each succeeding morning, when informed by her adopted mother that she must prepare to go to school, she would immediately turn pale. This state of mind so much affected her that her health became impaired, and she was taken from that school and sent to another where *flogging* was not practised. This, of course, is generally the effect on all sensitive minds before the feelings have become *blunted* by daily witnessing the whipping of children.

OBJECTION VIII.

Because there is so great a *difference* of opinion among those parents and teachers who *do* whip their children or pupils, about the *proper* age to *commence* whipping, and at *what* age to *stop* whipping.

EVIL RESULTS.

1. This is a constant source of difficulty between teachers and parents. The *teacher*, perchance, thinks that *small* children should be whipped; while the *parent* is *horrified* at the thought of having a *small* child flogged. He is perfectly willing that "his *large* boys should be flogged *whenever it is necessary*."

2. Another *teacher* is "ashamed to strike a *little* boy; but, when they are *larger*, he flogs them;" while the *parent* thinks that "boys should *not* be flogged after they are *old* enough to be *reasoned* with."

REMARKS.

1. I have known many, very many instances in which this *difference* of opinion between *parents* and *teachers* entirely destroyed the influence of the teacher both as a disciplinarian and as an instructor.

2. In all cases, in which a teacher has become CONSCIENTIOUSLY convinced that he has *properly* used all other *suitable* means to subdue a WILFUL and MALICIOUSLY *disobedient* boy, in an EXTREME case of DELIBERATE DISOBEDIENCE, (which is the ONLY case in which, in my opinion, any boy should EVER be *flogged* or otherwise *corporally punished*), it is very desirable, if it be possible, that the teacher should obtain from the parent, either verbal or written *permission* to whip him; so that, in every instance, *coöperation* and *unanimity* will exist between the *parent* and *teacher*. This course, *more than any other*, will strengthen and maintain the *authority* of the teacher.

3. There is naturally and *necessarily* a great difference of feeling between the *parent* and *teacher* towards and for the disobedient and recklessly wicked child. The *parent*, too, from the nature of his relation to the child, his knowledge of him from birth, &c., knows *far better* than the *teacher* CAN know, the *real* character of his child. How vitally important, then, both on the score of *justice* and for the *future welfare* of the boy, that a perfectly amicable and confidential understanding should exist between the *parent* and *teacher*! Many a boy may thus be reformed and saved who otherwise would *most certainly* be ruined!

4. I have known many schools *broken up* in consequence of the universal dissatisfaction and complaint of the parents, that "the teacher flogs the SMALL boys *most cruelly*, but permits the LARGE ones to do as they please."

5. Some parents *begin* to whip their children at the age of *six* MONTHS. Others at *six* YEARS! Some *stop* at *six* YEARS. Others at *thirteen*, others at *sixteen* or *eighteen* YEARS!

6. But, suppose a child should do nothing, in the opinion of his parent or teacher, worthy of *punishment* until he had *passed* the age of one or had not *reached* the time fixed by the other. What then is to be done? Or, if a child should do nothing worthy of *punishment* until he had *passed* the age at which, in the opinion of both *parent* and *teacher*, it is *proper* for him to be whipped. What then is to be done? The parent or teacher has whipped his *other* children or pupils for the *same* offence *before* they had *passed* the *whipping*

age; and, should he, in answer to the charge of *partiality*, say to them who *had* been punished, this child or pupil is *larger* than you were when I punished you, they will *justly* reply to him, "he is more worthy to be punished than we were, because he is *older* than we were and *ought to know better*." Viewed in this aspect *alone*, therefore, the "*flogging system*" is involved in *interminable difficulties* to which no other means of "*moral discipline*" are subject.

OBJECTION IX.

It is one of the *very greatest causes* of trouble in the domestic circle, particularly between the *father* and *mother*—the father more generally being *in favor* of it, and the mother as generally, (*to her great credit be it spoken*), *opposed* to it—ALWAYS to its great *severity*.

EVIL RESULTS.

1. Where this difference of opinion *does* exist, (and it is very common), it often creates the very worst state of feeling between husband and wife.

2. *Hundreds* and even THOUSANDS of boys have been *ruined* by this *disagreement* between father and mother as to the government of their children.*

REMARKS.

1. Parents should ALWAYS AGREE, as to the government of their children, *at whatever personal sacrifice*. INEVITABLE RUIN TO THEIR CHILDREN WILL FOLLOW ANY OTHER COURSE. *Let all parents think well and long on this point.*

"The father and mother may be regarded as *the sole executive of the family*, and they are to rule their little empire according to the laws and institutions of Heaven's appointment. In this matter there must not only be a UNION of effort, but a STEADINESS of purpose. The one combines within itself the elements of *order* and of *strength*, while the other imparts *stability* and *consistency* to all the domestic regulations of the household."—From the CHRISTIAN ADVOCATE AND JOURNAL.

2. Many fathers are *very severe* in the punishment of their children. Their mothers feel it *unjust* and *cruel*: and, after protesting against it again and again, *without any avail*, they *hide* the faults of their children from their fathers. Thus, through the extremes of *leniency*, caused by a mother's affection and love, on the one hand, and the *harsh severity* or *cruelty*, on the other, *their children are ruined!*

3. This course, on the part of the mother, often leads the child to look on his father as *severe* and *unkind*. It also has an almost certain tendency to *encourage* the child in a *wrong course*, and fully equals a *license* to commit *offences!*

4. Many noble hearted and *naturally kind and affectionate* boys, ruined by this *disagreement* between their fathers and mothers, are now outcasts in society, or are confined in prisons, or have suffered an ignominious death on the gallows! AWFUL THOUGHT!! The individual cases of this kind which have come under my own observation, during the last thirty years, fill me with horror as I look back on the scene!

5. Occasionally the mother is *in favor* of having her children flogged; and, in many instances, spends a considerable portion of her leisure time, while her husband is at home, in complaining to him of the faults of her children. Often, under these circumstances, the father beats them in a state of *desperation*, or to use a milder word—*impatience*—without the least investigation! It may be asked, *can a MOTHER do this?* I answer; it is ONLY the case where all the *finer and nobler* feelings of a MOTHER have become blunted by an EXCESSIVE use of VERY STRONG *tea* or *coffee*, or of *wine* or *brandy*, &c., or, by the use of *snuff*; or, when the LOVE OF PLEASURE and GAYETY has taken full possession of her mind, instead of the LOVE of DOMESTIC HAPPINESS!

OBJECTION X.

Because all parents, (except those who are *totally depraved* by *vicious habits*), are *opposed* to having their children *whipped* by OTHERS, whatever their own practice may be.

EVIL RESULTS.

The consequence is, that, either by a word or a look of disapprobation, they almost always bring the *authority* of the teacher into *disrepute* or *neglect*, whenever a complaint is made by the *child* to the parent that he has been *flogged* at school.

REMARKS.

1. As *positive* proof that all parents are unwilling to have their boys flogged by *others*, it is universally the case, that, when a teacher succeeds in teaching *without using the rod*, he is extolled and praised by every parent in the vicinity of the school.

2. As another proof it may also be stated, that, all parents speak *very exultingly* when they have succeeded in rearing a son or a number of sons "without ever having struck them a single blow."

3. *Nineteenths* of all the complaints against our schools, in the cities or in the country, are connected with the system of *flogging*, now practised in them.

OBJECTION XI.

It is an indirect system of giving a PREMIUM for LYING; particularly when the anticipated whipping has been preceded by THREATENING.

EVIL RESULTS.

1. FLOGGING, or the DREAD of it, often, very often leads children to LIE and DECEIVE; to avoid being flogged; thus leading the child to commit, in a vast number of cases, a *worse CRIME*, one much more *dreadful*, and of much more *fearful consequences* to the future welfare of the child and to the peace of society, than the *offence* or *fault* for which *punishment* is expected by the child.

2. Another great evil of *flogging* is, that, if a child be required *to do* or *not to do* any thing, *under the threat of punishment*, he will at once think and consider, (for children *do* sometimes *think*), what his chances are, if he should disobey.

for avoiding or escaping *detection* by *falschood* or *evasion* ; or, whether the pleasure which he anticipates will not more than counterbalance the *pain* which he must *suffer*, if he should be *detected* ! But, if the parent or teacher *reasons* with him, until he is *convincd*, then he will see what he *can* do equally pleasurable to himself which will be *approved* by his parent or teacher.

REMARKS.

1. The course which nearly all parents and teachers pursue with their children or pupils is *directly in opposition to our JURISPRUDENCE*. We can not *compel* a man, woman, or child to testify in court, as a witness, so as to *criminate* himself or herself. Yet, parents and teachers *threaten* to flog their children or pupils for the commission of a certain act. They then *question* them. If they *deny* it, (as nine times in ten they *will*), they are *whipped*—first for the *act*—and then for *lying*—to save themselves from this *whipping* ! We ought *not* to expect children to confess or own that for which they expect to be *flogged*, if confessed.

2. It is *unreasonable* as well as *unjust* to require children to inform against *themselves*, when they know that *punishment* will certainly follow the acknowledgment of the fault or offence. Children should not be thus tempted to LIE for themselves or others ! How *can* parents and teachers consent so to “Lead” their children or pupils “into temptation ! !”

3. “SELF-PRESERVATION IS THE FIRST LAW OF OUR NATURE ;” and, if a child has done any thing either *thoughtlessly* or *designedly* in secret or in the absence of the parent or teacher, for which he expects to be *flogged*, he will, as a matter of course, (his *moral principles* being weak), nine times in ten, tell a LIE to escape or avoid the FLOGGING !—an EVIL, many times greater, generally, than the *act* for which he is to be *flogged*, both in its results on himself *morally*, and on the *interests of society* likewise ! !

4. Again ; all our COURTS OF JUSTICE, (by which these *same children* are to be governed and *judged* in after life, and which they are also to aid in supporting), not only do *not* require them to testify *against* themselves, but will not permit them to testify, as a witness, in any case, in which they are *deeply interested* !

5. I sincerely believe, from observation and experience, during the

last thirty years, that the *fear or dread* of CORPORAL PUNISHMENT, with its generally attendant THREATENINGS, is a more fruitful source and is the more immediate cause of the *awful SIN* of LYING among children, than ALL OTHER CAUSES combined!

OBJECTION XII.

Because it is very often inflicted in consequence of the representations of others; or, by the system of informers.

EVIL RESULTS.

1. It causes *ill feeling* to exist among children of the *same* family, or fellow-pupils of the *same* school, which operates very injuriously on the welfare and harmony of such family or school. It always brings the informer into bad repute.

2. It also destroys the respect for and kind feeling towards the teacher on the part of those who are *informed* against and *punished*.

REMARKS.

1. In many cases, the boy questioned, is a *particular friend* of the boy accused; and, his unwillingness to have his friend whipped, forms too strong a *temptation* to act to screen him from punishment, often to be resisted. In all such cases, (and they are very frequent), the *crime* of *lying* is generally greater than the one for which the other boy is to be punished.

2. Sometimes when a boy is to be whipped for a *capital* offence, another boy says that James, or John, or William "has done the *same* thing." This is *denied* by the other child or pupil to avoid *punishment*. The charge is reiterated by the *teacher*. Again it is *denied* by the pupil. Still, the teacher flogs the *first* boy and lets the other one pass. He is grieved or becomes angry. Oftentimes it is the cause of a fight between the boys, or a deep and long cherished spirit of revenge.

3. The general effect of such a system on the part of a parent or teacher is to lead the boy to pursue such a course as to avoid *dete-*

tion or being *caught* in his mischief or acts of disobedience. Children very soon learn that neither parents nor teachers have *eyes in their backs*; and, unless they have the respect and affection of their children or pupils, *no order* can be established which is worthy of the name of order.

OBJECTION XIII.

Because it is often practised by indiscreet teachers
AS AN EXAMPLE only.

EVIL RESULT.

A boy, *thus* whipped, is most certainly ruined. What respect, either for himself or his teacher, can such a boy have? WHIPPED FOR AN EXAMPLE!

REMARKS.

1. To establish a rule and punish the *first* and *every* offender is *one* thing. But, to establish a rule or law and *threaten* and *threaten*, the rule being violated again and again, until the parent or teacher becomes *angry*—and, *then* to punish, (perhaps the *most innocent* offender too), as AN EXAMPLE! is not only a great outrage, but it sets every thing, even the sacredness of morality and religion, at defiance!

2. Suppose a minister should say to the members of his church, after four or five of them had violated the rules or doctrines of the church, the *next* one who is guilty I will excommunicate. Would not he who was thus excommunicated rebel against it? Would not all the other members of the *church* and the *congregation* too, condemn the minister for retaining *four* or *five* members in the church who had done *unholy acts*, while he EXPELLED *one* as AN EXAMPLE? Would they not say, at once, that he was *partial*? Would they respect him? Could *any* church be kept in existence a *single year* whose minister conducted thus?

3. A teacher once said to me that he "always felt great reluctance on whipping a boy. That he once had a pupil weep bitterly while he was flogging him; he was convinced that he was *subdued*, but he must whip him for the EXAMPLE!"

OBJECTION XIV.

Because, where it is practised, it DESTROYS OR PREVENTS the greater part of the *enjoyment* and *pleasure* which would otherwise exist and which *should* exist between parents and children, and between teachers and pupils.

EVIL RESULTS.

1. Neither children nor pupils will take that *interest* in their studies or in the explanations, advice, or counsel, given them by parents and teachers who *whip* them, which they would if given to them by parents and teachers who do *not* whip them.

2. Neither parents nor teachers who are in the habit of *whipping* their children or pupils *severely*, will, or do engage in social, moral, or religious advice to their children or pupils. The system of flogging forms almost a *complete barrier* to such instruction. It is wholly unnatural; it *closes up* all the avenues of the good feelings which ought to exist.

3. All such parents and teachers are "afraid that children will take advantage of familiarity" with them, *if they should talk with them cheerfully and relate some anecdotes to them occasionally!!!*

REMARKS.

1. How *can* it be expected that parents or teachers will or can take pleasure in interesting discussions and pleasing anecdotes, when they have just been *beating* a child or pupil or a half a dozen pupils, as the case may be? It is *impossible*, as well as wholly *unnatural*.

2. It will be seen by any one who will take the trouble to observe, that, in every family and school, *just in proportion* as the system of flogging is practised, will be the amount of *interest* and *pleasure* which will exist between parents and children, or between teachers and pupils. Who ever saw or heard a child or pupil put a *familiar question* to a parent or teacher who was in the constant habit of *whipping him* for every little fault of which he was guilty? NONE—*ever*.

3. Again: how *can* any parent or teacher talk to his children or pupils about *loving* each other and being *kind* to each other, when he

is *whipping* or *beating* them, or otherwise inflicting *corporal punishment* on them from day to day? *It is not done* by such parent or teacher

OBJECTION XV.

Because both parents and teachers who practise it are apt, very often, to PUNISH HASTILY; and, sometimes, even *without proper investigation.*"

"In the pressure of duty, we are liable to utter ourselves harshly to children. Perhaps a threat is expressed in a loud and irritating tone; instead of *allaying* the passions of the child, it serves directly to *increase* them. Every fretful expression awakens in him *the savage spirit* which produced it"—LITTELL'S *LIVING AGE*.

"A man of a HASTY disposition is a greater flogger than the men of a *mild* one, while the average conduct of pupils in schools may be the same throughout. The number of which teachers, with such habits, are innocently guilty, has been universally noted, and has led to great *difficulties* among parents and in neighborhoods."—THURSTON.

"When there is much correction, it is the hand taking the place of judgment; it is the temper supplying the place of reflection; it is HASTY taking the place of CAREFUL; it is doing what requires no thought, in preference to a sober, prolonged inquiry. How can I reclaim my child from his waywardness, and bring out the better qualities of the mind and heart? Alas, let it never be forgotten, that *expulsion* generally fails of its purpose."—REV. DR. SHARP.

"Punishments should be inflicted seriously, feelingly, and in *love* rather than in *anger*; and the child should be made to see and to feel, that there are thus inflicted; for, they will fail of the desired effect, unless it be made evident to his mind, that the infliction of deserved punishment is *as painful to you who administer, as to him who receives the chastisement.* Care should be taken, lest by a SUMMARY and HASTY manner of punishment, the child be encouraged and trained in the practice of a course of *disobedience*, which it is ever as *difficult* to witness as it is difficult to overcome; a course which *may prove successful* in making a good servant, but which will, *most assuredly*, MAKE A BAD MAN."—D. P. GALLOP.

"Parents and teachers should be very careful how they *threaten*, but should never LIE. They should *threaten seldom*, but never fail to *execute.* It will not often do *good*; it will, most generally, do *harm.* When once threatening becomes a *habit*, it will usually be disregarded by the parent or teacher himself; for, few, very few are able to remember all the threats which they make to their children. The parent or teacher who is open-mouthed to threaten, and

EVIL RESULTS.

1. A boy, thus *hastily* whipped, without investigation, and as he would very naturally think, *unjustly* too, will, by his statement to his parents, destroy the respect and confidence which they had in the teacher, by convincing them that he had been improperly treated.

2. Such a result is alike injurious to the welfare of the child and to the best interests of the school, by arraying the authority of the *parents* in opposition to that of the *teacher*, and entirely destroying or uprooting all the respect and affection for the teacher which previously existed in the mind of the child.

REMARKS.

1. Sometimes parents and teachers who punish or accuse *hastily*, afterward find that the child or pupil was *not guilty* of the fault or crime for which he was punished or accused.

2. Parents and teachers should always *acknowledge* to their children or pupils when they have made a *mistake*, or have been misinformed or deceived by any one for which their children or pupils have been *blamed* or *punished*; for, *children* have *regards* as well as *abilities*. Some parents and teachers think that this would be too great a *weakness*, or, that it would *lower* themselves in the estimation of their children or pupils. But, nothing else would so *elevate* them in the opinion of their children or pupils; for, children love and respect a *strict*.

3. Why do we hear more complaints from parents and pupils *against their teachers* than we do from the people about the *judges* of our courts? Is it not because in the former case they *doubt* whether *justice* has been done owing to the too often *hasty*, perhaps *angry* and *unjust* manner in which the pupil was *punished* by the teacher, while in the latter case they believe that *justice* was done, and that the prisoner had a *fair trial* and *even trial*?

4. A PUPIL SHOULD NEVER BE PUNISHED ON THE SAME DAY *in which the offence was committed*. This will give the parent or

teacher, *HASTY*, such a misdeed to *justify* and when the child is not subdued or almost *repentant* with *contrition* with a *solemn* or *increasing* *violen-* and with many *shakes* and *twitches* of the *lips* culprit, *will certainly* *justify* a *second* trial.—*Practical* *Advocate*.

teacher time and opportunity to investigate the whole matter. Every palliating or aggravating circumstance can be thoroughly weighed and examined. The parent or teacher, by this course, will be able to exercise a proper control over his feelings, and not be likely to err from an excited state of his mind. The child will also have an opportunity to think of and reflect on the matter or of the offence committed; and, he will thus be more likely to be *satisfied* of the *justice* and the *necessity* of the *punishment*, if it be finally *inflicted*—without which, all *punishment*, all *admonition* are *perfectly unavailing* and *positively INJURIOUS*.

5. How long could society be kept together, if the heads of our several institutions should fall to *beating* or should authorize those to *be beaten* ON THE SPOT who had broken or violated some of the rules of the Institution? And yet, how often do we see children or pupils beaten *severely*, not to say *CRUELLY*, without the least investigation or particle of *proof* as to their *guilt* or *innocence*?

6. If the rod be EVER used, no parent or teacher should, under any circumstances, *ever strike a boy UNEXPECTEDLY*. This will most surely “*provoke him to anger*.” In fact, I think that nothing will more irritate and enrage *any child* than *an unexpected blow* from a parent or teacher.

7. Neither should a parent or teacher ever punish a child, when excited. A friend of mine who had a son whom he loved with a fondness, known only to a parent, decided to flog this son for a misdemeanor which *he* considered worthy of punishment. When about to inflict the punishment, his son said to him, very *mildly* but *feelingly*, “*Father, you seem to be excited*.” His father began, at once, to think “*what spirit he was of*,” and, a moment’s reflection, led him to the conviction that he was not *then* in the proper state of mind to inflict the punishment. He, therefore, omitted the punishment, at that time.

8. When a lad, I attended a school which was taught by a teacher who was a *very HASTY* and *PASSIONATE* man. On the whole, however, he was a *very good* teacher. One of the larger pupils had stated that “*he was incompetent to teach English Grammar*.” [Rather a *STUBBORN FACT*, too, I believe!] At this he became very angry, and sought every opportunity to punish him. One morning he charged this pupil with being guilty of an offence of which he was *innocent*; and, his innocence was known to nearly all the other pupils. Yet, such were his *determined will* and *HASTY temper*, intent

on punishing that boy, that he would not *embolden* to ask any of the other pupils in relation to the *alleged* offence. His conduct was so *unjustifiable* and *excessive*, to that pupil, that all the other pupils became enraged towards him, overthrew his authority, and finally compelled him to abandon the school!

9. There is a *custom* in some parts of the country, (to the *disgrace* of those who practise it, be it spoken), that those boys who are flogged at school shall be flogged at home! This is often done, without the least investigation, in a *hurried* or HASTY manner. Can any thing be *more* exasperating to the pupil, *thus punished*, than such a course? Such a custom *must* have a direct tendency to destroy the *respect* for, and *confidence* in, the parent who thus punishes.

OBJECTION XVI.

Because many *indiscreet* parents and teachers flog their children or pupils for "*playing truant*," or to *compel them to go to school*.

BEFORE REPLY.

1. Any boy, driven to school, or flogged, when there, for truancy or absence, nine times in ten, is made *worse*.

2. If any thing will make a boy *hate the school-room*, flogging him to drive him there, and flogging him when he is there for having been absent or "*playing truant*," *will most assuredly do it*.

REMARKS.

1. What! make the school-room the place of public flagellations to induce a pupil to come to it! What! whip a boy to make him return to the *same* place by which all the unpleasant associations, connected with a flogging, will be brought to his mind! Can a boy *love* such a place? No, *never*.

2. Flogging for truancy is the *great, st cause* of truancy. A boy is absent or "*plays truant*" *thoughtlessly*. Instead of being kindly admonished and some attractive inducement held out to him, he is frowned at by his parents, perhaps flogged by them; and then, on his arrival at school, he is flogged by his teacher; or, what is equally

injurious and *indiscreet*, he is *threatened* by him. Very soon after, he wishes to be absent or to be late at school. What, with a prospect of being flogged as *threatened* by the teacher, if absent, is his next thought or step? To calculate his chances of being detected, if he tells a LIE concerning his absence or lateness. Or, to estimate, in his own mind, the difference between the anticipated *pleasure* and the *pain* which he will suffer from the flogging, should he not be screened from it by his LIES.

3. Often, very often a boy is late or absent *thoughtlessly*, or from being *persuaded* by some older boy. In a great many cases, *on the first offence*, such a boy would, if he expected to be treated kindly and properly admonished, return to the school, make his acknowledgment, and not only *promise* but *resolve* to do better. But, the prospect of a *flogging* is before him, and he shrinks from it. Dreading to go, he absents himself another day, and another, until he becomes reckless. Hundreds of cases, of this description, have come under my own observation, in the different villages and cities of the United States.

4. Make the school-room interesting and attractive, by varied exercises, by singing: and, still more than all these, by a *cheerful and kind teacher*, and truancy will be *for ever at an end*. Children will then flock to the school-room in crowds. But truants can NEVER be made good boys and attentive scholars—BY FLOGGING THEM!

5. Children should be told again and again of the *great importance* of education to them *personally*. They should be convinced, too, that it is their *duty* to obtain an education. Their duty to their *parents*. Their duty to their *country*, to the *society* in which they live. Many children may be influenced in this way.

6. A gentleman who had two very interesting and naturally intelligent sons, sent them to a teacher with whom I was acquainted. Soon, the boys "played truant," occasionally. *The teacher was very severe with them*. The father, when at home, (his business called him from home a large portion of the time), was likewise *very severe*, whipped them unmercifully, and often, to that degree, that the boys were *bruised* and *scarred* by the floggings. Still, as a matter of course, they became *worse* and worse. Finally, they became so hardened that they would be absent for several days, leaving their mother to endure sleepless nights. The father was induced, by a friend, to send them to another school, in which the teacher met them with *smiles* instead of *frowns* and a *vinegary* countenance. They immedi-

ately became interested in the school, made rapid progress in their studies; and, at the examination of the school, about eighteen months after, received the highest honors of the school!

OBJECTION XVII.

Because often, very often it becomes the *will* of the parent or teacher instead of the manifest act of *duty* or *justice*—the matter of *might* or *brute* force merely; for, it must be remembered that *parents* and *teachers* sometimes have *wills* of their own as well as their *children* or *pupils*!

EVIL RESULTS.

1. When this is the case, all punishment is wholly *ineffectual* and *mischievous*.

2. Children or pupils *very readily discover* whether the parent or teacher acts from *principle* or from mere *self-will*; and, if from the latter, then insubordination, rebellion, and mischief will inevitably follow.*

REMARKS.

1. Parents and teachers, generally, do not take sufficient pains, when flogging is practised, to convince their children or pupils of the fact that it is for *their good* to obey; instead of leaving them to think, as they often do, that it is the *simple will* of the parent or teacher, without any regard to the *comfort*, *pleasure*, or *happiness* of the child or pupil who is punished.

2. Some parents and teachers consider it *degrading* in the highest degree, to talk with and reason with their children or pupils. "I am the master of this house or school, and *I will let you know it*," is the reason or argument of such parents and teachers. The rod is THEIR ONLY RESORT.

3. A parent or teacher requests a boy to do a certain thing. He

* "The government of RETALIATION, is no better than the government of PASSION. It is the government of *revenge*, and therefore, not the government of a PARENT, but that of an ENEMY."—S. R. HALL.

is to be flogged. He requests him to take off his coat, or, to hold out his hand. He refuses. How often, under such circumstances, do parents and teachers exhibit wills quite as *obstinate* as the children whom they are endeavoring to correct and make better. Sometimes the boy is beaten very severely. How many painful cases of this kind have been recorded; not only of great INJURY *temporarily* but of DEATH itself.

4. In the hands of parents or teachers who are of very highly *excitable temperaments*, and who have very *determined wills*, the preceding aspect of the "whipping system" is *the most deplorable* and THE MOST INJURIOUS to the welfare of society in which it can be viewed.

5. The cases of this kind which I have *personally* witnessed, both in families and in schools, I *could not*, and, *for the sake of humanity*, I *would not* believe, if related to me by any other person!*

OBJECTION XVIII.

Because, nine times in ten, the *least guilty* are detected and punished for the violation of school regulations or other *improper* or *mischievous* conduct; while the *shrewd*, the *artful*, and *cunning* usually avoid detection by their shrewdness and management.

EVIL RESULTS.

1. When a boy is whipped for any offence simply because *he* is detected, while, either by the neglect, or inability of the teacher to detect *another* equally guilty, that one is *not* whipped, he

* "The nature of all government is justly defined to be the control of one being over the actions of another. This control in the hand of parents over their children is, at once, the most absolute, perhaps, and clearly the most *gentle* and *indirect* dominion, which is exercised by mankind. The parent's will is the *only law* to the child; yet, being steadily regulated by *parental affection*, is probably more moderate, equitable, and *pleasing* to him, than any other human government, to any other subject. It resembles the *divine government*, more than any other. Corruption, which is sometimes considered the *WHOLE* of government, is usually the *LEAST* part of it, a part indispensable indeed, and'sometimes *governed*, when *ALL OTHERS* have failed."—Dr. DWIGHT.

is angry with the teacher, and, in most cases, whether well founded or not, will think the teacher guilty of *partiality*.

2. A boy, thus circumstanced, will oppose, in every possible case, the wishes of the teacher and bring his authority into contempt.

REMARKS.

1. How often, very often do we see the frank, open, and generous boy whipped for an offence, never having, for a moment, attempted to conceal it.

2. Again; how very often is it the case that the *very worst* boys in the family or school escape punishment entirely.

3. It frequently occurs that a very *mischievously* bad boy is the *terror* of the other boys of the school, the family, or the neighborhood. Hence, whatever *he* may do or say will never be mentioned by the *other* boys or pupils from *fear*; and, he thus escapes exposure and punishment, when the *most guilty*.

4. It also often happens that some *favorite* of the other boys or pupils is a very mischievous and otherwise bad boy. He is screened by the other boys from *favoritism*; when those *less in fault*, and even, perhaps, those led into the mischief or to do the wrong *by this favorite*, are severely punished!

OBJECTION XIX.

Because those parents and teachers who are in the habit of *whipping* their children or pupils, often *whip* them for *deficiencies in their lessons*.

EVIL RESULTS.

1. No course could possibly be *more indiscreet*, not to say *absurd*, than this. Hundreds of children are *prevented* from learning their lessons by *agitation* of mind from *fear of punishment*.

2. *All timid* boys *fail* to learn their lessons well, when under the *fear of punishment*, or the expectation of being *flogged* if they *do* fail.

3. Children can *not* study or commit to memory as well under *fear of the rod* as under the *smiles and encouragement* of a cheerful and pleasant parent or teacher.

REMARKS.

1. Did any one ever take up a book to read for the purpose of understanding its contents, when suffering the pain of headache or of toothache? Do men attempt to listen to a sermon or a lecture when suffering pain? Do not persons frequently remain at home on the Sabbath, believing that they would not be benefited, at church, in consequence of pain in the head or other ailment?

2. How then can it be reasonably expected that children, little accustomed to control and concentrate their thoughts, will be able to study when in *anticipation* of a flogging if they *fail* to learn their lessons? Children, as well as adults, suffer more in the *anticipation* than in the *participation* of the punishment; that is, *mentally*.

3. How is it in the case of the drawing of a tooth by a dentist or doctor? A person suffers pain which is almost *intolerable*. But let that person leave his house to go to the dentist or doctor to have the tooth extracted, and the *pain ceases* almost at once, *from anxiety or fear*; particularly when the instrument, with which the tooth is to be drawn, *is seen by the sufferer*. Could that person think or talk connectedly or understandingly at that time? If not, *then children can not study or commit to memory well under the fear of the rod or other corporal punishment*.

4. Hundreds of children who have been set down as *dolts* by their parents and announced as such by their teachers, have been made such "*DOLTS*" by these same parents or teachers! by their threats, sneers, floggings, &c., &c.

5. Many pupils who know their lessons perfectly well, when at home, and even when they leave their seats to go to the teacher's desk or to the recitation room in the school, *from fear of punishment*, if they *do miss*, actually do, on this account, recite badly and *often entirely fail in their lessons*. Many a lovely boy has had his spirits depressed or his revengeful feelings aroused by the *sternness and severity* of his teacher in such cases.

6. If corporal punishment be *EVER* tolerated, it certainly *should not be used for deficiency* in recitations or lessons. The school-room should not be a place of *punishment* or *drawn* to the pupil. On the

contrary, every teacher should do all in his power to make it a *pleasant* and *desirable* place to his pupils.

7. Often, children who have not the taste or capacity to learn as well as others of their class, not having been trained at home, or perhaps have dull intellects, are *whipped* to make them learn!

8. A young gentleman of my acquaintance, a lawyer of considerable eminence in his profession, met me a few months since in one of our cities. In the course of the conversation which I had with him, I incidentally mentioned the name of his former preceptor who was principal of an academy for several years, while this young man was a student in it. In a moment, on hearing his name, he seemed in a rage. He assured me that he had lost two or three years of his life by his severity towards him. That he always knew his lessons *well* when at home or on his seat in school; but, that as soon as he approached his desk, such was his dread of him from his sternness and severity that he *could* not and *never did* say a lesson perfectly while in the academy. For this he was flogged every day. After suffering several years, his father placed him in another academy, the principal of which was an *amiable* man. In a very few weeks he was at the head of his class and recited his lessons uniformly well. He told me that he now felt more indignation towards his former principal than towards any other man living. I have known this gentleman, who is a most amiable man, from his childhood, twenty-five years; and I never saw him angry or show any ill temper, except when speaking of the severity and harshness of his former principal. He said it was "his honest conviction that that principal, by his *severity* and *cruel treatment* of the boys, did more to *ruin the dispositions* and *characters* of the boys of the village, while he was preceptor of the academy, than any other cause whatever."

9. A friend of mine had an apparently intelligent son about ten years of age. Having been ill in early childhood, he was not sent to school or required to study until he was nearly nine, when he was placed in a female school for a few months. He was then placed in a school, taught by a young gentleman whose appearance and general manners showed him to be very amiable and kind-hearted. Two or three months passed, and this little boy learned nothing. My friend began to fear that his former illness had seriously and permanently injured his intellect. On inquiring of his little son, however, he ascertained that the teacher practised the *very barbarous* method of *pulling his hair* and *crushing his ears* to sharpen his intellect! The father

expostulated with the teacher, who ceased his harshness towards him. Immediately he learned his lessons; and, in a few months, became a very good scholar.*

10. Cases of a similar character, almost innumerable, have come to my knowledge, during the last few years. I sincerely hope that all parents and teachers will look well to this particular matter.

OBJECTION XX.

Because often, very often, parents and teachers, who are in the habit of *whipping* their children or pupils, very *indiscreetly* and *unjustly* too, whip them *after* they really *regret* having done the wrong act, are heartily *sorry*, sincerely REPENT, and earnestly *resolve* NEVER to commit the offence again. They had *previously*, perhaps, THREATENED *to do it!* †

* "In schools it has been too long the practice, in our opinion, to resort to BEATING as a method of COMPELLING CHILDREN TO LEARN, and of correcting their misconduct as pupils. The whole process has, of course, been dependant for even its possible justice on the temper of the teacher. His own impulses have been the guide of his administrative policy.

"Dr. ANN H. whose fame as a teacher is now becoming universally known in this country, by means of his biography, and several admirable reviews of it in leading periodicals of the lay, was led by the remark of a child, whom he was treating with severity, to change his whole system by the earnestness of that remark. "Why do you scold and whip such a child when I am doing as well as I possibly can?"

"There is such a *variety of degrees* in the powers and perceptions of children that one *cannot* take a *uniform* discipline, and a *life of* *prolonged* not to be expected, even among the members of the same class. It is mortifying enough to those who fall behind, to perceive their inferiority, and *no discipline of the whip* can make it more endurable."—FRENCH SEX.

† "The teacher should be *placid* and ready to *forgive* on the first exhibition of REPENTANCE and purposes of AMENDMENT."—DAVID M. CAMP, *Superintendent of Schools in the County of Orleans, Vermont*.

"It is the bubbling spring which flows *gently*, the little rivulet which glides through the meadows, and which runs along, day and night, by the furnace, that is usual, rather than the swollen flood, or the warring cataract. Niagara excites our wonder, and we stand amazed at the power and greatness of God

* EVIL RESULT

A child or pupil who is *whipped*, under such circumstances, if not RUINED, will be *disheartened*, *depressed*, and, in his own opinion, at least, *disgraced* also.

REMARKS.

1. I have known many cases in which a child was *punished* by the parent or teacher *after* the most bitter and heart-felt sorrow and repentance on the part of the child. This is certainly *unchristian*. This, in most instances, is the deplorable result of the wretched practice of *threatening*. A parent or teacher *threatens* to punish for a certain offence. The child may, in the most thoughtless and unintentional manner, transgress. The *threatening* has gone forth ; and, the " *promise must not be broken!*" Those parents and teachers, I suppose, have never read or heard that good old adage, that, " A BAD PROMISE IS BETTER BROKEN THAN KEPT." Or, that by the REPENTANCE of the people of Nineveh, " God REPENTED of the EVIL that he had said that he would do unto them ; and he did it NOT ;" though the prophet Jonah had proclaimed through the streets, the *dreadful* PROPHECY : " Yet FORTY DAYS, and Nineveh SHALL BE OVERTHROWN !"

2. Many children are convinced of the error and impropriety of their conduct, at the time the *admonition* of the parent or teacher closes. If *after* that a *flogging* be administered, the ire and malice of the child are excited and aroused.

3. Let all parents and teachers look well to this matter ; and, *on no consideration whatever*, ever punish a child or pupil *after* he has sincerely REPENTED of the wrong which he has done, and has *resolved* to do better.

there, as he 'pours it from his hollow hand.' But one Niagara is enough for the Continent, or the world ; while the same world requires thousands and tens of thousands, of silver fountains and *gently-flowing* rivulets, that water every farm and meadow, and every garden, and that shall flow on, every day, and every night, with their *gentle*, quiet beauty. So with the acts of our lives. It is not by great deeds, like those of the martyrs, that good is to be done ; it is by the daily and quiet virtues of life ; the *Christian* TEMPER ; the meek FORBEARANCE ; the *spirit* of FORGIVENESS, in the *husband*, the *wife*, the *FATHER*, the *MOTHER*, the *brother*, the *sister*, the *friend*, the *neighbor*, that good is to be done."—
REV. ALBERT BARNES.

OBJECTION XXI.

Because, that, when those children or pupils, who are whipped at *home* or in *school*, leave their home or school, they are to be REASONED with : not *whipped* or *beaten*.

EVIL RESULTS.

1. Thousands are *ruined* in this way. They have never been *reasoned* with but *beaten*. Hence, when they go out into the world and mingle with society, *they are wholly incompetent to reason on ANY subject*—WHIPPING having been the method, and ONLY method, pursued with them at home and in school.

2. Again; children, who have not been *reasoned* with, while *young*, when they become *older*, will NOT *listen* to the reasons or entreaties of their parents, but go blindly on to *ruin*.

3. They recklessly suppose that it is the *mere* WILL of their parents that they should do as they request; and therefore, neglect all their admonitions.

REMARKS.

1. When boys are grown up to manhood, they are *compelled*, both by law and custom, to *reason* when any thing is to take place or to be decided between parties. When differences exist they are not *permitted* to decide these differences by *physical force*.*

* "The government of children should always be accompanied with proofs of its REASONABLENESS and equity. Some parents err by too much indulgence, and others by too little. 'Both extremes are unhappy, as well as *unreasonable*.' Every child ought clearly to see, that his parent's censures are not unkind, and that his indulgences are not foolish. To this end he ought regularly, and as soon as his capacity will admit, to be taught the REASONS, on which the conduct of his parent is, from time to time, founded; not indeed as a piece of respect to him, which he may demand; but, as wisely-directed information, which will be eminently useful both to parent and child. To the parent it will be useful by establishing his character in the eyes of the child, as a ruler whose measures are all originated and directed by *solid* REASONS, and *sound* wisdom; steady equity and unfailling kindness; as a ruler whose government is to be revered,

2. But, how *do* we expect these boys to act on this principle, when grown up, if *beat* when children? Every thing, in practice, is then contradicted and changed.

3. The great advantage of the system of *reasoning* or "moral suasion" over that of *flogging* is, that no child ever doubts that his parent or teacher is *talking* to him for his good *alone*; while *flogging*, nine times in ten, is taken by the child or pupil as the *will* of the parent or teacher simply; or, for revenge; or, that it is caused by the anger or irritability of the parent or teacher, disconnected with the offence.

OBJECTION XXII.

Because many teachers, who practise flogging, have the rods or ferulas *on their desks, or carry them in their hands*, by which they are led to inflict blows when they would *not*, if the rod or ferula were *not* on their desks or in their hands.

BAD RESULTS.

1. In all cases, where this system is pursued, *calm, deliberate, and careful examination of the offence, is wholly prevented.*

whose commands are to be obeyed; and whose wishes are to be acceded to, with a view to the attainment, as well as the *voluntary* derivation of benefit, as well as the *voluntary* objection, from the *possibility* of a punishment, as commonly confined to the will of such a ruler. In this case, the parent is assured of the obedience of the child, when he is *absent*, as well as when he is *present*, and is assured, also, that his obedience will be voluntary and exact, and, on both these accounts, delighted. To the child, this information will be highly advantageous, because it will enable him to obey from the reasonableness of obedience, and will necessarily lead him to examine, feel, and submit to pre-destinating his own, not only in cases of *placit de'p.* but in *all others*. Thus, he will habitually grow up to a general accordance with the dictates of REASON, and the representations of *conscience*; will retain a far more elevated and desirable character, than a child governed by *mere authority*; and, when *absent* abroad, or arrive at years of solid discretion, will be incomparably more *safe*."—S. R. HALL.

2. Teachers are thus very apt to strike their pupils *unexpectedly*. This ALWAYS excites the ill-will of the pupil.

REMARKS.

1. Is it not *true* that the teacher, who carries a rod or ratan in his hand, about the school-room, from morning until evening, will not be very likely to use any *reasoning* or *persuasion* but will *beat* the pupil, at once, ROD IN HAND? *Every man of sense knows this to be true.*

2. A man is more likely to resist with *violence* and *injury* what he may deem an *insult* or *wrong*, if armed with some *defensive* or *deadly* weapon, than if he were *not* thus armed.*

3. Why are deadly weapons forbidden, *by law*, in many of the States, to be carried or worn by persons? Because it is believed, by all wise and good men, that the *temptation* to use them would be greater and that more *injury* would be done for any supposed offence or insult than there would be, *if not thus carried*. Is it not *equally wrong*, then, for the teacher to walk the school-room with his rod, ratan, or ferula *in his hand*, or even to have it constantly *lying on his desk or table*? Would it not be far better to have the ratan, rod, or ferula locked up in his desk, or kept in the closet, to be taken out ONLY ON SPECIAL OCCASIONS? Or, it might be left at the house, or in a store, or shop, *a little distance off*. There would then be *some probability* that no pupil would be flogged *without a thorough examination!*

4. No teacher should *ever* have a rod, ratan, or ferula on his desk or table, or *even in his school-room*, unless it be *locked up*.

5. Yet many teachers walk about the school-room, with ROD IN

* "The South Western papers teem with accounts of *sudden* and murderous conflicts. The remote causes of their frequency are, no doubt, various and multifarious; but, it can not be doubted that the nearest and immediate cause is *the habit of carrying deadly weapons*. We may notice that the fatal blow or wound is never given with a casual implement; it is not a bludgeon or a stone hastily picked up, or something *casually in the hand*, but always a pistol or a bowie-knife, *habitually worn* in expectation of conflict. The expectation *naturally* tends to produce its own fulfilment, by *accustoming* the mind to the *thought* of homicide, and *wearing away* the *repugnance* or *horror* with which homicide, even *accidental*, is regarded *on the influence of popular fables*. The man who always *has* a dagger for his companion must have constantly, or at least frequently in his mind the idea of *using* the dagger; and resorts to it with frightful readiness on the first occasion, *however trivial*."—N. Y. COMMERCIAL ADVERTISER.

HAND *of* the driver of horses or *oxen* in the field: thus, *daily, hourly,* and *accidentally* proclaiming to all the passers by or lookers on, their TOTAL UNFITNESS for the *responsible* place which they occupy.

6. The pupils soon become *accustomed* to the sight of the rod or ferula and *disregard* it. This is particularly the case where the teacher frequently *threatens or strikes his pupils*: or, where he strikes his rod, ratan, or ferula *on the desk or table* frequently.

7. Precisely as it is with a horse. He may at first, be hastened by *frequent blows*; but, after a short time, even the *most spirited* horse will pay no attention to the lash, but pass on as though he had *not* been struck.

8. Any gentleman having a *favorite* horse would not employ a driver who could not *manage* him without constantly carrying *a whip in his hand* and *continually beating him to make him obey!*

OBJECTION XXIII.

Because it almost always produces REVENGEFUL feelings on the part of the child or pupil towards the parent or teacher.

EVIL RESULTS.

1. Many children, *by the severe floggings* which they receive from their parents or teachers, harbor or indulge this *feeling of hatred* or sourness through their lives towards those who have punished or *flogged* them.

2. This spirit of REVENGE often enters into their *whole character* and influences all their feelings and actions through life.

3. Many a boy who is *flogged* will, nine times in ten, *violate* a law, when he can do it *secretly*, who would not thus act from REVENGEFUL or *mischievous* feelings, had he been *reproved kindly*.

* "All good government is founded on fear; but 'perfect love casteth out fear.' When the pupil has once and early learned to obey from *a dread of the displeasure of his peccator*, habit will make obedience choice, and authority will assume *the gentleness of love*."—PROV. OLMSTED.

REMARKS.

1. Those pupils who are *severely flogged* will always, by every means in their power, endeavor to bring the authority or rules of the teacher into contempt and ridicule, and produce disorder and insubordination. No BAD boy, at least, whatever of love for his teacher, under such circumstances, may exist in the breast of a GOOD boy. EVER LOVES HIS TEACHER, *in sincerity*, WHO HAS FLOGGED HIM.

2. Hundreds and thousands have vowed VENGEANCE against their teacher, when they should become large enough to wreak it; and, they have left the school-room with these BAD and WICKED *passions* and *resolutions*, which, in their course of life, aid to engender *similarly* bad feelings towards *others*; thus, not only making them *unhappy*, but *bad neighbors and citizens*.

3. Many boys, in consequence of the *unkindness, severe treatment, or cruelty* of their parents, have become *scorched* in their feelings, *abandoned* in their principles, have *left* their father's house; and, in REVENGE, have done VERY WICKEDLY for the *express purpose* of causing sorrow to those parents! A gentleman, of great experience and observation, once said to me, "I have NEVER known a cast off, vicious, and abandoned young man *who had not been severely whipped, and otherwise harshly and cruelly treated by his father!*"

4. I asked a bright little boy, one day, whether he thought it did the boys any good for the teacher to whip them. He answered, with that simple-heartedness, peculiar to children; "I think the boys would like him better, if he were mild. It only makes us ANGRY when he whips us." That answer has more in it than most people would be apt to imagine.

5. It *always* produces REVENGEFUL feelings, when the child or pupil is not *fully convinced* of the JUSTICE of his punishment.

6. Some months since, I stepped under an awning, in Front-street, (New York), to shelter myself from a very severe snow-storm, where

* "Let the parent be governed uniformly by kind and tender feelings. Parents should ever be patterns of the utmost AFFECTIONATENESS towards their children. The reverse of this is not un frequently true. Parents often administer discipline to their children, because they feel themselves obliged to do it by conscience; or, to gratify *anger*, or to REPRISAL *some offence*; or, to compel their children to accomplish some pleasure of their own."—S. R. HALL.

TERMINATION in regard to their teachers who had FLOGGED them *severely, cruelly, and unjustly*, when at school."

9. Is it not a fact, often remarked and generally believed, that HUNDREDS of OFFICERS *have been* SHOT DOWN by their OWN SOLDIERS, IN REVENGE, during battle, in consequence of their *cruel and inhuman* treatment to them *previous* to the battle? What caused all of WASHINGTON'S soldiers to *love* him? CERTAINLY, his uniform *kindness* to them during all his intercourse with them.

10. An English gentleman, now a resident of the Island of Cuba, was, when a lad, *severely and cruelly* beaten by his teacher, and "resolved to have REVENGE, whenever his age and circumstances would permit." After *many years* absence, he returned to England, for *the express purpose* and with a FULL DETERMINATION to wreak his VENGEANCE on his old teacher. On arriving at his native city, he took lodgings at a hotel, and sent a polite note to this teacher, requesting him to call and dine with him. The teacher called; but, the lapse of time, and the effects of a Southern climate had so changed the countenance and complexion of his former pupil, on whom he had inflicted so many *severe flogellations*, that he did not recognise him. The gentleman inquired of him, "whether he remembered a lad, named ——— who attended his school many years since." The teacher answered in the *affirmative*. The gentleman quickly and somewhat angrily replied, "I am that lad. I vowed VENGEANCE on you for your *cruel treatment* to me, when a pupil in your school, and I have returned to England to AVERAGE that cruelty." The table was placed in the middle of the gentleman's room, and dinner was soon to be brought in. The old teacher saw that he was in a *dilemma*; but, he had not taught *natural Philosophy* so many years without having ascertained the fact, that *Englishmen*, as well as other people, are far *better-natured* AFTER having eaten a *good dinner* than *before*. So he said very pleasantly to the gentleman, "I think we had better take dinner *first*, and settle this difficulty *afterward*." Accordingly they dined. During and after dinner the teacher so amused his former pupil by many interesting anecdotes and his pleasant conversation, that he *calicely* *subdued* his REVENGEFUL feelings; and, they shook hands and parted in *friendship*.

11. The cases which have come under my own observation, and within my own experience of *forty years*, as pupil, or teacher, or School Inspector, or Trustee, or as a parent, are almost innumerable, in which children or pupils have harbored feelings of HATRED and

REVENGE towards their parents or teachers in consequence of the infliction of *corporal punishment*. Let all *moralists, philanthropists,* and *CHRISTIANS*, look well to this matter.

12. Did any one ever see the desk or table of a teacher who *punishes severely*, covered with flowers, apples, or any thing else, as presents from his pupils? On the other hand, is it not frequently the case where the teacher governs with *kindness, gentleness, and humanity*?

13. The practice of *whipping* children in school also very frequently produces *REVENGEFUL feelings* in the breast of a fellow-pupil. The boy who sees a teacher *whip* his fellow-pupil feels very much as the boy or man does who sees another strike his *dog* which is walking by his side. He resents it in a moment. *Is or can* the feelings be less *vindictive* and *REVENGEFUL* towards the teacher who *flogs* his *school mate* than towards him who strikes his *dog*? A man has a favorite *dog*. He is standing near him and another man strikes him with a stick or a cane. The man flies in a passion instantly. Can it be supposed, for a moment, that this man has *not* the *same* feelings towards the teacher who *beats* or *flogs* his boy? Strange, indeed, if a man does not think as much of his *son* as he does of his *dog*!

14. Tyrants who have governed their people with *severity* have always been *in fear of assassination*, and have required a *guard to protect them*; while, those who have governed with *mildness, clemency, and humanity*, have always been *loved*, and have walked about, *unarmed, unguarded, and unprotected*!

OBJECTION XXIV.

Because the system of *incessant flogging debases and hardens* the mind and feelings of those parents and teachers who practise it, and causes them to become *intolerant, dogmatical, and irritable*, particularly the teacher; who, usually, *by the constant use of the whip or firula*, is levelled to the scale of a *mere tyrannical PEDAGOGUE*, instead of being elevated to that of a *noble, dignified, and intelligent teacher*.[†]

* I can almost always decide definitely and *correctly* too, with scarcely an exception, whether a teacher *flogs severely and unmercifully* in his school, by

EVIL RESULTS.

1. Though no parent or teacher does, of course, inflict *pain* on his children or pupils *willingly*; yet, the practice of flogging so *hardens* and *debases* the feelings, eventually, that the most *severe* CASTIGATIONS are given by parents and teachers, *once humane*, with the utmost *composure*, amidst the *pain* and *writhings* of the children, thus flogged.*

2. When this is perceived by the children or pupils, (and they *judge very correctly*), all respect and love for such parent or teacher are lost.

REMARKS.

1. Parents and teachers, after having practised flogging for several years, whip *very severely* without apparently thinking or *knowing* how severely they *do* whip. This may, with much propriety, be remarked as one of the *very greatest evils* of the "*flogging system*."†

2. As another proof of the *hardening* and *debasement* influence of this system on the minds of teachers, it may be asserted, without the fear of contradiction, that all *old* teachers who practise flogging are *more severe* and *unforgiving* than *young* teachers.

3. An old teacher, to whom I spoke of his *great severity*, was "very much surprised that I should charge *him* with being *cruel* to his boys;" and, at my statement, that "I had heard the screams and entreaties of the boys, again and again, while in the street, passing his school!" Said I, "your arms are *so long*, (he was *over six feet high*!), that you are not aware of the *immense sweep* which your *ratan* takes *before* it reaches the boy's back." [So of a *butcher*, who

spending an evening with him, especially, if any discussion comes up. *He must not be contradicted. His opinion must be law!*"—ANONYMOUS.

* "The great OBJECTION to *corporal punishment* is the fact that it excites *angry passions*, not only in the child, but in the MASTER, and more in the LATTER than in the *former*. My own experience teaches me that the effect is almost *necessarily* BAD on the individual *who inflicts the pain*. It excites a horrible feeling in him—a *feeling which we might conceive to belong to EVIL SPIRITS*."—REV. GEORGE B. EMERSON.

† "A teacher of a district school, at West Springfield, was *arrested* and *FINED* \$5 and costs, on the 25th inst., for *unlawfully* FLOGGING a boy under his charge. These cases of *cruelty* on the part of teachers are *growing quite common*."—NEW YORK TRIBUNE.

was in the habit of BEATING his bullocks: *first* with a long pole, after bleeding them in the neck, *then* with a large leaden ball, (attached to a rope), under the body. *He* too, was *surprised* that I thought *him* CRUEL, when I told him that "I would have him at the Police Office, within an hour, *if I ever heard the groans of another bullock*, thus BEATEN in his yard!"] .

4. I have frequently stepped into a school, just at the moment when the teacher was *whipping* a boy *very severely*; and, while the pupil was writhing with pain, as he walked to his seat, the teacher has turned and spoken to me as *smilingly, composedly*, and as *unconcernedly* as though nothing of *any importance* had taken place, or as if no one near him *was suffering pain*. Teachers who thus exhibit *want of feeling* are not, and *can not* be loved by their pupils.

5. Not many months since, a teacher in one of our cities, struck a boy with a slate, intending to hit his shoulder; but, unfortunately, the boy dodged, and *the corner of the slate hit his spine* from which injury he died in about four weeks!

6. Some years since, in one of our cities, a lad was taken by one of the teachers into the female department of the Institution; and, in the presence of the girls, so *severely* FLOGGED that he *died* in about six weeks, and the teacher fled from the city!

7. A very celebrated teacher, Principal of one of the most popular schools, in one of our cities, has a system of punishing his pupils as *worst* as it is *barbarous* and *inhuman*. He puts all the ends of the pupil's fingers in a cluster so as to present them all at once, (and the *most SENSITIVE* part too); and, then *beats them with a ratan!!* One of his pupils, not many months since, who has studied the Medical Profession since he left his school, on attempting to feel the pulse of a patient, found that the sense of feeling, necessary to determine the state of the pulse, *had been entirely destroyed* by the *beatings* of this *HUMANE* teacher's ratan! And this teacher walks the streets of the city in which he resides, and wishes to be considered a *decent* and *respectable* man!

8. Most of my readers remember, I presume, the case which occurred in one of the interior counties of the State of New York, some years since. A father *whipped* his little lisping daughter to *death* because she *did not* and *could not* pronounce a word *correctly* or as the parent *wished!*

9. The following truly *melancholy* case was related to me by the teacher of the school where the boy attended. Two brothers, farm-

ers. lived in the same neighborhood. Each had a son of about equal age. One of them was sick for several weeks and unable to attend school. Of course, he fell behind his cousin in his lessons. His father, being determined that his cousin should not out-strip him, compelled him to go to school before he was able, and *beat* him every day, if he did not know his lesson! The teacher interceded. He expostulated with the mother; but she could not prevail on him. Finally, the physician was called who informed the father that his son *could not live six weeks longer*, if thus treated! He desisted, though reluctantly, with the unfeeling remark, that "he would rather his son *would die* than to be *excelled by his cousin!*"

10. Could parents and teachers thus unfeelingly *whip and beat* their children and pupils, unless *hardened and debased* by the *infliction of pain* on others?

11. A teacher, who stands in the front rank of the advocates of *indiscriminate and perpetual flogging*, once said to me, "I never knew a boy who was good for *any* thing, unless he had been flogged two or three times!" Now, if this *be* true, (and *really* many teachers act as if they *believed* it), what encouragement *has* a boy to do *well*, if he must be whipped, *at all events*, before he *can* be good?

12. Another teacher *actually* said to me, very gravely, that "the reason why the *English* scholars were brighter than the *American*, and the men more learned in *England* than in the *United States*, was, that the teachers *flogged more severely* in the former than in the latter, and that this had a tendency fully to develop their intellects!" Were not these two teachers' minds *debased and hardened* by the practice of *flogging*?

13. Read the following note and then say, whether it is possible, that in an *enlightened* and *CHRISTIAN* country, a soldier could be thus *cruelly and barbarously* beaten to death! Could those officers have inflicted such *brutal punishment*, unless their minds had been previously *hardened and debased*? No, NEVER. They would have refused, under penalty of being punished *themselves*; or, they would have fainted at the sight, and have been unable to proceed!

* "Flogging in the British Army. The following is an extract from the testimony given before a Coroner's Jury, held on the death of a soldier at Hounslow barracks after a flogging:

The man was fastened to a ladder which was nailed to the wall of the riding school. His hands were tied, and his back was bare to the loins, with his shirt

14. The practice of *flogging* children *hardens* the tender feelings and affections both of parents and teachers. No parent or teacher who flogs *severely* is kind to his *own* children or family, or to his neighbors and friends. He is never found at the bedside of the *sick*, the *distressed*, and the *suffering*. *This is human nature. This is the philosophy of mind.* Could Bonaparte have *condemned* and witnessed such *slaughter* of human beings, if he had not, step by step, become *hardened* by seeing it; and, finally, steeled his *mind* and *conscience* by *delighting* in it?

15. Again; the drunkard who, when he drives to the tavern or hotel, on a cold night, kindly places a blanket over his horse to screen him from the wind and cold, will, on arriving home, *whether drunk or sober*, treat his family *kindly*. But, the drunkard who thus drives his horse and fastens him to a post, on a cold night, *exposed to the chilling and freezing blast*, to stand there while he is drinking and carousing will, on arriving home, treat *his family unkindly*. *His feelings have become hardened* by the neglect of the *sufferings* of his horse.

16. The *same* arguments which *may be* and *are* urged against the system of duelling, listieuff-fighting, wearing or carrying offensive and deadly weapons, apply with equal force against the *system of flogging*—it *hardens* and *debases* the minds both of parents and teachers, and wholly prevents, as generally practised in families and

off and his trousers on. The colonel and the adjutant were present, and also Dr. Warren. Critten gave 25 lashes, and then Evans took the whip and gave the next 25. The farrier gives a flourish in the air with the cat, and raises himself on his toes forward at every stroke. The 25 stripes were given without cessation. They went on until the first 100 lashes had been given, when they changed the whips, by order of the adjutant.

The whips were then brought in, wrapped up in a cloth, and were handed out to the witness; each had nine thongs of whip-cord, each thong knotted half way up at intervals of a couple of inches; the handles, about eighteen inches in length, were about the thickness of a man's thumb. *The cords of two of the five cats were stained, hardened, and discolored with blood.* The doctor did not approach any nearer to the deceased during the time he was under punishment. He called for a drink of water, and he had it out of a quart. He called for water two or three times. He did not appeal to the surgeon, nor did the surgeon ask any questions. There was not more than an interval of a minute's time at the change of the cats. The blood came before the first 25 was completed, nearly between the shoulders. *There was a great deal of blood, and it ran down into the deceased's trousers.* He never uttered a word, but once, when the second cats were taken. At the expiration of 100 lashes, he cried out "lower, lower."

schools, *deliberate* and *candid* examination and reflection: or, the giving of *reasons* or *reasoning* with their children or pupils.

17. I once visited a school whose teacher was reputed *very severe*. He was hearing a recitation, the class standing before him. I took my seat near the teacher. Soon, I saw a slender and delicate, but very interesting boy, with much apparent agitation, approach the teacher. As he came near him the teacher put his right arm around his waist, while the little boy whispered something to him which I did not hear. My first impression, on seeing him place his arm around the little boy was, certainly he is not "a severe teacher." But, instantly, on hearing what the little boy said, he pushed him from him; and, taking a heavy, wide ferula from his desk, he beat that little fellow's hand several blows with *the greatest severity*. All this was done, *while he was listening to the class before him*, holding the book open, in his *left hand*, to hear their recitations! Had not that teacher become *hardened*? I inquired for what that boy had been so *beaten*. He had been sent up to the principal by an under teacher, because he "*did not know his spelling lesson!*"

18. Parents, and teachers also, who practise *flogging* are very apt, immediately *after* having *flogged* a child or pupil, to speak in an *irritable* or *unkind* manner to the other members of the family or school. This is almost a *necessary* consequence; and, is the very greatest evil, resulting from the *hardening* and *debasing* influence of the system of *flogging children* on the minds of those who practise it.*

19. A still greater reason why *flogging* should *not* be practised, is, that the man who flogs his *children* is not apt to be as kind to his *wife* as one who does not. MARK THAT. It *hardens* his feelings generally. This is more particularly the case, however, with the *drunkard*. Why is it so often the case, if the system of *flogging* be such a *beautiful one*, and so *very excellent* as a MEANS OF MORAL DISCIPLINE, that *drunkards* so often *BEAT* their *wives*? Is not this one *certain* PROOF that the system is based on or actuated by a *bad SPIRIT*?

20. About thirty years ago, I knew a man in Massachusetts, naturally kind-hearted, who drank rum. A boy 12 or 14 years of age

* "But the worst feature of all, and the most deplorable in its effects, is the *manner of correction*. I mean that *angry, vindictive spirit* which is manifested by parents when they correct their children."—CASKET.

lived with him. When this man came home, under the influence of rum, he would ALWAYS flog that boy—no matter whether he had done well or not! The boy could tell, as soon as the old man reached the gate, so that he could see the flash of his eye, that *he would be flogged!* Mas! how many poor children have been unmercifully *beaten* by FATHERS, in the shape of THIS, when under the influence of ALCOHOL!!!

21. Now, I would ask the advocates of the "*flogging system*": why is it, if *corporal punishment* can be a system, ordained by our CREATOR to make our children better by repeated *flagellations*? why is it, that all *wild* men, that all or nearly all *drunkards*, when *angry* with their *wives* or *children*, or when *drunk*, almost INVARIABLELY *whip* those *wives* or *children*?

22. It is a *positive* and *undeniable* proof of the *hardening* and *debasement* influence of the system of flogging on the minds of those who practise it, that many parents and teachers boldly stand up in a public assembly and make use of *bravado* and *sauciness* at "moral sensationists," and openly *ridicule* the efforts of *benevolent* and *philanthropic* individuals who are, *from feelings of humanity alone*, endeavoring to devise some *other* means of governing our children in families and schools, by which they will be saved from the *pain*, the *suffering*, and the *hardening, debasing, and demoralizing* influence, consequent on the *system of flogging*.

23. What is it which these men thus ridicule? It is the humane and God-like efforts which benevolent individuals are using to *cause less tears* to flow from the sparkling eyes of lovely children. What is it? It is the honest endeavor to have the smiling countenance of the boy reflected back into the teacher's countenance, instead of the teacher's frowns and blows and the *pain*, and *cribbing* countenances of those boys as they pass, to their *eyes*. Can any one *sneer* at and *ridicule* such efforts who is not *hardened* and *debased*? Let *humanity*, let *benevolence*, let CHRISTIANITY answer.

OBJECTION XXV.

Because, in the hands of *ill-disposed* or *evil-minded* teacher, it is, and ever will be, the method by which

they exhibit their *spleen*, *malice*, or *partiality*, or wreak their *vengeance* on those pupils who may have, in some unguarded moment or from a sense of duty, spoken their opinion of their bad management in teaching or governing their school, or of their inability to teach some subjects in which they *profess* to instruct their pupils.

EVIL RESULT.

Any pupil, *thus* treated, not only becomes an *enemy* to the teacher, but, both in intention and practice, an *eye-servant* as to obedience.

REMARKS.

1. This is more *frequent* and LAMENTABLE, in many schools, than would easily be believed by those who are not conversant with their management.

2. Almost all *teachers*, and *dreadfully horrible* the thought, many *parents* also, have FAVORITES among their pupils or children! What an excellent opportunity does the system of flogging afford such teachers and parents, to exhibit, to their other pupils or children, their *partiality* and *preference*! When this impression is fully made on the minds of pupils or children, all respect or *willing* obedience is for ever at an end!

3. Such teachers who become prejudiced against any of their pupils, seek every opportunity or excuse for punishing them.

OBJECTION XXVI.

Because it is a well known, and generally believed fact, that, in those schools in which there is the greatest amount of *whipping* and other *corporal punishment*, there is usually the *very worst* GOVERNMENT and the *very poorest* ORDER.

EVIL RESULT.

When the teacher is under the necessity of devoting a *very large portion* of his time and attention to the *discipline* of the

school, and to the *punishment* of offenders, as he necessarily *must*, where a *great amount* of flogging is inflicted, the pupils will make very little *proficiency* or *progress* in their studies.

REMARKS.

1. I have seen many schools in which the teacher spent, at least, *one half of the time*, during each recitation, either in *flogging* his pupils or in *scolding* at them; and, as a matter of course, there was neither order in deportment nor any proper attention to the recitations among the pupils.

2. Under such circumstances, the pupils are not *benefited* by, or *interested* in, their studies or recitations—*their time being nearly lost*.

OBJECTION XXVII.

Because, it is believed, that, when in the hands of *unfeeling, corrupt, and unprincipled* teachers, FLOGGING is practised to a greater *extent* and with far greater *severity*, in those schools in which the *amount of salary* does not depend on the *number of pupils* in the school, than it is in those schools in which the *amount of compensation* does depend on the *number of pupils* or the *individual patronage* of the school.

EVIL RESULTS.

1. Where this feeling *does* exist it very soon becomes perceptible to the pupils; and, when this takes place, all regard for *instruction, admonition, or reproof* is unheeded by the pupil.*

* In fine if any thing, in the wide range of education, demands *patience, forethought, judgment, and the all-subduing spirit of love*, it is this; and, though it may be too much to say, that corporal punishment *can* be disused by all teachers, with regard to all scholars, in all schools, yet it may be averred, *without exception*, that it is *never* inflicted with the right spirit, nor in the right measure, when it is not MORE PAINFUL to him who imposes, than to him who RECEIVES it.—HORACE MANN.

2. Under such circumstances, hundreds of children may be, and have been, *prevented* from attending school by this practice ; and, growing up in *ignorance* and *vice*, become *pests of society*.

REMARKS.

1. The nature of the relation which exists between teachers and parents, in those schools in which the salary is *wholly independent* of the number of pupils in attendance, naturally, if not *necessarily*, almost entirely *precludes* that intercourse and intimate acquaintance, which, for the welfare of the school, should *always exist between parents and teachers*.

2. Let all Trustees, Commissioners, Superintendents, and others, having charge of Public Schools, look well to this matter ; and, *in no case*, employ any man to teach a Public School, (whatever his *intellectual* endowments and *literary* attainments may be), who has not a deep and abiding sense of his *great responsibility* and *accountability*. In short, he should be a man of *high-toned* MORALS who acts *conscientiously*, as in the sight of God and his fellow-men, in whatever he does or says in the presence of the immortal beings, intrusted to his care and instruction.*

* "The teacher must be a man of *good principles* and *good manners*. Next to the influence of parents, the example and deportment of the schoolmaster goes farthest to form the morals and manners of the pupil. He sits a sovereign on his throne. His behest is law. To it his young subjects bow with implicit reverence. What *he* believes *they* believe. What he asserts they repeat. His manners, even to the mode of entering the room and taking off his hat, they copy. They embrace his sentiments. His likes and dislikes they adopt ; a quiet pervading influence goes out from him, whether he intends it or not, and enters into their being with potent influence, and moulds and forms their characters, because they love and respect him. If then he is a man of high-toned moral feeling, and agreeable, well-trained manners, his value is above all price. Let there be *no stain* upon him, not a spot at which malevolence may point, or even fastidious propriety justly except. If to all these exalted qualifications we can superadd *sincere piety* in the teacher, *without a tincture of sectarian spirit*, we have a perfect instructor."—*From an Address before the Geauga (Ohio) County Teachers' Institute*, by HON. WILLIAM L. PERKINS.

OBJECTION XXVIII.

Because, nine times in ten, the practice of FLOGGING has a *degrading* and *debasing* influence on those children or pupils who are FLOGGED; particularly, if it be done *in the presence of the family or school*.*

* "The fear of bodily pain is a DEGRADING motive; but, we have authority for saying, that where there is *perfect LOVE*, every known law will be fulfilled. Parents and teachers often *create that disgust* at study, and that *incorrigibility and obstinacy* which they deplore. It is a sad exchange, if the *very BLOWS*, which *BEAT arithmetic and grammar* INTO a boy, should *BEAT confidence and manliness* OUT. So it is quite as important to consider what feelings are *excited*, in the mind, as what are *subdued*, by the punishment. Which side gains, though the *evil spirit of roguery or wantonness* be *DRIVEN OUT*, if seven *other evil spirits, WORSE than the FIRST—sullenness, irreverence, fraud, lying, hatred, malice, revenge*—are allowed to *COME IN?*"—HORACE MANN.

S. S. RANDALL, Esq., the able editor of the District School Journal, in a notice of the new work, recently published on the "THEORY AND PRACTICE OF TEACHING, by D. P. PAGE, A. M., Principal of the New York State Normal School," says,

"The difficult subject of 'School Government' is described with signal ability and discrimination; and, the objects, ends, and aims of disciplinary punishments—the spirit in which they should be meted out—and the limits within which they should rigidly be confined—are fully and elaborately discussed. While the absolute necessity of an *occasional* resort to CORPORAL FLAGELLATIONS, as an *ultimate* remedy, in *extreme* cases, where every *other* means of reclamation have been *faithfully* but unsuccessfully applied, is contended for, and vindicated upon principle, no less than expediency, we do not understand Mr. PAGE as essentially differing, on this point, from the enlightened views of the most eminent of our professional educators at home and abroad. Those views are, in the main, forcibly expressed by the judicious and pious Dr. LANGHORNE in his *Life of Plutarch*. 'This mode,' says he, 'of punishment in our public schools is *one of the worst remains of barbarism, that prevails among us*. Sensible minds, however volatile and inattentive in early years, may be drawn to their duty by many means which shame and fears of a more liberal nature than that of CORPORAL PUNISHMENT will supply. Where there is but *little* sensibility, the effect which that mode of punishment produces is not more happy. *It destroys that little*; though it should be the first care and labor of the preceptor to increase it. *To BEAT the BODY is to DEBASE the MIND*. Nothing so soon or so totally abolishes the sense of shame; and yet, that sense is at once the best preservative of virtue, and the greatest incentive to every species of excellence.'

"In the cases and with the limitations laid down by Mr. PAGE, in that portion of his work devoted to the consideration of this subject, the resort to CORPORAL

EVIL RESULTS.

1. A boy, thus *degraded* and *debased*, becomes perfectly *reckless* in his deportment and conduct, and wholly *regardless* of the evil consequences of disobedience.

2. So truly and certainly does this *degrading* influence have its effect on those boys, thus *whipped*, that, those children, who have been WHIPPED, from day to day, by their parents or teachers, *can*, by a person of even ordinary powers of observation and discernment, *be easily recognised* in the family, in the school, or in the street, by their *down-cast* looks, and *averted* eye.*

REMARKS.

1. FLOGGING, in many instances, destroys the *self-respect* and *manly dignity* of the child or pupil on whom it is inflicted—without which it is *impossible* to have a *sensible* and *good* child.

2. If a *sensitive* boy or pupil is beaten, the same as a *horse*, an *ox*, or a *dog* is beaten, when he disobeys or displeases his parent or

PUNISHMENT, may, we think, be justified: although we fully concur with him that there is still 'a more excellent way' to the accomplishment of the object which the good will always have in view."—DISTRICT SCHOOL JOURNAL, *Albany*, February, 1847.

* "A sensitiveness to bodily pain forms no part of the disinterested, self-sacrificing, and heroic character which ever excites our admiration; and, should therefore, be discouraged, rather than strengthened. A free and frequent use of the *rod*, at home or at school, renders the character PUSILLANIMOUS, *selfish* and *tyrannical*: it should be used ONLY AS A LAST RESORT; and then, not as a kind of *offset* or *equivalent* which atones for the *fault*, but as a sure *consequence*, a final result of a course of evil."—D. P. GALLOUP.

"We hope this example, (in the city of Boston), may do much to aid the efforts now making in Massachusetts and elsewhere to abolish the *brutal practice* of Flogging in Schools. That the tendency of the practice is to DEGRADE both Teacher and Scholar can hardly be doubted by any one who will candidly reflect upon the subject, while its utter want of adaptation to produce *genuine* OBEDIENCE is a sufficient reason why it should be discarded now and for ever."—NEW YORK TRIBUNE.

"If the *higher* motives fail, recourse must be had to the *lower*; and, if they fail, to this, the *lowest* of all. But the one on whom it is to be inflicted must be in a WRETCHEDLY LOW STATE; and, the teacher who habitually has recourse to it, must be considered as *not* well understanding the *principles* or the *duties* of his calling."—REV. GEORGE B. EMERSON.

teacher, he sees no *difference* between himself and those animals, and feels *degraded* and *debased*.

3. An excellent teacher, with whom I am acquainted, informed me that in a school which he was teaching, there was "a very *mischievously bad boy*." In the same school there was "another boy who was *remarkably good*, very *correct* and *dignified* in his deportment." He seated the *good boy*, on a certain day, by the side of the *mischievous* one for the purpose of having the influence of the *good boy* act beneficially on him. Not long after, he saw both of them whisper and laugh. He called up the *bad boy* and whipped him, not intending to whip the *good boy*. The other boys, however, said that the *good boy* had whispered as well as the *bad boy*. Fearing evil consequences, he called up the *good boy* also, and *whipped him lightly*. He turned his head and *laughed*. Thinking that would not do, he whipped him more *severely*. Then he took his seat, but still laughed. "At this time," said the teacher, "I regretted, deeply *regretted* having whipped him." He afterward said to one of the boys, he "had never been whipped before, and it did not hurt him as much as he expected." After this *whipping*, he was one of the very worst boys he ever had in school. From a *noble, dignified, and manly boy*, he became DEGRADED and DEBASED, and seemed to lose all *self-respect*. "Then," said he, "on seeing the mischievous results of the use of the ROD, in this, as well as in somewhat *similar* cases, I threw it out of the window, and did not use it again *for more than a year*."

4. How many persons I have heard make the following remark, with great exultation and self-complacency: "I was *never* whipped at school during *the whole years of my childhood*!" Would these persons have made the remark, if they had not supposed that it would have been DEGRADING and DEBASING, in the highest degree, if they had been *flogged*?

5. One of the Controllers of the Public Schools in the City of Philadelphia, said to me, "I would not have my son *whipped* or *struck a blow*, at school, for *one thousand dollars*. He would look upon it, in after life, with a DEGRADED feeling."

6. Where *indiscriminate FLOGGING* is practised, the tender and delicate boy, who is *conscientious* in all that he does, either *deliberately* or *intentionally*, is, by this system, placed on a level with the *notoriously bad boy* who does what *he does maliciously* and deliberately *without*

any *conscientious* scruples whatever! By this he is DEGRADED, if not *ruined* in his *disposition* and *general feeling*.

7. Many a boy, who is *flogged* for some misdemeanor, is perfectly conscious that he is, all in all, far better than many other boys who receive no punishment, *merely* because they are *so fortunate* as *not to be caught* in any of *their* offences. What will be the effect of a *flogging* on the mind of the child or pupil thus conscious! DEGRADATION and loss of *self-respect*, most inevitably.

8. Many boys are *flogged* by parents and teachers *after* they are perfectly *conscious* of the wrong which they have done, and have *honestly* RESOLVED to do better. Their feelings are, most unquestionably DEGRADED by such a course.

9. In the years 1819 and 1820, while engaged in teaching, a lad attended my school who was very *mischievous*, though not at all *maliciously* bad, either at home or in school. He caused a great deal of trouble, it is true, but, knowing him to be a generous and noble-hearted boy, I scarcely ever *punished* him or even spoke *unkindly* to him. On the contrary, however, his father *beat* him *so severely* that, as he grew up, he seemed, owing to his DEGRADED and almost *broken-hearted* feelings, *nearly idiotic*! The whole family, *father*, MOTHER!! (dreadful thought!), *brothers*, and *sisters*, treated him and looked on him as a *simpleton*; while, in truth, as subsequent facts and the *true* development of his character have since fully proved, he possessed *more* REAL TALENT than *all the other members of the family*! Ten or fifteen years after he was a pupil in *my* school, I visited his father's family, where I spent the night, and found him at home. In the course of the evening, *which I shall never forget*, he related to me his *griefs*, his *sorrows*, and his *troubles* which he had endured, in consequence of the *severity* and *cruel treatment* of his father, and the *neglect* and *coldness* of the other members of the family. Methinks, I hear, at this moment, the *sighs* and *uphevings* of that *generous-hearted* but much *wronged* young man! Being about 21 years of age, I proposed to him a plan which he pursued; and, to me, it is a most delightful reflection, that this young man, now a resident of a neighboring State, is one of the most respectable, energetic, influential, and highly-honored members of the society in which he lives. As farther and *positive* proof of the nobleness of mind and magnanimity of character which this young man possessed, it *should* be stated, that he has, since he left the parental roof, bestowed *many favors* and rendered many *acts of kindness* to the different members of his

father's family, of which his *father!* has been the largest recipient!!*

10 A gentleman of my acquaintance, a most estimable man, who now holds one of the most prominent stations in this country, said to me, in the course of conversation with him on the subject of the "*government of children*," that, "in early life, his father lost his property and he was placed with a stranger. This man treated him so cruelly, that he left him and lived with another man whom he found still *more CRUEL* than the other; and," he added, "I was so *beaten* and *whipped* by those men, that, my feelings were so DEGRADED that I scarcely ever looked up, or looked any one in the face, *until after I was twenty-five years of age!*"

11. An excellent teacher, in a neighboring city, said to me, in answer to my inquiry as to the amount of corporal punishment used in that school, "I never whip *any* pupils in my school, except those who come in from *other* schools in which they practise *whipping*. In all such cases, I find them so DEGRADED in their minds and views of order and propriety, that I am compelled to punish them for *eight or ten days*, until they become accustomed to the habits and customs of my school; but, never *after* that."

12 A lady of my acquaintance, formerly a teacher, informed me, that, "she once had a boy in her school, about 14 years of age, who was reputed the '*worst boy* in the neighborhood.' He had been so *severely BEATEN* by former teachers and by his father also, that, he seemed to have none of the common or refined feelings of our nature remaining. His father told her that he feared she would have trouble with him. One day, he disobeyed. She requested him to stand near the door, during recess or intermission, as a punishment. After school, she retained him and talked with him. He told her that '*nothing else would do him any good, but a whipping.*' She told him she would not punish him that day. She made him stand the next day as before, and also the third, retaining him each day to talk with him after the close of the school. On the third day, he still insisted that nothing but a *whipping* would do him any good, so *perfectly DEGRADED* had his feelings become by the nu-

* "GENIUS is often associated with feelings of *extreme sensibility*, and cases in a physical frame of fragile mould. It is the part of *humanity* not to WOUND THAT SENSIBILITY; and, of skill, to strengthen, by proper *physical* training, that frail bodily structure."—PROP. OLMSTED.

merous and continued *floggings* which he had received. Finally, with great reluctance, on her part, she requested him to go to the nearest grove and procure a whip such as *he* thought would be suitable with which to whip him. He brought in a very large and long one. She struck him several blows with it; and, he then remarked, 'that he thought that was enough.' *After that he was a good boy in school.*" That boy had become so DEGRADED, debased, and brutalized in his feelings that he could not *reason* at all!

13. There is a very great difference in the *degrading* influence of *flogging* on the minds of different children, even those of the *same* family. A gentleman of my acquaintance, of very great observation, who has three sons, said to me one day, "When I place my three boys in a school, I invariably say to the teacher, the *second* boy, (not in the presence of the boys, of course), you must not *whip*, it will ruin *him*. I shall make a *personal* thing of it, if you strike *him*. The other *two* you may govern as you choose, as you do the other boys of your school. But *that* boy has so much *manliness*, *self-respect*, and DIGNITY of character, that he would feel himself so DEGRADED that he would never recover from the *self-degradation*."

14. A teacher of my acquaintance, who, as a general thing is an *excellent* teacher, has the DEGRADING practice of requiring his pupils to stand a long time on their benches for *very slight offences*; and, at the close of the school, he draws the pantaloons tight around the *calf* of the leg, and BEATS it very *severely* with a *rattan* or *ferula*!

15. It is but a few weeks, since the eastern papers brought us the *awfully melancholy* account of the *self-DESTRUCTION* of a lad, caused by *wounded feelings* and SELF-DEGRADATION, consequent on a *severe flogging*!

16. It is a remarkable fact, that, the *poor, uneducated*, colored people, at the South, consider FLOGGING the most DEGRADING punishment which can possibly be inflicted on them!

17. Let every parent and every teacher beware of the FIRST BLOW. That may fix and determine the future destiny or future character of the child. Many children look on the expectation of being *flogged* with perfect horror; and, are made completely wretched by seeing the rod used on others. Can it be otherwise than that their nice, sensitive, and delicate feelings will be DEGRADED by seeing the infliction of corporal punishment?

18. In substituting *other* punishments for FLOGGING, great care should be taken that those do not *equally* DEGRADE or EXCITE the

bad passions of the child or pupil. To place a pupil on a stool to be gazed at and become an object of ridicule ; or, on the floor with a bonnet or foolscap to be looked at, or what is often *still worse, to be laughed at*, is of very doubtful propriety, (particularly GIRLS) ; for, when that *nice and delicate SENSIBILITY* of a female is either *destroyed* or *blunted*, a *great MORAL EVIL* is the sad consequence ! To call out a child or pupil by name and sneer at him ; or, to call him a dunce. To put a child or pupil in a closet or place of confinement is *very bad*. Those who are *nervous and delicate* will be very much *shocked, grieved, and dispirited* ; and, those who are *bold, stubborn, and unyielding* will be excited to revenge. To cause children to go without their dinners is also *very bad*, often, very often injurious to their health. Equally bad is it to send them to bed *without supper*. Children will never become *penitent* when *suffering for food* ; or, when they think their parents *unkind* to them. They may be sent to bed an hour *earlier* than usual or be placed in bed in the *day-time* : but, *NEVER without their regular food !* Children *must* be convinced that it is the *love and earnest desire* of the parent or teacher to benefit them, or all *punishments, all admonition, and all advice* are wholly *unavailing*.

19. The great object of *punishment* or *admonition* should be, to improve the morals, the manners, the mind, and the heart of those who are thus corrected.

OBJECTION XXIX.

Because there is a greater amount of *fighting* and *quarrelling*, and less *harmony* in those families and schools in which FLOGGING is *thoroughly and constantly* practised, than in those in which it is only *occasionally* or *never* practised ; or, where all are constrained to do what they should, by the influence of LOVE, coupled with a *conscientious* sense of DUTY.

EVIL RESULTS.

1. Where such a state of things exists, it produces a *lamentable and melancholy* train of evils, quite indescribable.

2. In all such cases, very little interest is taken, either by teacher or pupils, in the *moral, intellectual, or literary* proficiency of the pupils.

REMARKS.

1. It is perfectly natural and consistent that *flogging* should cause children or pupils to do the *same* thing, viz. ; *to inflict pain on others*. This is certainly true.

2. How can it be *otherwise* ? A parent or teacher *flogs* a child or pupil so as to cause great pain and weeping. Will *another* child or pupil *hesitate* to inflict *pain* on him whom they have seen *beaten* from time to time ? *Most assuredly he will not*.

3. I visited a school, one day, and found it in a tumultuous and disorderly condition. It was about ten minutes before the close of the school. The teacher was walking about the school-room with a ratan in his hand, of no mean dimensions. In the course of those ten minutes, he *flogged* several boys, one *very severely*. School was then dismissed. What followed ? Before all of the boys had passed out of the school-room into the yard, *two boys returned to the teacher's desk with complaints that the other boys had been fighting them ! ! !*

4. Yet, strange as it may seem, many parents and teachers *flog* their children or pupils for *fighting* !

5. I know an *otherwise* excellent teacher, who never *flogs* his boys for any thing else but *fighting* ! But *flogging* excites and encourages *fighting* by hardening the feelings of the child or pupil as to the sufferings of *others*, having been *BEATEN himself* !

OBJECTION XXX.

Because the practice of *constant* and *daily* WHIPPING children or pupils, has an *almost certain* tendency to **HARDEN** the minds and feelings of those who are thus **FLOGGED** ; particularly, if it be done *in the presence of the family or school*. **NO CHILD OR PUPIL SHOULD EVER, under any circumstances, BE PUNISHED IN THE PRESENCE OF THE FAMILY OR SCHOOL !**

EVIL RESULTS.

1. A boy, who is *flogged in the presence of the other* members of the family or of the school, has, if a *resolute, determined, or obstinate* boy, his *revengeful feelings and bad passions* excited, nine times in ten.*

2. A boy, thus flogged, if a *diffident, reserved, and conscientious* boy, becomes *dispirited, disheartened, and depressed* in his spirits. His love of praise, his ambition, and desire to make proficiency in his studies, *will all be prostrated*.

3. When a boy's feelings have become thus **HARDENED**, he is in a fit condition *to commit any offence or crime*, however heinous, either in the family or the school, at home or abroad.

4. The boy who is whipped *in the presence of others*, will generally hold out longer before he will yield, than he would if punished *privately*.

5. A *still worse* feature of the case should be stated, as very often occurring. The boy, who is thus **WHIPPED**, will, very frequently, *deceive* his parent or teacher, and those present, by leading them to think that he was *not* much hurt; and, when questioned afterward by his play-fellows, he will, most usually,

* "I firmly believe that some of the **WORST FEELINGS** that human nature is subject to, *are engendered* in the heart **DURING THE HOURS OF CORRECTION**. If we correct our children in an angry mood, they will naturally imbibe our feelings; and, soon we shall see them **TAKING VENGEANCE** in like manner, upon whatever may cross their inclination."—CASKET.

"Some consider their duty of governing their children to be performed *meritoriously*, merely because they *reprove* and *punish* their children *very often*; and, accordingly make it their business to *find fault* with them *from morning to night*, and to *punish* them *from week to week!* In this way, reproof and punishment lose all their power, and only serve to render the child **MORE OBDURATE**. Children are as easily injured by *too much* government, as by *too little*. They ought always to be watched with attention and tenderness, but not to be *harassed*. A child *always flogged*, becomes **INSENSIBLE** to SHAME, and **INDIFFERENT** to the desire of commendation. He steels himself against suffering, and studies only how to escape *correction*—not how to gain the *approbation* of virtuous conduct. Destroy a child's **SENSIBILITY**, and you throw around him insuperable **BARRIERS** to higher, nobler entertainments. The child of an *unfeeling* and *brutal* parent, will, if he in turn becomes a parent, exhibit **BRUTALITY ONLY**."—S. R. HALL.

add to this DECEPTION, the *awful* SIN of LYING, by telling them that, "*the teacher didn't hurt him much.*"

REMARKS.

1. The parent or teacher will not be likely *if in private*, to punish *too severely* in consequence of the *obstinacy* of the boy.*

* "FLOGGING IN SCHOOLS.—The Board of School Visitors, at New Haven, have recently had under consideration the conduct of a certain schoolmaster in that city, who inflicted cruel chastisement on one of his scholars. They close their report as follows."

"The too frequent habit of inflicting CORPORAL PUNISHMENT, for the violation of mere arbitrary rules of discipline in schools, which are as various as the taste or caprice of their authors, and sometimes *as absurd as they are useless*, confounds in the minds of the young, all accurate distinctions between *right and wrong*, perverts the design of the law in delegating so delicate a trust as the power of *corporal chastisement* into the hands of a stranger, *blunts* the sensibilities of the young, and HARDENS their hearts to commit *more malignant offences*, for which is reserved no punishment adequate for the same, within his province to inflict."

"Our sentiments exactly; and we are right glad to see the names of seven intelligent citizens of New Haven appended to so sensible a paragraph. A man who can not govern a school without resorting to the brutal practice of flogging, may be sure that he is not fit for the noble calling of a Teacher."—NEW YORK TRIBUNE.

"Another important office of kindness, is to administer reproof and punishment *privately*. Children, sometimes commit their faults before others, when the parent is present; necessity may then demand, that they should be *reproved* on the spot, and in the presence of those who witnessed the fault. Whenever this is not the case, it will, in almost every instance, be desirable, to administer the *proper discipline in private*. In this case the child will feel that his character is saved, and will be solicitous to preserve his good name in future, by good conduct. He will feel, also, that he is treated kindly, and will be grateful for the kindness. His mind will be left free, for the undivided exercise of veneration for his parent. The parent will, at the same time, have the best possible opportunity for *reproving* him *freely*, largely, pungently, and *solemnly*, without that embarrassment which will necessarily arise from the *presence of others*. If reproved or punished *before* others, the child will feel *wounded*—will suppose that his character is *sacrificed*; and he is *degraded*; and this without any visible necessity. He will, therefore, be *angry*, STUBBORN, *pert*, and not improbably disposed to *repeat* his faults, and to *perpetrate* others. These emotions, and these designs, he will not unnaturally disclose to his companions, and they, no less unnaturally, will enhance and encourage them. Thus the whole force of parental administration, will always be *weakened*, and not unfrequently *destroyed*."—S. R. HALL.

2. The parent or teacher will be more likely to use *suitable admonition*, and to *reason* with his child or pupil; and, the child also to *listen* to, and be more *profited* by, the admonition and counsel given him.

3. I have seen boys stand and be WHIPPED with a *rod* or *ratan*, or BEATEN on the hand with a *ferula*, VERY SEVERELY, without betraying, in their countenances, the least apparent emotion of pain, when they *were* suffering great pain, because they were determined to *play the hero*, and not let the "*other children think them BABIES*" !!

4. They thus require, oftentimes, TWICE as much whipping to make them YIELD as they would IN PRIVATE.*

5. As a matter of *humanity*, then, no child should EVER be WHIPPED IN THE PRESENCE OF THE FAMILY OR SCHOOL.

6. I have seen several boys *whipped* at once, in the school. Some of them would walk away, *weeping*; and, on arriving at their seats, would put down their tiny heads, and *continue to weep for some time*. Others would go away, *shaking their heads with rage*; and, in a *most sullen manner*, take their seats. Not a *tear* of *sorrow*, *contrition*, or *repentance* from their eyes, however. Were not those boys HARDENED? †

7. Why have *public EXECUTIONS* been ABOLISHED by the Legisla-

* "When a boy is chastised, at school, the effect is one of the two following kinds: If he is of a gentle and tender character, the punishment overwhelms and breaks his spirit. It destroys hope and confidence. It makes him shudder at the prospect before him, of farther sorrows. If he is of a bold and daring spirit, he bears the rod *without wincing*, he smiles, that all his comrades may see how little he cares for correction, and how useless it is, at least in his case. *No good effect is produced in either.* If a case of misconduct is so glaring as to permit no other mode of treatment than the *whip*, and we can scarcely imagine how this can well be among young children, the correction should, unquestionably, be IN PRIVATE, and without observation on the part of the others. This takes away all the heroism and bravery of a stout resistance to pain."—TRUE SEN.

† "How many *softening* hearts do we HARDEN by our own STERNNESS; how often are *rising sobs* suppressed by *harsh reproofs*; how many by their gorgon aspect turn the just forming tear of contrition into stony HARDNESS, and leave it the nucleus of selfishness and rage! And if these things are done even by parents, who would 'coin their hearts, and drop their blood for drachmas' to promote the *real good* of those whom they punish, how much more often are they done by teachers, who, when roused by opposition, forget that there may be great selfishness in their determination to carry their point."—From Report of the PERKINS' INSTITUTION for the BLIND, Boston, (Mass.), 1845.

tures of many of the States? Because it is believed, by all good and wise men, that all those persons who witness them become **HARDENED** by seeing them!

8. Why have *public WHIPPING-POSTS*, formerly used in many of the States, been *abolished*? Because, as in the case of *public executions*, it is believed to have a **HARDENING** influence.

9. Suppose the Common Council of the city of New York, should erect a *public whipping-post* in the Park, in front of the City Hall. How long would it be permitted to stand there? *Not one single day*. And why? Because the people would *all* unite in the opinion, that the *public whipping of criminals*, as formerly, is a **BARBAROUS** practice and has a **HARDENING** influence on the minds and feelings of those who witness it.

10. What is the difference? Let it be remembered now and for ever, that *whipping* in the school-room **IN THE PRESENCE OF THE SCHOOL** is the *same*, in its *demoralizing* and *hardening* influence on the pupils who witness it, as the **PUBLIC WHIPPING IN THE PARK**, except and **ONLY** that in the school-room, it is **IN MINIATURE!!!!** If one is *wrong*, on the *same* principle, "without any variableness or shadow of turning," is the *other* wrong. The **FLOGGING** of children, **ALWAYS** and *invariably*, has a **HARDENING** and *brutalizing* influence on all those who see it.

11. If *kindness* to animals has a *happy* influence on the minds of those who practise it: and, if *crudlty* to animals or any *injury* done to them has a *bad* influence on the minds of those who practise *that*, then will the **FLOGGING** of children have a *brutalizing*, *demoralizing*, and **HARDENING** influence on those who witness it, in families or schools.

12. *Strange INCONSISTENCY*—to have children witness *flogging* until they become **HARDENED** and *callous*. Punishment, so often inflicted, loses its *good* influence, if indeed it **EVER** has any good influence. Children, like butchers and soldiers, accustomed to the sight of *suffering* and the *infliction of pain*, become **HARDENED**. We are unwilling to have our children witness fights and other cruel practices, because they **HARDEN** their minds and feelings. *The WHIPPING of boys or pupils in the PRESENCE of the FAMILY or SCHOOL has the same BAD effect.*

13. As a *positive proof* of the **HARDENING** influence of **FLOGGING** on those who are *whipp'd*, it may be stated, as an undeniable fact, that, nine times in ten, both in families and in schools,

the *same* boys are whipped *again* and *again, over* and *over*, most conclusively proving, even to a casual observer, that INCESSANT and DAILY WHIPPING is NOT a good means of "MORAL DISCIPLINE" in Families and Schools. Even a *horse*, under the constant lash, will become HARDENED and disregard it, though at first *high-spirited*.

14. I have made the following inquiry of scores, if not hundreds of teachers: "Do you not whip the *same* boys again and again?" Nine times in ten, the answer is, "yes sir." Again; "Do you *ever* whip the whole body of the school?" The answer is almost uniformly, "Oh, no; many or most of my pupils are NEVER whipped." My remark to those teachers has always been: "Do you not see, then, that the FLOGGING of them only HARDENS them, and, therefore, is not a good system of discipline?"

15. Many boys, who are rather *unfeeling*, either from their former *bad* associations or *bad* habits, are, by the exhibition of *whipping* or the *infliction of pain* on other children, more and more HARDENED, though the system of instruction and discipline *should* be such as to produce an entirely *different* state of feeling, so as to *soften* their hearts and make them better.

16. How many *poor* and *neglected* boys are sent to school who are BEATEN because they are *ignorant*, *thoughtless*, or even *reckless*; not because they are *worse by nature* than other more fortunate boys, but simply because *they have been neglected*. These, by scores and hundreds, both in the cities and in the country, are *driven to desperation* by the SEVERE TREATMENT which they often receive in school. They *hate* school. They become *truants*; and, more and more HARDENED, merely for the want of a *little KINDNESS*, on the part of the teacher and the *other* pupils, to awaken the *dormant* and *kinder* feelings of their natures!!

17. Many object to PRIVATE PUNISHMENT because the pupil *might* and probably *would* MISREPRESENT or *falsely charge* the teacher with SEVERITY or CRUELTY! This statement is so futile and absurd as scarcely to merit any notice whatever. Suppose the boy who is *whipped*, should complain? Could not his *back* be *examined*, at once, and proof adduced to show that he had *lied, deceived, or misrepresented*?

18. A teacher of my acquaintance had a boy in his school whom he whipped *very severely*, again and again, *in the presence of the school*; but, he *did* not, and *could* not make him yield, or show any *penitence* whatever. Happening to be at his school, one day, he mentioned

the case of this boy to me. I proposed to him to whip him *in private*. He took him into another room, or detained him after school, and talked to him some time. Then he requested him to take off his coat, which he did. He then requested him to take off his vest, which he did. By this time, he began to yield, his bosom to heave, and the tears to start. The teacher, being a very kind-hearted man, became very much affected, but remained silent. Soon, this *obstinate* boy knelt before the teacher, and, *in the most penitent manner*, asked the teacher's forgiveness, and promised to do better. Of course, the teacher did *not* whip him then; and, he never had a more *obedient* and *kind* scholar, than he was ever afterward! Numerous cases of this kind have been told me; and, *in all cases*, within my own experience as teacher, the like results have followed.

19. Just in proportion as *men*, both *old* and *young*, *boys* and *children*, regard and treat with kindness the *females*, mothers, sisters, or friends, with whom they associate, so is society as to its *moral* or *social* character. How, then, can we expect young gentlemen and boys to treat girls and young ladies with *kindness*, and regard them as the *gentler*, *nobler*, and *lordlier* sex, when they see parents and teachers [*men!!!*] BEAT them just as they do boys of "a sterner growth"? [GIRLS should NEVER BE WHIPPED *whatever may be done with BOYS.*]

20. Would any man, either drunk or sober, ever BEAT the *wife* of his *bosom*, if he had not been previously HARDENED by the sight of *whipping*, at home or at school? NEVER. How many men, who have been accustomed to see GIRLS *beaten*, the same as BOYS were *beaten* by their fathers or teachers, have, in their angry moments, either drunk or sober, (more the *latter* probably), *beaten* their wives, just as they would beat *as a* with whom they may have difficulty, trouble, or quarrel! Would they, if they had been otherwise trained, ever presume to STRIKE their wives for *any* cause whatever? I believe not. *Let the person and character of the female, then, be held sacred.* Could a son ever be found so *base* and *inhuman* as to *beat* or *strike* his *mother* or *father*, if not previously HARDENED by example? Is it possible that a Police officer or Constable could, in the brutal manner, sometimes exhibited in the streets of our city, hurry a FEMALE on to a cart, exposed to the gaze of wicked men and boys, *lash her there, put his foot on her*—yes, WOMAN, (though *degraded*); can it be that a man, possessed of the ordinary feelings of a man, could do this, if he had not been HARDENED by seeing children *beaten*

by parents or teachers? NO. At whatever cost or *personal sacrifice* or inconvenience, he would place the woman in a closed carriage, shut out from the gaze of men and boys; and, in the kindest manner take her to the place of destination. *Can we, have we any right to expect that children will be humane, amiable, or decent, when such brutal scenes are exhibited to their view? NO, NEVER.*

21. This system of PUBLIC *flogging* and *beating* children runs through all our social relations with its HARDENING influence. He who is accustomed to see the *sufferings of others* coolly, can himself, unmoved, *inflict pain* on others, after a very little practice. It is impossible for a child, who sees another *severely whipped* and suffer pain, to have the same *kind and tender feeling* for him which he would otherwise have. Who would ever think, on arriving at boyhood, youth, or manhood, of settling any difficulty by fistieuffs or duelling, if he were not trained to *beating* by parents and teachers in childhood? *None, NONE.* These evil passions are excited by the system of *flogging, slapping* their ears, *striking their thighs* with a heavy ferula, &c., until all the *kinde* feelings for the *sufferings of others*, are wholly BEATEN out of them!

22. A boy who "*must be beaten,*" at home or at school, on the same principle "*must be beaten*" when a man; for, if he is not *reasoned with*, and, *in kindness*, shown the wrong which he has done, but is *beaten*, he will not submit to any thing *but BEATING*, when grown to manhood. Could there be a man found, in our whole country, who would commence *beating* another for any supposed injury, unless his feelings had first become HARDENED and CALLOUS by witnessing the sufferings or pain of children, who were whipped at home or at school? By this he becomes perfectly regardless of the suffering or pain of his fellow-pupil. Seated on his bench, day after day, and compelled to witness the writhing and pain of his fellow-pupil, caused by the *beating* of the teacher, he *can not and will not* feel remorse or unhappiness when he sees that pupil suffer pain from a blow or a kick which he, himself, gives him for some alleged offence. On the contrary, *such* boys will speak of their exploits in having *beaten* another boy, *blackened* his eye, or *knocked* him down, &c., &c., with apparent delight. But, had these boys been trained to feel *unhappy* at the *sufferings* of others, instead of being compelled to witness this *pain and writhing* of their fellow-pupils in school from *beating*, they *never would think of beating each other.* How is it with duelling? How with war? Have not

these their *unhappy* influence on the *social* and *moral* condition of society? Do not *soldiers* quarrel more than *others*? Do they not settle all their difficulties or disputes by *blows* or with *weapons*, both among themselves and with the citizens among whom they happen to be!*

23. If the constant and daily exhibition or recital of crimes and vices be *injurious* and *hardening* in their tendency, then is it *injurious* and HARDENING to have children *flogged* day after day in the presence of the school.

24. No child should ever see pain inflicted on others, either on other children or on animals, if it be possible to prevent it. Sometimes you will see *young* men, and even *old* men too, when riding along the road, *recklessly* strike with a whip, a goose, or a sheep, or a hog, which is quietly eating or lying by the side of the road, and even laugh at the injury done or pain inflicted! No boy ever did this, when grown up, unless his feelings had become *callous* and HARDENED by being *flogged* at home or at school, or both, or had witnessed a great deal of it. One thing is certain, no good man ever did or does such a *mean* act.

25. A child, who has always been kindly treated by his parents and has never been *flogged* by them, or seen *pain* inflicted on others, will be kind to his brothers and sisters. Such a child will also be kind to the domestic animals, the cat, the dog, &c., and will not strike or kick them, or pull them or push them rudely.

* FLOGGING IN THE NAVY.—Perhaps *severe* measures are *sometimes* necessary, to quell disturbances among sailors, since if such acts are allowed to pass without, it might prove subversive of discipline; it is a matter, however, with which we are but little acquainted; but the idea of *cutting a man's flesh off his bones*, seems to us to be worthy only of a country inhabited by *savages* or *demons*. Yet if there *must* be flogging in the Navy, why not flog the *officers* for indiscretions, as well as the *sailors*? If an officer is found in a state of inebriation, or breaks the rules of the ship, is he tied up to the rigging and punished with the lash? No: a *slight reprimand* is about all he gets, and that *only* when the case can not be glossed over, or the offence is one of too great public notoriety. What is sauce for the goose is sauce for the gander, and we would ask those naval disciplinarians who are so enamored of the "cat," how they would like a taste of it? We don't recommend it to be applied, for the punishment is BRUTALIZING and HORRIFYING; and whenever it is inflicted, the man, if he be again fit for service, is *ever* afterward CALLOUS of heart, and perfectly INDIFFERENT to his condition. What is the Secretary of the Navy about, that he does not lift up his powerful voice in denouncing the *torture of the lash*?—BOSTON, (Mass.) PAPER.

26. Children should not witness the butchering or slaughtering of animals. It *hardens* their fine and originally kind feelings. The barbarous and cruel manner in which the legs of calves are tied together; and the manner in which these calves are carried through the streets of our cities in carts, *HARDEN* the children who see them.

27. An active little boy said to me, a few weeks since, "Did you ever go into Mr ——'s school?" I answered, "yes." Said he, "I used to go there, but I do not go there now. I do not go anywhere." "Why do you not go longer?" I inquired. "Because," said he, "the teacher whipped so badly; and he whips now worse than he did. They say he is getting crazy, he whips so badly." I asked this smart little fellow, who was apparently about ten years of age, if it ever did him any good to be whipped. He answered, very promptly, "No, sir. It never did me any good. I could do any thing, if he had been *kind* to me; but, it *only made me angry to be whipped.*"

28. When a boy is *angry* he is swelled or puffed up so that his muscular system is hard and unyielding; and, when this is the case, it becomes *HARDENED*, after a length of time, like the blacksmith's arm or the shoemaker's knee, so as almost entirely to resist the blow of the parent or teacher, struck on the back or hand, so that the *desired* effect is *almost entirely lost.*

29. It also *HARDENS* the feelings of all pupils to see the teacher walking the school-room with a whip constantly in his hand. I knew an excellent teacher in one of the interior towns in the State of New York, who always sent to the nearest grove when he needed a whip; and he broke it into pieces and threw it away as soon he had used it, never keeping a whip in his school *while* using it.

30. It is neither *just, reasonable, nor desirable* to occupy the time of the school, hour after hour, in whipping a *portion* of the boys, when the *majority* are not disobedient. The remainder of the school will, of course, become *HAPPENING*. Why should the other pupils be subjected to the sight of seeing boys whipped, when they, themselves, have done no wrong? Their time, too, should not be thus taken.

31. It is an outrage on the *feeling* and on the *rights* of the other pupils who *never* disobey, to subject them to the unpleasant spectacle of seeing one or more of their fellow-pupils, (more unfortunate than they), *beaten* for some misconduct. It is *wrong*, because the example is unnecessary to the body of the children *who never disobey.*

It can not, therefore, have any other effect than to HARDEN their feelings, or, to cause them to disrespect their teacher who thus *beats* them.

32. Perhaps, this is one of the *very* WORST features of PUBLIC *whipping*. If it does *not* HARDEN those who are *never* whipped, it certainly *does* cause them to *lose all respect and good feeling* for the teacher who flogs *others* severely. Many teachers never flog more than *one* in six of their pupils at all.

33. An intelligent and excellent lady, with whom I am acquainted, sent her little son to a teacher in whom she had great confidence. She had never *whipped* her little boy, but always *reasoned* with him and endeavored to show him the *wrong*. This boy was a very sprightly and energetic boy, always active, always busy. Of course, he *must* and *would* be busy in school; and, when the teacher *neglected* to give him *interesting* lessons to *engage* and *occupy* his mind he was, as a matter of course, *mischievous*. The teacher *whipped* him *again* and *again*. Still, he *grew worse* and worse; and, at length, seemed perfectly HARDENED. *Then*, the mother was informed for the *first* time what a *dreadfully bad* child her little son was! The mother told the teacher he must *reason* with her son. He did so; and after two or three days he became perfectly *obedient*, and caused him *no more trouble*!

34. Many *bad* boys, who are *flogged* for their misdeeds, and thus become HARDENED, often, very often make every effort—even to that of LYING, to have *other* boys, WHIPPED or otherwise *punished*; and, then take *delight* in seeing them writhe in pain from the *whipping*!!!

35. A teacher called up a lovely boy to whip him. He had never been *whipped* at school, and, looked, with dread and horror, on the expectation of being *flogged*. Of course, he *begged*, *entreated*, and finally *screamed*, so loudly that his three sisters, who were below in the female department, heard him, left their seats, ran up stairs, and stood around him to prevent the teacher from whipping their little brother! Did this show of female *loveliness* and sisterly *affection* have any influence on the teacher? Oh, yes. It *enraged* him so that he whipped him *more SEVERELY*! What was the effect on these affectionate sisters? After their little brother, had been *flogged* SEVERELY several times, they became so HARDENED, that, his pitiful entreaties and *bitter* cries, when whipped, would scarcely cause them to *raise their heads from their books*!

36. The announcement of Rules, the explaining of *Principles*, should be *before* and *to* the whole school; but, all *reprimands* and *punishments* for the VIOLATION of those *rules* or *principles*, should be given or inflicted with the transgressor IN PRIVATE.

37. A very bad boy, who had been *dreadfully* WHIPPED by other teachers, *knocked* on the head, &c., &c., until he was perfectly *calious* and HARDENED, was completely subdued and conquered by another and more *humane* teacher who seated him on the floor with his feet on the bench, until the tears of penitence and submission came from his eyes. The teacher was very careful, in that case, not to keep him in that situation so long as to produce *sullenness* but REPENTANCE.*

38. Many teachers have *beaten* children so *severely* that the public authorities have been obliged to interfere. This is another proof of the *hardening* influence of *flogging*; for, how could a child require so severe a punishment before he would yield, unless he had become HARDENED by previous floggings?

39. One great *reason* why I wish *corporal punishment* IN PRIVATE, is, that I sincerely believe, there would not then be more than ONE TENTH as much as there would be, if administered *in the presence of the family or school*.

40. Many parents and teachers *whip* children for telling LIES. Why *whipping*, itself, *causes* many children to lie! It so HARDENS their feelings and consciences that they will very often *lie* to hide a fault or crime so as to prevent the whipping! Would it not, in nearly all cases, be attended with much more permanently good results, if parents and teachers would show them in bold relief, not only the great *wickedness* of telling lies, but also that, when grown up, they would never be *believed* or *respected*?

41. Another reason for the abolition of the use of the rod, is, that we may, when the *flogging* of BOYS is done away with, look forward with

* "The habit of *knocking children* about the head and ears, I utterly *repudiate* as BRUTAL *in the extreme*, *dangerous*, and often *disastrous* in its consequences. I will here take occasion to remark, that the study of human physiology as a general exercise in our schools, I deem of great importance; and, I hail its introduction as an efficient means of future improvement in their discipline. No person unacquainted with the laws of life and health, with the beautiful mechanism of the human system, and its relations and dependances, is properly qualified to take charge of a school."—I. F. MACK, *Superintendent of Public Schools in the City of Rochester*, 1844.

hope to the time when BRUTE animals will be treated with more *kindness* and *humanity*. When horses will not be driven or loaded beyond their strength. When boys will not throw stones at the quiet sheep, goose, or pig. When the *worse* than BRUTAL practice of *tying* the legs of calves and throwing them on the pavement, there to suffer—these, and other *cruelties* will be done away. This we may NEVER *hope* for or *expect* while HUMAN beings are *beaten*!

42. Another reason why *corporal punishment* should be dispensed with in every *possible* case, if not in *all* cases, is, that from the manner in which it is *now* administered, it is *more* INJURIOUS than BENEFICIAL as a means of MORAL DISCIPLINE.

43. As stated, under Objection XXVIII, that in substituting *other* punishments than FLOGGING, care should be taken not to use those equally or more objectionable in their degrading or HARDENING influence or tendency; such as holding up or out, at arm's length, a very heavy book; standing on one leg, &c., &c. These HARDEN their minds and feelings equally bad.*

44. Parents and teachers have often inquired of me, my opinion on the subject of "whipping children;" and, I have often answered them thus: "If either be punished, the *parents* and *teachers* should be instead of the *children*, for not interesting and amusing them so as to prevent their being *mischievous*." And this is *true*, nine times in ten. Children are *mischievous*, *wicked*, or *ill* because they have nothing of interest to engage and occupy their ever active and busy minds. "An idle man's head is the devil's workshop," says the old

* "To imprison timid children in a dark and solitary place; to brace open the jaws with a piece of wood; to torture the muscles and bones, by the strain of an unnatural position, or of holding an enormous weight; to inflict a wound upon the inactive feelings of modesty and delicacy, by making a girl sit with the boys, or go out with them, at recess; to bring a whole class around a fellow-pupil, to ridicule and shame him; to break down the spirit of self-respect, by enforcing some ignominious compliance; to give a nick-name;—these, and such as these, are the gentle appliances, by which some teachers maintain the empire of the school-room;—as though the muscles and bones were less corporal than the skin; as though a WOUND or the SPIRIT were of less moment than one in the FLESH; and the body's blood more sacred than the soul's purity. But of these solemn topics, it is impossible here to speak. I can not, however, forbear to express the opinion, that punishment *should never be inflicted*, except in cases of the EXTREMEST NECESSITY; while the experiment of *sympathy, confidence, persuasion, encouragement*, should be repeated, FOR EVER AND EVER."—HORACE MANN.

adage. So is it with a child's *idle, unemployed, or unoccupied* head. Let both parents and teachers look well to this. Employment, employment is the great *preventive* of mischief and crime.

45. If children ever *be* flogged; they should be for *one* thing ONLY—*absolute, WILFUL, and MALICIOUS DISOBEDIENCE* with OBSTINATE as well as PREMEDITATED INTENTION to do the *wrong* or *offence*.

46. Do the *reasoning* faculties lie immediately *under the sensitive part of the skin* of a boy's back or hand, so that they should be roused by *flogging* or *beating* it with a *whip, ratan, or firula* to sharpen or brighten them? Or are they in the brain?

47. Again; great caution should be used as to the MANNER of administering *corporal punishment* as well as the INSTRUMENT by which it is inflicted. The worse than BARBAROUS *practice* of BEATING the delicate hand of a boy with a FERULA should NEVER be tolerated. Neither should the *hand* be struck with *any* instrument whatever! If FLOGGING *be* done at all, it should be with a *suitable* whip or light (not a *heavy*) *ratan*, applied to the back between the shoulders—and NO WHERE ELSE, on any consideration whatever.

48. When I pass into a school, or go into a family circle, and see the lovely, innocent, and smiling countenances of children, so pleasant and happy, the mere thought or idea that they are to be BEATEN by their parents or teachers is *dreadful* to me. In short, I can not conceive of a more *deplorable* and AFFECTING sight, than to see either a parent or teacher *severely* whip a *tender, affectionate, and soft-hearted* boy.

PART II.

SUBSTITUTES FOR, AND PREVENTIVES

OF,

THE USE OF THE ROD

AS A MEANS OF

MORAL DISCIPLINE

IN FAMILIES AND SCHOOLS.

Part II.

SUBSTITUTES FOR, AND PREVENTIVES OF, THE USE OF THE ROD.

SUBSTITUTE OR PREVENTIVE

Every parent or teacher should ALWAYS speak *kindly* and *affectionately* to his child or pupil.

GOOD RESULTS.

1. A child or pupil, to whom the parent or teacher speaks *kindly*, will, nine times in ten, do what he is requested to do *willingly* and *pleasantly*.*

* "STERNNESS has its place, but it is not *habitual*."—PROF. OLMSVED.

"KINDNESS will ALWAYS do GOOD. It makes others happy—and that is doing good. It prompts us to seek to benefit others—and that is doing good. It makes others *gentle* and *benignant*—and that is DOING GOOD."—REV. ALBERT BARNES.

2. Every child or pupil, who is *kindly* and *affectionately* treated, will listen to advice and admonition with more attention and willingness, than one who is spoken to in an *unkind* manner.

REMARKS.

1. Teachers should *always* speak kindly to their pupils in school. When a boy comes into a school, for the first time, the teacher should, in a kind manner, speak to him, particularly if he be a small boy. This will interest him. Kindness begets kindness. He will then love his teacher, and love his school also.

2. The teacher should always take particular notice of the poor and *neglected* pupils of his school. Let the other pupils see this. It will have a good, moral influence. If any children in the world should be treated **KINDLY**, those who are treated *badly* at home should be; and *such* children are more likely to be influenced by **KINDNESS** than any *others*. Many men, now pests and scourges

“The teacher should be habitually *amiable*. He must win the heart of his pupil. The key to it is **KINDNESS**. A little girl was showing to a sympathetic young lady, at her request, the fine things which her father had brought home to her, but made no expressions of gratitude to the father who had so carefully provided for her. The young lady said, you must love your father very much, my dear, though you do not speak of him. She turned away from her finery as if it possessed no value in her eyes, and, sobbing, replied, ‘he never speaks **KINDLY** to me.’ Some Teachers seem to suppose that to return a smiling salutation, and to mingle their hearts with those of their pupils, is to relax their authority, and let themselves down, as they term it. Now, so far from that, *it is the first step towards establishing authority*. He should satisfy the pupils that he is a **KIND** and generous man, deeply interested in their happiness, and withal, that ‘he is one of firmness and resolution, who will not allow any thing wrong.’ ‘I do not like the Teacher,’ said a little boy, and ‘I do not wish to go to school. Why, does he whip you my son? O no, he never punishes us. Does he scold you?—No, sir—but he is so cross. Nobody ever established authority by scolding, or ever ensured obedience by it. It is a downright vice in man or woman. ‘I pray you avoid it.’ Cheerfulness and **KINDNESS**, like the sun, warms and animates; and there is that at the bottom of the heart of every child, which never fails to respond to it. When the little fellow comes in, in the morning, with his eyes sparkling with animation, and his face smiling with pleasure, the Teacher ought to repay him, if it be but with a smile too; and then he is happy for that day. But, if on the contrary, he is met with a frown, or, unnoticed, sent to his seat, a warm little heart, all gushing with tenderness, is chilled and frozen.”—*From an Address before the Geauga (Ohio) County Teachers’ Institute*, by HON. WILLIAM L. PERKINS.

of society, who have grown up in *ignorance* and *vice*, might have been trained up to *usefulness* and *honor*, if they had been taken by the hand, when children, and treated KINDLY.

3. When a boy comes into school, on a cold morning, the teacher should, if he be a small boy, speak KINDLY to him; and, if he complains or cries, he should take his little hands in his and warm them. No matter, if he should not commence his school that cold morning, until a quarter *past* nine. The *good influence*, which will be exerted by the teacher's KINDNESS to the little ones, will be *far better* than twenty lessons in *grammar* or *arithmetic*.*

4. Parents should always speak KINDLY to their children, when retiring or going to bed. Then, more than at any other time, is it important that children should have their hearts *softened* by voices and looks of TENDERNESS and KINDNESS. They should go to rest with thoughts of LOVE and AFFECTION for their parents, and GRATITUDE and LOVE to their Heavenly Father for his *goodness* to them. How *can* we expect children to say their evening prayers acceptably and with a blessing to themselves, if they are required or *permitted* to retire to bed, *ill-humored* or *vexed* by a FROWN or UNKIND words from their parents? And yet, many parents send their children to bed, not only in *bad feeling*, but often *hungry*, as punishment for some offence. *No course can possibly be more objectionable.* [See page 74, REMARK 18.]

5. Not long since, I spent an evening at the house of a friend with several other friends and acquaintances. This friend had two interesting and lovely boys, about ten and twelve years of age, who very much enlivened the company with their innocent prattle and child-like hilarity. About half past 8 o'clock, the father called these little boys to him, near where I was sitting; and, taking each one by the hand, he said very KINDLY and *pleasantly* to them, "my children, it is time for you to retire. You will feel dull and heavy, at school to-morrow, if you sit up any longer." They both hung

* The following Resolution was adopted by the ORLEANS COUNTY (N. Y.) TEACHERS' CONVENTION, Jan. 1847.

"RESOLVED,

That every Teacher should impart to his school daily lessons on the much neglected subject of morals; and that there is no way of imparting those lessons so effectually as by the Teacher's constant example of KINDNESS, JUSTICE, INTEGRITY, EQUANIMITY, SYMPATHY, and AFFECTION."

their heads for a moment; then, both, with a pleasant smile, kissed their father, then their mother; and, then took leave of the company. A lady, one of the company, who sat near us, expressed great surprise that "the little boys should retire so *willingly*, when they appeared so happy with the company and the music." The gentleman replied, "I always speak **KINDLY** to my children, and they never **DISOBEY**. To-morrow morning, I shall say to them, my children, I was much pleased that you retired so willingly last evening; and, your conduct was very highly approved by Mrs. — who saw you retire so *pleasantly* and *quietly*. This," said he, "is their reward, *my APPROBATION*, and the *approbation* of their *friends*."*

G. Often, very often in a family, there is a child more dull, has less intellect, &c., than the other children. The parents should be very particularly **KIND** to such a child. This will have a good influence on the minds of the other children of the family.†

* "HOW TO SPEAK TO CHILDREN.—It is usual to attempt the management of children either by corporal punishment, or by rewards addressed to the senses, and by words alone. There is one other means of government, the power and importance of which are seldom regarded—I refer to the **HUMAN VOICE**. A blow may be inflicted on a child, accompanied with words so uttered, as to *counteract entirely its intended effect*; or, the parent may use language, in the correction of the child, not objectionable in itself, yet **SPOKEN** in a **TONE** which more than defeats its influence. Let any one endeavor to recall the image of a fond mother, long since at rest in heaven. Her sweet smile and ever clear countenance are brought vividly to recollection; so also is her voice; and blessed is that parent who is endowed with a **PLEASING UTTERANCE**. What is it which lulls the infant to repose? It is not an array of mere words. There is no charm to the untaught one, in letters, syllables, and sentences. It is the *sound* which strikes its little ear that soothes and composes it to sleep. A few notes, however unskillfully arranged, if uttered in a **SOFT TONE**, are found to possess a magic influence. Think we that this influence is confined to the cradle? No; it is diffused over every age, and ceases not while the child remains under the parental roof. Is the boy growing rude in manner, and boisterous in speech? I know of no instrument so sure to control these tendencies, as the **GENTLE TONES** of a mother. She who speaks to her son *harshly*, does but give to his conduct the sanction of her *own example*. *She pours oil on the already raging flame*. Whatever **DISPOSITION**, therefore, we would encourage in a child, the same we should manifest in the **TONE** in which we **ADDRESS** it."—LITTELL'S **LIVING AGE**.

† "If parents would have their children **KIND** and **BENEVOLENT**, they must not only keep those influences which create a *contrary* disposition from being exerted, but they must bring such to bear upon the child as will create benevo-

7. Several years since, I spent two or three days with an interesting family in a neighboring State. One of the children, then about four or five years of age, had, by a very severe disease, its intellect so impaired, that it was quite *idiotic*. The *parents* and *all of the other* children, treated this *unfortunate* child with the greatest KINDNESS and attention. Never did I witness a more beautiful and heavenly sight! This family was one of the best governed, and apparently, one of the most happy with which I was ever acquainted; and, I sincerely believe that the uniform KINDNESS of the parents to this child had more influence over the other children than ALL *other* causes together.

8. An UNKIND and UNFEELING man, whose father, in consequence of great bodily infirmity and extreme old age, had become entirely *idiotic*, so that he required some one of the family to feed him, was, one day, making a wooden *trough*, while his little son stood by the side of him. He said to his father, "What are you making that trough for?" The father answered, "for your grandfather to

lenee. Pains must be taken to awaken frequent emotions of KINDNESS, that the child may learn to derive pleasure from them."—TEACHERS' ADVOCATE.

"Make home attractive. Be cheerful, KIND, and agreeable yourselves. Never wear a frowning brow or utter a cross or angry word before your children. A dull face, a crabbed expression, a peevish, tretful disposition, are entirely out of place amid the sanctities of home, around the domestic fireside, in the presence of the happy looks and smiling cheeks of innocent childhood, or more sober youth. *Some men have a smile for every place but home.* They are mild and gentle every where but among their own household. This is a great error—we must call it a *heinous sin*. If there is a spot under heaven that should call out the BEST AFFECTIONS, the warmest love, and the KINDEST smiles, it is in that dear ark, our home.

"If parents were more particular to do their duty in this respect, it would have a glorious influence, and tell nobly on the future character of the rising generation."—PHILADELPHIA SATURDAY COURIER.

In an article, written by a correspondent of the BOSTON DAILY WHIG, the writer, who had visited the State Normal School, at West Newton, (Mass.), says:

"Above all things else, however, I admired the elevated moral tone which seemed to pervade the whole Institution. A sense of *duty*, of *right*, a LOVE for what is useful and excellent, are the only principles appealed to in its management. A spirit of GENTLENESS, and TRUTH, and KINDNESS seems to pervade the atmosphere of the place."

"A good criterion by which to judge the disposition of a man is, to watch him when he passes some boys at play. A KIND man will step out of the way, and let the little fellows have their sport: a crabbed one will push through the 'ring' and spoil their fun."—DISTRICT SCHOOL JOURNAL.

eat out of." To which the little son quickly replied, "father, shall I make you such a trough to eat out of, when you are as old as grandfather?" This KIND rebuke melted the heretofore *unfeeling* heart of the father. The unfinished trough was *destroyed*, and this KIND boy ever after, until his death, fed his *helpless* and *idiotic* grandfather!

9. An excellent teacher of my acquaintance, who taught a school in one of the interior counties of the State of New York, had a very bad boy in his school. He had *fought* every previous teacher, and had *ruined* every school, taught in the district for several years. This teacher requested him to remain, a few moments, after the close of the school, on the first day. He took him by the hand, and said to him, in a very KIND and familiar manner, "I have understood that you are a very bad boy; but, from your appearance, I think it must be a *mistake*. I have come here to *teach* you; and, I suppose you have come to *learn*." The boy or rather young man, (who was *sixteen* or *seventeen* years of age), said "yes sir, I have come to school to learn." "Well," said the teacher, "I intend to treat *you* as a gentleman, and I shall expect you to do the same to *me*." The boy *smiled* and said, "I will try to do it." "Very well," said the teacher, "I will do all I can to instruct you." They shook hands and separated. The next day this boy was in his seat; and, the teacher remarked, that, "during the whole six months, I had no difficulty with him, having wholly subdued him by this act of KINDNESS."

10. We have, in the words of Sacred Scripture, not only the proof of the great importance and certain influence of KINDNESS to others, but also, the full assurance that the feeling of LOVE IS ALWAYS called forth by acts of KINDNESS; "we love HIM, because he *first* loved us."

11. It is not the *amiable*, the *pleasant*, the *mild*, the *affectionate*, and the KIND parent or teacher who is *disobeyed*, and whose requirements are *disregarded*; but, it is the *severe*, the *fickle*, the *trifling*, the *impulsive*, and *unamiable* parent or teacher whose children or pupils take *delight* in *DISOBEYING*. KINDNESS is *never* returned with *unkindness* by children or pupils, unless that *kindness* becomes a *false kindness*, better or more appropriately called *INDULGENCE*. NEVER. But, the parent or teacher who is steady in his purpose of requiring *obedience* to all his requests and *reasonable* demands; and, unites with this steadiness and firmness of purpose, *amiability*, *AFFECTION*, an *interest* in the *happiness*, *amusements*, and *pleasures* of his children or

pupils, together with KINDNESS, will NEVER be *disobeyed*, either *intentionally, maliciously, or wilfully*.

12. Have not the Secretaries of War and of the Navy, in this country, and in England, the Keepers of Prisons, Penitentiaries, and Asylums, found that KINDNESS is better than SEVERITY? *Most assuredly*. If so with these inmates, most of whom are hardened in vice and crime, how much more will KINDNESS have a good influence on those whose minds are *tender and unprejudiced*?

13. I once knew an excellent teacher who ALWAYS, in the very KINDEST manner, played with his pupils in the field or on the play-ground in all their amusements; and, the ONLY *punishment* which he ever inflicted on his pupils, was, that they should *not* take part with him and the *other* pupils in their play at recess or intermission!

14. It is *professed*, if not PRACTISED, by all CHRISTIANS, at least, that,

• *One of the ablest writers on Prison Discipline has said, that,*

"Several Institutions in our land have demonstrated the assertion, that, a generous and confiding treatment of the prisoner has diminished the number of re-commitments. Ingratitude may, sometimes, be the return for KINDNESS; but, in general, it will be found, that, the *worst* are made BETTER by humane treatment. To diminish the amount of crime throughout the land, it is not necessary to make punishments *more severe*. It is only requisite to render conviction MORE CERTAIN."

Extracts from the Proceedings of the Prison Discipline Association, held at the Stayvesant Institute, Dec. 22. 1846.

"Judge Edmonds adverted to the new system of management in the Sing-Sing prison, which has been greatly improved under it in the three years past; for, while 2,000 lashes were administered per month [!!!], on an average, now scarcely any *severe* punishment is found necessary. But let it not be supposed that this reform has been brought about without opposition, or that those concerned in it did not meet opposition and opprobrium. Far otherwise; but they had triumphed.

"Isaac T. Hopper remarked, that, wherever CHRISTIANITY prevails, there will prevail some system for meliorating the condition of the outcast and the suffering. He remembered that a few years ago, feeling in regard to the prisoner was quite different from that of the present day. He remembered that, in Pennsylvania, fifty years ago, when the mitigation of the punishment of prisoners was discussed, great objection was made to any change. He also remembered when prisoners, chained to a ball, in couples, and otherwise marked, were employed as scavengers; but, this had been found to sour their tempers; and, a milder mode of treatment has been found to answer a *better* purpose. It has been discovered that KINDNESS is *more powerful* than SEVERITY or PUNISHMENT."

to make an *enemy* become a FRIEND, he should be treated with KINDNESS. If that be a true and good principle for *men* or *adulteris*, how much *more* true will it be found in our intercourse with CHILDREN, who have less *prejudice* and less *fixed habits* of thought and action than ADULTS!

15. Any one would suppose that *any* teacher, on going into the school room filled with smiling children, would, by the very sight, be melted into *tearfulness*, KINDNESS, and *patient feeling*, which would control his better nature during the day!

16. A bad, very bad boy, one who had been turned out of several schools for TRUANCY and other acts of DISOBEDIENCE, and was considered *incorrigible*, both by his parents and his previous teachers, came, with his mother, to a teacher of my acquaintance who treated him very KINDLY. He said to him, at the close of the school, on the first day of his attendance, "I shall expect to see you here to-morrow morning at 9 o'clock: and, I shall be your *friend*, if you try to do well." [The teacher was convinced, from the manner of the boy, at this time, that he had *never* been spoken KINDLY to before.] The next morning the boy was in his place *punctually*. He spoke to him *pleasantly*, taking him by the hand, and said to him he was glad to see him there. He pursued this course for several mornings, and never had any difficulty with him. He became one of the most *obedient* and *punctual* scholars of his school.

17. If a man wishes a favor to be granted by a neighbor or friend, does he address him KINDLY and *pleasantly*, or in a *cross* and *unkind* manner? "MEN are but CHILDREN of a larger growth!"

18. Suppose a man, who visits a family in which there are children, attempts to call them to him. Does he speak KINDLY or *roughly* and *unpleasantly*? Does he put on a *pleasant* countenance, or "a *ringed* aspect?" Every person knows that he could not induce any child to come near him by pursuing the *latter* course! Every one also knows that it is a common saying, that, "children *always* know who loves them." One man will be shunned by all the children of every family visited by him: while another man will be surrounded by *all* the children of *every* family he visits. It is his KIND manner of treating those children. Even *dogs* understand this principle and act on it. If a man *smiles* when he approaches a dog and speaks KINDLY to him, he will, almost always, at once, come to him wagging his tail, to show him of his *kind* feelings towards him. On the contrary, he will, if spoken to *roughly*, growl and show anger, at once;

or sneak away without *looking* at the man—probably in *contempt* or *ritiv*, that a *human* being should be so wanting in KINDNESS!

19. In proof of this principle we may quote from Sacred Scripture: “A man that hath *friends* must show himself *friendly*.” Proverbs xviii. 24.

20. Often a KIND word or look may turn the scale in favor of *obedience* and *duty*; while, a HARSH word or *unkind* look may turn the scale in favor of *perverse*ness or *disobedience*.

21. Children should be taught to treat animals KINDLY. It will have great influence on their young and tender minds. Children will *not* be KIND to each other, if they are permitted by their parents or teachers to strike or kick the cat or dog; or, to throw stones at the hog, the cow, or the geese, &c. in the street or the field. Men, who are UNKIND to animals are always *bad* citizens otherwise. The stage-driver or other person, who, in driving along the road, recklessly and *unfeelingly* strikes the quiet *goose*, sheep, or pig by the side of the road, with his whip, is ALWAYS an UNKIND man “*at heart!*”

22. How *can* children be KIND to each other or *grow up humane* persons, when they are compelled, day after day, to see their brothers and sisters or fellow-pupils BEATEN?

23. In the case of two travellers. The one, who is KIND and *pleasant* in his intercourse with, or in making requests of servants or waiters, will be attended to with perfect *cheerfulness* and *pleasure*; while the other, who is *cross*, *insolent*, and *tyrannical*, will be *neglected*; or, if attended to at all, with the greatest *reluctance* on the part of the servant!

24. Again; a great and prominent reason why KINDNESS should *always* be substituted for SEVERITY, is, that often, very often there is a great struggle in the mind of the child or pupil, whether he will do *well* or *ill*. The former can be *favorably* secured by *kindness* ONLY.

25. Children will be *affected* and often GRIEVED when spoken to KINDLY; when corporal punishment would certainly *relax* and *irritate* them.

26. A mother came to a school with her daughter whom she represented to be “very bad. She had *whipped* her, and *whipped* her until she was tired.” The young lady, who had charge of the school, treated her with uniform KINDNESS and *attention*, never *whipped* her; and, in a few weeks, she became “one of the VERY BEST scholars in her school.”

27. Many years since, when acting as trustee of a school in one

of our cities, a boy was guilty of stealing. The other trustees and myself took him into a recitation room *privately*, and talked to him KINDLY, pointing out to him the great evil and wickedness of his course. He seemed to be sincerely *penitent*, but *degraded*. We then came into the large room of the school, in the presence of all the other boys, (for all the school knew of the *theft*), and stated to them that this boy had promised to do better; and that we wished them all to treat him KINDLY and never allude to the wrong which he had done; and, in all respects to treat *him* as they would wish him to treat *them* if they had done *wrong*. The other boys kept their promise, and this boy was entirely restored and reformed.

28. It is well known, also, that many even of the very *worst* and *abandoned* persons have jeoparded their lives for those who have shown them KINDNESS and reposed CONFIDENCE in them.

SUBSTITUTE OR PREVENTIVE II.

Every parent or teacher should ALWAYS speak *mildly* and *gently* to his child or pupil.*

GOOD RESULTS.

1. A child or pupil, to whom the parent or teacher speaks *mildly*, will, almost always, do what he is requested to do *cheerfully* and with perfect *submission*.

2. Children and pupils, who are *mildly* and *gently* treated, are not apt to become excited or irritable, or, *rebellious* and *malevolent*; but will generally do their duty *promptly* and *quietly*.†

* "It is better, if possible, to effect our purposes by encouragements and rewards, rather than correction. But, if this be impracticable, we should still keep in view, that punishment, being in itself an evil, and intended simply to deter from what is wrong, and to induce submission and penitence, ought never to be extended beyond what is absolutely necessary to secure these objects; and, unless inflicted by parents, or those who are possessed of the first authority, should be of the MILDEST and *least* alarming character."—DISTRICT SCHOOL JOURNAL.

† "Instead of punishment—unless absolutely necessary, and that will be very seldom indeed—let there be a uniform superintendence, a MILD *restraint* and

REMARKS.

1. MILDNESS is ALWAYS better than SEVERITY. *Boys* can be ruled or governed by MILD treatment better than *men*, because they have less prejudice, fixed habits, &c.; and, every one knows that men *can* be controlled better by MILDNESS than by *severe* measures.

2. The child or pupil who has been controlled by MILD and *gentle* treatment, will never think of settling any dispute by *blows* or other *physical force*; but, from the influence of good habits and examples, he will use MILDNESS and *suasion* in his turn.

3. A MILD and *gentle* TEACHER makes a *quiet* and *silent* SCHOOL. This is almost universally the case. The teacher should, in all possible cases, wear, in the school-room, thin shoes or slippers, so as to make no noise in his movements about the room. This, I know, both from observation and experience, has a very great influence on the general order and conduct of the pupils.

4. Let every teacher doubly feel the great responsibility resting on him to treat with MILDNESS and *gentleness*, the poor, the neglected,

seasonable *persuasion*, *advice*, and *caution*. On these the formation of a good character mainly depends. It is a fact, which observation will establish, that children who are subjected to severity, often obtain more pernicious indulgences, and take more unbecoming and dangerous liberties, than those who are moderately curbed and gently instructed. The keen temper that transports to harsh extremes is often accompanied by strong affections. When the fit of anger has subsided the parent is sorry for having gone so far; too much liberty succeeds, until another fault, originating probably in this parent's mutability and uncertainty of purpose, draws upon the child another ebullition of parental displeasure. THIS CONTINUED CROSSING of the child's disposition can hardly fail to call into being, resentment, anger, sullenness, and obstinate perverseness; the disposition to benevolence and frankness is destroyed, and the spirit of MALEVOLENCE and DEFLITY is awakened."—NEW YORK SPECTATOR.

6 The too oft ASSUMED MANDATORY TONE OF VOICE and AUTHORITATIVE BEARING in the school-room, create a disposition to dictate and a stubbornness of purpose which frequently renders their victim *unsocial*, *overbearing*, and *vindictive*. This is not less unfortunate for the individual than for his associates. It makes the temper peevish and continually goads the disposition, until established habits of fault-finding and fretfulness are the results. Teachers should, more than any other class of men, guard against these evil tendencies, not less for their individual comfort than for the influence they exert upon others. A *dictatorial* and *headstrong* disposition will prevent an acquiescence in any plan, however much it be approved by numbers and experience, for united professional action."—TEACHERS' ADVOCATE.

the vicious pupils who may come under his charge. Let him feel, that, to lift up these down-cast and neglected children is his greatest duty—for which he will receive his GREATEST reward now and hereafter.

5. Masters, having apprentices under them, ALWAYS have more and better work done, if they treat their apprentices MILDLY and *gently*, than those who take the opposite course.

6. With almost every child or pupil, a very MILD *reproof* is altogether sufficient: particularly if the reproof be given *in private*, which should always be done, if practicable. [See *REMARK* 36, page 86.]

7. About 30 years since, a young lad, in a family of my acquaintance, struck his little sister. His father, an amiable, gentle, and kind-hearted man, was informed of it, by his mother, when he came home from his office at evening. When the table was set for tea, the father went into the room and placed a large piece of sugar on this son's plate. When the family were all seated at the table, this son said, "what is this lump of sugar on my plate for?" The father answered very MILDLY, "*it is to reward you for your treatment to your little sister.*" He immediately left the table, went into another room, and *wept bitterly*. He was never known to treat his sister *unkindly* after that occurrence!

8. Children or pupils ALWAYS obey the commands and regard the wishes of those parents and teachers who speak MILDLY and *gently* to them, when they make such requests or commands. On the contrary, they generally delight to *tease* and *vex* a morose and surly person of "*vinegary aspect*," by *disobedience* and *misconduct*.

9. One of the strongest proofs that MILDNESS is better than *severity* or *physical force*, is, that *female* teachers generally succeed better in the government and management of a school of boys than *male* teachers: that is, with *less* corporal or other punishments.

10. Two carmen, in the city of New York, met, one day, in a narrow street, so blocked up by boxes, rubbish, &c. that one must "*back out*." One, in a very *arrogant* and *insolent* manner, reproached the other. This, of course, excited his *ill* feelings. He took a newspaper from his pocket and sat down to read—the other carman still raging furiously. After the other had finished reading his newspaper, the other carman said to him very MILDLY and *gently*, "*will you please to lend me your newspaper!*" This immediately

produced a SMILE on the part of both, and they *simultaneously* began to "back their carts!"

11. All or nearly all of my readers have, I presume, heard of, or read the anecdote related of WASHINGTON, while stationed at his "Head-Quarters," near Newburg, (N. Y.)* If *men* can be so controlled and governed by MILDNESS, then much more so can *children* be thus governed. Every parent or teacher can, no doubt, call to mind individual cases in which *mildness* and *gentleness* have subdued many an obstinate and stubborn child or pupil who seemed to be wholly unmoved or affected by any other means; proving the truth of the Scripture, which saith, "A soft answer turneth away wrath."

SUBSTITUTE OR PREVENTIVE III.

All parents and teachers should endeavor ALWAYS to govern their children or pupils by *love* rather than by *fear*.

* "A British officer had been brought in from the river, a prisoner, and wounded. Some accidental circumstance had attracted to him General Washington's special notice, who had him placed under the best medical and surgical care the army could afford, and ordered him to be lodged at his own quarters. There, according to custom, a large party of officers had assembled in the evening, to sup with the commander-in-chief. When the meats and cloth were removed, the unfailing nuts appeared, and the wine, a luxury seldom seen by American subalterns, except at his "excellency's" table, began to circulate. The general rose much before his usual hour, but, putting one of his aide-camps in his place, requested his friends to remain, adding, in a GENTLE TONE, "I have only to ask you to remember, in your sociality, that there is a wounded officer in the very next room." This injunction had its effect for a short time; but, as the wine and punch passed around, the soldier's jest and mirth gradually broke forth, conversation warmed into argument, and, by-and-by, came a song. In the midst of all this, a side-door opened, and some one entered in *silence and on tiptoe*. It was the general. Without a word to any of the company, he passed *silently* along the table, with almost noiseless TREAD, to the opposite door, which he opened and closed after him as GENTLY and *cautiously* as a nurse in the sick room of a tender and beloved patient. The song, the story, the merriment, died away at once. *All were hushed*. All felt the *rob ke*, and dropped off quietly, one by one, to their chambers or tents."—GULIAN C. VERPLANCK.

GOOD RESULTS.

1. A child or pupil, who obeys his parent or teacher from LOVE and respect, will do it with *cheerfulness, alacrity, and DELIGHT*.

2. A child or pupil, who obeys his parent or teacher from LOVE *purely*, can be relied on, when *absent*, as well as when *present*.

3. Where such LOVE and *reliance* exist, they form an *affectionate* and an almost *indissoluble* bond between parent and children, or teacher and pupils.

REMARKS.

1. The parent or teacher should, *first of all*, secure the LOVE and AFFECTION of his children or pupils. He will then have an *unlimited* control over their minds and conduct.

2. What is the great secret of a *mother's* influence and control over her children? *Most certainly*, it is the LOVE which she bears them.

3. Ask the fond mother whose son has left her to visit a distant clime or city, where he will be exposed to vice and *temptation*—which gives her the most comfort, hope, and tranquillity of mind, respecting him whom she has dandled on her knee in infancy, watched over him in childhood, and, on whose youthful and ardent cheek she imprinted a mother's kiss, and for whom she offered up a mother's prayer at the separation,—THE FACT that she knows that her son LOVES her, and that *his* wishes and prayers for *her* happiness mingle with a mother's LOVE and PRAYERS on their way to heaven; or, THE THOUGHT and knowledge that her son has been, by bad associates in infancy and childhood, or by her *neglect* or SEVERITY, so *estranged* from her that he does NOT *really* LOVE her—and that *his* good wishes and prayers do *not* mingle with her wishes and prayers while ascending to heaven?*

* "Where there is most LOVE of God, there will be the truest and most enlarged philanthropy. No other foundation is secure. There is no other means whereby nations can be reformed, than that by which alone individuals can be regenerated. In the laws of God, *conscience is made the basis of policy*; and, in proportion as human laws depart from that ground-work, error and evil are the sure result."—SOUTHEY.

4. Without LOVE, on the part of children or pupils, for their parents or teachers, all instruction will be almost wholly unavailing, particularly that portion of instruction which is to influence them in their intercourse with each other, in their general duties to God and their fellow-pupils; and also, as to the value which they shall place on, or the attention which they shall pay to, the literary or moral instruction which they are to receive from day to day.

5. Where LOVE is the controlling principle, very few children, if any, will ever disobey their parents or teachers, either *intentionally* or *wilfully*.

6. Teachers should teach their children to *love* each other. This, more than any thing else, will secure unity of action and obedience to the rules and regulations of the school-room. All bickering, envying, tattling, &c., those baneful practices among many children, will then be done away, and harmony will exist in the pursuit of their lessons and exercises.

7. All children, particularly those who have very *delicate* and highly *nervous* and *sensitive* temperaments will, nine times in ten, make greater progress in their studies when they LOVE their teachers, than when they *dislike* or *HATE* them.

8. Suppose a parent or teacher wishes a child or pupil to do any thing for him. Which of two would he call on or request to do it? The one whom he has *beaten* again and again; or, one whom he had never *beaten* and to whom he had always spoken *kindly* and who LOVED him? If the latter, (and I think no one will *deny* that), then it is certainly better to govern by LOVE than by *fear*.

9. Look at the case of those children who have a kind father. They always run to meet him; while the father who *beats* his children never has their LOVE. He may think that he has, but he is *deceived*. There is no *perfect* LOVE where there is fear. Thus saith the Scriptures, "PERFECT LOVE casteth out FEAR." 1 John, iv. 18.

10. Again; suppose a stranger visits a gentleman's house where there are children. How soon they become interested in him, if he treats them with *KINDNESS* and *attention*, and manifests LOVE for them. They will do any thing for him; and, when he has gone, they will speak of him affectionately, and smile and run to meet him when he visits them again; while another stranger, equally respectable and otherwise gentlemanly, but who pays no attention to the children, will receive no acts of *kindness* or expression of LOVE from them; will not see their toys, their dolls, or any boquets; and, when he

comes again, instead of meeting him smilingly at the door, and seizing him by the hand, *they simply open the door and run back to announce the name of the person who has come!* If this be true, and who doubts it? then LOVE and KINDNESS will control and influence the minds of more children for good than FEAR will influence.*

11. Does not the good man do *right* because he LOVES goodness and *hates* vice? What good man *ever* thinks of a PRISON when about to perform any act? Which man of the two is most restrained from drunkenness and other vices and crimes? The one who *really* and *truly* LOVES his wife and children; or, the one who disregards all of them?

12. Suppose two boys—George and William. They meet six or eight *bad* boys, who propose to them to go with them to *steal* their neighbor's apples. They both decline or hesitate. George says, "I LOVE my mother. She would be *grieved* if I should steal apples. No, I can not go with you." William says, "I am *afraid* that my mother will WHIP me if I go." The *bad* boys then agree to *deny* to their mothers, if questioned by them, that they went, if they will go. Which one of these two will be the most *firm* and *unmoved* by this temptation to sin? George who LOVES his mother, or, William who FEARS his mother? †

13. I once heard a bright-eyed little boy say to his father, in one of our cities, "Pa, I did not cross the street, this morning, until all

* "LOVE is the grand principle on which God intends to bind all worlds in harmony. It is the central virtue whose influence is radiated over all others. God *might* have governed the universe by terrors, and by flames, and by the dread of stripes, and by chains, and by adamantine walls. But he designed to make LOVE the great principle of his admiration everywhere, and it was presumed it was enough. It *is* enough. If in a family you can secure proper LOVE between husband and wife, parents and children, brothers and sisters, *it is enough*. You may lay aside your rod, and dismiss your system of *terrors*. If in a neighborhood you can secure LOVE—the *love* of one neighbor for another, *it is enough*."—TEACHERS' ADVOCATE.

† Extract from a Report, written by Mr. X. HAYWOOD, Teacher of Troy, (N. Y.), Chairman of the Committee on School Discipline, and read by him before the New York State Teachers' Convention, at Syracuse, July, 1845.

"We will briefly remark, however, that, as a first means, the Teacher should discipline *himself*—should divest himself, if possible, of every *repulsive* trait; and, with the LAW of LOVE in HIS HEART, and the LAW of KINDNESS on HIS LIPS, seek to draw their young hearts to duty."

THE USE OF CORPORAL PUNISHMENT.

the carriages had passed, as you told me I must do." The father, being deeply engaged in writing, did not look up when this remark was made; but, his little son continued, "Do you know *why* I waited until all the carriages had passed before I crossed the street?" said he, still more earnestly. The father then looked up and said, "no, my son;" "Because," said the little boy, in an affectionate manner, "I thought *you would feel bad* if I should *get hurt*." Was this little boy influenced by LOVE or *fear*?*

14. Suppose the mother wishes to call her little child from the heated tea-kettle to which it is going. Would it not be better to say to it, "My dear, do not go there, I fear you will be *scalded or burnt*;" than to say as many mothers do, "Come away from there, or I will *whip* you?" In the former case, a mother's LOVE and *affection* would be united with the command; and, in the latter, an appeal would be made *simply* to the child's FEAR of suffering *pain*.

15. How often has it happened that, when a rebellion, a riot, a conspiracy, or other evil is plotted against an individual, he has been *warned of his danger* by some one under him towards whom he has previously manifested special marks of his LOVE and KINDNESS; and this, even at the risk of losing his *own* life?

16. Suppose a gentleman wished a servant to travel with him through a wild and dreary country. Would he take one who was physically weaker than himself whom he could BEAT into *obedience*; or, one who LOVED him, and who would do every thing he wished from love?

17. I once heard a kind and amiable father say to his son, who was anxious to go where his *father* thought his *character* might be *injured*: "My son, suppose there was a large hole in the street, in front of our house, and a man was coming down the street with his horse and carriage and did not see the hole. Would it not be *very wicked* in you to let him drive into the hole, while you was looking that way, and be badly hurt, without your calling to him?" The son answered, "yes, sir." Then, replied the father; "would it not be equally *wicked* for me to permit you to go where you would have *bad principles* instilled into your mind?" Can I LOVE you, if I do

* A very celebrated and philanthropic writer has said, that,

"LOVE in every HEART would cure most or all of the EVILS which exist in any society or community."

permit it?" The son in a most pensive and thoughtful manner said, "I think you ought *not* to let me go."*

18. Many years since, I spent several days in the family of a friend who was very fond of his children. One evening, when he came home from his business, his daughter, a young lady, said to him, "little brother has used a very foolish and naughty word; and, I felt it my duty to inform you of it." The father said to her, "That is right. Although I very much regret that my little son has done wrong; yet, I wish ALWAYS to be informed of it." He then called his little James to him, and said, "My dear, I am very sorry that you have done *wrong*. It *grieves* me very much when I come home to be obliged to find fault with you. Do you not know that I toil, from day to day, to provide things for you? Is it *kind* in you, then; to do any thing that will make me *feel bad* when I come home? How much better and *happier* you would feel, if you should do nothing wrong, so that when I come home, you could run and meet me, and *kiss* me, without the least expectation of my *disapprobation*?" Could any one have seen the *heaving* of the bosom of little James, as he leaned his tiny head on the table before him, in the presence of his older sister and myself, he would have said; *it is enough; James WILL be a good boy hereafter*. Let such a course be *faithfully* pursued for several times, and disobedience will be for ever at an end.

19. The great advantage of the government by LOVE instead of by FEAR, or by the ROD, is, that, in the former case the *bad feelings* of the child or pupil can not, by any possibility, be excited; or, the child or pupil be led to suspect his parent or teacher of *unkindness*.

20. I know a gentleman who has a very large family of children, who never *struck* any one of them. When he comes from his store, he always finds his chair set out; his slippers by it, and his loose gown on it; and, if he wishes a glass of water, *all his children are ready to run for it*.

21. In short, I have made sufficient inquiries, and have had suffi-

* "Another means of securing the PERSONAL ATTACHMENT of boys is to notice them; to take an interest in their pursuits, and the qualities and powers which they value in one another. It is astonishing what an influence is exerted by such little circumstances as stopping at a play-ground a moment, to notice with interest, though perhaps without saying a word, the speed of running or exactness of aim; the force with which a ball is struck, or the dexterity with which it is caught or thrown."—ABBOTT'S TEACHER.

cient experience on the subject, fully to satisfy me that wherever LOVE and RESPECT for the parent or teacher exist, no *physical force* or CORPORAL PUNISHMENT will EVER be needed to enforce *obedience*. Let all parents and teachers remember that FACT.

SUBSTITUTE OR PREVENTIVE IV.

Every parent and teacher should have *patience* in all his intercourse with his children or pupils.

GOOD RESULTS.

1. Every parent or teacher, who is PATIENT with his child or pupil, will find the care and labor of government and discipline very much *lessened* and *abridged*.

2. Children will obey a parent or teacher who exercises PATIENCE and *forbearance* with their little faults and frailties; much more *cheerfully* and *willingly* than they will a FRETFUL parent or teacher.

3. The parent or teacher who is PATIENT can, with greater *impartiality* and *justice*, judge of the faults or crimes of his children or pupils.

REMARKS.

1. The parent or teacher, who is PATIENT under all circumstances, will find the arduous duty and responsibility of governing his children or pupils very much lessened and relieved by this *virtue*.

2. Perhaps there is no situation in life, in which there is as great a necessity for the exercise of PATIENCE, as that of the teacher of a school; particularly, if composed of *very small* children.

3. In *all* schools, or in nearly all, are the *indolent*, the *mischievous*, the *thoughtless*, and worse than all, those who are improperly *indulged* by their parents. There are, also, very frequently the *dull* and the *stupid*. He must, therefore, possess PATIENCE to a large extent or he will, most assuredly, fail in his efforts, however well directed, either to maintain *order*, or to teach his pupils *well*.

4. Often, very often does both the parent and teacher find it

necessary to REPEAT the same injunction or explanation OVER and OVER, *again* and *again*. But, they should remember that this is the requirement of Sacred Scripture; and, no parent or teacher can evade this and do his duty. "For precept *must* be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little," saith the sacred injunction, Isaiah xxviii. 10. And again; "Be not hasty in thy spirit to be angry: for anger resteth in the bosom of fools." Ecc. vii. 9. No parent or teacher, therefore, has any right to be *impatient* with his children or pupils.*

5. All parents and teachers should not only have PATIENCE and *forbearance*, but also a spirit of FORGIVENESS. Children often do wrong *unintentionally*, or from mere *thoughtlessness*. Even the wise and good St. Paul said; "For the good that I would, I do not; but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that when I would do good, evil is present with me." Rom. vii. 19, 20, 21. If St. Paul found it *difficult* ALWAYS to do RIGHT, should not parents and teachers have PATIENCE with *little children* whose minds are *immature*? What did our Savior say in relation to PATIENCE and FORGIVENESS, in answer to the plain question; "How oft shall my brother sin against me, and I forgive him? Till seven times?" Jesus saith unto him; "I say not unto thee, until seven times; but, until seventy times seven." Mat. xviii. 21, 22. This every parent and teacher knows is FOUR HUNDRED AND NINETY times. Now, I will guaranty that no child or pupil will go beyond HALF that number, provided he is spoken to—in *kindness*.

6. No person should ever teach a school unless he likes the *business of teaching*. His whole soul, mind, and best feelings should be enlisted. He should be so interested, from day to day, in the delightful

* "AN EXAMPLE FOR TEACHERS.—Mrs. Wesley, mother of John and Charles, was a woman of singular talents and rare excellence; so learned that she was able to prepare her sons for college. She had the chief education of her numerous children. One day her husband, the worthy rector of Epworth, was busy with his learned labor, probably with his 'Commentary on Job.' Mrs. Wesley was teaching the children in the same room, and had occasion to repeat, *again* and *again*, the SAME lesson. Mr. Wesley, perhaps a little irritated by his abstruse studies, arose and said with much feeling, 'My dear, why do you teach the child the same thing *twenty* times over?' She replied with feminine MEEKNESS, 'Because, my love, NINETEEN times won't do.'—TEACHERS' ADVOCATE.

business of imparting knowledge, that he will take no definite note of time: or, be continually looking over his shoulder to see the shade of the sun, and appear to his pupils, to be glad that the close of the school is near at hand. Such a teacher *has* not, and *can* not have the requisite amount of PATIENCE to teach a school in such a manner as it *should* be taught.

SUBSTITUTE OR PREVENTIVE V.

Parents and teachers should endeavor ALWAYS to be *cheerful* and *pleasant*, when in the presence of their children or pupils.

GOOD RESULTS.

1. Parents and teachers will, if CHEERFUL and *pleasant*, generally speak in a *kind* and *affectionate* manner to their children or pupils.

2. Children or pupils ALWAYS take pleasure and delight in complying with the requests of their parents or teachers, if spoken to in a CHEERFUL and *pleasant* manner, particularly if the request be accompanied by a SMILE on the part of the parent or teacher.*

* "WEAR A SMILE.—Which will you do, SMILE and make others *happy*, or be crabbed and make every body around you *misérable*? You can live among beautiful flowers and singing birds, or in the mire surrounded by fogs and frogs. The amount of *happiness* you can produce is incalculable, if you will show a SMILING face, a *kind* heart, and speak *pleasant* words. On the other hand, by *sour* looks, *cross* words, and a *fiery* disposition, you can make scores and hundreds *wretched* almost beyond endurance. Which will you do? Wear a *pleasant* countenance, let *joy* beam in your eye and *love* glow on your forehead. There is no joy so great as that which springs from a *kind* act or a *pleasant* deed; and, you may feel it at night, when you rest; at morning, when you rise, and through the day, when about your daily business.

‘ A SMILE—who will refuse a SMILE,
The sorrowing breast to *cheer*?
And turn to love the heart of guile,
And check the falling tear?’

3. Children usually take more interest in any instruction or advice, when given with CHEERFULNESS and with SMILES, than when given in *anger* or in a *fretful* and *peevish* mood, by the parent or teacher.

REMARKS.

1. Let no *vinegary* countenance, either in the family circle, or in the school-room, appear, to frown down the natural and CHEERFUL

‘ A pleasant SMILE for every face,
Oh, ’tis a blessed thing!
It will the lines of care erase,
And spots of beauty bring.’”

—YOUTH’S PENNY GAZETTE.

“ VALUE OF A SMILE.—Who can tell the value of a SMILE? It costs the giver nothing, but is beyond price to the erring and relenting, the *sad* and CHEERLESS, the *lost* and *forsaken*. It disarms *malice*, subdues *temper*—turns *hatred* to *love*—*revenge* to *kindness*, and paves the darkest paths with gems of sunlight.”
—SOUTH-WESTERN (*New Orleans*) BAPTIST CHRONICLE.

“ PLEASURE IS CHEAP.—Did you ever study the cheapness of pleasure? Do you know how little it takes to make a multitude happy? Such trifles as a penny, a word, and a SMILE, do the work. There are two or three boys passing along—give them each a chestnut, and how SMILING they appear; we will be bound to say they will not be *cross* for an hour. A poor widow lives in our neighborhood, who is the owner of half a dozen children; send in half a peck of sweet apples, and they will all be *happy*. A child has lost his arrow—all the world to him—and he mourns sadly; help him find it, or make him another, and how quickly will the sunshine play upon his sober face. A boy has as much as he can do to pile up a load of wood; assist him a few moments, or speak a *pleasant* word to him, and he forgets his task: and works away without minding it. Your apprentice has broken a mug, or cut the vest too large, or he has ‘left an out,’ or ‘pied a stickful;’ say, ‘you scoundrel,’ and he feels *miserable*; but remark, ‘I am sorry, try to do better.’ You employ a man—pay him *cheerfully*, and speak a *pleasant* word to him; he leaves your house with a *contented* heart, to light up his own heart with SMILES of gladness. As you pass along the street, you meet many a familiar face—say ‘good morning,’ as though you felt happy, and it will work admirably in the heart of your neighbor.

Pleasure is cheap—who will not bestow it liberally? If there are SMILES, *sunshine* and *flowers* all about us, let us not grasp them with a miser’s fist, and lock them hermetically in our hearts. No. Rather let us take them to scatter about us in the cot of the widow; among the groups of children; in the crowded mart, where men of business congregate; in our families, and every where. We can make the *wretched*, HAPPY—the *discontented*, CHEERFUL—the *vicious*, VIRTUOUS, at an exceedingly cheap rate. Who will refuse to do it?”—PORTLAND TRIBUNE.

SMILE of native simplicity. What can be a more delightful sight, either to men or angels, than the *bright* and *happy* SMILES of children!

2. Look at the conduct of children. How soon they learn to know their friends, and to love *those* who love *them*. How sweet is the reward of their AFFECTION and grateful SMILES!

3. Many teachers would not, on any account, SMILE in the school-room, or permit any one of their pupils to SMILE there. Some teachers put on such a *grim* and *stern* countenance in the school-room, that, if a person were to see them *there*, and then meet them at a *party* or in the *social circle* afterward, he would require a SECOND introduction!! No child ever looks at or beholds the "*vinegary aspect*," shadowed forth by the *stern* or *sour* countenance of a parent or teacher, without *dislike* for, or *disgust* towards its proprietor. Parents and teachers should, therefore, endeavor always to be CHEERFUL and *pleasant*, and never exhibit *irritability* or *impatience*.

4. Some years since, the question of employing *female* teachers in the *male* departments of the Public Schools, in one of our cities, was discussed in the Board of Trustees, of which I was a member. Business having called me, about that time, to a neighboring city in which *females* were employed in the *male* departments of the Public Schools, and feeling great interest in the decision of the question, I made inquiry as to the success, practicability, &c., of the system. Among all the ladies of whom I inquired, but *one* informed me that she "had been treated with *disrespect* by the larger boys." This being the *only* case, I felt a great curiosity to know *why* it happened in *this* instance. I visited the school several times, and became *satisfied*. SHE NEVER SMILED. She was one of that unhappy number of teachers who think it *wrong* to SMILE in the school-room!*

* "Equally unfavorable are the impressions sometimes made by the disposition, manners, and *personal appearance* of the teacher. If he be of a SOUR and SULLEN temper, a *severe* and *unconciliating* deportment, and *forbidding* aspect, the young pupil will almost invariably find, associated with all his ideas of that important relation which exists between the teacher and his charge, the feelings of *fear* and *tyrannical* restraint, which will render the pursuit of knowledge *irksome*, and instruction *almost useless*. The indifference or inattention of the community to these adventitious circumstances, (as they are generally regarded), has materially retarded the improvement of our schools, and rendered

5. I visited a Public School, in which I spent about three hours, some years since. The teacher *always* SMILED when he spoke to any one of his boys—always had a CHEERFUL countenance. There were about 250 boys in attendance. Being particularly struck with the excellent order, quiet, and manly deportment of his pupils, I inquired of him how long he had taught that school. He answered “*six years and a half.*” Do you use *corporal punishment*? He answered, “I have not *whipped* a boy since I commenced teaching this school; and I have *suspended* but two boys for *bad conduct.*”

6. Many teachers receive flowers, apples, &c. &c., as presents from their pupils; and, have their table or desk covered with bouquets. And who *are* those teachers? They are those who have CHEERFUL and *pleasant* countenances—those who are not afraid to SMILE in the school-room! But no one ever *has*, and no one ever *will*, see the desk of a *severe* FLOGGER, or one who has a *stern* and *vicagary* countenance, covered with flowers, or apples, or any thing else, as presents from the pupils!

SUBSTITUTE OR PREVENTIVE VI.

All parents and teachers should ALWAYS remember, that, in governing and disciplining children or pupils, *persuasion* is far better than *force*.³

the munificent provisions of our laws, on this subject, but *partially beneficial.*”—R. H. PRINCE, Superintendent of Schools in the County of Steuben, (N. Y.), 1844

“A CHEERFUL temper, joined with innocence, will make beauty *attractive*, knowledge *desirable*, and wit *good-natured*. It will lighten *sickness*, *poverty*, and *affliction*, convert *ignorance* into amiable *simplicity*, and render deformity itself *agreeable.*”—FRANCIS. ANYOVRN.

* “Every parent ought to *form*, or *possess* himself, of a scheme of governing his children, *before* he commences the practice. In this scheme, the *same* things should be *extraneously avoided*, the *same* things *required*, and the *same* things *prohibited*. The character of the parent, also, as displayed in the *execution* of this scheme, should be *essentially the same*; and, that⁵ should be the character formed of *mercenery* and *REASON only.*”—S. R. HALL.

“Exercise *authority* as seldom as possible, employing instead thereof kind *PERSUASION* and *deliberate REASONING*; but, when compelled to exercise it, make it *inassailable.*”—DAVID M. CAMP, Superintendent of Schools in the County of Orleans, Vermont.

GOOD RESULTS.

1. Whenever parents or teachers use PERSUASION or REASON in their efforts to control their children or pupils, they will, nine times in ten, listen to their wishes or requests with attention and good feeling.

2. If children or pupils become *convinced* that their parents or teachers PERSUADE them to do or *not* to do a certain thing, or to pursue or *not* to pursue, a certain course, because their *love*, their *affection*, and the *interest* which they feel for their welfare prompts them thus to *persuade* them, they will yield a ready *compliance* to their wishes and desires.

REMARKS.

1. Nearly *all* children, who are REASONED with, will *acknowledge* any fault or offence of which they are guilty; while, if under the influence of *force* or *fear*, they will, nine times in ten, *deny* it.* [See REMARKS, 1, 2, 3, page 35.]

* "It is *instruction*, not *severe* and ARBITRARY CONTROL, that must aid children in governing their own inclinations and emotions; and, if blamable actions were *kindly* but *firmly* rebuked, and their evil results *affectionably* pointed out, false excuses and contrivances to conceal what had been done amiss would very seldom be thought of. If parents were fully aware of the danger attendant upon extinguishing the first glimmering light of rectitude in their children, how sedulously would they check outbreaks of passion in themselves, and seek to govern their children by *reason* and AFFECTION."—NEW YORK SPECTATOR.

"While it is indispensable to notice and reprove faults, it is no less important to notice and approve whatever is commendable in children. And much care should be taken to observe whatever is right; for, it is much *easier* and BETTER to govern by MOTIVES OF PLEASURE rather than those of PAIN."—MISS BEECHER.

"Government embraces the following things: *correction*, COMMENDATION, ADVICE, *blame*, *reproof*, *rebuke*, ADMONITION, EXPOSTULATION, *influence*, *restraint*, *confinement*, *rewards*, *deprivation* of enjoyment, the infliction of disgrace, the denial of favor, and various other things; each possessing peculiar efficacy, and all of them efficacious not only in themselves, but also by the variety of administration which they furnish, and the relative power which they derive, *merely from the fact of succeeding each other*."—DR. DWIGHT.

"Those children who are the *most* chastised, rarely prove the *best* men; and that punishment, if it be *not* productive of GOOD, will certainly be the CAUSE OF MUCH INJURY."—LOCKE.

2. One of the greatest advantages of PERSUASION over that of *force* or *flogging*, is, that, in the former case, if the child or pupil weeps when *reproved, advised, or reasoned* with, the parent or teacher knows that it is not the *fear* or *dread* of PUNISHMENT; while, in the latter case, he can not determine whether it is *fear* of punishment, or *repentance*, which causes him to weep. [See REMARK 3, page 52.]

3. Another advantage of the use of PERSUASION instead of force, is, that, often, very often when the minds of children or pupils are bent on doing a certain thing, which they should *not* do, there should be a sufficient amount of REASONING with the child or pupil, to counterbalance his great zeal or enthusiasm, so that he will be convinced of the impropriety of doing what he fondly intended; or, of his fault for *having* done it.

4. A friend of mine, who is a very *kind* and *indulgent* father, had permitted his two little boys to play in the street for several days, in succession, until he observed that they were becoming very rude and boisterous. He then said to them, "My children, you are becoming very rude. I must require you to remain in the house after school, for several days, until you become *more* GENTLE. I was very much pleased to see you enjoy yourselves, at play, in the street; but, you are so rude, that I must keep you in. I am sorry that I must do it; but, you know that when you are *sick*, I give you *medicine* that you may become better. For the *same* reason, I must now keep you in, that you may have an opportunity to become *better* again." These children listened with the utmost attention to what their father said; and, one of them said very *pleasantly*, "may we go in the yard and play?" The father immediately answered, "yes; and," he added, "as soon as I see that you are *better* of your *rudeness*, I will let you play in the street again."

5. We *reason* with *adults* and use PERSUASION with them; why not with *children*, when we wish them to do or not to do a certain thing? When shall we *begin* to reason with children? Certainly, far better when quite young, before they have *habits* formed and *prejudices* fixed and *firmly* rooted. [See REMARK 4, page 51.]

6. A very excellent teacher of my acquaintance had a boy in his school who had been BRATEN and BEATEN, both by his parents and previous teachers, until he seemed almost insensible to every thing. This boy was not, apparently, a *maliciously* BAD boy, but a boy who had been sadly *neglected*, except in the whipping department. The teacher, after a few days' acquaintance with him, requested him to

remain a short time after the close of the school. He had resolved to see what he could do by PERSUASION and REASONING with him. He said to him, "Do you not know that it is a cause of great unhappiness to your mother, that you have become so *bad* a boy? Do you not know that you can *never* be respected, unless you become better?" After a few moments, he answered, "I suppose so." The teacher continued: "Would you not be more happy, if you could be respected, and more loved by your mother?" He said, he "thought he should." He then said to him, "if you will come here *regularly*, and conduct yourself *properly*, I can assure you that you *will* be *loved* and *respected*, both by me and by the scholars. Will you try?" He said that he would. "Then," said the teacher, "give me your hand. You shall be treated *well*, if you *behave* well. I hope never to be under the necessity of *whipping* you again." From that time forward, said the teacher, "*the boy changed his whole course*; and, for *two years and a half*, (the whole of his continuance in school *after* that), he was an *excellent* and *strictly* OBEДИENT pupil!" This boy had probably never heard or known what *persuasion* or *reasoning* was before!

7. Suppose a man, whose horse would not draw the cart or wagon of its owner, should stand by the side of his *horse*, and talk to him for a long time, as follows: "You are very *ungrateful*. I have given you oats and hay, and water to drink, and now *you will not draw my wagon*. Do you think it is *kind* in you to treat me so? It is your *duty* to draw my wagon." What would the people say who should hear it? *Certainly*, they would say, "the man is *drunk*, or a *fool*, or else he is *crazy*." And why? Because the HORSE can NOT *understand* or *comprehend* his REASONING. Is it not equally *absurd*, *unfeeling*, and FOOLISH, to *whip* a boy who CAN *reason*, and *understand* REASONING, and therefore, does not require the *whip* as the *horse* does, which can NOT REASON, or *understand* REASONING.

8. I visited a Public School, some years since, in one of our cities, several times, in the *male* department of which, the teacher *whipped* from *ten* to *thirty* boys each day! And, in all my visits to various schools in different cities, villages, and towns, for many years, I have scarcely seen so *disorderly* a school! In the *female* department of the *same* school, composed mostly of the sisters of the boys who attended in the male department, the teacher had NOT WHIPPED any one of the pupils for three or four years; that department having been governed

by PERSUASION and REASONING; and, I *never* saw a more *orderly* school! and, all appeared *smiling* and *happy*!

9. Again; PERSUASION is better than *force*, because children or pupils often become *angry* and *revengeful* when *force* is used. And, again; if children are *not* reasoned with, when young, and taught to *reason* likewise, they will *not* reason or *listen* to reason, when grown up; but, will do every thing by *brute force*! [See EVIL RESULTS, 1, 2, 3, and REMARK 1, page 51.]

10. Does a parent *whip* his child and *force* or *compel* him to take a dose of medicine; or, does he explain to him the REASON why he wishes him to take it?

11. I inquired of an amiable and intelligent lady, who teaches a flourishing and excellent school, in one of the villages in the interior of the State of New York, whether she used CORPORAL PUNISHMENT in the government of her school; or, PERSUASION and REASONING? She answered very politely; "I should be *ashamed*, Sir, to have a *rod* in *my* school."

12. Children hear their parents call them, "my dear, my love;" and, they often imprint a *kiss* on their little dimpled cheeks. They can not, therefore, *comprehend* why it is that their parents should cause them *pain* by *whipping* and *beating* them, day after day! *Is it strange* that little children *should* REASON thus?

SUBSTITUTE OR PREVENTIVE VII.

Parents and teachers should *appeal* to the SYMPATHIES and BETTER FEELINGS of their children or pupils, when they do any thing *wrong* either *thoughtlessly* or *intentionally*.

GOOD RESULTS.

1. This course, on the part of *parents* or *teachers*, will, at once, excite good feelings on the part of their *children* or *pupils*; for, CHILDREN are ALWAYS happily alive to an *appeal* to their SYMPATHIES.

2. When the SYMPATHIES of children or pupils are appealed to, and properly aroused by the *kind manner* in which

that appeal *is made* by their parents or teachers, they will, nine times in ten, listen, with the *kindest feeling* and earnestness, to whatever of instruction, advice, or admonition is given or administered to them.*

REMARKS.

1. Many years since, I knew a most excellent and successful teacher, of very *kind* and *benevolent* feelings, who taught a large school in a Western village. Whenever any one of his pupils did *wrong* he talked to him, in the most *kind* and *affectionate* manner. In consequence of his great kindness, benevolence, and love of children, he always *wept* when he admonished his pupils. This was his *ONLY punishment*. He appealed to their SYMPATHIES; and, I never knew a *better governed* school than his.

2. A teacher of my acquaintance informed me that, "many years since, he had a very *mischivously bad* boy in his school who had been *whipped* by his father and his previous teachers *very severely*." This teacher also *whipped* him *once or twice a day!* for TWO or THREE YEARS!! [*Strange, that it did not* occur to him, in the course of these "*two or three years*," that *constant FLOGGING* is NOT a good "means of Moral Discipline!"] He "really thought that he could

* "In cases where a teacher assumes the care of a school in which there are many children who have formed bad habits, it is very important that he should imitate Christ in his feelings and deportment towards sinners. In such a case, it is very important to convince his pupils that, however bad they are, *he is still their friend*, and ever ready to do them good. He should state to them that he is aware that they have formed bad habits, and that the labor of curing them is great and difficult. He should carefully notice all *attempts* to do better; and, where there are efforts made to improve, occasional failures should be spoken of with words of *KINDNESS, SYMPATHY, and encouragement*."—Miss BEECHER.

"The teacher should be careful to make it felt by his pupils that he is interested in their welfare. Without this real *interest* and SYMPATHY on the part of the teacher, he will be unable to understand, or properly to estimate, the little *trials, troubles, and difficulties*, which the child meets in his progress. He will be likely to see faults where none exist; to attribute to *malice, or design*, what might have been the result of *ignorance, impulse, or thoughtlessness*."—D. P. GALLOUP.

"In sorrow, how consoling is the blessed voice of SYMPATHY. In our greatest *trials* it *lightens* our burdens, making *smoother* our pathway before us, and pouring a *healing balm* into our wounded hearts, and our lesser *afflictions* are forgotten in its presence."—TEACHERS' ADVOCATE.

not get along with him otherwise !” The teacher became ill. He was not *able*, in the opinion of his *physician*, to punish his pupils *any longer*. He detained this boy after school, one day, and told him, in an *affectionate* manner, that he “could not *whip* him any more; that *it would endanger his life, if he did*; that it would, in the opinion of the doctor, cause his lungs to bleed *again*, if he should exert himself so much as to *whip* him; that he disliked to turn him out of school, but that he must do so, unless he was a *better* boy.” “All this time,” said the teacher, “the boy looked steadily and thoughtfully on the floor; and, at length a *tear* came in his eye. His SYMPATHIES and BETTER FEELINGS were aroused, and he said, ‘I *will* be a *better* boy, if you will let me remain in the school.’” “And,” continued the teacher, “I had no farther trouble with him during the *two succeeding years* while I taught that school. He was an *excellent* boy from that time forward.”

3. An experienced teacher and an excellent scholar, said to me, in answer to my inquiry, “How did you manage your school?” “When I began to teach,” said he, “I took a school in which it had been the custom to *flog*, FLOG for every thing. I called the school to order, on the first morning, and inquired of them, what they had come to school for? Some answered—‘*to learn*’—others—‘*to study*’—others, ‘*to play*’—others—‘*to be whipped*,’ &c., &c. I then said to them, I have come to teach you, and to benefit you. In order to do this, there must be *order*—some rules of proceeding. I suggested what I thought would be necessary and proper to enable us to obtain our object. I said to them, all of you who think that these rules are necessary and are willing to be governed by them, hold up the right hand. I then said, these rules are of your own adoption. It is now a matter of *honor* as well as *duty* on your part to *obey* them. Matters went on very well about two weeks, when *two* of the boys *disobeyed* or *violated* the rules. I called the school to order, and had all business suspended. I said to the school, these boys have violated the laws which you and they have adopted. What shall be done with them? ‘*WHIP THEM*,’ was the answer. I said as many as are in favor of having these two boys whipped, hold up the right hand. The vote was *unanimous*—EVERY HAND WAS RAISED. I then said, stop a little; and, thus appealed to their *better feelings* and SYMPATHIES. Suppose you had a *bad* HORSE or OX which would *not* draw or obey you, what would you do with him? ‘*Whip him*,’ was the answer.

As many as think that these two *boys* should be put on a level with *horses* and *oxen*, and BEATEN as *such*, hold up the right hand. NOT A HAND WAS RAISED!! I then told them the difference between the *human* and the *brute* family: that one was endowed with *reason*; the other was *not*: that I wished to treat them as *reasonable* beings; and," said he, "after that lecture, I had no more trouble with my pupils through the winter."*

4. Both parents and teachers should, as far as possible, take an *interest* in the plays and amusements of their children or pupils; and, in all cases, SYMPATHIZE with them in all their unhappiness and

* The following interesting story, related by HORACE MANN, Esq., Secretary of the Board of Education in Massachusetts, shows the influence and the *probable* and *HAPPY* results of an appeal to the *better feelings* and SYMPATHIES of children.

"In a town not thirty miles from Boston, a young lady, who aimed at the high standard of governing *without force*, and had determined to live or die by her faith, went into a school which was far below the average, in good order. Such were the gentleness and sweetness of her manners, and intercourse with her pupils, that, for a few days, there was nothing but harmony. Soon, however, some of the older pupils began to fall back into their former habits of inattention and mischief. This relapse she met with tender and earnest remonstrances, and by an increased manifestation of interest in them. But it was soon whispered among the transgressors that she would not punish, and this added at once to their confidence and their numbers. The obedient were seduced into disobedience, and the whole school seemed rapidly resolving into anarchy. Near the close of one forenoon when this state of things was approaching a crisis, the teacher suspended the regular exercises of the school, and made an appeal, individually, to her insubordinate pupils. But finding no hope-giving response from their looks or words, she returned to her seat, and bowed her head, and wept bitterly. When her paroxysm of grief had subsided, she dismissed the school for the morning. After intermission she returned, resolving on one more effort, but anticipating, should that fail, the alternative of abandoning the school. She found the pupils at their seats. Taking her own, she paused for a moment, to gain strength for her final appeal. At this juncture of indescribable pain, several of the ring-leaders rose from their seats and approached her.—They said to her that they appeared on account of the school, and particularly on their own, to ask pardon for what they had done, *to express their sorrow for the pain* they had caused her, and to promise, in behalf of all, that her wishes thereafter *should be cordially obeyed*. Her genuine sorrow had touched a spot in their hearts which no blows could ever reach; and, from that hour, the school went on with a degree of intellectual improvement never known before; and, like the sweet accord of music, when every instrument has been attuned by a master's hand, no jarring note ever afterward arose to mar its perfect harmony."

disappointments. I have, in a great number of instances, both as parent and teacher, seen the good effects of such a course.*

5. Whenever a boy does *wrong*, at school, appeal to his *better feelings* and SYMPATHIES, by asking him if he loves his MOTHER and FATHER. Say to him, would not your mother be *grieved* and her feelings *wounded*, should she hear that her son had done *wrong* in school? Think of the many hours of toil and labor spent by your parents for your happiness, food, clothing, &c. Is it not *wrong* in you to be so ungrateful? Would you not feel more happy, if I could be able to tell your mother that you have been a *good* instead of a *bad* boy? Can you be *bad* and *grieve* your parents when they do so much for you? Nine times in ten, such an appeal, if made in a *kind* manner, and with a *gentle* tone, will be effectual.

6. When engaged in teaching, nearly thirty years since, I had a boy in my school, about 14 years of age, who was, I think, the most *determined* and *resolutely* BAD boy with whom I was ever acquainted. After various experiments, all of which failed, I requested him, at the close of the school, one afternoon, to remain a short time. I then said to him; Do you not think your father is a very good man? He answered, "yes sir." Suppose, said I, your neighbor, Mr——, for whom your father has done, as you know, many acts of kindness, should treat your father very badly; should tell a lie about him, or otherwise injure your father so as to cause him sleepless nights on account of the trouble which it would give him. Would not your neighbor, Mr——, be very *unkind*, and *ungrateful* too? He answered, "yes sir." I then replied; your father, as you know, is *very anxious* that you should have learning. He has, as you are well aware, lost all his property, in consequence of having been surety for your neighbor, Mr——; and, he is, therefore, *doubly anxious* to give you a *good*

* "It has been said of an astute philosopher, that he was often caught *riding a broomstick side-by-side with his little boy*; and, I doubt not that he gained many of his *deepest and truest lessons of the human heart* in those same frolic interviews with one, whose inner life was yet free from concealment or guile. By meeting the pupil on his favorite play-ground, the teacher is quite certain to secure a degree of influence which would otherwise be unattainable. In this way, too, his own enjoyments will be largely enhanced. Pleasant memories of by-gone days, when he was himself a merry-hearted school-goer, will be roused within him. Who will not confess to the luxury of thus *living over again the days of boyhood*?"—From an Address before the New York State Teachers' Convention, at Syracuse, July 1845, by PROF. EDWARD NORTH, of Hamilton College.

and *thorough* education. This you can not obtain without application and industry. But, your conduct is so *bad* that you are not *benefited* by being in my school; and, you are not *respected* by your *yellow-pupils* or by your *neighbors*. This is the cause of great unhappiness to your father. He has many, very many *restless* and *sleepless* hours on account of it. Do you think it is *right*? Is it *kind* in you? Is it showing *gratitude*? Is it "doing as you would wish to be done by," to cause your father so much trouble? How *can* you sit at his table, morning and evening, and eat the food which he has labored to obtain, and then be the cause of making him so *unhappy*, from day to day? Think of this, my child, until to-morrow, and then give me your answer. While talking to him, I held him by the hand. *No* ROD, *no* FERULA, greeted our view. He seemed much affected by this appeal to his *better feelings* and SYMPATHIES. His whole frame was in a tremor. After two or three minutes, tears came to his relief, and he wept aloud. I pressed his hand kindly, and we parted. The next morning, he appeared thoughtful and sad. I omitted asking him for his answer until recess, at 12 o'clock. I then said to him, in a low and gentle tone, well, my child, what is your answer to my questions which I asked you last evening? He sobbed and said, "I mean to be a better boy." And, I never had a more *obedient* and *studious* pupil than he was after that time.

7. Occasionally, *difficulties* occur and *ill feelings* exist between fellow-pupils. In all such cases, the teacher should request these pupils to remain after the close of the school; or, call and see them separately, at their homes; and, in a *kind* and *affectionate* manner, express to them his great regret that these ill feelings exist, and explain to them their duty. When the difficulty is settled, or the ill feelings have subsided, the teacher should call the school to order, and state that he is authorized by these pupils, to say, that these differences are amicably settled. Such a course will have a *good influence*, not only on the *whole school*, but particularly on *those two pupils through life*.*

8. Sometimes an appeal to the *judgment* or *sense of right*, as well

* "If there is a boy in the school who has a club foot, do not let him know that *you ever saw it*. If there is a poor boy with ragged clothes, do not talk about rags when *he is in hearing*. If there is a lame boy, assign him some part of the game which *does not require running*. If there is a hungry one, give him a *part of your dinner*. If there is a dull one, help him to get his lessons. If there is a bright one, be not envious of him; for, if one boy is proud

as to the SYMPATHY of the child or pupil, is highly beneficial and effectual in convincing and restraining him. Say to him, what would you expect of *me*, if I were your child or pupil? Would you not expect ME to be *obedient* or *studious*? If so, should you not do as you would wish to be done by?

9. It should always be remembered, both by parents and teachers, that, in a vast majority of cases, children or pupils may be so trained and governed by an appeal to their SYMPATHIES and *better feelings*, that, the parent's or teacher's smile of *approbation*, or his *frown* or look of *disapprobation* or *grief* for the *waywardness* or *disobedience* of his child or pupil, will be far more effectual than the *most severe* infliction of CORPORAL PUNISHMENT.

10. I have known a great many instances in which the parent or teacher has, after having *deliberately* and *affectionately* reproved his son or pupil *privately*, said to him; "It grieves me very much to be compelled to whip you: I dislike to do it. But you seem to be determined to *disobey*. I would rather be whipped myself. Take the rod and whip *me*." In *every* instance of this kind which has come to my knowledge, (and the cases are quite numerous), the *appeal* was wholly *effectual*. The child or pupil was *entirely* SUBDUED. Neither was *whipped*.

11. The power of SYMPATHY in subduing and influencing the human heart is very great, even of *adults*; and, often also, those who are quite *wicked* and *abandoned*. In the year 1824, I visited a jail, in one of the Western villages; and, while there, I conversed with one of the prisoners, who appeared *quite hardened in crime*. While conversing with him, he said, "There is a poor old man in the next room, brought here FOR DEBT! from the town of H——, who has had nothing to eat, the last *twenty-four* hours! I hope you will give him something to eat."* While telling me this, large tears came from his eyes. I can never forget that scene. It was the *best* lesson on CHARITY for my fellow-beings which I ever received.

of his talents, and the other is envious of them, there are two great wrongs, and no more talents than before. If a *larger or stronger boy* has injured you, and is *sorry* for it, *forgive* him, and request the teacher not to *punish* him. All the school will SHOW BY THEIR COUNTENANCES, how much better it is to have a *great soul* than a *great fist*."—*Extract from the Letter of HORACE MANN, to the Schools of the County of Chautauque, (N. Y.), July, 1846.*

* [The *barbarous* and UNCHRISTIAN practice of imprisonment for debt, had not then been ABOLISHED in the State of New York.]

SUBSTITUTE OR PREVENTIVE VIII.

All parents and teachers should, by all suitable and proper means within their power, *interest* and *engage* the minds of their children or pupils.

GOOD RESULTS.

1. When children or pupils are INTERESTED or *amused*, they will attend to all their duties or studies, either at home or in school, not only with *pleasure* and *delight*, but also with great avidity.

2. When children or pupils are deeply INTERESTED in that in which they are engaged, they will scarcely ever need *reproof*, much less *punishment*, for misconduct.

REMARKS.

1. Very few children appreciate the objects for which they attend school. Every thing should be done, therefore, to make the school and the studies *attractive*, INTERESTING, *pleasant*, and *desirable*; next to home *itself*. Few, very few children would then be *unwilling* to go to school, or be *unhappy* while there.*

* "Give to your children a neat and cleanly and tasteful school-room, and they will feel a motive to cultivate, not only in the room, but in themselves, neatness and order and decorum; while, at the same time, the acquisition of knowledge becomes associated in their minds with all that which is pure and lovely and agreeable. Instead of this, the associations are too often with a painful confinement on a narrow board; within low and ragged and discolored walls; amidst nauseous vapors, exhaled from three or four score pairs of lungs; surrounded with dirty and mutilated benches, with tattered quills and sheets, and cores, and paper scraps, and things unnamable, strowed along the aisles and floor. And who would expect, in such a place, the cultivation of those habits of neatness and decorum, which you would cherish in your child as his chief ornaments?—habits, in connexion with which, a cultivated mind shall yield you grateful fruit at the lips of your child, which shall be *like apples of gold in pictures of silver*; but without which, the highest attainment in intellectual knowledge will become *as a jewel of gold in a swine's snout*."—DISTRICT SCHOOL JOURNAL.

"The element of a child is play; it delights in the free and unrestrained

2. Let every teacher, on taking charge of a school, converse freely with his pupils in relation to the objects of their attendance at school. Let him ask them, for instance, questions somewhat similar to the following: What have you come to school for? What do you expect to gain by coming to school? Do you expect to be the *better* for it? and such like questions. He can then explain to them clearly their duties, their interests, and convince them that it is *their* INTEREST, in a tenfold degree more than *his*, that they should conduct themselves properly while in school. Let him, in particular, impress this fact on their minds, that it is of no use for them to come to school, unless with a full determination to learn and improve.

3. Both parents and teachers should present proper motives and incentives to action, to the minds of their children or pupils: the *pleasure* of being good: the gratification of parents and other friends: that they will be more *happy*, when obedient and good: that it is their *duty* as well as their INTEREST to learn and form a good character. [See REMARK, 5, page 43.]

exercise of its expanding faculties, and possesses a restless curiosity, which leads it to examine and inquire, and which, if wisely directed and not rudely crushed and repressed, is productive of the most beneficial effects. Take a child thus constituted from his pleasant home, where he has been accustomed to the kindness of a father, and more especially to the tenderness of an affectionate and devoted mother; where he has been soothed by indulgence, and left to liberty large as his desire; where he has taken his pastime in green meadows and blooming flower gardens, and when wearied of his sports has been permitted to enjoy his careless slumber. Take such a child and confine him to one of our common school-houses, located, constructed, and furnished as they generally are, and if he does not suffer by the transfer, he has not in his constitution the ordinary elements of human nature."—R. H. FISK, *Superintendent of Schools in the County of Steuben, (N. Y.)*, 1844.

— Restraint, unnecessary or too long continued, becomes wearisome. Every young person is impatient of it; *the law of his whole nature requires action*. The younger the child, the greater the impatience of restraint and confinement. They must, therefore, be breaks and recesses; for very young children as often as *once in an hour*; for all, as often as *once in two or two and a half hours*. Uneasy positions are and ought to be unpleasant. Care should, therefore, be taken that the seats be convenient, of a *proper height*, and provided *with a back*. An ill ventilated room is unpleasant. Take care that yours be well ventilated. Harshness is unpleasant; scolding in man or woman is excessively unpleasant. Avoid both, and learn to govern yourself, and to win by kindness and by reason. Mere repetition of lessons is *monotonous*; break its *dullness* by introducing VARIETY. Study the lesson of the class, and make it **MORE PLEASANT** by making it *clear*."—REV. GEORGE B. EMERSON.

4. Children should ALWAYS be *engaged* and INTERESTED in something, either *innocent* or *useful*, or both.

5. Let this FACT be *always* kept in mind by every parent and teacher: it is a principle of the human mind, that no child or pupil can be engaged or occupied with more than *one* thing at a time. If, therefore, they are INTERESTED in their studies, or in innocent amusements, they can *not* be MISCHIEVOUS, or have *evil thoughts*!!

6. Children are not always in the same state of mind or body. They have ailments very frequently over which they have no control. These often disturb their ordinary equanimity of temper or good conduct. In all such cases, the teacher should relate some INTERESTING *anecdote*, or request the children to *sing*, or permit them to *play* in the yard for a short time. [See REMARK, 3, and NOTE, p. 22.]

7. Different kinds of School Apparatus may be used with great success as a *positive* means of INTERESTING and *occupying* the minds of many children, who would otherwise be very *listless*, *inattentive*, and *mischievous* pupils. These have been already introduced into many schools in the City of New York and other cities, villages, and towns, by which great and good results have been realized.*

8. Children should ALWAYS have lessons, of a suitable and proper length, of course, to be learned *at home*. This, in many cases, will prevent truancy. Both parents and children will also take more INTEREST in their studies and school exercises.

9. In endeavoring to INTEREST children in their studies, parents and teachers should aim at leading their children or pupils to one of two points: viz—to the point at which they will, of themselves, pursue study for the *amusement* or *pleasure* which it may afford them—or, to the point at which they can see that it will be *beneficial* to them in after life—then, and not *TILL, then*, will any child or pupil make much *proficiency* in his studies or lessons.

10. To this end, all his exercises should be *pleasant*. Let him *understand* them. No pupil should ever be required to study or read what he does not and can *not* understand, and in which he is *not* INTERESTED. By pursuing an opposite course, hundreds and thousands of children have been *disgusted* with their studies and their

* The excellent School Apparatus by Mr. Josiah Holbrook, Wickham's Drawing Tablets, &c., may, without invidious comparison, be mentioned as particularly well adapted to the purposes above named.

school. "played truant," been whipped, &c ; but *all in vain*—as to any *proficiency* whatever.

11. No child should ever be *driven* to school. If he be *not convinced* of the importance of an education to him; or, if he be not INTERESTED in his studies or the attractions of the school, he should not be placed there, until he is thus *convinced* or INTERESTED. This is the course pursued by all religious denominations; and, by all parents and guardians who place their sons or wards at trades or professions.

12. Parents should inquire of their children what progress they are making in their studies; and, in every other way, take great pains to convince them that *they*, also, are INTERESTED in their studies; that they are well pleased with their improvement and efforts in their studies, &c. They should, also, as the most positive means of convincing them of their deep *interest* in their proficiency and progress, hear them recite their lessons, at home; examine their writing; hear them read or spell; or, ask them a few questions in geography, astronomy, natural philosophy, &c.; or, whatever else they may be studying. Such a course, judiciously pursued, so as not to interfere with the rights of the children—their *play hours*, will be attended with beneficial results.

13. When children are engaged in, or inclined to do any thing *mischievous* or *wrong*, their attention should be called or attracted, at once, to something equally or more INTERESTING to them; for, let it be remembered, by all parents and teachers, that children or pupils *scarcely*, if EVER, do *wrong* for the sake of *doing wrong*, or with the *deliberate intention* of *disobeying, as such*. [See OBJECTION III., and REMARKS, 1, 2, 3, & 4, page 22, and REMARK, 14, page 87.]

14. Some years since, I spent two or three days in the family of a friend, who resided in a village in the interior of the State of New York. In the parlor stood a very pretty stove, all blackened as neatly as ever was seen. Their little boy, about three years of age, with his neat, white aproned dress, stepped to the stove, (it being warm weather), and put his tiny fingers on the stove and blackened them. This was a *sole calamity* to the young mother, who had every thing as neat as wax—that her darling boy had *blackened fingers in the presence of company!* She called to him, and requested him to come to the window to look at the horse in the street. In two or three minutes, he started to go to the stove again. His mother said,

in the *kindest* manner, with a *soft* tone, "Charles, come to the window and see the pretty, little dog." [She did *not* say, "Charles, if you don't come away from there, I'll *whip* you," or, "I'll *skin* you."] After looking at the dog several minutes, *his mind became wholly diverted from the store*; and, he did not attempt to go to it again! This young and amiable mother understood the *true secret of governing* her child.

15. In short, all parents and teachers should, by every means in their power, give their children or pupils *pleasure*—and INTEREST them—a *kind* word—a *pleasant* anecdote—relate to them what they have seen, or talk with them about what the children or pupils have seen, in going to, or coming from school, &c. It may be well, occasionally, for the teacher to bring to the school, a quantity of nuts, or something of the kind, *entirely harmless*, and known to be so by all the pupils—to be distributed among them at recess. Let the teacher say to them, "I have brought these as a little present—all who intend to be *good*, and to *obey the wishes of the teacher*, may partake." The eating of these will so *exercise and relax the system*, that, if there be an *evil spirit* in the children, at the commencement, it will be driven out to make room for a *good spirit* to enter!

SUBSTITUTE OR PREVENTIVE IX.

Children or pupils should ALWAYS be *employed*, either usefully or innocently.

GOOD RESULTS.

1. Proper and suitable EMPLOYMENT for children or pupils is one of the surest PREVENTIVES of mischief or crime.*

2. When the mind of a child or pupil is EMPLOYED or *occupied*, either *usefully* or *innocently*, he will *not*, under any circumstances, be *disobedient* or *mischievous*. [See REMARK, 44, page 87.]

* "There are a few *fixed facts* relating to government, which no teacher can safely disregard.—One is that '*prevention is easier and safer than cure.*'—Another is, that '*childhood will be active,*' active in *something*. A teacher who is

REMARKS.

1. If a teacher's pupils are *mischievous*, and need *correction*, it is *positive proof* that the *teacher* is in *fault*; for, the mind of the pupil can *not* be occupied on but *one* thing at a time; therefore, if he so divides the studies and lessons of each pupil as to keep his mind EMPLOYED, his attention *engaged*, and his feelings *interested*, he could *not* be MISCHIEVOUS or DISOBEDIENT—he would *not find any time for it*. Let every teacher bear this in mind in relation to each pupil in his school. EMPLOYMENT is the thing.*

2. It is very often the case, both at home and in school, that boys ARE *mischievous* and *troublesome*, BECAUSE they have no EMPLOYMENT, either of mind or body, given them by their parents or teachers. How can it be *otherwise*? The *ever-active* minds and

wise, and kind-hearted, (as all teachers ought to be), will not endeavor to *beat down* this activity of mind and body, but will *wisely guide it*, into some useful channel. I will particularize.—Suppose I have 20 little boys, who can not be *required to study* at their desks.—They will not be *idle*. I must find EMPLOYMENT for *them*, or they will make EMPLOYMENT for *me*. What shall I do? At one time they may be divided into two or three classes in *arithmetic*. Some may be taught to *make figures*,—or, to express *numbers on a slate*.—Others may be taught to *add*,—or, to *multiply*. At another time, they may be taught to *write on slates*,—to *form letters*,—and then *words*, and thus learn to *read* writing. At another time, they may be EMPLOYED in *spelling classes*,—and again in *easy reading*,—and also, in saying the multiplication table *in concert*,—an *employment* of which they are very fond.—They should also, (in good weather), have more *liberty out of doors* than the older ones.—Thus the younger classes improve rapidly.—EMPLOYMENT *hinders the necessity for PUNISHMENT*. They are *happy*,—and the teacher who *loves children* will not often find occasion for severity among the *little ones*. The same principle applies, though with less force, to the older pupils. They must be EMPLOYED, and are more easily and profitably employed *in classes*, than in any other way.—*From an Address before the New Jersey State Educational Convention, at Elizabethtown, March, 1847, by Mr. NATHAN HEDGES, Principal of Newark, (N. J.), High School.*

* “Endeavor to classify your scholars as far and as perfectly as you can. Have a system, in which recitation and study shall regularly alternate, and each pupil be always EMPLOYED about something. Avoid, if you possibly can, having a single *idle* minute; let there be a time for every thing, and every thing in its time. Try to get a pleasing VARIETY in the arrangement of your work. Do not put all the reading together, or all the spelling; but, judiciously recognise that love of NOVELTY in children, which, as it is natural, must be of some use.”—NEWBURYPORT, (Mass.), HERALD.

hands of boys *must* be engaged, either in *mischief*, or in something *useful* or *innocent*.

3. Many children have such a natural flow of good spirits, and activity of body, that, when *not* EMPLOYED in any thing, either *useful* or *innocent*, they often do as the little boy did, who, when *reproved* for WHISTLING in school, said, with artless simplicity, "I did not *whistle*, Master, it WHISTLED *itself*!"

4. Every person, at all acquainted with children, must have noticed, *again* and *again*, the great variety of their contrivances to keep themselves EMPLOYED and *busy*; and, if not employed in *good*, they will be employed in *evil* pursuits, practices, or amusements.

SUBSTITUTE OR PREVENTIVE X.

Parents and teachers should ALWAYS speak *encouragingly* to their children or pupils, relative to their efforts, studies, or lessons, or in whatever else they may be engaged.*

GOOD RESULTS.

1. Children or pupils, when ENCOURAGED by their parents or teachers, will, nine times in ten, *exert themselves to the utmost* in endeavoring to do what they are required to do.

2. Few, if any children or pupils, ever become *discouraged* or *disheartened*, whatever their toil, labor, or effort may be, if influenced by the *kind* and *generous* ENCOURAGEMENTS of their parents or teachers. They *always* pursue their labors *cheerfully*, under such circumstances.†

* "His *good* conduct should be ever *approved*; and, his *bad* conduct invariably *disapproved*. The measures of the parent should invariably be of the *same* tenor. All proper ENCOURAGEMENT should be held out to *obedience*, and all rational opposition be steadily made to *disobedience*."—S. R. HALL.

† "ENCOURAGEMENT inspires *confidence*; and, children more than others, need it. Let it be given, in all cases, when it can be *honestly* done. To a want of this sort of management, is to be ascribed the timidity and reserve, so often evidenced among pupils, by a hesitating manner, a low voice, and a tone of inquiry in response—*especially before strangers*; while a proper degree of EN-

REMARKS.

1. Few children are fully aware of the great importance of education. Every parent and teacher should, therefore, make all reasonable exertions to convince his children or pupils of this—by personal attention—by *private* ENCOURAGEMENT. The minds of all children are not *equally* developed, even under the same, or very nearly the *same* favorable circumstances in life. How much less then, when *not* equally favorable! Many children have the advantages of kind, well-informed parents—others have not. All these things should be weighed well by the teacher; and, a word of ENCOURAGEMENT should be given, when needed. How much may be done by a *kind* word!*

2. Those who are dull or behind others, either from having been neglected at home, or from any other cause, should be *especially* ENCOURAGED by the teacher.†

COURAGEMENT will make them *confident* and spirited, eager to tell all they know, and in an audible tone of voice—all the while watchful for an opportunity to reply. ENCOURAGEMENT has a magic charm to influence mental and moral improvement."—*Extract from the Manual of the System of Discipline and Instruction for the Schools of the Public School Society of the City of New York.*

* "ENCOURAGE your children to be studious, by manifesting an *interest* in their lessons. Improve every suitable occasion to converse with them concerning their studies, and do all you can to *convince* them that the more diligent and faithful they are now, the brighter will be their prospects for future *usefulness* and *HAPPINESS*. Do all in your power to *inspire* them with a *love of knowledge* as a source of *gratification* and *improvement*. In the morning, enjoin upon them the great importance of diligence during the hours of school; and, at night, inquire respecting the studies of the day, and ascertain what new ideas have been acquired, what facts have been stored up, what difficulties overcome. Induce them to examine, to investigate, to *think*. In a word, do all you can to cause them to *feel the great advantages of education*, and the necessity of patient application to obtain it. You will thus increase their *interest*, and cause them to regard, with pleasure, exercises which would otherwise appear dull and unimportant."—*From an Address, published in the Teachers' Advocate, on "The Co-operation of Parents, solicited by the Teacher of their Children," July, 1846—by A TEACHER.*

† "We should seldom seek to *remove* difficulties from the learner's path: he should be ENCOURAGED and *assisted* to remove them *himself*. It is not what we do *for* him that is most valuable, but what we *lead him to do* for himself; as this kind of discipline is all important, to enable him to meet and overcome the trials, disappointments, and stern realities of life, when no *helping hand* will be near to *smooth his rugged path*, and shield him from the impending storm."—D. P. GALLOUP.

3. Parents, when the family is visited by strangers, should, on introducing their children to them, say, "This is Master George, or Master William; or, Miss Mary," as the case may be; and, if it can be done, IN TRUTH, immediately add, "and, I have also the pleasure of saying that he is a very good boy;" or that, "she is a very good girl." This will ENCOURAGE the child to do well; and, it will have more influence on the good conduct of the child during the visit of the strangers, than all the *threatenings* and *whippings* that could be inflicted.

4. Children are naturally *inquisitive*. This should, in every reasonable and suitable manner, be ENCOURAGED by all parents and teachers. The "*hold your tongue*," and the "*children should be SEEN and not HEARD*" systems of education, are *barbarous* ones. Such a course will cause a child to become *diffident, puerile, unmanly, and discouraged*.

5. Praise and approbation are the *very best* means of ENCOURAGING children to do well, and form the *strongest incentives* to good actions.

6. A young lady of my acquaintance, who has charge of one of the departments in a boys' school, in a neighboring city, informed me that a lady came to her school, one morning, with her son, about 12 years of age, who "had been suspended, from every other school in that section of the city, for *truancy* and other *bad conduct*." The mother said to her, "he is a very bad boy. His father and I have *whipped* him, and *whipped* him, but it does no good. You will be obliged to *punish* him, he is so *very bad*." The young lady, *immediately* after the mother left the school-room, said to the boy, in a very *kind* and *affectionate* manner. (she was a *cheerful* and *pleasant* young lady), "Charles, I wish you to go to Mr. ———'s, in ——— street, and take a letter for me; and, as it is a matter of some importance to me, I wish you to go and return *as soon as you can without injury to yourself*, and bring me an answer." "The boy then," said the young lady, "*raised his head*, (which, up to that time, had been *dropped down*), and smiled. He took the letter; and, judging from the time he was absent, and from his appearance when he returned, he must *have run all the way there and back*. I complimented him," said the young lady. "for his promptness, expressed fears that he had injured himself in consequence of running so fast, and thanked him for his kindness in going for me; with all of which he seemed highly

pleased. I then gave him a seat in a class; and, occasionally, for several days, requested him to do errands for me; and," she concluded by saying, that "I never had a *better* boy in school than Charles was, during the *eighteen months* which he attended my school." This boy had, most probably, never received any ENCOURAGEMENT to do well *before*.

7. It is perfectly in accordance with the principles of the Christian Religion, to ENCOURAGE a child to acknowledge, each evening or afternoon, the faults of the day: and, for the child to receive *approbation* and ENCOURAGEMENT from the parent or teacher for the good which he has done. If this were done, as a habit or ruling principle, what a mighty moral influence it would have on the mind of the child who should practise it !*

8. Children should *always* be ENCOURAGED in doing what is *right*. I took tea, one evening, with a friend, at whose house a little girl, about four years of age, was spending the afternoon and evening with the young ladies, the daughters of my friend. While taking tea, one of the young ladies said to this little girl, "will you have a piece of cheese?" She answered, "no." "Do you not like it?" said the young lady. The little girl said, "yes." "Then why will you not take some?" asked the young lady. "Because," said the little girl, with child-like simplicity and sweetness, "my mother don't *wish* me to eat it." "Well, then," said the young lady, "you must *not*, if your mother does not *allow* you to eat it." [The young lady did *not* say, "I think a *little piece* will not hurt you;" or, "I guess your mother will not care, if you take a *small piece*," &c.]

SUBSTITUTE OR PREVENTIVE XI.

Parents and teachers should always speak *well* of, or *approve* of the *good* acts which their children or pupils have done, in the presence of friends, or of the

* "Whenever any cases are observed of *kindness, firmness, patience, truth, and faithfulness*, let them be spoken of, not in such a way as to awaken *vanity*, but simply with *APPROBATION* as *right*, and worthy of imitation."—MISS BEECHER.

school; but they should *never* speak of, or *condemn* the *faults* of their children *before* others.*

GOOD RESULTS.

1. When the acts of children are APPROVED of by their parents or teachers, they will make every effort in their power to deserve a continuance of their *approbation*.

2. Every parent and teacher, who has been at all observant of the operations of the minds and actions of children or pupils, must have seen the blush on the cheek of his child or pupil, whenever he has spoken to him APPROVINGLY and *kindly*.

REMARKS.

1. Parents and teachers should never speak of the FAULTS of their children *in the presence* of others. What was the injunction of our Blessed Savior on this subject? "If thy brother shall trespass against thee, go and tell him his FAULT *between thee and him* ALONE." Matt. xviii. 15.

* "There are parents, who, if we may judge from the oft-repeated tale of their children's FAULTS, seem to take *pleasure* in EXPOSING them. Such, however, are parents who have no proper love to them. If possessed of *right affections*, they would be as unwilling to EXPOSE the *errors* of their children, as they would be to proclaim their *own* sins to their guests or neighbors. When this is perceived by children, it will be no wonder if they form a habit of *exposing* the FAULTS of their *parents*, and thus *mutual love*, *mutual confidence*, and *mutual delight* in each other's *happiness* must cease. Happiness lies that habitation. Now, all this results from the habit of needlessly reproofing and punishing children *before others*. All the other things naturally grow from this."—S. R. HALL.

"We are to remember that *shame* will not effectually deter children from what is wrong; and, that in employing it too much as an instrument of education, we have reason to apprehend we may lead them to act from the fear of man rather than from that of God. Every thing, too, which may in the least injure the characters of children, is to be strictly avoided. To have the *name* of a naughty child will produce so disheartening an effect upon the mind, that the ill consequences may probably be felt through life. It is on this account desirable, that tutors, governesses, and nurses, be cautious of ENLARGING upon the FAULTS of those under their care, to any but the parents. Blame, and even praise, are to be dispensed with nearly as much caution as punishment and rewards; for, a child may be called '*good*,' '*naughty*,' '*troublesome*,' '*kind*,' or '*unkind*,' till either his temper will be kept in *continual irritation*, or he will listen with *perfect indifference*."—DISTRICT SCHOOL JOURNAL.

2. No teacher should ever speak of the FAULTS of his pupils *before* the school, in such a manner as to bring them into *contempt* or *ridicule*. He should speak of faults *as such* simply. He should speak APPROVINGLY in all cases where APPROBATION is *deserved*; for, *all children love* approbation. But, he should *reprove* his pupils, or speak to them of their *faults* IN PRIVATE. Then they will be encouraged to do right, instead of being *discouraged*. [See REMARK, 36, page 86.]*

3. Very often teachers have said to me, when I have called at their schools, calling a boy to us, or pointing him out to me, (both *equally* BAD), "This boy is *very bad*. What would you do with such a *bad* boy?" How much *better* to have said, "George has been rather idle to-day; perhaps he has not been *pleased* with his studies, or has not *understood* them: hereafter, I hope he will do better," &c.

4. Sometimes parents have said to me, "James is so *very bad*, I do not know *what to do with him*. I have *scolded* him, and I have *whipped* him; but, it does him no good." [All this *in the presence of the child!!!*] Do not those parents know that the same Scriptures which have enjoined on them the *duty* and the *responsibility* of bringing up their children "in the *nurture* and *admonition* of the Lord,"

* "Whenever a boy has been guilty of an offence, the BEST WAY is to go *directly and frankly* to the *individual*, and come, at once, to a full understanding. Nine cases in ten this course will be effectual. For four years, and with a very large school, I have found this sufficient, in every case of discipline which has occurred, except in three or four instances, where something more was required. To make it successful, however, it must be done properly. Several things are necessary. It must be deliberate: generally better after a little delay. It must be indulgent, as far as the view which the teacher takes of the guilt of the pupil is concerned; every palliating consideration must be felt. It must be *firm* and *decided* in regard to the *necessity* of a change, and the *determination* of the teacher to effect it. It must also be open and frank; no insinuations, no hints, no surmises; but plain, honest, open dealing. In many cases, the communication may be made most *delicately*, and most *successfully*, in writing. The *more delicately* you touch the *feelings* of your pupils, the *more tender* these *feelings* will become. Many a teacher *hardens* and *stupifies* the moral sense of his pupils, by the *harsh* and *rough* EXPOSURES to which he *drags out the private feelings* of the heart. A man may easily produce such a state of feeling in his school-room, that to address even the *gentlest reproof* to any individual, in the hearing of the next, would be a *most severe punishment*; and, on the other hand, he may so *destroy* that *sensitiveness*, that his vociferated *reproaches* will be as *unheeded as the ill wind*."—ABBOTT'S TEACHER.

have said to them, "Fathers, *provoke* not your children to *anger*, lest they be *discouraged*?"*

5. A parent or teacher sends his child or pupil on an errand. He is very *prompt* and *faithful*. Be sure to speak to him APPROVINGLY.

6. Parents and teachers should always endeavor to ascertain the bent and inclination of the minds of their children or pupils; and, as far as they *conscientiously* can, should act in accordance with that, particularly, unless in doing it, they would *sacrifice* some important principle of *right* and *duty*, by which the future welfare and moral character of the child would be jeopardized. In APPROVING of what children have done, great pains should be taken, however, not to speak so much in favor, as to produce *vanity* on the part of the child or pupil thus *praised*.

7. Any little things which children or pupils may think of great importance, should be spoken of by parents or teachers APPROVINGLY. They *feel* that they are *children*; and, therefore, they have the same *self-satisfaction* and wish for *approbation*, when they have succeeded in accomplishing a *small* thing, that *adults* have when they have accomplished a *great* thing. For instance; George has succeeded, for the *first* time, in cracking a quantity of nuts nicely, without having pounded his little fingers! He comes to his father and speaks of it exultingly. Notice it, APPROVINGLY. Or, William has worked out, on the slate, a very large sum. He comes to his

* "THE FAULTS OF CHILDREN.—It may be well to drop a hint against the folly and impropriety of making the FAULTS of your children, the subject of conversation with other people. Nothing can be more unkind and injudicious. If you wish your children to reform and improve, you must throw a shield around their character. However foolishly they may have acted, let them see that you are anxious to keep open the way for their return to propriety and respectability. *Many a youth has been HARDENED and driven to reckless despair by being tauntingly upbraided, BEFORE STRANGERS, with misconduct, which NEVER ought to have been known beyond his own family.* On the other hand, many a wanderer has been encouraged to return, by observing, in those most injured by his follies, a general readiness *cordially to reinstate him in their esteem*, and to shield his reputation from the *reproaches* of others. It is not wise for a mother either to *boast* of the *excellence*, or to *publish* the FAULTS of her children,—but rather to ponder them in the heart; to mention them *ONLY at the throne of mercy*, there to implore grace to confirm what is *right*, correct what is *wrong*; and, in all things to make plain before her face the way of her own present duty in reference to them."—SUNDAY SCHOOL JOURNAL.

teacher and speaks of it with joy and great gladness. Speak to him *appropriately*. To these two *boys*, it is as much as the delivery of a Webster's or a Calhoun's six hours' speech was to *them*.

8. Many children and pupils have *one* very prominent or characteristic *FAULT* or *frailty*, who, like many *adults*, have a great many redeeming and excellent traits of character. Parents and teachers should have *charity*; and, as much as possible, pass over that *gently* and *forgivingly*, instead of *EXPOSING* it.

9. How much more praiseworthy is the conduct of that teacher, who, instead of *EXPOSING* the *FAULTS* of his pupils, strives, by all the means in his power, to elevate the *BAD*, the *low*, the *diffident*, the *backward*, the *NEGLECTED*, the *one-talent* pupils, than the conduct of him, who favors the *rich* and *fortunate* to gain their praise, and places higher, and still higher, those who have been blessed with *more talents* than their fellow-pupils!

10. Many parents and teachers, when they have visitors, take great pains to inform them, that their children or pupils "*always* behave *worse* when they have company than when they have not." This generally *discourages* the children or pupils; and oftentimes, what is still worse, renders them *sullen* and *malignant*. Perhaps, however, the worst feature of the case, is, that this is said by parents and teachers from *shame*, being *unwilling* to have the visitors believe or even *suppose*, for a moment, that their children or pupils are *so bad ordinarily*!

11. Some years since, I spent an evening with a friend who had several lovely and interesting children. Soon after my arrival, he and his wife both complained very much about the *badness* of their little boy. They did "not know what to do with him, *he was so very bad*." Soon the little boy made his appearance in the parlor, where we were seated—skipping into the room like a lovely lamb on the beautiful grass—naught of any thing *vicious* could I discover in his countenance or in his conduct. [It was *true*, he was a *child*!] Scarcely had he made his appearance, however, before, from the looks of his parents, or from intuitive consciousness of what his parents had said of him, and, being a benevolent and kind-hearted boy, not wishing to prove them *liars* by behaving *well*, he did, indeed, act as if *bewitched*. But, having watched his conduct very closely, as well as that of his father, who took him out of the room once and *whipped* him, in the course of the evening, I was perfectly satisfied that the *FAULT* was

ALTOGETHER *on the part of the parents!* Such was my painful anxiety about that lovely boy, that I could scarcely sleep that night; and, I took an immediate opportunity to *convince* the father that it was his *duty* to treat his little son *differently*. He promised to do so. About six or nine months afterward, I visited the family again. Not a word, not a syllable, from either of the parents, about their "bad little boy." He was entirely *changed*; insomuch, that I could not avoid shedding tears of joy, on leaving their house; for, during my long and extensive acquaintance with different families, I never knew a more *naturally* kind-hearted and benevolent lady and gentleman, than the mother and father of that once "bad little boy."

12. No teacher should ever rebuke a pupil in a harsh and loud tone—BY NAME. This *always* gives offence; but, if done *kindly*, and in a GENTLE tone, it *always* has a *good* effect, to address a child by *her* or *his* NAME. For instance: Miss Mary Jones, please to do so and so; or, Master Jones, please to do so and so.

SUBSTITUTE OR PREVENTIVE XII.

Teachers should request their pupils to gather or obtain, and bring to the school, specimens of minerals, shells, &c.; or, curious works of art, of our own or other countries.*

GOOD RESULTS.

1. Not only those who bring them, but all their fellow-pupils, will be *interested*, AMUSED, and *instructed*.
2. It will enable many pupils to occupy much of their time,

* "Gather and place in the school-room, collections of specimens in botany, mineralogy, &c., that may be found in your district. Teach the children to *observe objects around them*, and exert yourself to make the school-house a *happy* place; so DELIGHTFUL that your pupils will not *loathe* it in after years. Regard the sports of the children. See that your pupils are AMUSED; and, that KINDNESS, VIRTUE, HONESTY, and CHEERFULNESS characterize the plays at school. Never be *discouraged* at the greatness of your work. Assume the burden, look UPWARD and go *forward*. If your reward is not great in this world, it will be *glorious* in a *higher* and BETTER."—*Duties of Teachers*—by C. HOLLEY.

which would otherwise be *irksome*, *idled* away, or *mischievously* occupied.

REMARKS.

1. Parents and teachers should request their children or pupils to *draw*, *paint*, or *write* specimens, &c., to be sent to other schools in the town, village, or city, in exchange for others. They should impress on their young and tender minds, the *goodness* and BENEVOLENCE of the act.

2. When a pupil brings any thing, as a present to the school, the teacher should, in all cases, acknowledge the reception of it, to the school, and thank the giver for the donation to their cabinet. When the present is somewhat valuable, it may be well for the school to pass a vote of thanks to the donor. Such a course would very much strengthen that bond of *social* and *happy* UNION which, for the prosperity of the school and the future welfare of the pupils, should ever exist.

3. When any thing particularly *curious* or *interesting* is presented, the teacher should name a time when it will be *exhibited* and *explained* to the school by him, or by the pupil who presented it—better by the *pupil*, in all practicable cases.

4. Many *thoughtless*, *reckless*, and *wicked* boys may, by these *interesting* and AMUSING exhibitions and collections, be attracted and arrested in their downward career to ruin. Hundreds and thousands of reckless *boys*, as well as *adults*, could be saved, if by any means they could be *checked* in their *wicked* course, so as to have an opportunity to *think* and *reflect* on their vicious and evil habits, which are leading them to *inevitable* destruction. They do not stop to *think* or *reflect*.

SUBSTITUTE OR PREVENTIVE XIII.

Parents and teachers should *always* have DECISION and *firmness*, in all their intercourse with their children or pupils.*

* "Never deny a child, at one time, what you indulge him in at another. Deny him nothing, but that which will, by its nature or its influence, be injurious. Let no importunity of the child be sufficient to induce you, under any circumstances, to alter a DECISION which you have *deliberately* made. The presence of company, the haste occasioned by business or engagements, or

GOOD RESULTS.

1. When a parent or teacher is DECIDED and *firm* with his child or pupil, his wishes are regarded and respected; and, as a general thing, his commands are *cheerfully* obeyed.

2. When a parent or teacher habitually manifests DECISION and *firmness*, the child or pupil never *hesitates* or *falters*; but, promptly complies with the wishes of his parent or teacher.*

some other thing, induces parents frequently to break this rule *for once*, and thus a precedence is formed which must be followed, or *the bitter crying* of the child will invariably succeed. Children are not slow to remember an indulgence; and, when it has been once allowed them to break over general rules, there is an end to *peaceable* and *quiet* SUBMISSION. The earlier habits of submission can be formed, and the more *uniformly* they can be continued, the more *easily* will the work of government be conducted."—S. R. HALL.

"Children are taught to tease very much as they are taught to cry. With all his little wants, real or imaginary, the child runs to its mother. They are matters of importance to him. He wants a definite and DECISIVE answer—one which will settle the question—and his mind will be on the rack till he has it. It is not the nature of the child to feel otherwise. He will have no peace himself, and therefore will give his mother no peace, till he understands and knows that the point is *settled*, and *how* it is settled. If you give him no answer till he has spoken ten times, he will speak ten times; and then, if he has any reason to suspect that speaking twenty times more will obtain an answer more favorable to his wishes, he will speak twenty times more. And this soon grows into a habit. But give him an answer the *first* time he speaks, and he will not be obliged to speak a *second* time to obtain one; and never alter your DECISION for teasing, and he will soon give it up as of no use. If you have leisure, and the occasion seems a proper one, you may let him argue his case before you decide it, but not afterward. Indeed, if he has learned by experience that your *decisions* are final, he will seldom, if ever, attempt it. He will consider it an answer. His mind will be at rest on that point, and soon find something else with which to *amuse* himself."—DISTRICT SCHOOL JOURNAL.

* "Let it be an *immutable* principle in family government, that your *word* is law. Real benevolence prompts to DECISIVE measures. The mother who first *coaxes*; then *threatens*; then pretends to *punish*; then *punishes* a little; is only making *trouble* for herself and *sorrow* for her family. But, on the other hand, if she promptly meets acts of *disobedience*, and with *firmness*, and inflicts necessary punishment *decidedly*, and at once, she is, in the most effectual way, promoting her own happiness, and the best welfare of her child."—ABBOTT'S MOTHER AT HOME.

"He should be FIRM and *uniform* in support of *principle*, but KIND and

REMARKS.

1. Many parents and teachers *break a promise* which they have made to their children or pupils, without any apparent *thought* or *hesitation*. Those parents and teachers should remember that all respect for them, on the part of their children, will be lost as soon as they discover this want of DECISION and *firmness*.*

2. Parents and teachers should never PROMISE what they do not intend to *perform*. This course is as *indiscreet* as it is *sinful*; and, in all cases, is wholly destructive of the *sacred regard* for TRUTH which should be deeply implanted in the breast of every child or pupil. It is equally destructive of that high regard for their parents or teachers which should exist. How can children *esteem* those parents or teachers, who DECEIVE them, and LIE to them?†

3. Many parents and teachers indulge in *constantly SCOLDING* their children or pupils. No course could be more *indiscreet* and *injurious*. No child was ever made *better* by SCOLDING; while, hundreds and thousands have been *injured* by it, and many, very many, *entirely RUINED*.‡

CHARITABLE in his judgment of actions and motives. He should establish the unchanging habit of not commanding a child *but once*. Cost what it may, enforce obedience to the *first command*."—DAVID M. CAMP.

* "If parents and teachers would exercise a little more caution, and *say only* what they *mean*, and *mean* just what they *say*, and manifest a *few*, DECIDED, UNYIELDING, though *kind* determination to have every requirement *strictly* regarded and *implicitly* answered, an immense amount of trouble might be prevented."—C. NORTHEND, *Principal of the Aborn-street School, Salem*.

† "There is no more *effectual* way of teaching a child *disobedience*, than by giving commands which you have no intention of enforcing. A child is thus habituated to disregard its mother; and, in a short time, the habit becomes so strong, and the child's contempt for the mother so confirmed, that *entreaties* and *threats* are alike unheeded."—ABBOTT'S MOTHER AT HOME.

"Never attempt in any instance to DECEIVE the young. Never make a *promise* to a child which is *not* intended to be *punctually* PERFORMED; and, never threaten a *punishment* which is *not intended* to be inflicted."—DICK on the *Mental Illumination and Moral Improvement of Mankind*.

‡ "SCOLDING.—A great deal of injury is done to children by their parents' SCOLDING. Many children have been nearly or quite ruined by it, and often driven from home, to become vagabonds and wanderers, by scolding. It sours your temper, provided it is sweet, which is a question; if you scold, the more you will have to scold, and because you have become crosser, and your children will, scolding alienates the hearts of your children. Depend upon it, they

4. The *will* and *determination* of many children to do a certain thing, will be greatly *strengthened* and *increased* by the want of DECISION, or by constant SCOLDING, on the part of their parents or teachers.

5. Parents and teachers should not only be DECIDED and *firm* in their commands; but, they should also show their children or pupils the *reasonableness* of their commands. The father of the prodigal son, *reasoned* with his *other* son. Luke xv. 31, 32. "Honor thy father and thy mother, *that thy days may be long*, in the land which the LORD thy God giveth thee," saith the Scriptures. [See REMARKS, 1, 2, pages 51, 52.]

6. The great difference between DECISION and *firmness* with suitable *advice* and *admonition*, and SCOLDING with *threatening*, is this: when a boy is SCOLDED at and *threatened*, his only thought is, "how shall I *avoid* or *escape* the punishment threatened?"—not *one thought* about the *reasonableness* or *propriety* of the command or request, much less of the *duty* incumbent on him. On the contrary, when *advised* or *admonished*, in a DECIDED and *firm* manner, he at once thinks of the *right* and *wrong*—the *reasonableness* and *duty*; and also, of the *pleasure* which his compliance with his parent's or teacher's command or

can not love you as well after berating them, as they did before. You may approach them with firmness and DECISION, you may punish them with severity adequate to the nature of their offences, and they will feel the justice of your conduct, and love you notwithstanding all. *But they hate scolding; it stirs up bad blood, while it discloses your weakness and lowers you in their estimation.* Especially at night, when they are about to retire, their hearts should be melted and moulded with voices of kindness, that they may go to their slumbers with thoughts of love stealing around their souls, and whispering peace."—NEW YORK EVANGELIST.

"Of-repeated and continued SCOLDING and WHIPPING, in a family or school, will only tend to make *bad* children *worse*, and *good* children *indifferent*."—C. NORTHEM.

"Always avoid tones and gestures expressive of agitation for trivial matters, indicative of *no depravity*, and indicating only the *heedlessness* or *forgetfulness* of children, or perhaps nothing more than is common to all young animals, a love to use their limbs. In all such cases the tones should be kind, *persuasive*, rather than *authoritative*; and, the severity and even the gravity of authority should be reserved exclusively for cases of disobedience or depravity, or for the prevention of serious evil. A *perpetual* FRETTING at children for little things, will inevitably *harden* their hearts, and totally *destroy* parental authority and influence. There never was a *fretting* parent, who often *threatened* and never performed, that had a particle of efficient government."—TEACHERS' ADVOCATE.

request will give him; and, the *satisfaction* which he himself will have in *obeying*. He will also compare the *anticipated PLEASURE*, looked for by him, if he should pursue a course of *disobedience*, with the superior and *promised pleasure* or satisfaction for OBEEDIENCE or *performance of DUTY*. [See REMARK 2, pages 34, 35.]

7. Those parents and teachers, who are in the habit of SCOLDING, very often *scold* and *fret* just as much about a thing which has been done by *accident* as by *design*. A child *accidentally* overturns a cup of tea or coffee, at the table. The mother *scolds* and *frowns* at the child—*threatens* him—refuses to give him any more. Or, a boy *accidentally* drops a slate or a book on the floor, at school. The teacher *scolds* and *threatens*. The feelings of the boy are wounded. He *does* not, and *can* not, see the JUSTICE of the course pursued by the parent or teacher. The parent or teacher should *reprove* him GENTLY; and, in a *mild* manner, say, my dear, I hope you will be more *careful* the next time. Then he will have some *encouragement* to do better.

8. A gentleman, who has a lovely little boy, came home, one day, *very much irritated about his affairs*, of which his little son was, of course, wholly unconscious, and entirely unable to appreciate or comprehend. He spoke very SHARPLY to him, unconsciously and undesignedly, (for he *loved* his little boy). An hour or two after, he happened to go into another room of the house, and found his little boy, quietly at play, in a *cold room* where there *was no fire!* He said to him, "Why do you not come in Pa's room?" The little boy innocently and plaintively said; "because you SCOLD me." "Oh, no," said he, "I did not SCOLD you." "Well," said he, "you spoke CROSS to me." Many months passed before he spoke CROSS to his little boy *again!*

SUBSTITUTE OR PREVENTIVE XIV.

Parents should always *agree* as to the government and management of their children, particularly *in the presence of their children*.

GOOD RESULTS.

1. Children are more readily and easily convinced of their DUTY to *obey*, when their father and mother AGREE as to the

manner, time, and amount of *reproof, admonition, advice, or punishment* to be administered, than when they **DISAGREE** on any *one* or *all* of these points. [See **EVIL RESULTS**, 1, 2, page 32, and **REMARKS**, 1, 2, 3, 4, 5, pages 32, 33.]

2. When the *united* authority or wish of the parents is known to the child, he sees no prospect of being able to succeed in a course which is in *opposition* to their wishes; and, consequently, he yields a *willing* and *cheerful* compliance to their commands.

REMARKS.

1. Whenever parents **DIFFER** in opinion as to what their children *may* or *may not* do; or, as to what they *should* or *ought* to do, they should seek an early opportunity to discuss the matter *in private*. They should both feel, and deeply feel that the *welfare* of their child is involved in this controversy; and, yield all *personal feeling*, sacrifice all *self-will*, and lay aside all *prejudice* for the good of their child.

2. All parents should, *in the government of their children*, as in all other matters, whether social, moral, religious, or political, keep constantly in mind the important, and to them, truly *solemn* and *awful* warning of our Savior; "*If a house be DIVIDED against ITSELF, that house CAN NOT STAND.*" MARK iii. 25.

SUBSTITUTE OR PREVENTIVE XV.

Every parent and teacher should, by all suitable and proper means, endeavor to gain the *confidence* of his children or pupils.*

* "The first step in the mission of the teacher, should be to secure the **CONFIDENCE** and *affection* of his pupils. These bonds of affection and **CONFIDING** sympathy will prove electric wires, along which the subtlest and the divinest influences will pass and repass from mind to mind, and from heart to heart. In this way, the giving and the receiving of instruction are raised from the condition of a forced, irksome, and hated task, to one of the highest pleasures of existence."—PROF. EDWARD NORTH.

"His conduct should be such as to inspire the **CONFIDENCE** of children.

GOOD RESULTS.

1. The child or pupil, who has CONFIDENCE in his parent or teacher, will, believing as he then does, that all his requirements are *reasonable*, yield ready and *cheerful* submission to them.

2. He has, then, no doubt whatever as to the *propriety* of what is required, but acts *promptly* and CONFIDINGLY.

REMARKS.

1. When a pupil comes to school, the teacher should have a brief interview or conversation with him, inquiring of him what his object is in coming to school; informing him how he shall expect him to conduct while in school, and should assure him that he will do all in his power to aid him in his efforts to obtain an education. This will inspire him with CONFIDENCE and RESPECT for the teacher. The pupil will, at once, look upon him as his *friend*. It will impress on his mind the great importance of his *time*, and of *education* itself; and, it will also show him in what estimation they are held by the teacher. The parent, also, or guardian, should impress on the mind of his child the importance of *improving his time*. He should point out to him his *duty* and *obligation* to do so, in grateful return for the efforts made by him, moneys expended, &c. [See REMARK, 5, page 43, and REMARKS, 2, 3, page 126.] Then, the boy will see that the SCHOOL is a place for *attention*, *industry*, and *energetic* EFFORT; and, he will enter the school-room, from day to day, as he would enter a mechanic's shop, as an apprentice, *with an INTENTION to LEARN and do his DUTY*.*

2. Many teachers and other persons suppose that those children who are FLOGGED *at home*, and never REASONED with or treated *kindly*,

He should do nothing which would have a tendency to lessen his authority over children; but, act and speak candidly, with *dignity* and *effect*. He must be *accessible* to the children. There is such a thing as *mingling prudently in the amusements* of children, without *destroying* one's *authority* over them."—*Duties of Teachers*—by C. HOLLEY.

* "The great art of *curing* FAULTS is, so to secure the *affection* and CONFIDENCE of a child, that he shall be a cheerful co-worker with his teacher, assured of *approbation* in SUCCESS, and of *forbearance* and *sympathy* in any FAILURE."—MISS BEECHER.

must, therefore, as a matter of *course*, or of *necessity*, be FLOGGED at school also. THIS IS A VERY GREAT MISTAKE. *Kindness* will conquer them at once. Secure their CONFIDENCE by *kindness* and *affectionate* treatment, and *all is safe*. [See REMARK, 2, pages 92, 93.] But, if *not* treated thus *kindly*, they will at once be *discouraged* and *desperate*, and make no *proficiency* in their studies.

3. If a parent or teacher refuses any thing to a child or pupil, and he requests something else, the *other* should be *immediately* GRANTED, unless *POSITIVELY objectionable* and *injurious* to him. This will certainly gain the CONFIDENCE of the child or pupil.

4. Between the disposition to do *good* and to do *evil*, there is very frequently a *severe struggle*, on the part of the child or pupil. Hence, the great importance of establishing CONFIDENCE and LOVE in the mind of the child or pupil, so that the parent or teacher can have *influence* over him, in his efforts to *control* or *guide* his thoughts and actions. [See REMARK, 24, page 99.]

5. I have known numerous instances, where good feelings had existed between the teacher and his pupil, in which that pupil would speak of his *teacher* with *delight* and *affection*, and even quote his sayings with as much apparent *regard* and *veneration* as if they had been made by a *dying* PARENT. Such *should* be the cherished feelings between the teacher and his pupil, in order that *good principles* should be *incubated* and *imbibed*, and that harmony, order, and proficiency in studies may exist.

6. Let the teacher retain one at a time, for three or four days, of the oldest and most *influential* boys in his school, and talk to them on the subject of using their *personal influence* in aiding him to secure order in the school. Oftentimes a CONFIDENTIAL interview with *ONE influential* boy will effect all that is desirable.

7. About 30 years since, a very amiable young man of my acquaintance, when 18 years of age, engaged to teach a school, in Western New York, during the winter, in which "there were several VERY BAD boys." The teachers, for many previous years, had had great difficulty with them, "scarcely being able to keep *any* order, or even to retain their places in the school." One boy, about 14 years of age, in particular, had been "EXCEEDINGLY *bad*." On the evening of the first day of his teaching the school, he "detained this boy, and had a CONFIDENTIAL conversation with him." He informed him, that, he thought, "from what he had seen during the day, he had great

influence over the *other* boys of the school. That he wished him to use *that* influence in assisting him to preserve order in the school. That he had never taught before; and that, therefore, he needed the co-operation and aid of the larger boys to assist him. That he was a stranger in that country, and, that very much depended on his success. That he wished him to do as he would wish the teacher to do, if he were in his situation." The boy went home and said to his mother, "Our new master is a clever fellow, and I mean to stand by him." And he DID "*stand by him*." The young teacher had no difficulty with him or with any other one of the "*bad boys*;" and, "during the four months which he taught the school, he never had a ROD or WHIP in the school; or, made use of *any* CORPORAL PUNISHMENT whatever."

SUBSTITUTE OR PREVENTIVE XVI.

Parents and teachers should, in all families and schools, have *singing* taught and practised.*

* "INSTRUCTION in vocal MUSIC has already been introduced into a number of our schools; and, instead of retarding, it has uniformly been found to *accelerate the acquisition of all the ordinary branches of education*. Nothing is more exhilarating to the young and tender mind than *harmonious sounds*; and, the *relaxation and delight* which are afforded by lessons in music, are regarded by children as a compensation for the uninteresting details of the more laborious exercises of the school."—From the Address of the HON. SAMUEL YOUNG, on the opening of the New York State Normal School, at Albany, 1845.

"MUSIC is one of the fairest and most glorious gifts of God, to which Satan is a bitter enemy; for, it removes from the heart the weight of sorrows, and the fascination of evil thoughts. It is a *kind and gentle sort of discipline*, which refines the passions and improves the understanding. Those who love music, are *gentle and honest* in their tempers."—MARTIN LUTHER.

"Its influence upon the Schools is most *desirable*—rendering them much more *agreeable places of resort*. The children in consequence go there with minds *more willing*, and in a more suitable state to *receive* instruction. It is invaluable as a means of MORAL education—it *harmonizes* the feelings—*softens* and *subdues* the passions—and *altays* mental and bodily fatigue. In this point of view, a reasonable share of time, in each school, should be devoted to it. Much might be said in its favor as being the means of promoting physical health. We have, on this subject, the testimony of many of the most eminent physicians of this country and Europe."—J. F. MACK, Superintendent of Public Schools in the City of Rochester, 1843.

"Many, if not all, of the *moral* and *physical* deformities of the public school-

GOOD RESULTS.

1. Any *family* or *school* can be governed more *harmoniously* and *pleasantly*, and with *half* the labor, in which SINGING is practised, than one in which it is *not*.*

2. Children, both in families and schools, will not only be more uniformly *kind* to each other, but also more *happy*, when under the influence of SINGING or *music*, than when they are *not*.

REMARKS.

1. SINGING is not only one of the *very best* means of aiding a teacher in the *order* and *discipline* of his school; but, it also serves to make the school-room more *pleasant*, *attractive*, and *desirable*.

house will disappear before this *harmonizing* art; *order*, LOVE, KINDNESS, *punctuality*, *neatness*, and *decorum* will follow as a matter of course. The *austere* and *repulsive* command and *threat*, tardily executed and *sullenly* obeyed, will be exchanged for the *mild hint* or *admonition*, which is no sooner anticipated or known, than *cheerfully* obeyed."—EDWARD S. SHUMWAY, *Superintendent of Schools in the County of Essex, (N. Y.)*.

"The growing custom of relieving the tedium of the school-room by interspersing music, is *admirable*. Let it be practised often through the day, and throughout christendom! It will greatly *promote* STUDY, as well as cultivate this delightful and moralizing faculty, and also render the school-room *attractive*, instead of *repulsive*."—AM. PHREN. JOURNAL.

* "Vocal MUSIC should be introduced into Common Schools. Some may doubt, however, whether this would be practicable or advantageous. A capacity to learn it, is almost universal. There is, no doubt, the same diversity in the abilities of individuals to acquire a knowledge of music, that there is to acquire a knowledge of any other branch of learning. All have not *equal* talents and aptitude to improve in any department of education."—O. C. COMSTOCK, *late Minister of Public Instruction in the State of Michigan*.

"Vocal MUSIC is not used solely for cultivating the ear or taste, but for producing its appropriate *moral* effects from the character of the songs, and as an important auxiliary to *order* and *discipline*, substituting *harmony* for *noise* during changes of position, and promoting *regularity*."—REPORT ON EDUCATION IN EUROPE.

The following Resolution was adopted by the YATES COUNTY, (N. Y.), ASSOCIATION for the Improvement of Common Schools, 1843.

"RESOLVED, That reason and philosophy combine with experience in inducing us to recommend the introduction, into the schools of this County, of the

2. Nothing so much soothes and quiets the evil passions as MUSIC. Whenever any thing *unpleasant* has occurred, either in the family or the school, let the family or the school, or as many as can, unite in SINGING a few verses. I have witnessed many instances in which the effect was truly wonderful, in its soothing and allaying influence.*

3. We have, in the Sacred Scriptures, the case of Saul and David, which fully exemplifies this view of the controlling and subduing influence of MUSIC. 1 Sam. xvi. 22, 23.

4. I attended a Convention, some years since, in which there was much *warm, heated*, and quite *angry* discussion, threatening, at one time, entirely to destroy the *harmony* of the proceedings, if not to *break up* the Convention. In the midst of this, a venerable and good man arose, and proposed that the Convention and audience should SING a hymn, in the tune of "OLD HUNDRED." The whole audience rose and joined *heartily*. The business of the Convention then went on *harmoniously*, and so continued till its close! If so with *adults*, it will be *doubly* so with *children*.

5. Let the school practise SINGING about fifteen minutes *before* nine, every morning. This practice would not only have a good moral influence, but it would also have a tendency to make the pupils *punctual* in their attendance, as well as to break up or lessen *truancy*.†

6. Great care should be taken in the selection of the *pieces* to be SUNG. Otherwise, the *evil* may, in a *moral* point of view, be greater

practice of SINGING a verse or two, in *some pleasing tune*, at the *opening* and *closing* of the schools each half day, as also, if practicable, at each intermission, occupying but a few moments at each time."

* "The mind, purified by the cultivation of MUSIC, looks with horror upon *vice*, and is ever anxious to attain a still greater perfection in all that is *holy*, all that is *exalted*. Furnish youth, then, with this source of innocent gratification, and how often might they be saved from a long career of *folly* and *dissipation*!"—WM. C. DUNCAN.

† "Pure and simple MUSIC is the *sister* of *bodily* EXERCISE; as *exercise* imparts *health* to the *body*, so MUSIC imparts the power of *self-government* to the *soul*."—PLATO.

† "But I think there is still another preventive of absenteeism, which can be rendered yet more effective. I mean the teaching of vocal MUSIC by competent instructors, to be employed where it can be conveniently done, and at a reasonable expense, for that *special* object."—WM. L. STONE, *Superintendent of Schools in the City and County of New York*, 1844.

than the *good* obtained by *punctual* and *regular* attendance, or other advantages.*

7. In families, I have scarcely ever known an instance in which *discord* or *unhappiness* ever reigned, if the family were accustomed to SING, either *sacred* songs, or *sentimental* and *patriotic* pieces.†

SUBSTITUTE OR PREVENTIVE XVII.

The teacher should first establish *order* in his school, before proceeding to any business whatever.

GOOD RESULTS.

1. When pupils are convinced that ORDER is all-important, and, that the teacher is *determined* to have it, they will, individually, use every effort to obtain and *preserve* it.

2. Children can make, at least, *five* times the progress in

* The following *excellent* REMARKS are copied from the Preface of the Juvenile Choir—by GEORGE KINGSLEY.

"The poetry you sing can not be selected with too much care. Bad poetry, like bad company, will degrade you; good poetry will have a tendency to elevate your principles, purify your affections, and fit you to associate with the wise and good. Never allow yourselves, then, to sing low, vulgar, doggerel rhymes, but select that which has purity of sentiment, the tendency of which is decidedly USEFUL and GOOD."

† "When a mother's children become *fretful* or *ill-natured*, she can SING them out of temper into sweetness much more easily and effectually than by SCOLDING or *chastisement*. One sweet *tune*, when they are wrangling, will quell *wrath* and promote *love* a hundred-fold more than whips. The former is *irresistible*, and *tones down* their rougher passions at once; the latter only re-inflames."—AM. PHREX. JOURNAL.

"SINGING.—Most children can easily learn to SING, if properly taught. How important it is that they should be instructed, while young, to use their voices in the praise of God! The hymns which they learn will make a deep impression on their minds; and, by the aid of poetry and singing, they will learn, almost without effort, many truths, which, in the language of prose, would not be so easily acquired. Besides this, by the practice of sacred music, a correct taste will be cultivated, which will do much toward rendering unpopular and odious those pernicious songs so destructive to the virtue and piety of the young."—SENDAY SCHOOL ADVOCATE.

their studies in a school where ORDER exists, than in one in which it does *not* exist.

3. Every thing is also conducted more *harmoniously* and *pleasantly*, both in families and schools, when ORDER prevails instead of "*wild* CONFUSION."

REMARKS.

1. Let ORDER be the *first* thing. Every pupil should be impressed with the important as well as *self-evident* fact, that "ORDER IS HEAVEN'S FIRST LAW."

2. Let no Lesson be heard, or any thing *else* done, if a *whole week* be spent in accomplishing it, until ORDER be *fully* established.

3. If the teacher be *firm* and *decided* in his requirements, and in his *determination* to establish ORDER in his school, there will always be a sufficient number of pupils to aid him in securing it, and, in giving a healthy tone and a well-directed action to all the *business* of the school.

4. A few years since, I was present on the *last* day of the session of the Legislature in a certain State. *Confusion* and DISORDER reigned triumphant among the members. The Speaker, who was a very *mild* and *amiable* man, struck his wooden hammer on his desk *again* and *again*—without producing the *least* effect, during the space of half an hour. He then said, in a *firm* and DECIDED tone, "GENTLEMEN, *there will be no more business in the House, until ORDER is perfectly restored;*" and took his seat. Instantly, each member became *quiet*; the business was resumed and completed; and, the House adjourned *quietly* and in ORDER.

5. Many children do not *think* or *reflect*, when they make any disturbance or noise in school, that this, *however small*, if indulged in by *all* the school, would produce complete DISORDER, so as wholly to prevent the course of study or recitations from being pursued; or, if pursued at all, almost entirely to destroy their usefulness. Of this, they should be reminded *kindly* and *gently*; and also, they should be requested, whenever they *do* leave their seats or move their feet, to make the least *possible* noise. The habit of quietness and order will be very soon fixed in the mind of every pupil. Then very little *other* discipline will be needed. Very much, however, depends on the character and conduct of the teacher. [See REMARK, 3, page 101.]

6. In short, in families, in schools, in mechanics' shops, on the

farm, every where, the SUCCESS and USEFULNESS of every thing *entirely* DEPEND ON ORDER, good *arrangement*, and *quiet*. "A place for every thing," and, "Every thing in its place," should be universally taught and observed in our families and schools.

SUBSTITUTE OR PREVENTIVE XVIII.

Parents and teachers should require their children or pupils to attend school *regularly* and *punctually*.

GOOD RESULTS.

1. When children are REGULAR and PUNCTUAL in their attendance at school, they soon form *steady* and *quiet* habits: and, as a general thing, they will more *willingly* submit to *good* and *wholesome* rules, than when they attend school IRREGULARLY.

2. All children will, as a matter of course, make greater *proficiency* in their studies; will be more *attentive* to their lessons, when in school; will be more *interested* in their studies; and, consequently, they will be more *obedient* and *submissive*, when REGULAR and *punctual*, than when *irregular* in their attendance.*

* "Those parents who tolerate IRREGULARITY in their children, inflict a wrong, not only upon them, but upon the whole school. They allow their children to lose, in a great measure, the *advantages* of education, and to grow up in comparative *ignorance*, 'in the midst of the richest blessings.' The loss of one or two days in each week, or even an hour each day, puts back the pupil in his studies—destroys, in a great measure, his *interest* in the school—and nearly *ruins* his education. If the *child* is in fault, it is of the highest importance to his proper education for success in life, that such habits be *broken up*. But if, on the other hand, it springs from the *carelessness*, or the *unreasonable* and *trifling* demands of PARENTS, it is *cruel* and *selfish* in the extreme; and, I do most earnestly press upon every parent in this city, the due consideration of this subject—fraught, as it is, with consequences so momentous to the children, and the school."—I. F. MACK, *Superintendent of Public Schools in the City of Rochester*, 1843.

"The improvement of the schools would be greatly promoted, by a more REGULAR *attendance* on the part of pupils. IRREGULARITY in this respect, the

REMARKS.

1. Parents and teachers should, by every means in their power, induce their children or pupils to be *regular* and *punctual* in their attendance at school, as well as every where else.

2. It may be well, in most cases, to *refuse* to hear any lessons until *all* of the pupils have come in. This will, very often, have a good influence, by throwing the *responsibility* on *each* pupil, who will then make an individual effort to bring about *punctuality*, not only in himself, but also in others.

3. Both parents and teachers should endeavor to impress on the minds of their children or pupils the importance of *punctuality*, in after life. Show them, if not *punctual* and *regular* at school, so as to form habits of *punctuality*, they will always be too late at the Steam-boat, too late at the Rail-Road Dépôt, and be laughed at for being left. This is the inevitable fate of "*late* and *unpunctual* school-boys."

SUBSTITUTE OR PREVENTIVE XIX.

Parents and teachers should always *reprove*, *admonish*, or *advise*, without speaking of the ROD OF FERULA, in connexion with such *reproof*, *admonition*, or *advice*.

GOOD RESULT.

When children or pupils are thus *reproved* or *admonished*, by their parents or teachers, they never suppose, for a moment, that it is done for any other object than for their *special* good *alone*. [See EVIL RESULT, 2, pages 31, 35, and, 3, page 51; and, REMARK, 3, page 52.]

frequent absence of several scholars for half a day, a day, or a week, is a *grievous* evil to a school in every way. It breaks up the effective drill. It makes *chasms* in classes, *gaps* in recitations, fatal to a *uniform* and *orderly* progress. There is no doubt that *FOUR MONTHS* of *steady, unbroken* attendance is more to a child's *mind* and *education*, than *EIGHT MONTHS* scattered along at irregular intervals through the year. This subject deserves the most serious consideration of our citizens."—DISTRICT SCHOOL JOURNAL.

REMARKS.

1. No parent or teacher should *ever* speak to his children or pupils about using the *rod* or *ferula*—either that he *will*, or that he *will not* use it—He should say *nothing* in relation to it, any more than he would about sending them to *prison*. It is time enough to speak of it, or of *using* it, when all *other* means in his power have *failed*: and, he *conscientiously* believes it to be his *duty* to punish the boy *corporally*—but, *not till THEN*.

2. When I began house-keeping, about 20 years since, I not only *refused* to keep wines or any ardent spirits in my house, for my friends or acquaintances who should call on me, as the universal custom *THEN* was; but, I also refused to *condescend* to make an *apology* or to give a *reason* why I did not, any more than I would give a *reason* why I would not bring rattlesnakes or firearms into my house for my children to play with! *It was NOT to be SPOKEN of, or ALLUDED to.* The same course should be taken in relation to the use of the rod, in families and schools. Its use should not be *condemned*—it should not be *threatened*—no *ALLUSION whatever, to its use, should be made.* Then, parents and teachers may hope to have their children or pupils act with reference to the *right* and the *wrong*—in strict accordance with their *reason* and *judgment*.

3. If, however, parents and teachers would, in all cases, allude to its use in the following manner, it might not be so *very objectionable*. A gentleman of my acquaintance, in whose family I spent several days, who had several sons, two of whom had transgressed, said to them; “Do you wish me to whip you as I would whip a *horse* or an *ox*—or, as *horses* and *oxen* are *BEATEN* to make them draw their load? I can not endure the idea of doing it. But you *must* obey. You know that you *ought* to obey. What shall be done? You have no right to come to my table, or to receive clothes and money from me, unless you *will* obey.” After a few moments’ reflection, the two boys said, “it is our duty to obey. We will try to do right hereafter.”

 SUBSTITUTE OR PREVENTIVE XX.

When children have *very* BAD TEMPERs, COLD WATER is very excellent; and, when this *temper* becomes

quite WILFUL and OBSTINATE, SWEATING answers a very good purpose.

GOOD RESULTS.

1. When children or pupils are very highly excited by *anger*, *ill-will*, or *malice*, COLD WATER, variously applied, has the effect to *cool* the PASSIONS and *allay* the TEMPER.

2. The muscles of any child or pupil who is very *obstinate*, *malignant*, or *self-willed*, will become quite *relaxed* and yielding, by a tolerably profuse SWEATING.

REMARKS.

1. When a child or pupil becomes very *angry*, and perhaps, throws himself on the floor, a sudden dash of COLD WATER, in the face, or on the back of the head and neck, will have an excellent effect.

2. About 28 years since, when engaged in teaching, I had a boy in school who was exceedingly *bad-tempered*. Often, in his fits of anger, he would throw himself on the floor, and present a frightful appearance. One day, being quite alarmed at his condition, I threw a quantity of COLD WATER into his face; and, he never showed any *anger* or had any of his *angry fits* after that! I had no more trouble with him.

3. Sometimes boys become angry at each other. The parent or teacher can cause them to drink a considerable quantity of COLD WATER; or, he can turn some on to their heads or on the back of their necks. School-boys sometimes *fight* or *quarrel*. A pailful of water dashed over them will quite cool their *anger* and youthful ardor. In the winter, let them, when in *anger*, be required to *eat a snowball*. It will have a capital effect in allaying an *excited TEMPER*.

4. In the winter, also, if a boy is *very obstinate* and *wilfully* DISOBEDIENT, the teacher may require him to stand before the fire so as to produce a *free perspiration*. Or, if at home, the parent may give him a large quantity of herb-tea, and send him to bed. Or, either parent or teacher may send him a long distance to do an errand, so as to produce *profuse perspiration*.

5. It is well known that when an evil spirit is in a boy, his muscular system is *tense* and *rigid*. By sweating him profusely, the system becomes *relaxed*, and he can then be dealt with *profitably*, so as to make an impression.

6. In short, I am fully convinced, both from experience and observation, that COLD WATER, variously applied, is better, far better than all the FLOGGINGS which could possibly be inflicted.

SUBSTITUTE OR PREVENTIVE XXI.

Whenever a boy has become *very* BAD in school, the teacher should SUSPEND him for a certain length of time.*

GOOD RESULTS.

1. If a boy be SUSPENDED for *very* BAD conduct in school, which is known to the *other* pupils, it will have a *good effect* on the school; for, the other pupils will then see, that, unless they conduct properly, they will *not* be permitted to *remain* in the school.

2. They will endeavor to avoid SUSPENSION, also, on account of the *temporary* DISGRACE which would inevitably be connected with it. This would likewise have a very *salutary* INFLUENCE on the whole school.

3. SUSPENSION for *very* BAD conduct in school is also a

* "Whenever it shall become necessary to SUSPEND or *expel* any pupil from school, the teacher shall dismiss such pupil *kindly* and *affectionately*, explain to the child the *cause* of such procedure, and also send a written notice to its parent or guardian, explaining the cause, and point out the means and conditions on which it can be re-instated."—*Extract from the RULES AND REGULATIONS of the Common Schools, of the City of Lancaster, (Pa.)*.

"You may, perhaps, inquire, What will be the consequence should I violate these rules? It is sufficient for you to understand that their observance is the condition upon which you are received into school; and, the ONLY CONDITION upon which you will be permitted to REMAIN in it. You may, perhaps, be borne with a short time; but, should you not manifest a disposition to *reform*, you will either be subjected to proper discipline, or your *connexion* with the school *will be discontinued*."—*From an Address to Pupils, by IRA MAYBREW, Principal of the Adams Seminary, on their admission into the Seminary, 1840.*

"The principal teachers, or in their absence, the assistants, may SUSPEND children from their schools *in cases of necessity*; and, in all such cases, they shall cause the parent or guardian to be made acquainted with the cause, and report the facts to the Committee and the Section without delay."—*Extract from the By-laws of the Public School Society, of the City of New York, 1846.*

good means of discipline, because it will lead to a *personal interview* between the parent or guardian and teacher. This is *ALWAYS desirable*. [See REMARK, 3, page 31.]

REMARKS.

1. A *very* BAD boy should be SUSPENDED until he is *willing* and ANXIOUS to return to the school, and to conduct himself *properly*.

2. A boy who does not go to school *to learn*, has NO RIGHT there. He should *first* decide in his own mind, to attend school for the *advantage* which he will derive from such attendance, or, for the *love* of it, or both. Then he has a RIGHT in school—not TILL THEN.

3. A boy who *has* not, or *can* not be CONVINCED of the *propriety* and IMPORTANCE of an education, ought not to be in school, until he is convinced. This is the course pursued by all religious denominations—by all parents who place their sons at trades or professions. They are *first* CONVINCED of the use, necessity, or importance of whatever they undertake, *before* it is undertaken by them.

4. No person is permitted to remain in a church or in any other assembly to *disturb* the exercises. Why, then, should a *very* BAD boy be permitted to remain in school, and disturb *its* exercises? Let him be SUSPENDED until he and his parents or guardian are convinced of the importance of an education, and he *fully* DECIDES to OBEY the rules of the school.

5. A boy who will *not* submit to the rules of the school, and otherwise manifests a BAD *disposition* and *temper*, such as are likely to have an unhappy and injurious influence on the other pupils, should be SUSPENDED for a *limited* or *short* time, and be permitted to RETURN on conditions somewhat like the following:

1. That he is now *convinced* that *education* is of *importance* to him.

2. That he has resolved *faithfully* to OBEY the rules of the school.

3. That he is fully *convinced* that it is his DUTY to submit to the requirements of the teacher.

4. That his *parents*, one or both, or, some *friend*, if he has no parents, come with him and become his *surety*, either verbally or in writing, that he *will* obey the rules of the school.

Such a course, wisely and discreetly carried out, would, in a very few weeks, entirely supersede the necessity for CORPORAL PUNISHMENT, as a means of discipline.

6. One of the greatest reasons why *very* BAD boys should be SUS-

PENDED, is, that, there can *not*, in *any* school, be but a *very few* boys who are *positively* BAD; and therefore, these few should *not* be permitted to *disturb* and *annoy* the other portion of the school. [See REMARK, 14, page 80.]

SUBSTITUTE OR PREVENTIVE XXII.

Parents and teachers should always be JUST in all their intercourse with their children or pupils. [See EVIL RESULT, 1, page 40; and OBJECTION XVII, and EVIL RESULTS, 1, 2, page 44.]

GOOD RESULTS.

1. When children or pupils see that their parents or teachers are JUST, they will, nine times in ten, yield a *ready, willing,* and *heartly* compliance and obedience to all their requirements.

2. When parents and teachers are actuated by the sacred rules of JUSTICE and *equity*, their children or pupils have no desire to *disobey*, or to evade the TRUTH.

REMARKS.

1. No parent or teacher should ever charge a child or pupil with any *fault, crime, or offence*, without having *positive* and *unquestionable* PROOF of the GUILT of the child accused.

“Better that *ten* GUILTY persons should go *unpunished*, than that *one* INNOCENT person should *suffer*.”

2. Many children, when charged with an *offence* or *crime*, who are INNOCENT, very often show just as much *guilt*, by their embarrassment and confusion, as though they were *really* GUILTY; particularly is this the case with the *diffident* and *reserved*.

3. Many children *appear* FRIGHTENED or INDIGNANT, as the case may be, when the fact is directly the reverse. All these things should be duly weighed and considered by every parent and teacher, that JUSTICE may be administered to his children or pupils.

4. A teacher once informed me that he had a boy in his school whom he had flogged *very severely*, and, as he since believed, UN-

JUSTLY *toe, again and again*, because, "from his *peculiar countenance*, he thought that *he bid defiance*;" while, "on *investigating his character*, he found him to be very *mild, amiable, and diffident* : and," said he, "I flogged him no more, but governed him by *reproof and advice* altogether." [This young man, thus *cruelly* and UNJUSTLY flogged, when a pupil, is *now* the PRINCIPAL of one of the *very best* Public Schools in one of our cities!]

5. One thing is certain—that no *punishment* is of any avail whatever, unless the child or pupil be fully CONVINCED of the JUSTICE of the PUNISHMENT. *Let all parents and teachers look well to this.* [See REMARK, 5, page 55; and, REMARK, 2, page 40.]

6. Better to have *no* laws in the family or school, unless the JUSTNESS as well as the REASONABLENESS of them be obvious to every child or pupil. [See REMARK, 5, page 143.]

"He who is convinced *against his will*,
Is of the *same opinion still.*"

7. If children be not satisfied that the law or requirement of the parent or teacher is JUST and REASONABLE, it will *not* be complied with, either *willingly or cheerfully*, but *reluctantly*. The teacher should convince or show his pupils that it is their *interest* as well as DUTY, *not* to create *disturbance*—that the school will be mere *pleasant*—and that the progress in their studies would be *greater*.

8. In almost every school, there are several scholars of sufficient age to be able quite clearly to understand the *importance*, the *objects*, and *advantages* of an education. The teacher should occasionally converse with these larger members of his school, and endeavor to convince them of these things, by appealing to their sense of JUSTICE and DUTY as well as their INTEREST; so that these pupils, thus convinced, will have an influence over others of less mature *judgment* and *experience*, and thereby give a healthy *tone* and *character* to the school.

9. Why is order so strictly observed and highly regarded in all our courts? There is no MILITARY FORCE, with *bristling bayonets*, to awe the people into *order* and *quiet*. Is it not because the people believe that the *judge*, the *jury*, and the *sheriff* will administer JUSTICE *faithfully*? Otherwise, no court *could* be conducted *without* MILITARY FORCE. Is it not the same with a family or a school? No parent or teacher can have *order* and *obedience*, unless his children or pupils believe that he is JUST. [See REMARK, 2, page 20.]

SUBSTITUTE OR PREVENTIVE XXIII.

All parents and teachers should ALWAYS teach and encourage their children or pupils to speak the *truth*.

GOOD RESULTS.

1. When parents and teachers have *faithfully* and *fully* impressed on the minds of their children or pupils, a *sacred* REGARD for TRUTH, more than HALF of the work of GOVERNING them is accomplished.

2. A *strict, undeviating, and firm* REGARD and LOVE for TRUTH on the part of children or pupils, will restrain or prevent them from doing any thing which is *mean, vicious, or wicked*. Being conscious of the great SIN and WICKEDNESS of LYING; and, having this *regard* for TRUTH, they will not DENY or *intentionally* CONCEAL any thing which they have done. They will, therefore, pursue an *upright and proper* course of conduct.*

REMARKS.

1. No parent or teacher should ever permit his child or pupil to *hesitate*, for a moment, as to the *expediency* of telling the TRUTH. Any hesitation, on the part either of parent or child, or teacher or pupil, may *lessen* or *weaken*, in the mind of the child or pupil, not only his idea of the *importance* of TRUTH, but of its SACREDNESS also.

2. Many years since, I spent several months in a family in which there were four quite interesting and intelligent children. The old-

* "Place a high estimate on *good conduct*, and on *good character*. In all our intercourse with children, we should be careful to cultivate a *tender conscience*,—a *nice sense of honor*,—a *high and sacred regard* for TRUTH. Here lies the foundation. Commend truth—and every virtue for *what it is*,—for its *intrinsic excellence*,—especially as viewed in the light of the *Divine Word*. *Disapprove and condemn* VICE, for its own *intrinsic evil*. Place high honor on those who are *prompt to speak the TRUTH*,—those who are *ingenuous*,—those who *promptly confess*, and condemn their *own* wrong-doing. Here is abundant scope for *moral training*. It requires all the *head*, and all the *heart*, which the best teacher can bring to the employment."—*From an Address before the New Jersey State Educational Convention, at Elizabethtown, March, 1847, by MR. NATHAN HEDGES, Principal of the Newark, (N. J.), High School.*

est, a daughter, about ten years of age, was remarkable for her amiability and simplicity of heart. In the school which she attended, a piece of beautiful embroidery, nearly completed, worked by one of the other young ladies, was *badly soiled* and otherwise *injured*, on account of the *neglect* of the lady, the Principal of the School, who had left it uncovered and exposed to injury. The day after the injury was done, the mother of the young lady who had worked the piece, called at the school-room, *after* school hours, to see the Principal. She was not in; but, this amiable little girl was there alone, of whom this lady made several inquiries, as to the injury done to her daughter's piece of embroidery. Never having been trained by her parents to *evade* or to *conceal* the TRUTH, she, in her simple-heartedness, stated the FACTS as to the injury done. The following day, the Principal called her to her desk; and, before the whole school, informed her that she "should tell her father, and have her punished for telling of it." The next morning the father inquired of his daughter what the circumstances were. "Why," said the lovely girl, "Mrs. — asked me about the embroidery, and what should I say? Should I not tell the truth?" [The Principal and the father of the little girl were strong *personal* FRIENDS; and, I waited in almost breathless anxiety to see what course the father would take, while his interesting little daughter stood before him, her beautiful black eyes sparkling with the tears by which they were moistened.] In a moment, however, he said to his little daughter, taking her by the hand, "you did right, my child, always speak the TRUTH, whatever the *consequencers* may be." The daughter left the room. Immediately after, the lady, Principal of the school, called, to make the complaint to him against his little daughter. He listened to her statement with the attention and anxiety which might be supposed to exist, where the *character*, *happiness*, and future *welfare* of his daughter, and the *friendship* which existed between him and her teacher, were so deeply involved; and, then *calmly* but *feelingly* said; "If my daughter has told the TRUTH, I have nothing to say; if *not*, she *may* be PUNISHED." The lady quietly withdrew, being fully satisfied, I believe, that she was in the *wrong*.

3. Parents and teachers should NEVER *compel*, *request*, or *permit* their children to PROMISE that they "*will* do better." Or, that they "*will never* do so again." They should CONVINCED them of the *wrong* or *offence*, or, *neglect* or *omission* of duty, and obtain satisfaction or

assurance from them that they "will TRY to do *better*." This, nine times in ten, will do away the cause or necessity for SCOLDING and THREATENING—two of the *most* PERNICIOUS EVILS in the government of children, in families and schools.

4. The *fear* or DREAD of *punishment* often, very often induces children and pupils to LIE; and, it is, in my opinion, with its generally attending *threats*, the *most* FRUITFUL source of LYING and FALSEHOOD! [See OBJECTION XI; EVIL RESULTS, 1, 2; and REMARKS, 1, 2, 3, 4, 5, pages 34, 35, 36; and, REMARK, 40, page 86.]

5. Most, if not all of my readers have, no doubt, read the interesting anecdote, related of "George Washington and his hatchet." George "had cut and hacked a beautiful cherry-tree so much, one day, that it was entirely ruined." The next morning his father said to him, "George, do you know who killed that beautiful cherry-tree?" This was an unpleasant and hard question for George; and, he HESITATED for a moment; then, quickly recovering himself, and looking at his father with the sweet face of youth, brightened with the charm of honesty, he bravely cried out, "I can not tell a *lie*, papa; you know I can not tell a LIE. I did it with my little hatchet." His father then said to him, "Come to my arms, my dearest boy; you have paid me for the tree a thousand times; and, I hope my son will *always* be hero enough TO SPEAK THE TRUTH." Washington NEVER told a LIE.

6. Many persons, who are, perhaps, OTHERWISE *very good* citizens, request their servants, and, [*dreadful thought!*], sometimes their *children* too, to say to persons whom they wish not to see; or, when they are not *prepared* to see them, that they "are not in," when they are in. This course is not only *exceedingly* SINFUL and WICKED, but it is also very *mean* and CONTEMPTIBLE on the part of those who practise it.

7. Many years since, I boarded with a family in which they had a servant girl, about twelve years of age. Whenever any person called whom the young ladies of the family wished not to see, this poor girl was sent to the door with a LIE in her mouth; That "*the young ladies are not in!*" One day, she was sent to a store to purchase some articles with money to pay for them. Was it not *very* STRANGE, my dear reader, that she told a LIE about the *price* of the articles, and *kept back* a part of the money? Yet she *did* so. And, the lady of the house WHIPPED *her almost to death* for LYING about it!

8. Many years since, I attended the opening of a large Public School, in one of our cities. A very learned gentleman made a speech of about an hour or an hour and a half in length, very good *of its kind*, to the children, audience, and Trustees of the school. After the close of his long and tedious address, an aged and venerable gentleman was requested to address the children. He arose; and, in a plain manner, made the following most excellent address; "CHILDREN, ALWAYS *speak* THE TRUTH," and then took his seat. To my mind, that was a *far better* speech, than the *learned* one which required an hour and a half for its delivery!

9. Parents and teachers should take pains to point out to their children or pupils, the very great importance of *always* speaking the TRUTH; and, the great MEANNESS and CONTEMPTIBLENESS as well as the great BASENESS and WICKEDNESS of LYING; or, in any way, *evading* the TRUTH: the great *injury* that LYING inflicts on those with whom they associate: the great and *lasting* INJURY to themselves personally: that, when grown up, they will neither be believed nor respected. [See REMARK, 40, page 86.] Often explain to them the woes which are to come on all LIARS, as predicted in the New Testament.

10. That children and pupils should always have a *sacred* REGARD for TRUTH, parents and teachers should never treat them or act towards them, as though they *suspected* or *distrusted* them. On the contrary, they should always act as though they could not, for a moment, believe that they could be guilty of FALSEHOOD or any *evasion* of the TRUTH. Children, as well as adults, when *suspected*, become reckless*.

SUBSTITUTE OR PREVENTIVE XXIV.

Parents and teachers should teach their children and pupils to *think*.†

* "It is unreasonable to suppose that children are actuated by *evil motives*, when others are so obvious; to treat them *as guilty* until they are proved to be innocent. Such a course, of *suspicion* and *distrust*, will beget distrust and FALSEHOOD in others."—D. P. GALLOUP.

† "The multitude think, that to *educate* a child is to *crowd* into its mind a given amount of knowledge; to teach the *mechanism* of reading and writing;

GOOD RESULTS.

1. When children or pupils are taught TO THINK and *reflect*, they are less liable to *do wrong*, than when they act from mere ANIMAL IMPULSE *without* either THOUGHT or REFLECTION.*

2. Children and pupils will not only be less liable to do wrong or to fall into temptation, when taught TO THINK and *reflect*; but, they will also be more likely to *understand* what they study and read, and to be more *interested* in their studies, than they otherwise *would or could* be.†

to load the memory with words; to prepare a boy for the routine of trade. No wonder, then, that they think *every body* fit to teach. THE TRUE END OF EDUCATION IS TO UNFOLD AND DIRECT ARIGHT OUR WHOLE NATURE. Its office is to call forth powers of THOUGHT, AFFECTION, WILL, and outward actions; to observe, to reason, to judge, to contrive; power to adopt good courses and to pursue them efficiently; power to govern ourselves and to influence others; power to gain and to spread happiness. *Reading* is but an *instrument*; *education* is to teach its best use. The intellect was created not to receive passively a few words, dates and facts; but to be active for the acquisition of truth. Accordingly, education should inspire a *profound love of truth*, and teach the processes of investigation. A sound logic, by which we mean the science of art, which instructs us in the laws of reasoning and evidence, in the true method of inquiry, and the sources of false judgment, is an essential part of a good education."—CHANNING.

* "CHILDREN SHOULD BE TAUGHT TO THINK FOR THEMSELVES.—The moral cultivation of children belongs mainly to parents, at home; and is achieved more by example than by precept. The boy whose father abhors a *lie*, seldom becomes a LIAR. Children are imitative beings; and, as imitation soon becomes habit, parents can not be too careful what examples for imitation they set. We do not pretend to lay down rules for moral training; a sufficiency of them for every practical purpose will be found between the covers of that ancient and much neglected book, THE BIBLE; and, it is for parents to make the application clear to their children. We would have the young taught to THINK for themselves, and assisted to THINK *justly*; and, to do this, the parent must HIMSELF be capable of THINKING *justly*."—TEACHERS' ADVOCATE.

† "Children, at a very early age, are capable of *abstract* IDEAS and will comprehend PRINCIPLES, when presented in a *perspicuous* manner, almost as readily as FACTS. And as no science can be acquired without principles, these should be mastered carefully, and kept prominent. In arithmetic, for instance, it is to principles that the pupil should be most directed."—*From an Address before the Westchester County (N. Y.) Teachers' Association, 1816, by ALBERT WELLS, A. M., Principal of the Proskill Academy*

REMARKS.

1. Let all parents and teachers remember, that, nine-tenths of all the thousands of *children* and *youth*; and, *even* ADULTS likewise, who go to destruction, and disgrace themselves and their families and friends, are thus *ruined* BECAUSE they never stop to THINK and *reflect* on their *headlong* and *downward* course to ruin! [See REMARK, 4, page 140.]

2. How often, very often do we hear the remarks from children and youth, when *reproved* or *censured* by their parents or teachers: "I did not THINK it would do any hurt;" or, "If I had *only* THOUGHT a moment, I should not have done so;" or, "The *next* time I will stop and THINK before I do such a thing again."

SUBSTITUTE OR PREVENTIVE XXV.

Parents and teachers should neither *require* nor *permit* their children or pupils to pursue *too many studies at once*.

GOOD RESULTS.

1. When the mind of a child is not overburdened with TOO MANY STUDIES or *too long lessons*, he will study with *pleasure* and *delight* as well as PROFIT.

2. The elasticity and buoyancy of the child's mind will be kept up, and remain in a healthy and vigorous state, when not occupied with *more than ONE STUDY* at the same time.

REMARKS.

1. Many parents and teachers not only *permit* but actually *require* their children or pupils to study SEVERAL THINGS AT ONCE; but, also, to study many things not suited either to their age or capacities.*

2. How often do we see children "*loaded down*" with a variety of

* "Let children be kept at books and studies SUITED to their minds and age. Let ONE THING be WELL LEARNED; and, let *the connection between it and the next study be natural*. And thus let the child be taken up, step by step, until it is finally introduced into the great temple of truth."—*From an Essay before the*

books, many of which are altogether above their capacities to understand! They become DISGUSTED with *books* and with *study*; and, as a matter of course, "*play truant*," become *reckless, mischievous, and discouraged*. How could it be otherwise

3. If, on the contrary, they do *not* become disgusted with study, they, in attempting to master so many studies at once, become *nervous, petulant, and irritable*.

4. Let each pupil have ONE REGULAR STUDY, as such, with which to engage his *special* attention; and, let him *review*, as often as once in each week, the subjects which he has *previously* studied. Then we shall not see that *listlessness, inattention, and discouraged* looks, now so often witnessed in the school-room. All would then be *cheerful and happy*—order and quiet would reign throughout the school; and, the grave would not receive so many children and youth, brought there by TOO "MUCH STUDY," which, as the Scriptures say, "is a weariness of the flesh." Ecc. xii. 12.

SUBSTITUTE OR PREVENTIVE XXVI.

A school may be, in most cases, governed *mutually* with good success.

GOOD RESULTS.

1. When a school is MUTUALLY governed by the votes of the pupils, every pupil feels the *responsibility* resting on himself *personally*, to aid the teacher in maintaining order and decorum among his fellow-pupils.

New Jersey State Educational Convention, at Newark, 1846, by REV. DR. MURRAY, of Elizabethtown, (N. J.)

"If you would teach thoroughly and successfully, and leave your *work* upon your pupil's mind, you must *not* attempt to teach EVERY THING—or rather, you must attempt to teach but FEW THINGS. The tastes and tendencies of the age, I am aware, lie in an opposite direction; and, there is often more ambition to explore *widely* than *profoundly* the fields of knowledge."—*From the District School Journal, 1815.* D.

"By teaching but ONE THING at a time, and by assisting the pupil to overcome difficulties which may occur in his progress, we may best enable him to maintain that knowledge of any subject which is needful for a proper discharge of the duties of after life, with *honor* to himself, and with *profit* to others."
—D. P. GALLOUP

2. Under the influence of such MUTUAL GOVERNMENT, each pupil will have a degree of manly *pride, dignity, and self-respect* which will go very far to restrain him from doing any thing which is *positively wrong*, or in *opposition* to the rules of the school.

REMARKS.

1. I visited a school, several years since, in a Western city, which was MUTUALLY governed as follows. Whenever a boy came to the school, he was introduced to the other pupils, *by name*; and, he was also informed what the rules of the school were, by which he and all the other pupils would be governed. He then had a seat assigned him. If a pupil violated any of the rules of the school, he was called to the teacher's desk, and the school was called to order—*all studies being suspended*. The teacher would then state to the school what the offence was, for which the pupil was arraigned, informing them, in a precise but brief manner, how long the pupil had been in school; whether he had ever been arraigned before, &c., &c., so as fully to make the school acquainted with all the facts in the case. The teacher would then say, "shall he be *suspended*, or shall he be *excused*?" Instantly, as one voice, the words "suspend him;" or, "excuse him," would be pronounced. If "excused," the boy would take his seat, and the studies and business of the school would proceed as though nothing had happened. On the contrary, if "suspended," the boy would take his books, and go home, until the next day; or, for two or three days; when he would be permitted to return by assurances from him or his parents, or both, that he had *resolved* to do better. That teacher had *no other discipline* whatever in his school; and, I never visited a more *orderly, respectful, attentive, and industrious* school than his.

2. Some months since, I visited a school in one of our cities, at the opening of the school, on Monday morning, in which there were about *three hundred and fifty* boys. The teacher had been, for several years, VERY SEVERE in the infliction of CORPORAL PUNISHMENT, having FLOGGED from *twenty to fifty* in a day, *again and again*. Just after I entered the school-room, he took a whip or ratan in his hand, (having previously called the school to order), and thus addressed the boys. "Boys, last Monday morning, you voted that you would endeavor to conduct yourselves in such a manner, throughout the

week, that I should not have occasion to take this rod out of my desk. As it is well often to remind you of your duty, I will put the vote again, this morning." He put the vote for *another* week, and *every hand was raised* in the affirmative. He did *not* take the rod out of his desk the previous week!

3. Whenever a vote is MUTUALLY taken by the school on any particular subject, by which a moral or social duty is enjoined or promised, the teacher should, in every suitable manner, impress on the minds of his pupils the solemn FACT, that "God sees them," and knows that the vote has been taken.

4. A teacher of a very large school, in another city, informed me that he "had FLOGGED very severely for about *seventeen* years. That he went to his school on Monday morning, took his rod from his desk, and told his boys that he had RESOLVED *never to use it any more.*" After this, he "had, for five or six years, governed his school WITHOUT the use of the rod—by MORAL and RELIGIOUS influences *entirely.*" "His pupils," he stated, "immediately after the announcement of his resolution, not to whip any more, MUTUALLY agreed that they would *sustain* him in his RESOLUTION."

5. A teacher of my acquaintance, who has a large school of boys, very often, during their *hours of study*, leaves the school-room for half an hour, or three quarters of an hour, at a time, the boys MUTUALLY pursuing their studies in a perfectly quiet and orderly manner. "For many months, he had not known of a *single case* of *improper* conduct on the part of any one of the boys, when thus left to themselves."

6. A very successful and excellent teacher in one of the villages in Western New York, many years since, whose school I visited, used *no other means of discipline* in his school than the following. After a boy had been in his school, a day or two, he gave him a *title*—such as, WASHINGTON, FRANKLIN, CLINTON, GENERAL, CAPTAIN, &c. If a boy *violated* any of the rules of the school, he took his "*title*" from him! I have seen his pupils, under such circumstances, *weep as though their hearts would break!* The "*title*" could be RESTORED *only* by a VOTE of the school. The offence was first stated distinctly by the teacher. I have been *astonished* to see how much JUSTICE and GOOD FEELING were manifested by these pupils, in the cases of MUTUAL voting.

SUBSTITUTE OR PREVENTIVE XXVII.

Parents and teachers should deeply impress on the minds of their children and pupils, the great importance of *self-respect*.

GOOD RESULTS.

1. Every child or pupil who has proper SELF-RESPECT will, by that, be influenced to do what is *right* in almost all cases; particularly in those which affect him personally.

2. Nothing will so much restrain children or pupils, and prevent them from falling into vice and crime, or, *mischievous* and *bad* habits, as SELF-RESPECT.

REMARKS.

1. Just as soon as a *child*, a *youth*, or even an *adult* loses his SELF-RESPECT, he is fitted for any *mischief*, *crime*, *offence*, or act of *disobedience* which his *own* inclination or passions, or the persuasions of *others* may induce him to commit.

2. When SELF-RESPECT is *lost*, ALL is LOST! The *first* thing that is *visible* in the loss of good morals, or in the downward road to ruin, on the part of any *child*, *youth*, or *adult*, is the *absence* or *loss* of SELF-RESPECT.

3. It may be well, in most cases, as one means of duly impressing the great importance of SELF-RESPECT on the minds of his pupils, for every teacher to urge upon them the duty of personal and individual effort to make their school the *very* BEST school in the town, village, or city in which they reside. It may be well, also, to take a vote somewhat like the following: "All who are willing to try to make this school, the BEST school in the village," (city, or town, as the case may be), "please to hold up the right hand." I have known very good results from such a course, both in schools which I have taught, and in those which I have occasionally or frequently visited.*

* "A school is an association of young people, with a teacher, for intellectual and moral improvement. The pupils wish to improve. They wish to form good habits. They wish to cultivate their minds. They, moreover, wish to make the greatest possible improvement in a given time. The teacher desires

4. Children should be encouraged to ask questions. This will give them SELF-RESPECT as well as occasion for *thought* and *reflection*. [See REMARK, 4, page 133.]

5. Let all parents, at all of their meals, and at every other suitable opportunity, when no company or visitors are present, introduce some proper subject for conversation, in which the children can take a part. This will give them SELF-RESPECT.

6. Why is it that men become loafers and vagabonds? It is because they have lost their SELF-RESPECT. Why do we see laborers, in our cities and villages, rush into the rum-holes and grog-shops, for their drams, as recklessly and as shamelessly as a flock of sheep rush into a field? Because they have no SELF-RESPECT. Only rouse or revive THAT, and they can be saved—but NOT otherwise.

7. An old and experienced teacher informed me, that, he used the following method as his "ONLY means of discipline in his school." "When any boy does wrong," says he, "I place him in a lower class, to show him that, as he has not sufficient SELF-RESPECT to cause him to conduct properly in the class in which he is, he must take a lower place until he has it."

8. Parents and teachers should, as a means of encouraging their children and pupils to have SELF-RESPECT, in all possible cases, always approve of what they do. For instance; my little son has discovered or proposes a new way to do a certain thing. I do not hesitate to adopt it because a child suggested it!

9. In many schools with which I am acquainted, societies have been formed by the pupils, in which they pledge themselves to do or not to do certain things, &c. This often has a very good influence. It gives them dignity of character, and SELF-RESPECT, when properly conducted. This should be done, however, as a general thing, in

the same. The pupils want rules. They need rules. If they would secure the objects referred to, they must have rules.—They, moreover, want good rules; such as are best calculated to secure harmony and good order; such as will be most conducive to rapid and thorough progress. The teacher desires nothing more. It will contribute as much to your interest to support good order in school, as to the honest and virtuous citizen, to secure obedience to wholesome laws in the community in which he lives. While he exposes the man who plunders him of his money, you should, at least, avoid the person that would rob you of your time, by introducing disorder into school; for, "time is money," and to the student, more valuable than money."—From an Address to pupils, by IRA MAYHEW, Principal of the Adams Seminary, on their admission into the Seminary, 1840.

the presence of the teacher who can advise them as to forms, rights of speakers, modes of debate, appointment of committees, &c., &c.

10. No parent or teacher should ever take such a course with a child or pupil, *under any circumstances*, as will have a tendency to bring him to SHAME, and thereby destroy his SELF-RESPECT. They should, in all such cases, bear in mind, the words of the excellent St. Paul, who says; "I write not these things to SHAME you, but as my beloved sons I WARN you." 1 Cor., iv. 14.

11. A lad, who attended a very large and popular school, in one of our cities, *accidentally* LAUGHED, one day, in the course of the recitations in the class-room. He was, of course, "sent up to the Principal," who is celebrated for his great severity in the "FLOGGING DEPARTMENT." This lad "apologized. Said it was a mistake. It was entirely unexpected to him. That he did *not* intend to laugh. He was willing to make any *apology* to the school; but, that he could *not* be WHIPPED. He had never been whipped; and, that he had too much SELF-RESPECT ever to submit to the *degradation*. That he would pledge himself, always hereafter, as until now, to use every effort not to violate the rules of his Institution!" But, the Principal was unmoved by his promises, his apologies, and his entreaties; and, the young lad was COMPELLED *to leave* his Institution!

SUBSTITUTE OR PREVENTIVE XXVIII.

Children and pupils should early form the habit and obtain the power of complete and full *self-control*.*

* "The next part of personal duty is SELF-CONTROL. The child should be early taught that there are parts of his nature which he has in common with the brutes; that these,—the animal propensities,—good within certain limits, tend always to excess; a portion of them tempting him to beastly sensuality, another portion to falsehood and to savage rage and cruelty; that a great lesson he is to learn is to keep these passions and appetites under the control of the higher parts of his nature, his enlightened reason and conscience; and, that the Savior has given instruction of infinite value, when he taught that out of the *heart* proceed evil thoughts, and when he pronounced a blessing on the pure in heart, thus establishing the rule of the wise man of old, 'Keep thy heart with all diligence.'"—REV. GEORGE B. EMERSON.

"He will endeavor to discipline the habits. He will seek to discipline them

GOOD RESULTS.

1. When a child or pupil has entire SELF-CONTROL, he can, in almost every case, be influenced to what is right, especially if treated with KINDNESS and AFFECTION by his parents or teachers.

2. SELF-CONTROL will enable every child or pupil to withstand *temptation* to evil; and, in all respects, to hold fast to his *integrity* and *good principles*.

REMARKS.

1. How many thousands, yea, hundreds of thousands have gone the *downward road* to DESTRUCTION, because they had *not* sufficient SELF-CONTROL to enable them to regard the *wise* and SOLEMN warning of the Apostle: "Touch not; taste not; handle not." Colos. ii. 21.

2. In the FAMILY, in the SCHOOL, in the MECHANIC'S SHOP, in the Grog-SHOP, in the FIELD, and by the WAY-SIDE, NINE-TENTHS of all the *mischievous* acts, the *offences*, *crimes*, acts of *disobedience*, and *wrong* of every kind, are committed by children, pupils, youth, and even by *adults*, under the INFLUENCE of OTHERS, because they had *not* sufficient SELF-CONTROL to *resist* that INFLUENCE! Will not parents and teachers look to this? It is *awfully* MOMENTOUS!

SUBSTITUTE OR PREVENTIVE XXIX.

All parents and teachers should teach their children and pupils to be *polite* and *attentive*, particularly to

to SELF-CONTROL—for, the highest object of all discipline is accomplished, when they learn to *discipline themselves*. The *faithful* Teacher will strive to do all this, because he has a *higher end* in view than merely to impart science or make *bright* scholars of his immortal charge—a *higher object* than to *show off* his scholars well at a *public exhibition*. He is training them for *citizens*—soon to take a part in the management of *public affairs*—for men who will be required to extend and perpetuate the blessings of *social life*—for a life of *toil* and SELF-DENIAL,—for usefulness *here*, and for happiness in a life *after this*."—*From a Report, on School Discipline, read before the New York State Teachers' Convention, at Syracuse, 1845, by Mr. X. HAYWOOD.*

those who are *aged*, or *infirm*, or, those *older* than themselves.*

GOOD RESULTS.

1. When a child has been thoroughly trained and impressed with the advantages as well as the duty of cultivating and observing POLITENESS and ATTENTION to others, he will, by this *impression* and *belief*, be very much restrained from doing any thing particularly *bad* or *censurable*.

2. "True POLITENESS has its seat in the *heart*." The boy or man, therefore, who is truly POLITE can not be *very* BAD otherwise.

REMARKS.

1. Whenever I have seen children in families, or pupils in schools who were POLITE and ATTENTIVE to others, particularly to the *aged*, when they met them in the street, in the school-room, or in the church, I have always found, on inquiry, that those children or pupils were GOOD *otherwise*: and, the reverse of it, where children were *not* thus POLITE.

2. Children and pupils should not only be taught to reverence their *parents*, and to treat them with KINDNESS and POLITENESS; but, they should also be taught to reverence the *aged*, the *venerable*, and the *gray-haired* of both sexes, and to treat them *politely*.

* "As it is extremely difficult for narrow-minded and selfish persons always to preserve even a *show* of POLITENESS, so it is unnatural to suppose that those who possess refined and cultivated intellects, with expansive benevolence of soul, will be *rude* and *uncouth* in their manners. Let, therefore, the *intellectual* and *MORAL* powers be duly trained, let the *affections* be carefully cultivated, and there is little reason to fear that our children will grow up without a good degree of grace and attraction in their *external appearance*."—FROM THE GOLDEN RULE.

"What is it to be POLITE? It is to follow the dictates of an *amiable* disposition. A man who has a heart that beats in *sympathy* with his fellow-men in every place and under all circumstances, is always POLITE; but, a *cross-grained* and *ill-bred* man can never be so *even by accident*; for, it is against his nature. To tip one's hat in a graceful manner is not in itself alone an act of POLITENESS; but, to speak *kindly* to a *poor* BEGGAR, or lift upon his crutches a *poor* CRIPPLE who may have fallen to the earth, would be what we consider an act of *true* POLITENESS."—CINCINNATI CHRONICLE.

3. POLITENESS is a very distinct thing from improper *familiarity*. If a person meets another; let him simply bow, or *kindly* inquire about the health of his family. If he be a *very poor man*, ask him whether he has *employment*. [EMPLOYMENT IS CHARITY—and, the *very BEST* kind of CHARITY.] *All this costs nothing.*

4. This is true POLITENESS—to treat those in lower stations, either of wealth or power, with *kindness and attention*. This is one of the corner-stones or pillars of the Christian Religion also.

SUBSTITUTE OR PREVENTIVE XXX.

All parents and teachers should constantly impress on the minds of their children and pupils, the imperative NECESSITY as well as the incumbent DUTY, devolving on them, always strictly to regard NEATNESS and CLEANLINESS, both of *dress and person*, as of the *very highest* IMPORTANCE.*

GOOD RESULTS.

1. When a child or pupil is very *careful*, NEAT, and CLEANLY in his dress and appearance, he will, nine times in ten, be more *particular* as to his CONDUCT, than when he is *careless* and SLOVENLY in his appearance.

2. When the pupils of a school are NEAT and CLEAN in their clothing and persons, they always seem to have a degree of *manliness, dignity*, and SELF-RESPECT, which generally has a controlling and happy influence on their conduct in school.

* *The following Resolution was adopted by the Chautauque County (N. Y.) TEACHERS' CONVENTION, Oct. 1842.*

“RESOLVED,

That CLEANLINESS is conducive to the *comfort*, the *convenience*, and the *health* of the pupil; and, that it is the *duty* of the teacher to promote it by every means in his power”

“He should observe habitual NEATNESS and *elegance* of person and dress.”—DAVID M. CAMP.

REMARKS.

1. Every parent and teacher should, in regard to the welfare and happiness of his children or pupils, remember that, one of the *first*, if not the *very first* indication of a *downward* course, either in *mischievous* or *crime*, on the part of a child, youth, or adult, is, the **NEGLECT** of his *personal appearance*, particularly as to **CLEANLINESS**.

2. Children or pupils have not only more *self-respect*, when **NEAT** and **CLEANLY**; but, they are also more *contented* and *happy*, and less *mischievous*, *disorderly*, or *disobedient*, than when **NEGLIGENT** with regard to their *appearance*.

3. Parents and teachers should **ALWAYS** bear in mind this *all-important* **FACT**, that, **WITHOUT CLEANLINESS there can be NO MORALITY!**

4. No teacher should, therefore, permit any pupil to come into and remain in his school, who has *dirty* and *unwashed* hands or face, even if he should send him home *three times*, on the same day, *before* he should come **NEAT** and **CLEAN**.

5. The **HEALTH** and **COMFORT** of children and pupils are *influenced* and *promoted* by **NEATNESS** and **CLEANLINESS**, as well as their **HABITS** and **CONDUCT**.

SUBSTITUTE OR PREVENTIVE XXXI.

Parents and teachers should always endeavor to convince their children or pupils, that, a *good name* and *character* are, of all things, the *most* **DESIRABLE**.

GOOD RESULTS.

1. When children or pupils are deeply impressed with the importance of a **GOOD NAME**, they will be very *careful* and *discreet* in all their actions, so as not to *tarnish* that **GOOD NAME**; or, in any way to bring *reproach* on it.

2. All children or pupils, as well as *adults*, are influenced more or less, in their *conduct*, by the **GOOD NAME** which they have received, or hope to obtain from their parents, teachers, or fellow-citizens.

REMARKS.

1. Parents and teachers should ALWAYS endeavor to awaken, and continually to cherish in the minds of their children or pupils, the *pleasure* and the *luxury* of BENEVOLENCE—of DOING GOOD to others. They should show them, that, to obtain a GOOD NAME, and to be BELOVED, they must *not* be *selfish* or *uncharitable*.*

2. Children or pupils should often have *motives* for DOING GOOD presented to them by their parents or teachers. They should be sent to do acts of CHARITY. Appeals to their *better nature* should be made to them. Parents and teachers should frequently request them to do ACTS OF KINDNESS for themselves; and, in all cases, in which it *can* be done without a SACRIFICE of PRINCIPLE, their acts should be spoken of in terms of APPROBATION. They should be taught that a GOOD NAME is more *valuable* than MONEY, HOUSES, or LANDS; and that, by a *virtuous, kind, amiable, and honest* course of conduct, they *can* and WILL attain it.

3. When children are provided with clothes or money, by their parents, friends, or guardians, with which they seem much *gratified* and made *happy*, they should be told by them, that, *good* CONDUCT is far *better* than *good* CLOTHES or MONEY; and that, however *good* their CLOTHES may be, and that, whatever amount of MONEY they may have, they will NOT be RESPECTED, if their CONDUCT be BAD.

4. So great is the *love* of APPROBATION, in the breast of every *child*, that, being convinced that a certain course of conduct or behavior will ensure him a GOOD NAME, he can, through the aid of that CONVICTION and BELIEF, be restrained from almost every VICE or BAD HABIT, by prudent and skilful management on the part of his parents or teacher.

* "Is he *selfish*? Let him taste the luxury of *bestowing gifts*; let BENEVOLENCE take root in his heart, and be carefully nurtured; let the *rose* supplant the *thistle*. If you would not have *noxious weeds* grow and flourish, occupy the soil with plants of a NOBLER NATURE. One of the highest attributes of the teacher, as already intimated, is the sagacity to discover, and the disposition to foster, superior talents. What if they be concealed under an *obstinate* or *sulky* temper? A skilful treatment will free the compound from this base alloy, and separate the *silver* from the *dross*. What if they be mingled with *vanity* and *self-conceit*? Do not, on that account, repress the first aspirations of genius, but trust to time and *skilful training* to deliver it from such *unworthy ASSOCIATES*."—
PROF. OLMSTED.

5. We can often see this love or desire for a GOOD NAME exhibited in those who, by their *vile*, *vicious*, or *filthy* habits, resent, with becoming *indignation*, any *allusion* to their vileness, vices, or filthiness. For instance; call a man, who drinks *rum* and frequents RUM-HOLES, day after day, a *worthless* DRUNKARD, and he will be *angry*, at once! Tell a man, who is so lost to all sense of *shame* and all apparent regard for *decency*, that he can deliberately *smoke a cigar* in the thronged streets of a city, and puff its *vile* and *nauseous* exhalations, mingled with his *fetid* breath, into the faces of LADIES! and gentlemen, that *he is NOT a GENTLEMAN*, and he is ready to FIGHT the man who utters the FACT!! How very important, then, that, in connexion with this desire and love for a GOOD NAME, the inculcation of *good* HABITS and *good* PRINCIPLES should be deeply and thoroughly impressed on the minds of children and pupils, both by parents and teachers.

6. Let all parents and teachers bear in mind, in the education of their children or pupils, that, thus saith the Scriptures: "A GOOD NAME is rather to be chosen than *great* RICHES, and LOVING FAVOR rather than SILVER and GOLD." Prov. xxii. 1; and that, "A GOOD NAME is better than PRECIOUS OINTMENT." Ecc. vii. 1.

SUBSTITUTE OR PREVENTIVE XXXII.

Parents and teachers should ALWAYS, in the instruction or education of their children or pupils, appeal to their *conscientious* sense of *right* and *duty*.*

* "The highest and noblest motive, and one to which it may ever be safe to appeal, is that of CONSCIENTIOUSNESS; a deep, inwrought, and controlling desire of obeying the law of God, and of doing RIGHT because it *is* RIGHT. This principle is too much overlooked in all our systems of education. The CONSCIENTIOUS scruples of the child are often treated with derision, if not with contempt by his associates. He sees the world around him acting from some one or more of the many ordinary motives by which men are influenced; among which selfishness holds a prominent place, if, indeed, it be not, in many cases, the predominant motive. He is constantly beset by the same temptations. No wonder that they should prove too strong for his power of resistance, strengthened as they are by the example of those around him. The wonder is that the still small voice of CONSCIENCE is ever heard, or when heard, is not stifled by the discordant sounds about him. It should be our aim, as teachers or

GOOD RESULTS.

1. When children or pupils act from a CONSCIENTIOUS conviction that it is their DUTY to do or NOT to do; and also, because it is RIGHT; they will very seldom, if EVER, do any thing which is *positively* WRONG.

2. A child or pupil, who acts from PRINCIPLE, and a sense of RIGHT, will be just as SAFE in the *absence* of the parent or teacher, as in his *presence*.

3. When children are influenced or controlled by the dictates and teachings of CONSCIENCE, they will do their DUTY with MORE CHEERFULNESS and PLEASURE, than when controlled or influenced by *animal impulse* or the FEAR of PUNISHMENT.

REMARKS.

1. Many children, and even *adults* depend on their *opinions*, instead of their *principles*, to guide them in a course of RIGHT and

parents, to correct this state of things, to take the side of CONSCIENCE, and point out what is RIGHT and *wrong*; and so to train and enlighten this inward monitor and judge, that the question of right shall always be suggested in the mind of the child whenever he is tempted to the commission of any improper action."—S. R. HALL.

"Teach them to avoid *trifling* deviations—to do RIGHT at all times and on all occasions, because it is RIGHT; and, because by so doing they will be more HAPPY and *useful*. Teach them that it is better to 'suffer than to do *wrong*,' and that the fact, that wrong has been done to them, is *no* REASON why they should do wrong in return. Tell them that *kindness* will allay *wrath*, and that it is more noble and manly to return 'good for evil,' than to give 'reviling for reviling!'"—*From an Address, published in the Teachers' Advocate, on "The coöperation of Parents, solicited by the Teacher of their Children," July, 1846—by A TEACHER.*

"SOCIAL DUTIES.—These should be daily and regularly explained and enforced. The general neglect of this most important part of education seems to proceed partly from a belief that it is sufficiently provided for by the instruction of parents, and of the ministers of religion. If instruction in SOCIAL DUTIES were sufficiently given elsewhere, it would indeed be superfluous to insist upon it in school. *But this is far from the case.* A large portion of the parents whose children fill the public schools, are either disinclined, or are unqualified by their want of education, or by the engrossing nature of their occupations, to give suitable instruction in SOCIAL DUTIES; or, what produces the same effect, they conceive themselves unqualified. At home, then, the instruction is often not obtained."—REV. GEORGE B. EMERSON.

DUTY. Hence, we hear both children and adults say, "If I were Mr. or Mrs. —, I would not do as he or she did or does;" or, "If I had \$100,000, I would do so and so;" instead of *condemning* or *approving* the act from PRINCIPLE. *This is very wrong.* Such persons do not remember, I suppose, the remark of Hazael, to the prophet Elisha, who prophesied that he should become king of Syria and do great evil to the children of Israel; "But What! is thy servant a dog, that he should do this great thing?" 2 Kings, viii. 13. Hazael depended on his *opinion* instead of his *good* PRINCIPLES. Let all children understand that. Hazael was *shocked*, no doubt, at the mere *recital* by the prophet Elisha, of the enormities which he *would* and *did* afterward commit.

2. Let every teacher fully impress this fact on the minds of his pupils; that, they are *individually* RESPONSIBLE for what the school is and may be; that it is RIGHT and their bounden DUTY to be GOOD; that soon they must take the places of those now older than themselves, for which it is now their DUTY to fit themselves.* [See REMARK, 5, page 43.]

3. Teachers should make no *law*, *rule*, or *direction* in their schools, until they have *occasion* for it; or, until the pupils see the *propriety* of, as well as the NECESSITY for it; and, are also convinced that it is their DUTY to *obey* it. Never have a long list of "RULES AND REGULATIONS," pasted up, with THREATENINGS for a violation of them for which PUNISHMENT will be *inflicted*. Let there be but this *single* and ONLY rule in school:

ALWAYS DO RIGHT.

1. Neither parents nor teachers should EVER make any PRESENTS, or give REWARDS to their children or pupils for doing their DUTY.

5. One of the most *enlightened*, *liberal*, and *philanthropic* men of

* — Scholars frequently think they have no interest in the *government* of the School. They think it is the Teacher's business to govern, and that they are perfectly innocent if they can violate his rules without detection. Nay, more; they sometimes pride themselves upon it. They seem to think the teacher's interests and theirs clash. This is a mistaken idea. They harmonize perfectly. I wish you to do nothing which you might know, by proper reflection, to be *wrong*. Observe the golden rule, 'Do unto others as you would that they should do unto you.' Do RIGHT. Treat your associates *kindly*. Conduct towards your *teacher* as you would wish *scholars* to conduct towards *you*, if you were a *teacher*."—From an Address to Pupils, by IRA MAYHEW, Principal of the Adams Seminary, on their admission into the Seminary, 1810.

the present age. has said, that, "To *bribe* a child by a *promise of reward* for doing his DUTY, is making MERCHANDISE of the *first* and DEAREST principles of MORALITY."

6. All children should be early taught that it is their DUTY to OBEY, RESPECT, and REVERENCE, their parents, and to treat them, under any and all circumstances, with ATTENTION and KINDNESS. This DUTY, deeply and CONSCIENTIOUSLY impressed on the mind of a child will, nine times in ten, restrain him from *vices* and *wickedness* of almost every kind. Will my *mother* or my *father* be *grieved* and made *unhappy*, if I should do this or that act, should be the *ever-anxious* inquiry of the child?*

7. Sometimes *ill feelings* produce not only *unkind* words but *blows* also, and even a *fight* between children or fellow-pupils. When such a *melancholy* and *truly* DEFLORABLE thing occurs, the parent or teacher should take great pains to point out to them, not only the *great* WICKEDNESS of such an act, but also the *absurdity* and FOOLISHNESS of it. Is it RIGHT? should be the first question. He should then show them the difference between the *human* and the *brute* being. That if any FIGHTING be done, it should be done by *dogs* and *cats*, not by *children*. That if one should beat another for *an hour*, or his flesh to a *jelly*, that would not PROVE that he was in the RIGHT, and that the other was in the WRONG. That it would *only* prove that one had more STRENGTH or SKILL than the other. That God never designed that the human body, so *beautifully* and *wonderfully* contrived and formed, should be beaten and torn to pieces by FIGHTS and *quarrels*. By these or similar appeals to them, as to the RIGHT and the WRONG, many, if not all of the quarrels, fights, and contentions among children, may be prevented. [See OBJECTION, xxix. page 74; and, REMARKS, 1, 2, 3, 4, 5, page 75.]

* "A child or youth who was *saucy* to his parents, we never knew turn out well. No one will *respect* him. Every body will *condemn* him. A parent should be treated with the *utmost* RESPECT by his CHILDREN, no matter *how poor* he may be, or *how LARGE* his children may have grown. Of one thing we are certain: an UNDUTIFUL son and a DISOBEDIENT daughter, can not long prosper. For a season they may appear well to the eye of a stranger; but, their SELF-WILL and STUBBORNESS are soon discovered, and they are *despised*. A child who disobeys his parents will not hesitate to *abuse* any body. Neither age nor talents receive respect from him."—PORTLAND BULLETIN.

SUBSTITUTE OR PREVENTIVE XXXIII.

All parents and teachers should, in the government and discipline of their children or pupils, endeavor to control or govern them by *moral* and *religious* influences.*

GOOD RESULTS.

1. Children or pupils, who are influenced by MORAL and RELIGIOUS principles, will never do wrong *intentionally*.

2. Children or pupils, who are deeply impressed with the DUTY and the OBLIGATION which they are under, to observe the principles of MORALITY and RELIGION in all their conduct, will be better shielded from the snares and enticements to do *evil*, than by any or all other means combined.

* "In carrying out systems of education, we act too much upon the principle that man has an *intellect* but NO HEART! while the fact is, he has both, and both are to receive due attention and cultivation, or the consequences can not fail to be disastrous. The importance of giving MORAL instruction in common schools will be evident if we take into consideration the fact, that many of the youth of this country do not receive such instruction any where else. They are not taught by their parents; the Sabbath school they are not permitted to attend, and consequently, if their MORALS are neglected in the COMMON SCHOOL, they will grow up under the influence of IMMORAL instruction."—POUGHKEEPSIE AMERICAN.

"We have too much regarded the *intellectual*, and left the PHYSICAL and MORAL faculties to take care of themselves. Educate the *physical* powers alone, and you develop the savage; educate the INTELLECTUAL alone, and you develop the infidel; educate the MORAL alone, and you develop a puny Christian. It is only in a proper development of all these powers, that man can approximate to his divine original."—BOSTON COURIER.

"It is our *conduct* in life that is to determine our *merits*; and, every thing essential to good MORALS and *mental* DISCIPLINE should be taught at an *early* day, so that all PRINCIPLES which may healthfully influence our *character*, 'may grow with our growth, and strengthen with our strength.'"—HON. THOMAS BARLOW, *Superintendent of Schools in the County of Madison, (N. Y.), 1843.*

The following Resolutions were adopted by the CHAUTAUQUE COUNTY, (N. Y.), TEACHERS' CONVENTION, Oct. 1842.

"RESOLVED,

That the object of education, should be the full development of the entire character, *social, moral, intellectual, and physical.*

REMARKS.

1. A great many children, if governed at all by their parents, are governed *wholly* and *solely* by the ROD—by *PHYSICAL* or *BRUTE* force. These children, more than any others, should be governed by *MORAL* and *RELIGIOUS* influences, and by a *mild* REPROOF, when at school. This course will awaken entirely new feelings in their breasts from those excited at home by *physical* force and rigid and harsh treatment; and, in many instances, we may safely trust, that, these *new* and *kindly* feelings, thus enkindled, will be carried home with them, there to be *successfully* and *happily* exerted on the other members of the family. Numerous instances might be related where precisely the same results, here anticipated, have actually occurred in the different Sabbath Schools of this and other cities.

2. Parents and teachers should always impress on the minds of their children or pupils, that *GOODNESS* is tenfold more *desirable* than *LEARNING*. They should be told that it matters not how much *learning* they may have, without *GOODNESS* they will *not be respected*. Let them mention to them the names of persons whom they know, or of whom they have heard, who are *learned* but *NOT respected*, because they are *BAD*. For instance; the names of Washington and Aaron Burr. The one, a *very GOOD* man—the other, a *very LEARNED* man. The *former* is *LOVED* and *REVERED* by all—the *latter* is *DESPISED* by all—because, though *learned*, he was a *very BAD* man!

3. In the instruction and government of children, all teachers, who wish to control their pupils by *MORAL* and *RELIGIOUS* influences, should make a great distinction between *faults* of *DISOBEDIENCE* and those of *accidental* *OMISSION* or *NEGLECT*—between *bad* *CONDUCT* and *failure* in *LESSONS*.

4. I visited a school, some years since, taught by a most amiable

“RESOLVED,

“That the education of the affections, both *SOCIAL* and *MORAL*, is among the most important *DUTIES* of the teacher.”

“To neglect the *MORAL* element in man, while we cultivate the *LOWER* propensities, is to mistake the plan of the Creator, who has endowed him with all the faculties of a brute, and all the capacities of a demon, but has also made him ‘a little lower than the angels,’ by lighting within him that flame which burns with a celestial light, significant of its heavenly origin; it is to let this celestial flame go out while we minister fuel to the consuming fires of the *brutal* and *demoniacal* part of one’s nature.”—REV. GEORGE B. EMERSON.

lady. At the close of the school, she said to the girls, about 150 in number, "how many of you will come here, to-morrow morning, at a quarter before nine? All who will, raise the right hand. Now think, before you raise your hands; for, it will *grace* me very much, if, at the opening of the door, to-morrow morning, I should find a number of *late* scholars. A large majority raised their hands. When those who did *not*, were inquired of, they answered that they did "not know whether they *could* come." The lady then varied the question thus: "Will you *try* to come?" *Then* all raised their hands. In this school the ROD has not been used for several years, the school being governed entirely by MORAL and RELIGIOUS influences.

5. INTELLECTUAL education *only*, does *not* preserve or restrain children and youth from *vice* or *bad company*. For instance: we often see among the *wicked* and *criminal*, those of the very highest *intellectual* endowments and *literary* attainments and those of the most *illiterate* character and ill breeding; while, among those who are MORALLY and RELIGIOUSLY educated, there is but *one* class—*those who are good*.

6. As a means of MORAL and RELIGIOUS influence, *motives* should be presented to them. The PLEASURE of *being good*. Because it is the fulfilment of the commandments of God. The *gratifying* of PARENTS and FRIENDS. That they will be more *happy*, when OBE- DIENT and GOOD, than when DISOBEDIENT. [See REMARK. 6, page 19.]

7. As another means of MORAL and RELIGIOUS influence, I would recommend the following. When an offence has been committed or a rule violated, speak to the pupil alone, *after* school. Say to him, George, do you think that was *right*, or *proper*, or *gentlemanly*, (as the case may be)? Think of it, George, until to-morrow. Then, on the morrow, be sure to ask him. If he should not answer *promptly*, then say, very well, George, think of it *another* day; and, nine times in ten, the answer will be in the *negative*. Then *immediately*, *firmly*, but *kindly* and *pleasantly* say to him, well, George, I shall then expect that you will never do so *again*. I am very glad that you are *conscious* that you have done *wrong*. Such a course will, as a general thing, have more *permanently* good effect, than *forty* SEVERE FLOGGINGS. If, on the contrary, he will *not* acknowledge that he has done *wrong*, then say to him, as you seem not to be pleased with the *regulations* of the school, or with study, it is better for you to remain at home, until you feel that you can come here and obey the rules of

the school. In your present state of mind, you can not be benefited by remaining in my school; and, your example is *pernicious*. When you have decided in your own mind that education *is* of importance; that it *is* better to have *learning* than to be *ignorant*; then, I shall be pleased to see you in my school again; and, remember, that, if you *do* come, thus determined, and carry out your determination, I will do all in my power to aid you. In ninety-nine cases in every hundred, such a course WILL prove *effectual*. Numerous cases, of this kind, and their happy results, have been communicated to me. [See REMARK. 5, page 158.]

8. A gentleman of my acquaintance, author of a very excellent and useful book for the use of schools, who has several lovely and interesting sons, said to me, in answer to my inquiry, "How do you govern your sons?" "I govern them by MORAL and RELIGIOUS influences *entirely*. I teach them to love and fear God. That God sees whatever act they do. That their Heavenly Father will be displeased with them, if they are BAD; and, that they will not be loved or respected by others, unless they are GOOD. By pursuing this course with them *steadily* and *firmly*, but *kindly*, never exhibiting ANGER, when they do any thing *wrong*, I am able to make them all I wish them to be, *without any resort to the rod*."

9. All parents and teachers should remember, that, MORAL education is of far greater importance than INTELLECTUAL education. Better that an hour, each day, of the time of the whole school, be occupied, if necessary, than that any IMMORALITY should pass *unrebuked* or *uncorrected*. What is a human being, educated *intellectually ONLY*? A *firebrand in society*. Education without MORAL training is a CURSE rather than a BLESSING, both to the child *personally*, and to *those* by whom he is surrounded. Let all parents and teachers remember, that, it would be better for the community to have all the children and youth of our country grow up in *utter* IGNORANCE, if they are not MORALLY educated, at the same time that they are INTELLECTUALLY educated, so as to become GOOD, MORAL, and VIRTUOUS citizens as well as WISE and LEARNED men; as a *learned* wicked man can do *ten* times as much mischief in society as an *ignorant* wicked man.*

* "There is another point, to which I can but allude; but, which I can not omit. I mean the MORAL and RELIGIOUS education of pupils. This is vastly more important than their INTELLECTUAL, though not directly committed

SUBSTITUTE OR PREVENTIVE XXXIV.

Parents should be very careful as to the *associates* of their children.

GOOD RESULTS.

1. When children have GOOD ASSOCIATES, the labor of governing them will be comparatively *trifling*; and, the anxiety of their parents will also be greatly lessened, whether they are *present* or *absent*.

to our care. It falls, however, into our power, and can not but fall into our power to do much to promote the development of their MORAL character and to influence the RELIGIOUS. Much can be done in direct instruction, as occasion presents, in moral duty, and the correction of false notions of obligation. But the same great principle governs the development of the MORAL AS OF THE INTELLECTUAL character; moral principle *must* be brought into exercise. It is not by touching the feelings, or by persuading the *moral* judgment alone that *moral* habits are formed, but by *moral* acts, by influencing the wills, and particularly by inducing our pupils *to do right*. If, in their intercourse with each other and with ourselves, we can train them to TRUTH and JUSTICE, to KINDNESS, to FORGIVENESS of injuries, to *self-denial* and other virtues, we shall be training them effectively in the way of rectitude."—*From a Lecture before the Teachers' Institute of Ontario County, Oct. 1816, by BENJAMIN HALE, D.D., President of Geneva College.*

"The first object of every school is to train up the young in such a manner as to implant in their minds a knowledge of the relation of man to God, and at the same time to incite them to govern their lives according to the spirit and precepts of Christianity."—*Extract from the Prussian School Law.*

"You have too much reason to be aware that NO EXTENT OF KNOWLEDGE is a guarantee against the commission of crime; but, this we know, that persons able to read and write are not as likely to commit offences as others who are not; and, that it is desirable to afford so much of instruction to the poor as will enable them *to understand the principles of the gospel*, which is the surest guarantee for MORAL conduct."—*Extract from an Address of an ENGLISH JUDGE to the Grand Jury.*

"Any degree of cultivation bestowed on the INTELLECTUAL powers, so called, while the SENSIBILITIES of the heart, the SOCIAL and MORAL feelings, the due exercise of which, more than any other cause, contribute to personal and *social* happiness, are left undirected and unrestrained, would be to augment power for EVIL rather than for GOOD."—REV. W. SMITH, *Superintendent of Schools in the County of Franklin, Vermont.*

"MORAL and RELIGIOUS education is the one living fountain, which

2. The influence of GOOD ASSOCIATES will very much restrain those children who are, from whatever cause, inclined to be *mischievous, vicious, or disobedient*.

REMARKS.

1. Almost all parents neglect their duty in regard to the ASSO-CIATES of their children. If their ASSOCIATES are *well dressed*, and belong to *wealthy and respectable* families, THAT IS SUFFICIENT for them. Do not parents know, that many of the most *poisonous* SERPENTS in our country, have *beautiful* and some of them even *splendid* EXTERIORS? Has not the LEOPARD a *beautifully* SPOTTED skin?*

must water every part of the social garden, or its beauty withers and fades away."—TEACHERS' ADVOCATE.

"But the *mightiest* agent of mental and MORAL renovation is the BIBLE. From this all derive their efficiency. I was happy to notice that, in very many of the schools, the pupils assembled at a quarter before nine in the morning, and listened to, or united with, the teacher in reading a portion of Scripture. This, in some instances, was accompanied with singing."—ALANSON EDWARDS, *Superintendent of Schools in the County of Onondaga, (N. Y.)*.

"MORALITY provides for the doing what most conduces to the GOOD of mankind. It is all included in that new commandment of the Savior, which seems to be the fundamental principle of his system of SOCIAL DUTY: '*Thou shalt love thy neighbor as thyself*.'"—From an Address before the American Institute of Instruction, 1816, by ROBERT RANTOUL, JR., ESQ., of Massachusetts.

* "Make home attractive. Study to please and interest your children. Carry to them some natural curiosity, some agreeable book, some useful paper, which will interest them for an hour or two every day. It is a painful sight to witness droves of youth, from the ages of fourteen to twenty-one, standing at the corners of the streets, on a pleasant evening, using language, to say the least, unbecoming to their age, when they might be agreeably employed at home. Parents do not feel sufficiently interested to make their children happy and *love the domestic hearth better than the public highways*. You will always notice that those young men become the *best members of society*, and are the most useful in the world, who have spent a large portion of their minority *beneath the care and influence of a devoted parent's eye*. They are preserved from a thousand temptations, to which others are exposed, and early learn to practise those virtues, which, in after life, make them respected and beloved."—PHIL. SATURDAY COURIER.

"Young men are doing something, every day, to determine their station in society; the character of their ASSOCIATIONS, with books or men, tell to the world, not merely what they *are*, but what they will be. Every youth owes it to himself, as an *intellectual* being, to form such ASSOCIATIONS, and pursue such reading, as will develop his mental powers, and render them available to society."—REV. DR. MASON.

"Make home more attractive than any place out of it. Fill its evenings

2. A gentleman of my acquaintance was, one pleasant morning, standing by his front window with his little son, who was very anxious to go into the street to play with the other boys. His son had played with these boys several afternoons, and had, in the opinion of his father, contracted **BAD HABITS** by **ASSOCIATING** with them. His father said, "I am very sorry to be obliged to *refuse* you; but, you are contracting *bad* habits by having **BAD ASSOCIATES**. You know, my son, God requires me to protect you, and to bring you up properly. How can I meet you at the Day of Judgment, if I do not do my duty to you?" The little son listened very attentively; and, then said to his mother, very pleasantly, "Can I have some paper and your pencil, and go into your room and draw?" The mother said, very kindly, "yes, my dear," and immediately gave them to him. The *same* afternoon, his father took him out with him for a ride.

3. Always when a parent refuses or deprives a child from having or doing a certain thing, which he thinks will be injurious to him, he should immediately grant him some other request which will *not* be injurious to him, on account of its influence or the **ASSOCIATES** by which he will be surrounded. Then he will see that his command or request is founded on *love* as well as *principle*; and, he will yield a *willing* and *cheerful* obedience.

4. Let all parents remember, in the education of their children, the *solemn* and **AWFUL** warning of Scripture: "Evil communications corrupt good manners;" and, never permit their sons to **ASSOCIATE**, either in the street, or otherwise, with boys whose characters are not good; and, whose conduct is such as, if adopted by them, they would not *fully* and most **CONSCIENTIOUSLY** approve. A very celebrated writer has said, that, "It is better for children and youth, as well as *adults*, to be **ALONE** than in **BAD COMPANY**."*

with *instruction* and *amusement*. Take the lead in it yourselves. Your children, finding that you **SYMPATHIZE** with all their wants and faculties, will swallow your **SERIOUS** *instruction*, *admonition*, and *advice*, more **CONFIDINGLY**. They will find you their best friend and companion. You will awaken all their faculties under your own eye, and may draw them out in due proportion."—**BOSTON** (Mass.) **CHRONOTYPE**.

* "**BAD BOYS—STREET EDUCATION**.—In this place, as well as in all large places, there are a large number of boys whose chief employment is to race the street and make mischief. In the absence of proper paternal restraint, full rein is given to their evil passions, and they very naturally form bad **ASSOCIA-**

5. Great pains should be taken by parents to convince their children, that, in the matter of ASSOCIATES, it is not simply their *will* : but, that they advise, what they do, for their *own* good—for their present and future *welfare*—their respectability, &c.

SUBSTITUTE OR PREVENTIVE XXXV.

Parents should, in their efforts to govern and discipline their children, often and fervently *pray* for divine assistance and direction, both in their *presence* and *in private*.

GOOD RESULTS.

1. When parents PRAY with and for their children, in cases of DISOBEDIENCE or *wilful* offences, they will ALWAYS become convinced, however *hardened* and *obstinate*, that their parents act for *their* GOOD, with the *sole* intention of making them *better* ; and, nine times in ten, the effect will be good.

2. Parents who ask for divine assistance, in PRAYER, to enable them to govern their children properly, will be *far more* likely to act with *suitable feelings*, than if they should act from *mere* ANIMAL IMPULSE, caused or excited by the *faults* or *disobedience* of their children.

tions and habits. They congregate at corners of the streets, ragged, filthy, and saucy, insulting passers-by with their profane and often times obscene language. At night they assemble in herds, marching through the streets and disturbing quiet citizens with their unearthly yellings and boisterous demonstrations. We have a score of these 'hopeful youths' here, who are growing up in idle, vicious habits. Early education moulds the character in accordance with the nature of the instruction imparted. What, then, are we to anticipate from this street education—this unlimited liberty to do as passion dictates—which is enjoyed by so many youngsters in our streets! Is it not clear that they will go from one degree of vice to another, until they are involved in crime and shut up in our prison-houses? These certainly would be the natural consequences of their present course of conduct. And we have no doubt that the preponderance of crime, in our large towns and cities, over the amount committed in the country, is owing to this, more than to any other cause."—TROY BUDGET.

REMARKS.

1. I have known a great many parents who never *whipped* or severely *reproved* their children without PRAYING with and for them; and, in all such cases, the child, thus PRAYED for and with, was reformed and saved. Thus saith the Scriptures; "The effectual fervent PRAYER of a *righteous* man availeth much." James, v. 16.

2. The *sincere, confiding, and fervent* PRAYERS of a mother, for her offspring, are the greatest *protection, shield, and preventive* from the *snare of temptation, vice, and crime* which can possibly be thrown about or around any child.

3. Some years since, when in a neighboring city, I spent an evening with a friend whose wife was a very pious lady, and very ardently and devotedly attached to her children, five in number, an interesting group. In the course of the evening, the subject of the government and education of children came under consideration. Thinking from my conversation that I had given the subject considerable attention and reflection, she said to me, with much anxiety and deep feeling, "How shall I teach my children, so that they may be protected from all the vices and crimes of our city?" I said to her, "I will tell you, madam, what will protect your children *better* than all the MILITARY FORCE of the city of ——" She looked and listened with intense anxiety for my answer; when I said to her, "A MOTHER'S PRAYERS." *The lady wept.*

4. Let all parents remember, in their great anxiety and solicitude for the future welfare of their children, that if, in the education, discipline, or government of them, they need counsel, that, thus saith the Scriptures; "If any of you lack WISDOM, let him ask of God, that giveth to all men *liberally, and upbraideth* not; and it SHALL BE GIVEN him." James, i. 5.*

5. The pious parent PRAYS for other matters as *special-subjects of prayer*. Can there be, is there any thing of more or of half as much interest to the parent, as the *present and future WELFARE and HAPPINESS* of his child? Can any course be pursued with a greater *promise or hope* of being blessed?

6. Many years since, in one of our cities, a lovely and intelligent

* Extract from a Report, read before the New York State Teachers' Convention, at Utica, Aug. 1846, by MR. C. H. ANTHONY, of Albany.

"The teacher or parent who wishes to know how to govern children, can obtain wisdom by 'asking of God.'"

lad of my acquaintance, had, from the *bad* influence of associates, at a very fashionable and popular Seminary, become perfectly *reckless* and *DISOBEDIENT*. His father strove with him, and *PUNISHED* him *again* and *again*. Being unwilling to submit to parental control, he informed his mother, one Sabbath morning, that he "should leave home the next morning, not to return again." She expostulated with him. She pointed out to him, "the almost inevitable ruin which would follow such a course." He was unmoved. She remained at home, all the afternoon, and *PRAYED* with and for him. The next morning, he did, indeed, "leave his father's house." But, "*A MOTHER'S PRAYERS*" followed him in his reckless course; and, in a few months, he *returned* *HUMBLE* and *SUBMISSIVE* to his parents' control. He is now one of the most worthy and promising young men of our country.

7. Many a wayward youth, who has had a *PRAYING* mother, has, in his *recklessness* and hours of *dissipation*, called to mind the time when his mother kindly placed her hand on his tiny head, or pressed his little hand in hers, while she *prayed* that her Heavenly Father would protect her son, and shield him from the vices and temptations by which he might be surrounded, when absent from her, or when "*her tongue had become still in death*;" and, by this means, has been saved from ruin!

8. A clergyman of my acquaintance, who has two quite intelligent sons, informed me, that, "the younger one, in his childhood, was given to *LYING*. I threatened to punish him, from time to time, and finally decided to *WHIP* him. I took him into the parlor, shut the doors and windows, (it being in the summer), so as to solemnize the scene, and talked to him, standing in the middle of the room. I stated to him that I very much regretted the necessity which compelled me to punish him: that I was very sorry. My son, being convinced that he must be *WHIPPED*, *begged*, *entreated*, and *promised* to do better. Having become satisfied of the *sincerity* of his *promise* and *INTENTION*, I stood in suspense, for several minutes, and then said to him: My son, it is a great sin—to *tell a LIE*. God knows the *sincerity* of your promise. I will not now *WHIP* you. But, you must *PRAY* to God to forgive you. We both then *kneeled* and *PRAYED*. And," said he, "I never had but one occasion even to *check* him after that. He was even *more particular* than his brother in his regard for *TRUTHFULNESS*."

SUBSTITUTE OR PREVENTIVE XXXVI.

Parents should *respect* and *encourage* their teachers, who are engaged in the arduous and responsible business of educating their children.

GOOD RESULTS.

1. When teachers are RESPECTED and ENCOURAGED by the parents or guardians of their pupils, they will take a far deeper interest in the *improvement* of their pupils, not only in their *literary* attainments, but also, in the cultivation and improvement of their *social, moral, and religious* character.

2. When the pupils see that their teacher is RESPECTED by their parents, they will far more willingly and cheerfully attend to their *instruction, advice, or reproof*, and also, make greater *proficiency in their studies*, than they otherwise would.*

* "It is too much the case, that parents pay little or no attention to the school. Unless their children receive PUNISHMENT, they scarcely seem to know that there is such a place. *All other business they find time for*, except the comfort and progress of their children in the all-important processes of their *mental, intellectual, and moral* training. The Teacher, day after day and week after week, spends all his working hours, full of soul, in training their children for the affairs of life, without a SMILE of ENCOURAGEMENT from their parents. He, perchance, nay, oftentimes, does not even know their persons, or they his. How can he, a stranger in blood, not invited into your families, not tolerated in your society, on whom you do not call, in whose employment you scarce seem at all interested, be expected to, nay, how can he feel and exercise the absorbing interest in the welfare of your children which his station demands? Can you expect any thing more of him than to delve through his engagement as a wearisome toil, take his dollars, and, if he *can* forget such neglect, forget *you*. No, no, my friends, this will never do. Awake yourselves, if you would arouse others. Yours is the interest. The wealth for which you toil to leave your children, may be stripped from them—their health may fail—friends may abandon them, and must die—but their education is *theirs*. Nor time, nor accident, nor violence, nor any other thing, can divest them of it. It is part of themselves. It is with them when they lie down, when they rise up, when they walk abroad among men, and shall accompany them into the unseen world. For this great good the school-house is the sanctuary, and the teacher the *ministering ANGEL*. Receive him then into your families, your choice social circles. *Visit the school-room*. Show yourself, both to him and to your children, to be deeply interested

REMARKS.

1. Parents and guardians should take a *greater interest* in the education of their children. It is not enough that the child is sent to school *simply*; or, because it is *fashionable*; or, what is often said by parents, to their great *reproach*, "to get them out of the way." They should visit the school often. This will ENCOURAGE the teacher. He will then feel that his *labor, toil, and anxiety* for his pupils are *understood and appreciated*.*

2. It would be well, ALWAYS, at the opening of the school, by a new teacher, to have a lecture or address delivered by the teacher, a

in his and their employment, and give him his due reward, infinitely *more valuable* than his *pecuniary* pay, your hearty APPROBATION. By this, and all other means in your power, see that you make teaching not only a RESPECTABLE employment, but practically, what it abstractly really is, AN OCCUPATION OF THE HIGHEST DIGNITY."—*From an Address before the Geauga (Ohio) County Teachers' Institute*, by HON. WILLIAM L. PERKINS.

"Parents and teachers are engaged in one and the same cause, and should labor with *perfect understanding, good feeling, and HARMONY*. But how often are the good impressions of the school-room worse than obliterated or counteracted by the scenes and influences of the fireside! Many parents consider their own responsibility fully met when they have provided a school-room, employed an instructor, and sent their children to school. Indispensable, as these certainly are, they by no means cover the whole ground of duty. Children are often sent to school, month after month, and season after season, without being ONCE CHEERED by the visit of a parent. *This ought not so to be*. If parents would make it an object to spend an hour, occasionally, in the school-room, they would not only find *their own interest* increasing; but, they would cause a greater interest and consequent improvement in *their children*.—C. NORTEND, *Principal of the Aborn-Street School, Salem*.

* "ENCOURAGE your children to RESPECT and OBEY the rules and requirements of their teacher. This is highly necessary for their proper advancement and happiness while at school. Induce them to look upon their instructor as your and their friend, and to regard all his regulations as designed for their good. If you have never been in the habit of visiting your children's school, let me affectionately invite you to begin. It will increase *your own* interest and re-double *theirs*. Whenever you may have a leisure hour, will you not come and spend it with your children, and listen to their recitations? Depend on it, if you will adopt this habit, their zeal and studiousness will be greatly increased, and they will cheerfully apply themselves to their daily exercises, when they feel that their father or their mother may be present when they are called on to recite—for what child will not be ambitious to do well at such a time?"—*From an Address, published in the Teachers' Advocate, on "The coopération of Parents, solicited by the Teacher of their children," July, 1846—by A TEACHER.*

trustee, or director, or both, or, by some one of the parents who intend to send their children to the school, at which time, all the parents, guardians, or patrons of the school, should be invited to be present; and, should be introduced to the teacher by some one of his acquaintances. Then, when *new* scholars come in, the teacher should make an announcement of it to the school, stating the *name* of the new scholar, the object which he has in view in coming to school, and thus formally introduce him to the other pupils of the school. This would make it binding on the new pupil, *as a matter of honor*, to conduct himself properly in school, and to make all the proficiency, possible, in the study or studies which, as announced by the teacher, he intends to pursue.

3. There should be an arrangement between the parents to visit the school, so that two, three, or more visits would be made each week. Public exhibitions or examinations, if properly conducted, so as to give each pupil an opportunity to show something, *in accordance with his proficiency or his advantages in the school*, are of very great importance and usefulness. By this means, the teacher can exhibit to his patrons the results of his labors and efforts. This will ENCOURAGE him, and CHEER him on in his arduous and responsible duties.

4. Parents and teachers *must* agree and act in concert or unison in the government of their children—*else all is in vain*. They should have frequent and free intercourse, personally, or by note. Parents, teachers, and pupils, all will then be more deeply interested in the school, and the teachers thereby ENCOURAGED.*

* "When I say parents ought to yield to school arrangements, I do not mean they ought to submit to CRUELTY and a ROD of IRON. And if they will unite with teachers, and let their children know that they *must* be OBEDIENT, *punishments* will be SELDOM necessary."—HON. THOMAS BARLOW, *Superintendent of Schools in the County of Madison*, (N. Y.), 1841.

"Parents must feel a deep, and an increasing interest on this subject; and this interest should not only be manifested in selecting well qualified and trusty teachers, but also in SUSTAINING them. No teacher, however thorough and energetic, can, without difficulty, manage a child at *school* who is uncontrolled at *home*—and the general conduct of children in the school-room, defines with astonishing accuracy, the kind and degree of discipline they receive from their parents."—*From the Teachers' Advocate*—S. C. W.

"A common evil in connexion with our schools, is the frequent interference of parents in their discipline. 'To err, is human,' and teachers are liable to

5. Parents are not sufficiently particular in treating their teachers with RESPECT and attention. They should not only call on them at school, but they should invite them to their houses. Their children will then be more likely not only to *respect* them, but also, to OBEY them. But, they will neither *love*, RESPECT, nor OBEY those teachers who are *not* RESPECTED by their parents, and who are considered *below* them in society.

SUBSTITUTE OR PREVENTIVE XXXVII.

Parents and teachers should always remember that *children* and *pupils* have RIGHTS, as well as *parents* and *teachers*, and treat them accordingly.

GOOD RESULTS.

1. When the RIGHTS of CHILDREN *are* properly REGARDED by parents and teachers, it not only causes them to have SELF-RESPECT, but, it also causes them to become *obedient* and *dutiful*: believing, as they then will, that their parents or teachers are not only *just*, but that they are their FRIENDS, also.

2. When the RIGHTS of children are thus appreciated and respected by parents and teachers, they will feel the *responsibility* which rests on THEM, so to conduct themselves as not to bring *reproach* or a BAD NAME on their family or school.

mistake in their mode of government. Parents too, *may* err, and they are not always in a situation to judge correctly. They are too apt to believe the garbled statements of their children, and condemn the teacher *unheard*; and, frequently too, *before* the child, and thus disarm the teacher of his influence. Children are often roguish in their stories; and parents, without investigation, decide upon *ex parte* testimony. In this way the child *lights* a flame, the parent *fans* it, and often great mischief is done. If parents think they have just reason to censure the teacher, they should immediately visit him, converse with him alone; and, if reconciliation can not be effected, see the trustees or superintendent, whose duty it is to investigate; all this, however, should be done without the knowledge of the child."—I. F. MACK, *Superintendent of Public Schools in the City of Rochester*, 1844.

REMARKS.

1. Many parents and teachers treat children or pupils as though they have no RIGHTS, in common with their other fellow-citizens, and sometimes as though they were not even HUMAN BEINGS! yet, the Constitution of the United States DOES *recognise* them as such; for, when a *census* is taken, CHILDREN are counted!!!*

2. Children, in consequence of their *inexperience* and *helplessness*, have a RIGHT to CLAIM the exercise of PATIENCE and *forbearance* towards them by their parents and teachers. Thus saith the Scriptures; "Let *patience* have her perfect work, that ye may be *perfect* and *entire*, wanting nothing. James, i. 4. "By long FORBEARING is a prince PERSUADED." Prov. xxv. 15.

3. It is the DUTY of parents to have *patience* with their children also, because of their *entire* DEPENDANCE on them as well as on account of their INEXPERIENCE.

4. All parents and teachers will agree in this—that CHILDREN have a RIGHT to *breathe the air of heaven*. If so, then they have the right to claim *food* and *clothing*. The right to have *amusement*. The right to receive *moral* and *religious* instruction. The right to *be heard in their own defence*, when they are charged with any *offence* or *crime*. The right to *weep*, and the right to *laugh*. Thus saith the Scriptures; "A time to weep, and a time to laugh." Ecc. iii. 4. Yet, *food* and *clothing* are often given or furnished by parents GRUDGINGLY; they are forbidden all kinds of *amusement*, because some *noise* will be occasioned by it; their *morals* are often sadly neglected; and, when charged with an *offence* or *crime*, if they attempt a *justification*,

* "In the first place, I would desire the instructor of my children to have the manners of a gentleman, *for their sakes*; because I wish them to have before them constantly a model which it is safe and proper for them to imitate; and, because I wish to have them treated with that politeness and delicacy, which is to be expected only from the accomplished gentleman. On these points, I can not but think that both parents and instructors are often at fault. The IDEA THAT CHILDREN HAVE ANY CLAIM *to be treated with* POLITENESS, seems never to have occurred to some; and yet, how obvious it is, that this is the TRUE WAY to SOFTEN *their* DISPOSITIONS, and to REFINED their MANNERS. Again, how *cuttlessly* do we sometimes see the *delicacy* of children WOUNDED and CRUSHED, until nature comes to their relief, *blunting* their SENSIBILITIES, and *hardening* their HEARTS! There is scarcely any particular in which the habits of the nursery and the school-room, appear to me to call *more loudly* for REFORM than this."—PROP. OLMSTED.

defence, explanation, or denial, whether INNOCENT or GUILTY, they are frequently told by their parents or teachers, that, they are "impudent," or, "forward," or, "disrespectful," or, they are told that they "must not contradict," &c. [See REMARKS, 3, 4, 5, 9, pages 40, 41, 42.]

5. If *children* have not RIGHTS as other citizens have, what is *the point of time* at which they SHOULD be treated as other citizens, and as HUMAN beings? Is it at 10, or 12, or 14, or 16, or 18 years of age? When is it? [See EVIL RESULTS, 1, 2, page 30; REMARKS, 4, 5, page 31; and, REMARK, 5, page 116.]

6. Suppose a man strikes or kicks a *child* rudely or brutally in the streets. Does not the court recognise the RIGHT of the child? Is not the man punished just as much and even more, (if a *kind* and *humane* judge be on the bench, one who has not forgotten that *he*, also, was once a *child*!), than if he had struck or kicked a *man*?

7. One would suppose, to hear some men talk *to* and *of* children, that *they*, themselves, were born *men*! instead of *children*! that *they* had never been nursed or rocked in a cradle; that *they* had never been pleased with a whistle, or cried when their playthings were taken from them! They *scowl* if a CHILD comes into an omnibus, a car, or a steam-boat, where they are!

8. *Very* SMALL boys whatever may be done with LARGER ones, should never be WHIPPED, or otherwise *corporally* PUNISHED. *They*, at all events, have a RIGHT to be *kindly* treated, and to have *patience* exercised towards them. When engaged in teaching, about thirty years since, I had several quite small boys in my school, who, in my opinion, for elasticity of motion, energy of action, and mischief in general, have never been excelled, if ever equalled. I kept a string in my pocket; and, when they became quite *too mischievous*, I would tie their hands together *gently*—simply to show my *disapprobation*. I was always particular in saying to them, that, I exceedingly *regretted* the necessity of doing it, and made a very serious matter of it; and, in all but one or two cases, this treatment, administered once or twice in a month, *was sufficient* to make them—*quite good boys*.

9. Parents and teachers should, in the government of their children or pupils, have strict regard to their *nice* and *delicate sensibilities*. These should neither be *shocked* nor *crushed*. It is their RIGHT. If a lady or gentleman calls at a school, when the teacher has a

pupil called out to be *punished* or *reproved*, the pupil should be *immediately* sent to his seat. The teacher will, in this way, not only secure the good will of the other pupils as well as of the one to be punished or reproved, but also of the visiter, who can not be expected to know the merits of the case. Again; it is *impolite* either to *whip* or *reprove* a *pupil* in the presence of a visiter who has *incidentally* called. He did *not* call to see a *flogging* administered, but *to see the school!* [See REMARK, 48, pages 73, 74; REMARK, 43, and NOTE, page 87.]

10. Whenever either parents or teachers make a *mistake*, or, in any way, have committed an *error*; or, if their children or pupils have been *unjustly* CENSURED or PUNISHED in consequence of the *misrepresentation* or *mistake* of another child or pupil: they should, as soon as they ascertain the fact and an opportunity offers, make an *apology* or *acknowledgment* to the *child* or *pupil*. This, also, is their **RIGHT**. [See REMARK, 2, page 40.]

SUBSTITUTE OR PREVENTIVE XXXVIII.

Parents and teachers should ALWAYS have strict regard to the *physical* education of their children or pupils.*

GOOD RESULTS.

1. When a child or pupil has **PHYSICAL STRENGTH** and **HEALTH**, he can, with much greater facility and advantage, pursue his studies *satisfactorily* to himself and to his parent and teacher.†

* "Many a youth of noblest promise has sunk prematurely into the grave, consumed by the intensity of his own intellectual fires, for want of that **PHYSICAL** culture, which would have expanded his chest, invigorated his limbs, and sent, more swiftly through his vitals, the languid current!"—PROF. OLMSTEAD.

† "Some are corporeally *deplete* and *feeble*, and others *robust*; and, between the two extremes there are many grades of **MORAL** and **PHYSICAL** ability. No one can become an accomplished teacher who does not strive to understand both the *mental* and *physical* characteristics of his pupils. And he must not only understand them; but, also, where they are *strongly predominant*, he must govern himself and his pupils accordingly."—From the Address of the Hon. SAMUEL YOUNG, on the opening of the New York State Normal School, at Albany 1845.

2. When a child is healthy and vigorous, he is *not*, as a general thing, as likely to be *listless, peevish, mischievous, or uneasy*: and, he will, therefore, be more likely to be *attentive* to his studies, *ambitious* in the pursuit of learning, and quietly *obedient* and *submissive* to the regulations of the school, than when PHYSICALLY debilitated, and his strength and energies prostrated by *disease*.

REMARKS.

1. No child should ever be sent to school, until he is of sufficient age, or has sufficient PHYSICAL strength, to endure the *fatigue, effort, and labor*, necessary to the fulfilment of those duties which will be incumbent on him, while at school. Five, six, and, even *seven* years of age *still* BETTER, at which to commence their attendance at school *

* The first requisite to a sound education, is to become acquainted with the nature and constitution of our PHYSICAL organization; to learn the conditions on which alone health is to be preserved; and, to obey the laws which the Creator has impressed on the human constitution. It is from ignorance, neglect, and violation of these laws, that most, if not all, the physical evils which have so long encompassed mankind, take their origin."—WYSE on *Physical Education*.

"Although we can not, as teachers, from our relation to the child, have so extensive an influence in forming or developing its physical nature, as the parent: still, there are some general laws of physiology, to which we may, with propriety, give heed; and, to the application of which we are imperatively bound. Because we can not do *all*, we are not excused for the non-performance of that *little*, for which we have time and opportunity. Among the laws most prominent, over which we have control, is that of the importance, and absolute necessity of a constant and abundant supply of fresh air, in order to promote the healthy activity of the mind, as well as that of the body. This law of our nature is not sufficiently understood or regarded. While we are in health, and are experiencing, as we erroneously suppose, no ill effects from a constant breathing of impure air, we are apt to solace ourselves with the fatal delusion, that *there is no danger*: but, as we grow older in the wrong doing, as our constitutions become seriously and permanently affected, nay, destroyed as they may be by the process; then, when too late to repair the evil, we may begin to learn that no law of our nature, however trivial in our estimation, can be violated with impunity; or, that the result of such a violation can, in any way, be avoided."—D. P. GALLOUP.

* The following Resolution was adopted by the FRANKLIN COUNTY, (N. Y.), CONVENTION OF TOWN SUPERINTENDENTS, Aug., 1844:

2. Children, whether at home or at school, should not only be *permitted* to spend a certain number of hours in innocent plays and amusements, but they should be *encouraged* to do it; and, in all cases, where there is a disposition to devote too "much" time to "study," which, as the Scriptures say, "is a weariness of the flesh," they should be *required* to devote a portion of time, each day, to healthful play, recreation, or athletic amusements, such as will impart PHYSICAL strength to the body. This will enable them to receive some benefit from the pursuit of study, while in school.*

* RESOLVED,

That children under *five* years of age, are not PHYSICALLY fitted to endure the confinement of the school-room: their minds are not sufficiently matured to understand the reason of things, and they are not capable of confining their attention to one object for a length of time."

* "On the whole, it is equally important for children to be allowed their regular play-hours, as to be compelled to attend school: indeed the former would be productive of greater advantages for the improvement of their PHYSICAL and intellectual faculties, than the latter mechanical habit, at an age when they are not yet susceptible of scholastic instruction."—*Translated from the GERMAN OF STRUVE on Physical Education.*

"Mr. Mann says, 'In nine-tenths of the schools in the state, composed of children below seven or eight years of age, the practice still prevails of allowing but one recess in the customary session of three hours, although every physiologist and physician knows, that for every forty-five or fifty minutes confinement in the school-room, all children, under those ages, should have at least the remaining fifteen or ten minutes of the hour for exercise in the open air.' Pray do not follow those nine-tenths to do evil; for, not to allow young children to run and romp, is as unnatural as it would be to put sprightly kittens in straight jackets to teach them demureness. At recess time, look out for those who are disposed to stay in—those pale-faced, narrow-chested, feeble-framed boys, inclined to continue bending over their books or to gather around the stove—look out, I say, for those and drive them forth, for they are the very fellows that need exercise most, and most frequently. They may be the jewels of your school as scholars, but their brains are over-active and need checking." NEWBURYPORT, (Mass.), HERALD.

* TREATMENT OF SCHOLARS.—Children, under eight years of age, should not usually be confined to the school-room more than one hour at a time, nor more than four hours in a day. These hours should afford considerable diversity of employments, so as to enable the child to change his posture frequently, and to be more or less upon his feet, and also to change the subject of thought, so that the mind shall not be occupied by one subject too long or too intensely.

"Intensity should be carefully avoided—it leads directly to disease of the brain, which often, probably, arises from this cause. Precocity is generally

3. Parents and teachers should ALWAYS bear in mind, that, neither *moral, intellectual, nor literary* EDUCATION is of *any* consequence whatever, unless the *child* or *youth* has PHYSICAL strength to USE that EDUCATION, when *acquired* or *developed*.

4. All parents and teachers should remember, in the government and education of their children or pupils, that, very frequently, children are *uneasy, restless, peevish, or mischievous*, when it is *entirely* and *wholly* owing to a deranged state of the stomach, or some other PHYSICAL cause; and that, therefore, they should have *patience* and *forbearance* with them.

the result of disease of this organ, either functional or organic; the former may be cured by timely attention; the latter exhibits itself in epilepsy, or an imbecility of mind, or proves fatal by the occurrence of inflammation or convulsions. Watchfulness can not begin too early to guard against evils fraught with misery to the future.

If a child exhibits any symptoms of precocity, it should be immediately taken from books, and permitted to ramble and play in the open air, or engage in manual labor, and such amusements as will give rest to the mind, and health and vigor to the body.

The recess of school, for the children of eight years and under, should be long; the play active, and even noisy—(for the lungs acquire strength by exercise, as well as the muscles)—and every child should be required to unite in the sports of play-time.

Fifteen minutes is a short time for recess; half an hour is better, particularly in summer.

During the recess, the school-room ought to be thrown open in warm weather, and the windows dropped a little way in the cold weather, so as thoroughly to ventilate the apartments. We have hardly learned yet, that pure air is as important to health and life, as good nourishment and pure water.

In school regulations, regard is usually paid to *mental* and *moral* improvement only. We forget that we have bodies—the preservation and training of which are not less necessary to the young, than the acquisition of knowledge. Without health, we can have little enjoyment; with it we can learn all that is necessary with ease—if we are not in too great haste. No limit is given to the age in which the vigorous and healthy can acquire useful knowledge.

It is of little use to make great acquirements, if in doing so, we sow the seeds of disease, which will destroy the *happiness* and *USEFULNESS* of life.—DR. S. B. WOODWARD.

SUBSTITUTE OR PREVENTIVE XXXIX.

All parents and teachers should encourage their children or pupils to acknowledge, from day to day, the faults, errors, or offences which they have committed, and thereby make them fully sensible of the *responsibility* which devolves on them, as children or pupils, both at home and at school.

GOOD RESULTS.

1. Children or pupils, who are *sensible* of the very great RESPONSIBILITY resting on them, will be very particular, as a general thing, to *observe* and *obey* all the REQUIREMENTS and COMMANDS of their parents or teachers.

2. When children or pupils FEEL thus RESPONSIBLE, they will have more SELF-RESPECT, will become *faithful* and *just*, and, in all their intercourse, will be more *dignified* and *respectful*, than when they are *thoughtless* and *inattentive*.

REMARKS.

1. I have known a great many instances, both in families and in schools, in which the children or pupils ACKNOWLEDGED or *stated* to their parents or teachers the faults or offences committed by them, in the course of the day, which they, themselves, CONSCIENTIOUSLY believed to be *wrong* or *improper*; and, in nearly all cases, the effect has been very salutary and useful to the child or pupil who practised it. [See REMARK, 7, page 134.]

2. A child may have been very unkind to his brother or sister; or, he may have spoken disrespectfully to his mother, or have been disobedient to her. At evening, he ACKNOWLEDGES the *fault* or *offence* to his father, when he comes home from his office, shop, or the field, and expresses sorrow and regret for it, and a determination to do *better* in future.

3. A pupil has whispered or left his seat, or any other offence in school; or, he has been unkind to his fellow-pupil on the playground. At the close of the school, he ACKNOWLEDGES the *fault* or

offence to his teacher, expresses regret for it, and avows a determination to do *better* hereafter.

4. Or, a child may have been very kind and attentive to his little brother or sister; or, he may have been entirely respectful and obedient to his mother. At evening, he states this to his father and receives his APPROBATION for it.

5. Or, a pupil may have conducted very *properly* in school, not having violated any of the rules of the school; or, has been very kind to all his fellow-pupils. At the close of the school, he states this to his teacher and receives his APPROBATION for it. In some cases, books of credits and debits have been kept, with very good effect.

6. In a vast majority of cases, this system will encourage the habit of TRUTHFULNESS in the family or school in which it is practised. It makes a direct appeal to the HONOR and INTEGRITY of every child or pupil who practises it, and thus encourages his *personal* RESPONSIBILITY.

SUBSTITUTE OR PREVENTIVE XL.

Parents and teachers should continually feel and appreciate, the very great *responsibility* which rests on them, as parents or teachers, in the education, government, and control of their children or pupils.*

* "EVERY PARENT OUGHT TO REMEMBER THAT HIS CHILD IS COMMITTED TO HIM; that all his interests are put into his hands; and that, to train up his family for usefulness and for heaven, is ordinarily the chief duty which God requires him to perform; the chief good which he can ever accomplish. The habit of submission can never be effectuated without difficulty, unless commenced at the beginning. The first direction of the infant mind has been often and justly compared to the first figure assumed by the twig, which is ordinarily its figure during every period of its growth. If children are taught effectually to obey at first, they will easily be induced to obey afterward. Almost all those, who are disobedient, are those who have been neglected in the beginning. The twig was suffered to stiffen before an attempt was made to bend it into its proper shape. Then it resumed, as soon as the pressure ceased, its wonted figure."—DR. DWIGHT.

"A man's moral and religious nature is the highest part of his nature; and THE TEACHER HAS NO RIGHT TO NEGLECT ITS CULTIVATION. It is his duty to train up the child for usefulness and happiness; not only for himself, but for

GOOD RESULTS.

1. A parent or teacher, who *properly* FEELS his great RESPONSIBILITY and DUTY, will be far more likely to educate and instruct his children or pupils with *faithfulness* and *integrity*, than one who is *thoughtless*, *neglectful*, or *reckless* of his RESPONSIBILITY and *duty*.

2. The parent or teacher, who, at all times, and under all circumstances, is *constantly* CONSCIOUS of this RESPONSIBI-

others. Intellectual greatness may give him the *ability* to promote the welfare of others; but this ability will rarely be applied to that purpose, while he is left a slave to his lower propensities. Talent and knowledge, to be a blessing either to the possessor or the world, must be placed under the control of the *higher sentiments* and *principles of our nature*: nay, they may be, and often are, a curse to both, when not thus controlled and guided. It is not the uncultivated intellect that society has to fear, so much as the corrupt heart. The ignorant may, indeed, be made the tool of others; but like tools, they are comparatively harmless, without that shrewdness, intelligence, and skill which are necessary to guide them. While on the other hand, those whose moral natures have not been properly cultivated, are ever sowing the seeds of evil, and corrupting all those who come within the sphere of their influence.—BETTER, FAR BETTER THAT A MAN SHOULD REMAIN IN IGNORANCE, than that he should eat of the fruit of the tree of knowledge, only to be made a more subtle and powerful adversary of God and humanity.”—D. P. GALLOUP.

“The importance of a right education of youth has been often and strongly urged by both ethic and political writers; but it appears to make too little impression upon the generality of mankind. No parent but wishes his children to be respected and worthy members of the community. When they cling around his knees and divert him with their innocent prattle, he can not be indifferent to their future welfare and prosperity; but while he labors assiduously to save them from want, and to provide for them the necessaries of life, he too often neglects the more important duty of training the minds to principles of morality and religion, regulating the passions, and forming habits of sobriety and moderation. It is often said, that a parent knows not whether he is bringing up children to be the comfort and stay of his declining years, or to bring his gray hairs with sorrow to the grave; but this observation has not its foundation in truth. NINE TENTHS OF THE CRIMES AND OUTRAGES, which are daily committed by wicked men, are the result of A NEGLECTED EDUCATION in their younger days. Let parents pay proper attention to this important subject, and train up their children in the way they should go, and they will have a fund of happiness in themselves which is beyond the reach of misfortune.”—DISTRICT SCHOOL JOURNAL.

BILITY, will not be likely to *correct, admonish, reprove*, or PUNISH his child or pupil, either in HASTE or in ANGER.*

3. He, who thus feels RESPONSIBLE, will also be very *cautious* and *circumspect* in all his conduct and actions before his children or pupils.

4. The parent or teacher, who *deeply* and *properly* FEELS his great RESPONSIBILITY, will not be *harsh, unkind, CRUEL*, or *unjustly SEVERE* in the *government* and *correction* of his children or pupils; but, he will, in all cases, endeavor to *govern* and *control* them by MORAL and RELIGIOUS influences—by appeals to their REASON and JUDGMENT; and, NOT by PHYSICAL or BRUTE FORCE *merely*. He will likewise be *patient* and *forbearing*—ready to FORGIVE his child or pupil, whenever he exhibits *repentance*.

REMARKS.

1. If parents *permit* their children, UNWARNED and UNHEEDED, to pursue such *practices* and to form such *habits* as will inevitably cause them to lead a life of CRIME and GUILT, are they not PARTAKERS IN THAT GUILT?

2. If children *are* ever BAD, it is the FAULT of their PARENTS, GUARDIANS, or TEACHERS, if the words of the SAVIOR be *true*; for, “he called them unto him, and said, Suffer little children to come unto me, and forbid them not: for, OF SUCH is the KINGDOM of God.” Luke, xviii. 16. And again, Jesus said, “Verily I say unto you, except ye be converted, and become AS LITTLE CHILDREN, ye shall not enter into the kingdom of heaven.” Matt. xviii. 3. If CHILDREN be thus GOOD, and, in *boyhood* and *youth*, they become BAD, surely it is the FAULT of their *parents* or *teachers*, or both. Parents are commanded, also, “to bring up their children in the *nurture* and *admonition* of the Lord.” Eph. vi. 4. Now, if parents were *not able* to do this, they would NOT be *commanded* to do it, or RESPONSIBLE, if it were *not done*. But, they *are both able* and *responsible*—and, consequently, GUILTY if their CHILDREN do *wrong*. They, to whom the

* “How inestimable is the confidence of that mother in producing kind feelings in the bosoms of her children, who never permits herself to speak to them with a LOUD voice, and in HARSH, UNKIND TONES!”—TEACHERS’ ADVOCATE.

well-being and instruction of children are intrusted, are the GUILTY ones—not the *children*. If otherwise, where are the RESPONSIBILITY and *accountability* of parents and teachers? [See REMARKS, 2, 3, 4, and NOTE, page 22; 1, 2, 3, 4, 5, 6, pages 23, 24; and, 44, page 87.]*

3. How very RESPONSIBLE is the PROFESSION of the teacher! He has the children with him *five* days of every *seven*. He has an opportunity to *exert* and actually *does* exert more influence over them, for *good* or for *evil*, than parents and *all other* persons combined!

* — Who are ANSWERABLE for the *disobedience, ill manners, and profanity* so often found in connexion with the district school? No doubt teachers are, to *some* extent; but the chief RESPONSIBILITY rests on parents, and the patrons of the school. The *moral condition* of every school is in their hands. With them is found the only effectual remedial power,—and when that power shall be discreetly and efficiently exercised, then and not till then, will our schools be elevated to that degree of *moral excellence* which is so desirable. That wilful and troublesome boy, who very much feels his consequence *at school*, is ordinarily at the head of the family *at home*. That *peevish* and *fretful* girl, is the mother's *petted* and *indulged* darling. Independent language to the teacher, is a sure indication that the *same* conduct is manifested to parents. Profanity *at school* argues profanity *at home*. There is, perhaps, no one thing that will so powerfully aid the teacher, in carrying out a just and commendable discipline, as *proper parental authority*. Moral instruction should commence under the parental roof—for the very first lesson to be learned is, *obedience to all rightful authority*—and when this lesson is not only theoretically but *practically* learned, all others in this science will be *easy*.—*Teachers' Advocate*.—S. C. W.

* The human mind has been likened to a stringed instrument of music, whose chords touched, continue to vibrate long after the fingers that touched them are removed. The figure is beautiful; and not more beautiful than true. The parent should remember it; the teacher should remember it also. These young minds, as your hand sweeps over their delicate chords, have awakened within them tones that never die. The sound remains in the string. *It will remain there through life. It will remain there for ever.* Wherever the being goes; in whatever situation in life he may be placed; in whatever world he may be called; to whatever period in infinite duration he may have arrived; the touches of your fingers will still show their prints. The sound will continue in the string. Should you meet this being of whom you have had charge, in the most distant land or world of creation, or in the remotest period of eternity, you will there hear it, stealing forth in sweetest melody and harmony with things around it; or in harsh discord and accents of unhappiness. O ye MORTALS, strike the *first* notes on these instruments with skill, with wisdom, and in the fear of God. Awaken tones to which your ears may listen with pleasure—with rapturous delight, through ages never to end! And ye FATHERS, when it shall become your turn to sweep over these strings, be careful that you injure not

Again and again have I heard children contest or decide a matter *against* the opinion of their *parents* in favor of their *teacher's* opinion! This is perfectly *natural* and *consistent*. The fact that *parents* intrust their children to the *teacher* to be *taught* by them, is proof to the child, whatever the *real* fact may be, that their *parents* *think* the *teacher* more competent than themselves to instruct them.*

4. Most parents are not *sufficiently particular* as to whom they intrust the education and instruction of their children. If a man wishes to buy a *horse*, and is not a judge of the good or bad qualities of horses, he will employ a *competent* person to *select* one for him; but, he will send his *son* to a *teacher* whom he has *never* SEEN, and on whom he has *never* called, to ascertain who or what he is, or to consult or advise in relation to the character, disposition, or capacities of his son, thus intrusted to him! †

what has been so curiously wrought. Awaken no tones you will not be willing to hear for ever! And ye TEACHERS, bear in mind these things. Surely, your RESPONSIBILITY, PARENTS AND TEACHERS, is a noble and arduous one! But be faithful."—ESSEX CO. CONSTELLATION.

* "A mother is capable of teaching her child OBEEDIENCE, *humility*, CLEANLINESS, and *propriety*, while it is almost AN INFANT; and, it is delightful to think that the first instructions can thus be communicated by so *tender* and *natural* a teacher. A MOTHER'S tenderness, a FATHER'S *virtuous* example, and the good counsels of both, lay broad foundations for *good* PRINCIPLES and *good* HABITS."—ANONYMOUS.

† "I would wish the instructor of children and youth, to have the manners of a gentleman, for *his own sake*, since there is no other way in which he can enjoy that respect and consideration in society, to which the inherent dignity of his employment, and his talents and learning, would justly entitle him. I would wish the teacher to be a man of refined manners, and acquainted with the world, for the *respectability of the profession*. It has been too long the habit of society, to look upon the schoolmaster as a man whose ideas extended little beyond the declensions of nouns, and the conjugations of verbs."—PROF. OLMSTED.

"A common error, into which many parents fall, is to send their children to an inferior school first, and afterward place them in an establishment where they may, as it is termed, 'finish' their education. Now, not only is the pupil a severe loser by this method, but the master to whose care he is at length confided experiences much additional trouble. He has not only now to lead the youth into a right path, but to lead him back from many a wrong one; not merely to urge him to the farther acquisition of good habits, but to endeavor to root out many that are faulty."—ANONYMOUS.

"It is poor economy to send children to inferior schools at any time of their career, and least of all at commencement. It is best to begin with a good sys-

5. Many parents send their children to a teacher whom they would not receive as a *friend* or *equal* at their houses. This soon becomes known to their children. How can parents expect their children to *obey* and RESPECT the teacher whom THEY do NOT RESPECT?

6. No parent has a RIGHT to practise any *habit*, or indulge in any *custom* or *vice* which he considers *improper* for his SON to practise or indulge in; for, he is, both in the sight of God, and in the opinion of *good* and *virtuous* citizens, RESPONSIBLE for the GOOD or BAD *influence* of his EXAMPLE. For instance; a man smokes or chews tobacco, or takes snuff; yet, he would not, on any account, permit his SON to *smoke*, *chew*, or *snuff*! What an *absurdity*! What an inexplicable INCONSISTENCY! I have known numerous instances, in which parents have *hired* their children not to smoke cigars, who were themselves *intolerable* SMOKERS! And yet, I have heard these *same* men boast of being INDEPENDENT American citizens who were SLAVES to CIGARS, and TOBACCO and SNUFF-BOXES!!! Again; no parent has a right to do any thing, or practise any habit which will, in the least degree, impair his faculties or lessen his ability to educate, instruct, or counsel his children; and, every one knows that the use of tobacco as well as that of ardent spirits *does* injure the *mental* and *physical* powers of young and old, rendering them *nervous*, *petulant*, *irritable*, and *impetuous*! Who ever knew a confirmed smoker or tobacco-chewer to spend any considerable portion of his time in the *moral*, *religious*, or *literary* instruction of his children? NONE—EVER.

7. Many parents quietly fold their hands and permit their sons to go on, day after day, in *wicked practices* and *habits*, which lead them to RUIN! Are they not GUILTY? *Most assuredly*.

8. Teachers as well as parents should impress on the minds of their pupils or children, that OBEDIENCE and RESPECT are due to their

tem, and continue with it. The *fewer* the changes, the *better* for the pupil."—HOME JOURNAL.

"The teacher, who studies attentively the disposition and capacity of every pupil, suits instruction to every case, cultivates the affections of every heart, and brings in the strong bonds of parental regard to aid the good work; wins the heart of the child, and thereby secures the confidence of the parent. He commands the respect of the parent, and thereby the obedience of the child. Thus, doubly seconded, he can form plans and carry them out. His suggestions are adopted, his wishes are approved and realized."—*From an Address before the Westchester County (N. Y.) Teachers' Association, 1816, by ALBERT WELLS, A. M., Principal of the Peekskill Academy.*

parents They should impress on their minds this important fact ; that, they will never prosper in life, in any future efforts or business, if they do NOT OBEY and RESPECT their parents, and treat them with KINDNESS. I have never known an *individual* instance, in which an *unkind* and *undutiful* son, was blessed with PROSPERITY. They should be told that it is no use for them to *attempt* to accomplish *any* thing, unless they are *kind* to and *obey* and *respect* their parents. [Perhaps, when the parents of their pupils are *drunkards*, or *thieves*, or otherwise *abandoned*, teachers may, with the greatest *delicacy*, however, use their DISCRETION in the preceding *injunction*.] They should also impress on the minds of their pupils, that, thus saith the Scriptures ; " HONOR thy FATHER and thy MOTHER, *that thy days may be long*, in the land which the LORD thy God giveth thee."

9. Parents and teachers should, in the education and instruction of their children or pupils, impress on their minds, that, "*Learning* is preferable to RICHES, and VIRTUE to both." In our country, this is *particularly* TRUE ; where property *changes* hands nearly every *second* generation, and places of *honor* and *respectability*, and *wealth* and *riches* are equally accessible to all. The natural tendency, therefore, is, that our children and youth strive for *wealth* and *fame* instead of *goodness* and *virtue*.*

10. Both parents and teachers should impress on the minds of their children or pupils, the great *foolishness* as well as SINFULNESS of PRIDE and HAUGHTINESS. Neither a *proud* and *haughty* child nor adult is ever RESPECTED or HAPPY. Neither can they hope for success and prosperity. Thus saith the Scriptures ; "*Pride* goeth before DESTRUCTION, and a *haughty* spirit before a FALL." Prov. xvi. 18. †

* " THE BETTER WAY.—The sons of the *poor* die RICH, while the sons of the *rich* die POOR. What *encouragement* to toil through life in acquiring *wealth* to RUIN our children! Better to *use* our money as we *go along*—EDUCATE our sons—secure their VIRTUES by *habits* of INDUSTRY and STUDY, and—let them *take care of themselves*."—TEACHERS' ADVOCATE.

† " PRIDE and HUMILITY.—I never yet found PRIDE in a noble nature, nor *humility* in an unworthy mind. Of all trees, I observe that God hath chosen the vine—a low plant, that creeps upon the helpful wall ; of all beasts, the soft and patient lamb ; of all fowls, the mild and guileless dove. When God appeared to Moses, it was not in the lofty cedar, nor the sturdy oak, nor the spreading plane, but a bush—an humble, slender, abject bush. As if he would,

11. Parents are not, as a general thing, sufficiently careful and particular, in relation to the government of their sons. From 12 to 18, "when they are neither men nor boys?" and, at a time in life when, *in their own opinion*, they know more than at any other period, parents should show them great *kindness* and *attention*, and *sympathize* with them; for, they are not, at that time, suitable company for men, women, or children: their views and feelings being *entirely above* the former two, and *entirely too elevated* to suit the capacities

by these elections, check the conceited arrogance of man. Nothing procreth LOVE like humility: nothing nars like PRIDE."—PLUTARCH'S RESOLVES.

"In most schools, morals receive little or no attention. In this respect, many of our teachers are deficient. They do not exert that healthful influence over the minds of those committed to their care, that they otherwise would, had they the desire and ability to impart sound, moral instruction. Teachers occupy RESPONSIBLE stations. On them, in a good degree, rests the success, happiness, and virtue of the rising generation. Hence, the importance of teachers being well qualified to meet the intellectual, physical, and moral wants of those under their supervision."—J. O. WILSON, *Superintendent of Schools in the County of Orleans*, (N. Y.), 1844.

"The teacher should endeavor to render the school-room *pleasant and inviting* to the scholar—should 'sow flowers in the pathway of knowledge,' and not by the *harsh* lines of discipline, plant *roughness* in the way. To this end, he should establish the government of the school on *paternal* principles; on those of IMPARTIALITY, of EQUITY, of BENEVOLENCE, and of TRUTH."—I. F. MACK, *Superintendent of Public Schools in the City of Rochester*, 1844.

"I call upon you as parents. I tell you that the character of your children is identified with the general character of all the children with whom they associate on the play-ground, and therefore, in order to elevate the one by education, you must do what you can to elevate the other. *You must cooperate with the teachers. You must sustain their just discipline. You must be liberal in your views of their recompense and support; you must act upon the principle that EDUCATION IS THE GREAT BUSINESS OF YOUTH. You must remember that the MIND is infinitely more valuable than the body; and that it is as much your duty to see that the one is *instructed* as that the other is *fed*, that the one is *disciplined* as that the other is *clothed*.* The same God who has provided so liberally for the body, has also provided with equal liberality for the soul; and you are His almoners and stewards, and must be honest and faithful in the dispensation of His blessing, to the children whom He has committed to your care.

"I call upon you as citizens. I tell you that mind is confined to no class of individuals, that it exists in all, whether they be rich or poor, bond or free—all are capable of the same kind of intellectual culture and moral improvement. The God of Heaven has created no monopoly of soul; He has given to no special favorites the glorious privilege of reason and thought. It is as manifestly and as monstrously inhuman to exclude our fellow creatures from the fields of knowledge, as it would be to shut their eyes against the light of the

of the *latter*. Of course, no one *sympathize* with them—no one courts their society. There are, it is true, *exceptions* to the preceding description. Thousands, and tens of thousands of naturally lovely young men, owing to this want of *sympathy* on the part of *parents* and older *brothers* and *sisters*, have gone to RUIN! Oh, how *lamentable*! Parents, brothers, and sisters, I pray you think of this. Push not aside, with coldness, and a sneer, the *awkward* young man, just rising to manhood! You may, and doubtless will, by such a course, crush his noble heart for ever! How awful the RESPONSIBILITY!

12. Many children are *ruined*, in their DISPOSITIONS and TEMPERs, by *servants*, *nurses*, or other "*hired help*." They are somewhat *troublesome* and *playful*, called by these "*helps*," mischievous and ugly. They are *frowned on*, *traced*, and oftentimes BEATEN by them in the absence of parents: and, are informed that, "*if they tell of it, they will beat them worse when they are left with them again.*" Servants and nurses, like many teachers, have their *favorites* in the same family! This partiality is carried to a melancholy extent, in many cases, not only doing *injustice* to the child, but frequently producing *dislike*, HATRED, and ENVY among the children. Will parents see to this, and ascertain if, in many cases, the *bad* CONDUCT of their children, may not be traced directly to the *wickedness*, FAVORITISM, or BRUTALITY of their servants or nurses? Scores of cases, within my own knowledge, could be cited, if necessary. Mothers often place their children to be brought up entirely by one who, perhaps, knows nothing of a mother's kindness or a mother's love for her children. Is it at all strange that children should, under such circumstances, become estranged and alienated from their parents!*

sun. And every child of man has as much moral right to exercise his mind in contemplating all that is beautiful and grand and excellent in those creations of thought which are immaterial and immortal, as we have to open our eyes upon the beauties and splendors of God's material universe."—*From an Educational Address, before a School Convention, at the Court House, in the Village of Batavia, (N. Y.), 1846, by REV. JAMES A. BOLLES.*

* "Parents frequently transfer the care of their children almost *entirely* to SERVANTS, from whom they can not expect those expressions of love, and those marks of kindness which flow from a mother's heart. Their attention is induced by motives far inferior to those which are prompted by affection; they are more liable to irritation, just in proportion as the heart is less interested. Their care and watchfulness over the child will vary in a degree, to accord with

13. Whenever children, who have been *ill managed* and *neglected* at home, come to school, the teacher should be very careful to give them a sufficient time in which to become acquainted with the order and regulations of the school, the propriety of the requirements, &c. It is *cruel*, indeed, as is often the case, to *reprove* with *great SEVERITY*, and even to WHIP children *at school*, for doing what they are *permitted* to do *at home*; and perhaps, *twice as bad*, without a single word or look of rebuke from their parents.

14. Parents should not permit their children to be *peerish* and *fretful*—to complain about their food—to complain about their clothes, &c. This habit, if indulged in in childhood, “grows with their growth, and strengthens with their strength,” and they become NUISANCES, at home and abroad: at hotels, in the steam-boats, at parties; “all is wrong, all out of order.”—They are unhappy themselves, and make every one else *unhappy*, within their reach.

15. Great evil, wrong, and mischief are frequently done, both by parents and teachers, by systems of PREMIUMS and REWARDS. When a premium is awarded to *one* or a *few*, the balance of the pupils, after struggling for a few days, make no farther effort; and, the strife is thenceforward carried on between two or three only. Hence, the inevitable tendency is to *depress* the balance of the class so much that the *average* proficiency will be *less* than if no reward whatever had been offered. The child who receives the premium is often, perhaps *always* ENVIED; and, still worse, often becomes proud and absurdly elated. No premiums or rewards should ever be given except those which are ATTAINABLE BY ALL THE PUPILS—like the Christian Religion—the attaining or receiving of it by one is not effected by *depressing* another. The fact that many *may* obtain them does not lessen their value, if properly explained to the pupils; for, they gain, by the application, habits of industry, a good name, &c. Again; one child can learn or commit to memory, in one half of the time taken or required by another. How, then, can a system of premiums or rewards for proficiency be based on *justice* or *equity*? The pupil who did *not* receive the premium, may have toiled *longer* and more *diligently* than the one who *did* receive it. How much more *real* good could be effected if the pupils were requested or permitted

the feelings which give birth to action. It can not, therefore, be expected that they will maintain that *consistent, unvarying, and prayerful* vigilance, which MATERNAL love should ever prompt.”—TEACHERS’ ADVOCATE.

to give their views of what they have studied—thus drawing forth their latent thoughts, than by an angry strife for a single medal! In grammar, in geography, in history, in geology, &c., &c., let each contribute. Let each lesson be a familiar conversation, to a great extent. Then all could contribute, all could participate. Great pains should be taken, however, that each pupil be called on, BY NAME, to contribute something. Else, a *few*, in each class, will answer *all* the questions, or contribute *all*, and soon the exercise would lose its interest. The great body of the class would then be *depressed*, as in the case of *premiums*. How is it with the approbation of the good man. All strive for this. All are pleased, when any *one* is approved. But, how would goodness avail, if only *ONE* could share this reputation or approbation in *each* neighborhood, village, or community? *It would be almost useless.* But, *GOODNESS can be ATTAINED by ALL.* Hence, like the Christian Religion to the great body of mankind, under all circumstances, it should be the great inducement held out to all children, the attainment of which is of *more VALUE* to them, than *all* the *PREMIUMS* and *REWARDS* which all the teachers, trustees, or committees could bestow or award. Let this be the aim of every pupil. Let this be held up to every child throughout the length and breadth of our happy country! *Ninety* parents, in every hundred, speak of the *LITERARY* attainments of their children, to *ten* who ever speak or ever apparently *think* of the *PHYSICAL* and *MORAL* training of their children. They think and talk of the *proficiency* which their children have made in their studies, but scarcely ever of their *GOODNESS* of character. Again; *physical* education can not be attended to as it should be, when emulation and strife exist: the anxiety, both of parent and teacher, becomes so great, that they will not restrain the ambitious student who is destroying his health, in his efforts to outstrip his companions. Alas! how many a noble and promising youth has sunk into a premature grave, by this baneful system of premiums and rewards! The talents of every child belong to God and the country; and therefore, the parent or teacher who willingly permits his son or pupil to injure himself by over-study, so as to *destroy* his *PHYSICAL HEALTH* and *energies*, thus robbing his country of his talents, is *criminally GUILTY!* The great object of education should be more to elevate the *low* and *ignorant*, and not so much to raise *higher* and still *HIGHER*, the *FORTUNATE* and *PROSPEROUS.**

16. Every parent and teacher should deeply feel his RESPONSIBILITY to impress on the minds of his children or pupils, the great importance to them *personally*, duly and properly to regard the SACREDNESS of the SABBATH. They should be convinced of the *fact*, that, no person *can*, or has a right to expect to prosper in his business, or to be respected, who either violates or neglects the SABBATH. Every person, also, needs some time for reflection. A time to stop and think. What is my conduct? Am I doing right, in the course which I am pursuing? and such like reflections.

17. Parents and teachers should teach their children or pupils not to SWEAR, or use any OBSCENE, LOW, or FOOLISH words, either in anger or in jest. It is not only exceedingly SINFUL, but it is altogether unbecoming and ungentlemanly. No child or pupil was ever obedient or dutiful, at least for any length of time, who was guilty of PROFANITY and OBSCENITY. NEVER. Let all parents and teachers see to this. *They form the preliminary steps in the course of DISOBEDIENCE and disregard for all lawful authority.**

* "I might here enlarge upon the dangerous practice of stimulating children by mating them against each other, or by otherwise exciting the spirit of RIVALRY."—REV. GEORGE B. EMERSON.

"A broad distinction should be held up between the *moral* acts and the *intellectual* efforts. Scholars should be EVENLY CLASSED, or injustice may be done to those less advanced; for equal credit is due when each has done all that can reasonably be required. Knowledge should be looked upon as the greatest reward for study; and happiness, and the love and approbation of friends, the just reward of virtue: therefore, to encourage children to study for the sake of *knowing*, is preferable to giving 'presents,' 'head-marks,' and other distinctions which only a few can enjoy, to the discouragement of all the rest."—From O. O. WICKHAM'S *School Diary*.

"Appeals are frequently made to the emulation of children, by the bestowment of prizes, or otherwise rewarding successful effort; a practice founded in error, as I think, and oftentimes productive of much evil. If certain limits could be prescribed, attainable by all, and yet taxing alike the energies of all, then, indeed, the bestowment of prizes might not excite such deep feelings of envy and ill-will among the several competitors, as ever must be excited, so long as all who run do not obtain the reward."—D. P. GALLOUP.

"Nothing short of Omniscience can decide justly on the question of relative improvement, and for nothing else should a premium be awarded. We appeal to every man of ordinary conscientiousness, to say whether he ever adjudged prizes as the reward of school merit, without a painful consciousness that he wronged some young and generous heart."—S. S. RANDALL.

* "JUVENILE PROFANENESS.—There is a habit permitted among children of respectable families, which is only an introduction to swearing. We refer to

18. Many persons are constantly lamenting the great want of REVERENCE and RESPECT for *parents*, and for the *aged*, the *venerable*, the *gray-headed*, manifested "by the CHILDREN and YOUTH of the present day." To my mind, the CAUSE is *perfectly apparent*. It is to be at-

those silly confirmatory expressions and asseverations used by boys, in their sports and bickerings, evidently formed after the pattern of adult swearing. The flaxen-headed urchin has not quite hardihood to say, 'I swear,' but he can say, 'I swan.' He can not quite muster boldness to say, 'damn' and 'damnation,' but he makes no hesitation of coming within one letter of it, in his oft repeated 'darn' and 'darnation.' He is as yet afraid to speak out in full tone, profanely using their representatives, 'by golly,' and 'by jingoes.'

These are all designed imitations of swearing—and the boy that uses them will, when grown up, just as surely change the imitation for the reality, as he will exchange his hobby and wooden gun for his horse and rifle. In a word, he is in a process of training precisely adapted to make him an adept in profanity. And the most remarkable thing of all is, that parents and teachers can allow their children and pupils to go on in this way unrebuked, as though there were nothing wrong in their course—nothing to be feared in the result.

"Children should be reprimanded for these incipient steps in swearing, as rauce as for fighting on their small scale, or for those little acts of pilfering and falsehood which are so liable to be followed, in riper years, by gross dishonesty and perjury."—NORTHERN CHRISTIAN ADVOCATE.

CHASTE LANGUAGE.—Chastity in language is a point never to be lost sight of by a parent. Vulgarity and obscenity in language are very readily caught up and imbibed by children. No immodest, obscene, or indecorous words, should at any time be indulged in by parents. As they value the morals and taste of their children and of society, let them be strictly aware of this. Shame on those parents who indulge in this vicious babble, or permit it in their children. Obscenity of language is next to profanity itself. It is without a shadow of excuse, and can not be indulged in without an incurrance of actual guilt. Strictly prohibit it in your families—let it not pass with impunity in any member of your household. Correctness of speech, and uniform chastity in language, are beautiful ornaments in children. They lay the foundation for high and ennobling principles. While they beget in the mind a disposition to excel in other amiable qualities, a guard is thrown around every virtuous principle of the heart. Vicious conversation in children, if not checked, will, sooner or later, be followed by other vicious habits. Nor is this all. Children habituated to filthy and obscene language are a walking contagion upon community, poisoning and corrupting the minds of their associates. Thus children brought up under correct habits are continually endangered by the poisonous corruptions of the vicious. Often district schools are infested with this fountain of iniquity; an evil to be deplored by every lover of virtue and good morals. How anxious should every one be to correct it. 'Train up a child in the way he should go.' See to it, ye guardians of the young."—EXETER MESSENGER.

tributed to the *constant* and almost *universal* SCANDAL and SLANDER, indulged in by PARENTS, throughout the length and breadth of our country! Will parents think of this?

19. Let parents be more careful of the "GOOD NAME" of their neighbors, and their *children* will exercise reverence for *them*, and for their *neighbors* also—not TILL THEN. Then children will be as respectful, and will show as much reverence as they did "when I was a boy!"

20. Whenever a parent hears a neighbor speak ill of an absent person, it is his duty to request him to cease his *slander*; particularly, if it be in the presence of his family. I was spending an evening with a friend, not many mouths since, when another friend of his came in. Soon he began to speak very ill of, and *slander* another gentleman. My friend, in a very polite manner, endeavored to change the conversation. But, his friend was intent upon his round of *slander*. My friend then said to him, "Mr. —, I will not pay rent for a house to hear any person *slandered* in. You must cease your *slander*, or leave my house." His friend *ceased*.

21. Parents should remember, that, thus saith the Scriptures; "Speak not EVIL *one* of *another*, brethren." James, iv. 11; and, "The tongue is a fire, a world of iniquity." De. iii. 6.

22. Parents and teachers should impress deeply on the minds of their children and pupils, the EASENESS and exceedingly great WICKEDNESS of SLANDER, and never permit them to speak *falsely, disrespectfully*, or otherwise *ill* of any one; and, also teach them, that if they can not *conscientiously* say any good of an *absent* person, it is their DUTY to say NOTHING.

23. Another *great* CAUSE of this depreciation, loss, or neglect of reverence on the part of CHILDREN is to be found in the great want of CHARITY on the part of their PARENTS. If a person is guilty of a fault or offence, it is expatiated on and magnified, as though the person *accused* had NEVER done a *good act* in his or her life! All this is wrong *every* way. This may have been the ONLY wrong act, worthy of *special* censure, in the *whole life* of the guilty person! What said our blessed Savior, in relation to the faults of another? "He that is *without* sin among you, let HIM *first* cast a STONE at her." John viii. 7. Let the *good acts* which a *child, lady, or gentleman* may have done be spoken of, in the presence of our children and friends; but, let their *frailties, their faults, and their offences*, be spoken of, if at

all, in terms of *pity*, SYMPATHY, and CHARITY. Then may we expect our children to have REVERENCE. Let all parents and teachers remember, that, thus saith the Scriptures; "Though I bestow all my goods to feed the poor, and though I give my body to be burnt, and have NOT CHARITY, it profiteth me NOTHING." 1 Cor. xiii. 3.

24. All parents and teachers should feel, and deeply feel that they are, *to its full extent*, RESPONSIBLE for the MORAL and RELIGIOUS character of their children or pupils.*

25. Let them often refer to, quote, or read suitable passages in the *bible* for the instruction and as examples for their children or pupils. They should explain to them, in the strongest and most convincing terms, that, every thing that is either GOOD or DESIRABLE comes to us *directly* or *indirectly* through or by the *influence*, *inculcations*, or *injunctions* of the BIBLE, and request them to read it *attentively* and *carefully*.†

* "It is an *imperative* DUTY of PARENTS and teachers to impress early on the young mind the *sanctions of religion*. And that teacher is fulfilling his highest duty, who seizes favorable opportunities to imbue the young mind with *reverence* to the Supreme Being, with a sacred regard to his worship and the rewards of a future state. Upon the expansive benevolence and holy character of the Christian religion are founded the spirit of our *social* and *political* state; and an education that leaves out this is *essentially, fatally defective*. It may and should be taught without the *inculcation of sectarian views*: and though it must be principally the work of parents and the ministers of religion, yet the teacher should not think himself absolved from a share in this high duty."—From an Address before the *Westchester County, (N. Y.), Teachers' Association, 1846*, by ALBERT WELLS, A. M., *Principal of the Poughkeepsie Academy*.

† "Let the pleasant and warm fireside be an emblem of the cheerful and sincere affection which circulates from bosom to bosom through the whole family; it is at the fireside the seeds of family peace and piety, or of family discord and impiety, are sown. Let nothing be said in this sacred little circle that is not *charitable*, and *chaste*, and *pure*, and *holy*. Let the Bible always lie near at hand. Let the family Bible be the common property of the father and mother; but let every child who is old enough to read and to take care of a book, have his or her own Bible. Let every child take it in turn to read some portion of the Bible every day, in a sort of family way, as a kind of intermediate family service. All of this will be easy, especially with the female part of the family, who are usually in doors. Does the history of the world afford an example of such a family fireside, around which there has been brought up a *drunkard*, a *swearer*, a *Sabbath-breaker*, or a *lewd person*? I believe not."—REV. DR. GARDNER SPRING.

The following Resolution, offered by MR. JAMES N. McELLIOTT, Chairman of

26. Parents and teachers, the *former* more *especially*, are RESPONSIBLE for the good or bad influence exerted on the minds and characters of their children or pupils, by the books which they are permitted to read; for, *bad* BOOKS are *infinitely* worse, if possible, than *bad* ASSOCIATES.

27. Let all parents and teachers remember, that, nothing can so *refine*, *keep pure*, and *protect* the MORALS of children and youth, particularly young men, as the *company*, *counsel*, and *friendship* of *virtuous* LADIES. Their influence is immeasurably great. It follows them in all their paths—in *real* and in *vo*. The influence of woman in every thing is all-important. The friendship of a *virtuous* LADY is *pure*, *sincere*, and *inspiring*, *cheering* the young man on in his course of good conduct, in his efforts to do good; and to become a man among his fellow-men. It is, therefore, the interest as well as duty of every lad, youth, or young man to secure the *society*, *good will*, and *friendship* of LADIES as a *protection* from every thing that is *bad* or DEGRADING. It is scarcely possible, for any youth or young man to be guilty of any very *bad* CONDUCT, who seeks the *society* and has the *confidence* and *friendship* of *respectable* and *virtuous* FEMALES. On the contrary, I have never known a young man who was prosperous in business or had arrived at any eminence in life or station, if he did *not* have the *counsel*, *influence*, and *friendship* of estimable and worthy ladies. The *lad*, *youth*, *young man*, or ADULT who speaks *disrespectfully* of the LADIES, and shuns the society of worthy females, is a *dangerous* person in society. NEVER CONFIDE IN SUCH A ONE AS A

the Committee on the use of the Bible in Schools, was adopted by the NEW YORK STATE TEACHERS' ASSOCIATION, at Utica, Aug., 1846, ["with only one DISSIDENTING voice."]

"RESOLVED,

That, in every school, prominent use ought, in some way, to be made of the Holy Scriptures, *as a MEANS of MORAL INSTRUCTION*; and that, in the opinion of this Association, no method of so doing is less liable to objection than that of reverently reading, without note or comment, suitable passages therefrom, as the opening exercise of each school day."

The following Resolution was adopted by the ALBANY COUNTY TEACHERS' INSTITUTE, at Ballstonville, April, 1847.

"RESOLVED,

That we regard the Bible as the greatest source of wisdom and KNOWLEDGE; and we, therefore, recommend the *daily* reading of it in our schools."

FRIEND! What ever the *exterior* may be, he has a *wicked* and *corrupt* HEART!! Let every young man remember that *fact*.

CONCLUDING REMARKS.

I. The teacher has an *arduous* and HIGHLY RESPONSIBLE profession and station in society. He has to do with mind—*purely*. His is a noble, a heavenly task. All *other* professions have to do with the *prejudices*, the *will unsubdued*, the *obstinate*, the *uncultivated*, the *unrefined*. The one, with the *tender* and *plastic* mind of childhood, which, like the modest lily, yields to the *gentlest* breeze of the soft air. The other, with the *obstinate* and *self-willed* mind, which, like the stubborn oak, whose upright and sturdy form bends not before the gentle breeze or the hurricane in its fury, is upheaved from its bed, and is laid prostrate on the earth before it will bend or yield!

II. What is more delightful than the school-room! The smile of innocence is there, in all its loveliness and purity! The child, fresh and pure from the hands of its Maker, with anxious looks, longing desires, and beaming countenance, is there! Human beings are there, bearing the impress, and foreshadowing the fact, that, they are made in the image of God.

III. What can so much endear soul to soul, and awaken the loveliest and the purest affections, as the communication of knowledge! The child, drinking in, as it were, from the fountain of knowledge, opened by the teacher, must be ever grateful.

IV. I am happy, yea, thrice happy, that my profession frequently calls me to the school-room—there to meet the *smiles*, to see the *cheerful countenances* of children; and, to hear the MUSIC of INFANTILE VOICES—the *only approximate* ANTITYPE OF FORETASTE OF HEAVEN.

APPENDIX.

A Circular letter, of which the following is a copy, has been sent to gentlemen, in different parts of our country, who are engaged in teaching, and in other various professions and occupations, from whom a large number of answers have been received. From those which I have considered appropriate, and the contents of which I have deemed relevant to the great objects which I have in view in the publication of this work, I have selected the following.

In some of these, it will be seen, sentiments are avowed somewhat *at variance* with those contained in the body of the work. Still, I have not deemed it necessary or important to withhold the publication of them, as there breathes a spirit of *kindness* and LIBERALITY in them.

I regret that, owing to the lateness of the time in which the Circular was issued, many, no doubt, have not had an opportunity to answer. Should any additional letters be received, *peculiarly appropriate* in their character, they may be inserted in the *next* edition, if the *public should*, perchance, call for it.

L. C.

NEW YORK, MARCH, 1847.

SIR,

I am preparing a work for publication, on the subject of "CORPORAL PUNISHMENT as a means of *Moral Discipline*, in Families and Schools."

In the publication of this work, I have three great objects in view, viz.:

1. To call the attention of parents and teachers to the *great evils* of the system, as now administered, so that, if possible, they may, at least, *lessen*, if not entirely *abolish* the use of the rod.
2. To propose substitutes *for*, and preventives *of*, the use of the rod.
3. To endeavor to limit its use wholly to *extreme* cases of *wilful, deliberate*, and *malicious* DISOBEDIENCE, as the *ultimatum* or *last resort only*.

Your opinion on any one or all of the preceding points, or of the subject generally, expressed in as brief a manner as the nature of the subject will admit, forwarded to me, *by mail*, as early as possible, so as to be published in an Appendix to my work, will much oblige,

Yours very respectfully,

LYMAN COBB.

From Hon. R. Hyde Walworth, Chancellor of the State of N. York.

Saratoga Springs, 14 April, 1847.

DEAR SIR:

I have long been persuaded that corporal punishment, as a means of moral discipline, as such punishment is generally administered in families and schools, is pernicious in its tendency. It frequently has the effect to harden the offending child, and to lead him to consider those he should be taught to love, honor, and obey, as tyrannical and oppressive. While I hold to the doctrine that parents and teachers should insist upon unconditional submission to all their reasonable commands by their children or pupils, corporal punishment can seldom be necessary if the parent or teacher is properly instructed in his duty. It should, therefore, only be resorted to in extreme cases; and as the last remedy to correct deliberate and malicious or perverse disobedience to lawful and reasonable commands, and after all milder means have failed.

Yours, with respect,

MR. LYMAN COBB.

R. H. WALWORTH.

From Ira Mayhew, Esq., Superintendent of Public Instruction in the State of Michigan.

Office of Superintendent of Public Instruction, }
Monroe, April 2, 1847. }

DEAR SIR:

I am happy to learn from your letter of March 18, that your long contemplated work on "Corporal Punishment as a means of Moral Discipline in Families and Schools," is soon to be published. A well-written treatise on that subject is a *desideratum*. The publication and extensive circulation of such a work would, in my opinion, do more at this time to advance the interests of education, than the appearance of a treatise, however well executed, on any other subject within the range of educational science.

The *whole man* should be educated; not the *intellectual powers* merely. Intellectual and physical education have received more attention recently than formerly. So has moral education. But on the two former of these subjects a sounder theory has been inculcated, and a more consistent practice prevails than upon the latter.

That "man is prone to extremes" has become a proverb. The friends of education, and even practical educators are not exempt

from this tendency. Formerly corporal punishment was in very general use as a means of *physical coercion*, not to say of *moral discipline*. Latterly, in educational conventions, and elsewhere, there have not been wanting men who labor zealously and eloquently to characterize the use of corporal punishment, under any circumstances whatever, as a relic of barbarism, and who denounce the teacher that would resort to it in extreme cases only, as unfit to govern, and unworthy of a reputable standing in his profession. This, in my opinion, is the opposite, though perhaps the more *amiable* extreme.

A teacher, to govern a school successfully, must be enthroned in the affections of his pupils. In order to this he must convince them that he is their affectionate, sympathizing, true friend. In a word, HE MUST BE THEIR FRIEND. He will then rarely find much difficulty in governing by moral suasion. In case of "wilful, deliberate, and malicious disobedience," when moral suasion proves ineffectual, or is too tardy in its operations, it is admissible, in my judgment, to inflict corporal punishment as a *dernier resort*. But it should then be administered in harmony with the principles of moral suasion. Instead of depending *entirely* upon corporal punishment in any case, the teacher should resort to it, when necessary, as an *aid* to moral suasion, when that alone fails to secure sufficiently prompt obedience. If used in this manner, it may, and doubtless will, in many instances, prove serviceable. But its too frequent use is productive of much evil, and little or no good. Especially is this true when administered in a bad spirit, as it no doubt, in the majority of cases, is.

Hoping to see your forthcoming work soon, and wishing you every possible success in your unremitting and invaluable labors in the cause of popular education,

I remain, dear sir,

Very truly yours,

LYMAN COBB, A.M.,)
New York. }

IRA MAYHEW.

From S. L. Holmes, Esq., General Deputy Superintendent of Common Schools in the State of New York.

Secretary's Office, Department of Common Schools,)
Albany, April 14, 1847. }

DEAR SIR:

Your Circular, requesting my opinion on the subject of "Corporal Punishment, as a means of Moral Discipline, in Families and Schools," has just been received.

If "the heart of man" were not "deceitful above all things and desperately wicked," I could believe, that *moral suasion* alone, both with the young and the old, might, in all cases, prove a sufficient means of *moral discipline*. Kindness, in the proper government of Families and Schools, may effect much; affectionate treatment, more; but coercion, so expressly sanctioned and enjoined by Inspiration, will, at times, be found altogether indispensable.

But corporal punishment should be resorted to, in extreme cases only. It is, indeed, "for the *fool's back*" alone, that the "rod" was designed; and it is, therefore, on those, exclusively, who have become *fools in wickedness*, that its use is either necessary or justifiable.

Yours, very respectfully, S. L. HOLMES,

LYMAN COBB, Esq. }
New York. }

Deputy Supt. Com. Schools.

From Prof. John Griscom, Author of several Works, and formerly Associate Principal of the New York High School.

Burlington, (N. J.), 3mo. 24th, 1847.

ESTEEMED FRIEND:

I approve altogether of thy design of endeavoring to enlighten the minds of teachers, in relation to the moral discipline of their schools. It is a subject of vast importance, viewed in its connexion with the tone and dispositions of people towards each other in human society.

The use of the rod as the almost alone corrective of the waywardness and ill-humors of children, *has been* so much the rule and principle established by common usage as to render a proposal to abandon it, to be considered as a violation of common sense.

That the spirit of the gospel, however, when fairly and *faithfully* infused into the heart of man, will prove to be a fountain of remedies for the difficulties of school government, as well as of domestic government, I am abundantly convinced.

The more a teacher acquires a *love* for his pupils, regarding them all as fellow-heirs with himself of the same glorious hope of salvation, the more will he find his authority established on a surer foundation than that of fear.

Just in proportion as the Bible becomes *The Book* of families and individuals, will be the ascendancy of mild and humane principles in the exercise of parental and preceptorial influence.

It accords well with the experience of many of the teachers of my acquaintance as well as with my own, that the habitual exercise of love and affection for their pupils has been the agent by which the necessity of the rod has been suspended for long periods of time.

So great is the difference of temper and temperament among teachers as well as pupils, we must expect to find that while it is not easy for some to govern without corporal inflictions, it is comparatively easy for others.

Entire self-government in the parent and teacher is the cornerstone of good and pleasant discipline in families and schools.

It is not, however, to be denied that when parents and teachers are in perfect possession of self-control, they may inflict corporal punishment upon an extremely obstinate and refractory child with decided benefit to its mind and morals.

But it is essential, probably, to this success, that other remedies should have been previously resorted to and failed, and thus a conviction of its delinquency be impressed upon the mind of the child.

I remember one or more instances, when a child, of having, after a well merited flagellation from my father, felt a glow of regard for him, far beyond what I had enjoyed while in a state of rebellious feeling. This favorable change of temper and evident increase of love in the pupil I have often perceived as a teacher.

Yet the remedy is almost always hazardous, and should not be resorted to until other appliances have been nearly exhausted.

The want of time, on the part of the teacher, to dwell long and patiently with the refractory is generally the most reasonable excuse for applying summary chastisement. But the value of patience and mildness combined with firmness is rarely estimated according to their worth.

It would be doing, I am persuaded, very great service to teachers, especially to the inexperienced, to point out to them in conformity to thy plan, "substitutes *for* and preventives *of* the use of the rod."

If any of these remarks can afford a hint of the least benefit to thy plan, it will give satisfaction to thy assured and well-wishing friend.

LYMAN COBB.

JOHN GRISCOM.

From Salem Town, A. M., Author of several popular School Books,

LYMAN COBB, A. M.:

DEAR SIR,—Your Circular, relative to corporal punishment, came to hand this day. In presenting a treatise on the topics therein named, you have my hearty approval. It is a subject that requires great experience. Such, however, has been the wide field of your observation, and such your acquaintance with human nature, that I entertain no doubt your volume will prove an invaluable directory, in securing a judicious and wholesome course of discipline. I fully concur in your proposed reform. I have heard the substance of each point discussed in five different States, and seen the vote taken by at least 3000 teachers, at different times, and should judge, in the aggregate, about 19 in every 20 concurred, not only in the importance, but practicability of what you now propose. *Parents and teachers need just such a work.*

Very respectfully yours, &c.,

Aurora, March 22, 1847.

S. TOWN.

From Hon. Millard Fillmore, late Member of Congress.

Buffalo, April 16, 1847.

DEAR SIR:

I am much gratified to learn, that you are engaged in preparing a work for publication, on the subject of corporal punishment, as a means of moral discipline in families and schools.

I have long been convinced, that appeals to reason and affection are far better for the government of children, than the brutal infliction of corporal punishment. That there may be extreme cases where this is necessary, if not indispensable, I can not doubt. But capital punishments for adults, and corporal punishments for children, should be reserved for extreme cases only. The former can only be justified where the culprit is beyond the hope of reformation and dangerous to society; and the latter, when all milder means have failed to produce obedience. But such cases rarely occur with the young.

Corporal punishment debases our nature, blunts the finer feelings of our sensibility, and destroys that manly pride and desire of emulation which are the great stimulants to correct deportment and noble exertion. But appeals to the intellect and the affections serve to elevate and ennoble human nature, and to exalt the moral character;

and that child must be wicked and perverse indeed, if neither his head nor his heart can be influenced by reason or love.

That your laudable efforts in this good cause may be crowned with success, is the sincere wish of
Your friend and fellow-citizen,
LYMAN COBB, ESQ. MILLARD FILLMORE.

From Judge Hammond, a popular writer.

Cherry Valley, April 17, 1847.

DEAR SIR :

I received on the 2d instant, your letter, stating that you were "preparing a work for publication on the subject of corporal punishment, as a means of moral discipline in families and schools."

That great evils have resulted from the infliction of corporal punishment in families, as well as schools, I do not doubt: and if you can present any views, which will tend to diminish those evils, you will confer a great benefit on community, in addition to the benefits we are now deriving from your labors. Although I am not persuaded myself that this species of punishment can be wholly abolished with safety, I do believe that "substitutes" and "preventives" may be suggested, which in most cases, will enable a judicious parent or teacher to avoid the use of the rod.

Corporal punishment seems unsuitable to the dignity of man, *as man*; and every person, who entertains a proper respect for our common nature, must ardently desire its abolition.

The subject is important, and I know of no individual in whose hands ample justice is more likely to be done to it than in yours.

I am, with great respect,

Your obed't servant,

LYMAN COBB, ESQ.

JABEZ D. HAMMOND.

From Rev. Jacob Abbott, author of several works, and Principal of the Mount Vernon School for Boys.

New York, March 23, 1847.

MR. COBB:

Dear Sir.—I am very glad to hear that you propose giving your views on the subject of corporal punishment in schools, to the public.

I have had considerable experience in the management of schools, both male and female. My opinion on the whole subject is, that the

question how far a teacher feels the necessity of resorting to physical force to maintain his authority, depends upon his possessing or not possessing, the higher qualities of an intellectual and moral superiority on which to base it. Of course if his intellect and his heart do not furnish him with the means of ascendancy, he has nothing left but his *arm*, and he must govern with that, or not at all.

I think, however, that corporal punishment ought to be limited to "*extreme cases of wilful, deliberate, and malicious disobedience, as the ultimatum, or last resort only,*" and that those teachers who have not sufficient moral and intellectual ascendancy to govern their schools with this restriction as to corporal punishment ought to engage in some other occupation.

I heard a prominent teacher,—one who had charge of a large school,—say, one day, triumphantly, that he had flogged twelve boys that day, in one class, for not knowing the difference between *mortality* and *morality*. It had been a part of their lesson to learn the difference between those words, and he began at the head of the class, and flogged all whom he found unprepared to explain the distinction. I can not think that this is a proper principle to proceed upon, in cultivating the minds of the young; and if a teacher finds himself under the necessity of relying on such physical force, as an habitual stimulus to study, he does not possess the requisite qualifications for the education of *mind*;—and that mind ought, consequently, not to be intrusted to his care.

I am, very truly, yours,
JACOB ABBOTT.

From Rev. Dr. Samuel Hanson Cox.

Rusuban, Brooklyn, N. York, March 31, 1847.

DEAR SIR:

In reply to your request for my opinion, "on the subject of corporal punishment, as a means of moral discipline in families and schools," I may say, in reference to the three objects or propositions you announce in your forthcoming treatise, generally, that I fully accord with your views, so far as I understand them, as expressed in those propositions themselves.

Corporal punishment, in such communities, ought to be like capital punishment in the State, *ultima ratio legum*, the last argument of the laws. I do not think it ought to be wholly excluded or abol-

ished. Our children are not seraphs or saints, ordinarily, but sinners. Any system or theory founded on the assumption of the natural moral excellence or social perfectibility of man, is, I am convinced, worse than utopian and destined to dishonor.

Laws are few in heaven, because there the inhabitants are all holy and good; and on earth, *the law is not made for a righteous man, but for the lawless and disobedient.* (1 Tim. 1: 8. 9. 10. 11.) Hence, as in a school or family there are sometimes one or more offenders whom softer and gentler means can not influence or control, the necessary ulterior measures must be anticipated in the code of laws for its government; or, the consequences are worse.

A dissolution of all bonds ensues;
The curbs invented for the mulish mouth
Of headstrong youth, are broken; bars and bolts
Grow rusty by disuse; and massy gates
Forget their office, opening with a touch;
Till gowns at length are found mere masquerade,
The tassell'd cap and the spruce band a jest,
A mockery of the world!

While this I hold, however, I am quite as decisive in favor of all wise anterior and preventive appliances in the nurture and government of youth. Kindness, gravity, uniformity, impartiality, suitable instruction, religious sanction, and biblical influence, and these wisely attempered and applied, would render the instances generally rare, in which severity must be invoked.

Beside, when necessary, the time, the manner, the motive, the form, and the degree of it, are considerations of prime importance. When these are overdone or outraged, I must say, the sterner discipline ought to be reserved for the master, the avenger of the nation's and the church's hope.

“The nurture of her youth, her dearest pledge!”

To see an ignorant tyrant, a sciolist of a country schoolmaster, using the rod as his only medicament, passionately brandishing that birchen sceptre of his despotism and his pedantry and vulgar spite, Oh! it is a scene of horror, worthy of being exploded with the thunder of heaven!

The want of wise, good, and mature scholars, making teaching their professional employment for life, is a great evil, I think, in our country. Another is—that the profession is not duly appreciated, not adequate-

ly honored, not properly rewarded! The desideratum is—a cheap teacher; and such a one, among stragglers, is easy to be found, who will flog thoroughly—teach what he never thoroughly learned—and charge—very moderately, for spoiling and bruising our children, in *body, soul, and spirit!*

Physical force applied commonly and liberally, is a signal of barbarism. A respectable English writer, gives us this illustration in reference to the Chinese, the sublime subjects of the Celestial Empire:

“The grand panacea, however, after all, is the rod. The general application of this vigorous instrument of administration is by no means confined to China, but it embraces, without exception, every country of the East, from Japan to Bengal, including about five hundred millions of people, or more than half the human race. There the rod, under its various appellations of bamboo cane, cudgel or birch, is actively at work from morning till night, and afterward from night till morning. The grand patriarch canes his first minister, the prime minister canes the secretary of state; he admonishes the lords of the treasury by belaboring their backs; these enforce their orders to the first lord of the admiralty by applying what is equal to a cat-o-nine-tails. Generals cane field officers, and field officers the captains and subalterns. Of course, the common soldiers of the celestial army are caned *ad libitum* by every body. Then husbands cane their wives, and wives their children. In short, China may be truly described as a well-flogged nation.”

On the whole, I am desirous that our countrymen should be wise disciplinarians, and our precious youth formed for excellence according to the wisdom and the will of God. Nothing barbarous, nothing cruel, nothing oppressive, ought to be found among us or our institutions. Few laws, those reasonable, and always executed, ought to be our way. The child should be taught that his good is our object—that we love him, and hence that we correct his faults. He should be made to see and feel the necessity of order, obedience, and self-government. In this way God will bless our exertions, and make our children by adoption his own. *Happy is that people, that is in such a case: yea, happy is that people whos' God is the Lord.*

Very respectfully, yours,

SAMUEL HANSON COX.

LYMAN COBB, Esq., *New York.*

From Prof. George R. Perkins, Author of several Mathematical works.

State Normal School, Albany, April 1st, 1847

DEAR SIR:

I received your Circular of March 17th. In reply to which I would say, that,

A work judiciously prepared on the subject you propose, can not fail of being of great aid to all engaged in teaching and training the young.

I think your views, as expressed in your Circular, are correct, and of practical application.

Very respectfully yours,

TO LYMAN COBB, A. M. {
New York city. }

GEO. R. PERKINS.

From the Hon. Henry R. Schoolcraft, Author of several works.

Washington, April 7th, 1847.

DEAR SIR:

Yours of the 17th of March is received. "Spare the rod, and spoil the child," is a maxim which, in my opinion, comes to bear only, when all proper moral and mental means have been, in vain, exhausted. No child should, I think, ever be punished for an offence, which was not designed, nor for any offence, or neglect *designed*, which has been, subsequently, repented of, and pardon asked. The whole moral law stands on this ground. The civil code is more severe, and awards punishment, according to the offence done—"An eye for an eye, and a tooth for a tooth;" but its rigor is, practically, mitigated by condemning no one, for an offence not *designed*. Should a schoolmaster be more severe than a civil or criminal judge? Should a teacher affect higher principles of justice than the Savior of men? Must children, at a tender age, when the faculties of reason and reflection are not fully developed, or scarcely developed at all, be ruled by rods instead of reasons? Are the buoyancy of youth, and the thoughtlessness of childhood to be broken down by hickory instead of humanity?

Do you ask me, therefore, whether I would take away the rod, as an ultimatum? I answer, no! I see no good cause for removing the rod out of our schools, nor have I ever observed frequent occa-

sions, or much reason, for its being used. In most cases, it is the *teacher*, and not the child, who should be punished.

Yours respectfully,

HENRY R. SCHOOLCRAFT.

MR. LYMAN COBB, *New York*.

From Albert Wells, A. M., Principal of the Peckskill Academy.

Peckskill, April 26th, 1847.

MR. LYMAN COBB.

Dear Sir.—I have received your note, requesting my opinion on the subject of "Corporal punishment as a means of moral discipline, in families and schools."

I believe that under favorable circumstances, where there are few causes to tempt or irritate, and parents are such as they should be, corporal punishment is unnecessary.

Where it is necessary, it is rendered so by injudicious, faulty, or negligent conduct of the natural guardians of the young. On the whole, the education received at home is preferable to any other, and this will improve with the moral and intellectual progress of each succeeding generation. Yet perhaps in no one particular is society so deficient, as in the general unfitness or neglect of parents to rear their offspring such as they should be. It is an evil that it is difficult to correct, and that tends to perpetuate itself.

Few cases occur in school in which a teacher of the right character can not succeed in governing without the infliction of the rod. In the present state of things, however, I have no hesitation in saying that it should be retained, only as a last resort. But the intelligent preceptor will be able, in almost every case, to trace its necessity to causes in the domestic circle.

I have thus given you the *result* of many years' experience on this subject, without entering into a detail of reasons for my conclusion, which would render this letter too prolix; or of substitutes for coercion, which may be varied indefinitely with the circumstances of each case, and the ingenuity of each teacher.

I am, very respectfully yours, &c.,

ALBERT WELLS.

From Dr. David M. Reese, formerly Superintendent of Schools in the City and County of New York.

DEAR SIR :

In reply to your Circular, politely sent me, soliciting my opinion upon the three points therein named, in relation to "Corporal punishment as a means of moral discipline in families and schools," I would briefly say, that I regard your proposed work with a high degree of interest, in view of the great practical importance of the subject, and especially in view of your knowledge and experience, acquired by so long familiarity with the business of education, and which, in my judgment, will entitle your forthcoming book to the respect and confidence of the public.

During my brief experience in the superintendency of the common schools of the city and county of New York, I had occasion to bear my official testimony that in some of the schools "corporal punishment was employed to a reprehensible extent, and with most blameworthy frequency." To which, in one of my reports to the Secretary of State, the following sentiments were expressed, nor have I since seen any occasion to change or even modify them.

"I have uniformly observed that, in those schools, the teachers of which are justly complained of for severity in the infliction of stripes, there has been accompanying evidence of incompetency on the part of such teachers, both mental and moral. Hence in those schools, in which there are the best qualified teachers, while there is the least employment of punishments of any kind, superior discipline is apparent, together with greater improvement on the part of the scholars. Indeed, I am strongly inclined to doubt the moral qualifications of any teacher, who can not govern his school without inflicting bodily pain upon his pupils, or who can ever do so without himself suffering pain enough to deter him from its frequent infliction. For though I would not have the scholars notified that the teacher is absolutely prohibited from the use of the rod, yet I am persuaded that such a punishment ought to be restricted within very narrow limits, and only resorted to in extreme cases. Moreover, every instance of corporal punishment should be required to be entered upon the school journals, for the inspection and criticism of the proper officers exercising supervision over the schools."

These opinions were thus officially expressed, Jan. 1st, 1845, and were founded on the observations then made. I enclose you therefore for comparison, the following extract from the report to the State Department, one year later, viz., Jan. 1st, 1846.

"Before concluding my report, there is one aspect in which a manifest improvement has been effected during the year, in all classes of schools in the county, to which I can not forbear to allude. A simultaneous attempt has been

made by the teachers generally, to remove from our common schools all just cause of complaint for the frequency or severity of corporal punishment, heretofore alleged as a defect in our system. The extent to which the use of the rod as a means of discipline may safely be dispensed with in schools, and the potent influence of moral suasion as a substitute therefor, have both been undergoing an investigation here by practical teachers, and the results can not fail to be salutary and useful. In many schools, the teachers and their pupils have unitedly entered into a covenant and agreement that for a week or a month at a time, the rod may be locked up in the desk, the scholars by a unanimous and formal vote, stipulating, that on their part, there shall be no breach of order, neglect of duty, or offence against the rules of the school which shall merit punishment; and the teacher expressing his confidence in them by submitting it to them whether they will relieve him from the painful necessity of inflicting corporal punishment, to which he is averse, by resolving collectively and individually not to deserve it. The effect of such a compact and treaty, between teachers and pupils has been most happy, so that in very many of the schools the occasions for the use of the rod are exceedingly rare, and in a number of them no corporal punishment of any kind has been resorted to during the past year.

“The Teachers’ Institute, which has been formed in this county during the year, has for months past been considering and discussing this subject, and though that body by a nearly unanimous voice, have expressed themselves adverse to the extreme opinions of those who would ‘abolish all corporal punishment in schools, as wrong in principle, and useless or mischievous in practice,’ yet with nearly equal unanimity they would restrict the use of the rod, as a means of discipline in schools, to the few cases in which moral means have been ineffectually tried. Against the frequent or severe infliction of corporal punishment all are arrayed, and they seem only to insist that as a dernier resort, in incorrigible cases, the teacher should be invested with authority to employ the rod in his discretion. Such instances they admit to be rare, and generally in boys’ schools, where there has been an absence of parental restraint or domestic government; and in these practical men seemed to concur that experience had shown it to be a duty to such children, to bring them to discipline by corporal punishment, they being, until thus subdued, inaccessible to any moral influences or motives. In such examples they allege that to ‘spare the rod is to spoil the child.’

“The opinion seemed to be universal, that in the female schools, and in the primary and infant schools of both sexes, all corporal punishment might be dispensed with, and ought to be prohibited; on the principle that children under eight years of age, and girls at any age, may be governed without any other than moral means of discipline, by judicious female teachers. My observation has confirmed the propriety of this judgment, and I am happy in believing that in the most of our female and primary schools we have such teachers, and such means of discipline exclusively. Nor to my knowledge, has any instance of undue severity occurred in the use of the rod during the year in any of the schools of this county, though I have personally investigated every case complained of, without discovering just reason for censuring the teacher, but on the

contrary, inquiry has resulted in dismissing the complaint, with the consent of all parties."

If these extracts from my official documents may not aid you in the laudable efforts you are making at a reform of the popular creed and practice on this subject, they will at least indicate with sufficient distinctness my opinion on the several topics named in your Circular.

With the assurance of my high respect,

Believe me yours, truly,

New York, April 24, 1847.

D. M. REESE.

From Prof. William Russell, Author of several School Books.

Brooklyn, April 2nd, 1847.

DEAR SIR :

In answer to your note of the 17th March, regarding the subject of your forthcoming work, I would say that it would afford me much pleasure to communicate with you, on a point so important to the progress of improvement in instruction, and so interesting to all teachers. But, to enable me to explain my views of it, I should need much more time than I can, at present, command, and more space, probably, than would be consistent with your arrangement for the press. I can only offer you a remark on two prominent facts, mutually conceded as such, by the advocates and the opponents of corporal punishment.

1. It is admitted that a frequent resort to castigation tends to blunt the ingenuous susceptibility of youth, to harden the heart, and brutalize the character, as well as sink it into conscious degradation. Humanity and wisdom alike forbid such modes of discipline as tend to sear rather than to quicken the conscience. A calm, self-possessed, and reflecting mind, alone, can decide how often personal severities can be safely or beneficially inflicted on transgressors. The momentary emotions of the governing party, can never be justly adopted as the rule of action in administering penalties.

Nor is the case much bettered when care is taken to guard against ebullitions of impulsive or impetuous feeling, on the part of the teacher, by adopting a uniform rule of assigning a fixed amount of penalty to every gradation of fault. In some European schools, this practice, while it maintains external order, and even keeps alive, in a rude form, the sense of justice, tends,—as is well known by observers,—to create a certain servile willingness to endure punish-

ment, in the spirit of a false manliness, and to keep the effect of penal infliction from penetrating to the heart, and inducing penitence and reformation.

The question of frequency, as regards punishment, must ever revert to the judgment or temper of the teacher. What is needed, then, in the way of restraint, is not so much the adoption of a certain theory on the subject, or any reference to a dread of popular odium, as that high tone of personal character, which springs from the profoundest principle, and renders a man as incapable of striking an unmerited blow as of committing an act of theft.

2. It is generally conceded, even by the opponents of the rod, that in cases in which a teacher is called to govern the vicious children of vicious parents, and immediate penalties are required for the maintenance of order or the suppression of gross vice, a resort to corporal pains and penalties, is sometimes necessary. The only sure and unfailing preventive, in such circumstances, is obviously the moral reformation of parents and consequently of their children. Here, one moment's inquiry will be sufficient to disclose one obvious source of prevailing evils. We send our children to school, for five or six hours a day, to be drilled intellectually. But we do not assign one moment to the cultivation of their hearts, or the moulding of their dispositions,—an affair of vastly higher moment than any mental accomplishment.

If your limits will admit a few sentences more, I should like to enter an individual protest against a sentiment implied in the customary modes of expression about the rod, as “a last resort.” Such language tends to make youth regard physical pain as the greatest and worst of evils. The thought of pain or displeasure caused to a parent or a teacher, should be something infinitely more painful to the young mind than any bodily pain. But it never can be such, while teachers and parents continue to speak of castigation as a last resort,—as the worst of penalties.

It would be difficult to tell by which of two popular expedients most characters are ruined,—whether by bribes to virtue, in the shape of candy,—a vile appeal to the animal propensities of children,—or by appeals to fear,—the lowest passion of their nature,—in the form of threats and chastisement. The senses are, in both cases, held up as the grand court of appeals, in all matters of moral influence and discipline.

The true time and place for the rod, are the unreasoning age of early childhood, and the tender hands of the mother. The child under six years of age, may be easily and properly overawed, calmed, and corrected by such means. The fitful feelings of childhood may very naturally require, at times, such aid. But when the age of reason, and reflection, and self-government is come, human nature calls for other methods of management. The alleged necessity of resorting to the rod in school, is commonly the result of the absence of regulated authority at home.

The only rational hope of better modes of government, at home and at school, alike, lies in the wider diffusion of such sentiments as tend to secure a higher standard of duty and of action among all the three parties concerned in this affair,—the parent, the teacher, and the child.

Your book, sir, will, I hope, contribute effectually to this result.

Yours with esteem,

WILLIAM RUSSELL.

From the Rev. Mr. Gallaudet, Principal of the Deaf and Dumb Asylum, at Hartford, and Author of several School and other Books.

Hartford, April 13th, 1847.

MY DEAR SIR :

Your notes of March 17th, and April 10th, are before me.

I regret that the state of my health and many pressing engagements, prevent me from giving you my views on the subject of corporal punishment. I can only say, in general, that I do not think that the right and expediency of inflicting it, in certain supposable, and probably yet actually occurring cases, in families and schools, ought to be given up. At the same time, I would use it only as the last resort, when other means had evidently failed. The spirit and manner in which it is used, ought to be most wisely and carefully regarded. Otherwise, it is but an instrument of evil.

There are no by-laws, or school regulations on the subject of corporal punishment in the public schools in this city. The matter is left to the discretion of the principals and teachers of these schools, subject, of course, to the inspection and supervision of the School Committee. I understand that the principals of these schools, and the teachers, hold very much to the views which I have above expressed, and that there is found to be much less occasion for corpo-

ral punishment than there was formerly. I am so informed by Mr Gallup, the distinguished Principal of the Central School. He would not entirely give it up, but uses it, in cases of necessity, with however great care as to the spirit, manner, and place of inflicting it.

Yours respectfully,

T. H. GALLAUDET.

MR. LYMAN COBB.

From the Rev. Mr. Sears, of Newton Centre, (Mass.)

Newton Centre, April 3d, 1847.

MR. L. COBB,

Dear Sir:—In reply to the inquiries proposed in your Circular of March 23d, I would say briefly, and as the result of much reflection, that in my opinion, the rod, as a means of discipline, has always been, and still is used in an injurious manner, and to an unreasonable extent. That its use should be limited to extreme cases of intentional wrong, is, as it seems to me, self-evident: though it may be proper, to have such a terror kept in reserve. I am pretty much prepared to say, that one is a good disciplinarian in proportion as he can succeed in maintaining good government without actually putting it in requisition. The rod is most used by those who have not patience enough, or conscience enough, to *study* a case of discipline, and to *apply their best judgment*, as to the mode of treatment which will prove to be the most salutary *in the end*.

Very respectfully yours,

B. SEARS.

From A. B. Johnson, Esq., Author of several works.

Utica, March 24th, 1847.

LYMAN COBB, Esq.

Dear Sir:—I am much pleased that you contemplate the publication of a book against the employment of corporal punishment in schools and families. The subject is not new to me. On the 7th of March, 1829, I addressed the following letter to a gentleman who was then, and is now an eminent instructor of youth; but in whose school, one of my children had been beaten by a tutor.

"All my feelings and all my theories are averse from corporal punishment in the shape of blows of any kind, and my children are brought up, while at home, under a system thus regulated. Nearly every man, under the impulse

of a blow, whether gentle or severe, will compass heaven and earth: to be revenged, and resort to courts of law, and expenditures and exertions of every kind, and persevere therein for months and years. Boys, (whatever we may think of them), possess our feelings, and blows will as certainly excite hostility, mutiny, dislike, and every other bad feeling in them, as they would in you and me. Nothing keeps these consequences from bursting forth, but the same necessity of endurance that keeps a slave at his task. Besides, the idea of stimulating the mind by blows on the body, is, I believe, unsound philosophy. A boy under fear of a lash suspended over him, will be unable to concentrate his thoughts on his lesson. The mind can attend to but one thing at the time, and in proportion as that thing is fear, the mind will be detached from learning.

Corporal punishment degrades both the sufferer and the executioner; and nothing has contributed so much to lessen the dignity of the instructors of youth, as the association which exists in the public mind between them and the whipping of boys. The birch and the ferula are the common emblems by which schoolmasters are generally satirized on the stage and in books. Nor is this without reason, for certainly a less dignified situation can scarcely be conceived for a man, than to be striking a boy. So innately conscious of this sentiment is every instructor, that the act is universally performed where no impartial mature eye sees it; and should accident lead any person to enter suddenly in the midst of such a scene, a schoolmaster thus unexpectedly caught, would feel as mortified, as if he were surprised in performing the lowest animal acts of our nature."

Since the above date, experience and reflection have strengthened my opinion of the odiousness of the unmanly practices reverted to: but my leisure is not sufficient to enable me to discuss the subject farther: finally then, if corporal inflictions are indispensable in school teaching, (a conclusion which I deny), necessity may justify persons in pursuing the business as a livelihood, but such persons will attempt in vain to associate on any thing like equal terms, with men whose avocations are not contaminated with degrading accompaniments. If prejudices exist in society against tailors, derived from an assimilation of their art to feminine employments, can schoolmasters wonder that teaching, (associated as it often is with still greater physical unmanliness), is rated low in the scale of intellectual employments? Were I a schoolmaster, I would dismiss from my school all boys whose conduct I deemed morally contagious, but towards others, I would pursue all the means of instruction that could be reasonably required of a gentleman: and if parents required more, they would have to procure an instrument more congenial to their requirements than I should be.

I am, dear sir, very respectfully yours,

A. B. JOHNSON.

From Mrs. Willard, Principal of the Troy Female Seminary.

SIR :

In compliance with your request, I give you my opinion of "Corporal Punishment as a means of moral discipline." I agree with you in thinking that appeals should be made to the conscience, and time allowed for the exercise of reason ; and also that there are few cases which require the rod, and that it should be the last resort ; but I should probably differ from you in the opinion which you seem to entertain, that it may be entirely abolished. I believe that it should always be resorted to as soon as other modes of discipline fail, and I have known some young persons whose consciences were so weak, and who have had so little ability or disposition to trace consequences, and who have had so much of the animal in them, that the rod would be for them the most beneficial mode of punishment.

With these views, I have always held myself ready to use the rod to my own children. I have not, however, in twelve years, with six children, been compelled to resort to it, but I do not know how soon that necessity may be presented. In a case of extreme perverseness, I should apply it in addition to moral discipline.

Very respectfully,

Troy Seminary, April 8, 1847. SARAH L. WILLARD.

From the Rev. Bradford Frazee, Author of an English Grammar.

New York, April 20th, 1847.

LYMAN COBB, ESQ.

Dear Sir :—Your Circular is at hand, asking my views on certain points touching the government of children. This is a subject, sir, on which I, like many others, have found it more easy to *theorize* than to *practise*, for the practice is so easily divorced from the true and lawful theory, that it requires great diligence and constant care to preserve the union of them.

I am gratified that you are engaged in so laudable an undertaking as that of setting forth to the public view, the barbarity of the heartless custom of severe and oft repeated flogging ; and the proper measures and means by which the humanizing effects of the government of parents and teachers, may be secured without the brutalizing tendencies by which they are so often dishonored.

I have witnessed the use of the rod in a manner that would chill the blood of any man who is worthy to be called a philanthropist,

and yet I have not witnessed—fortunately for me—any thing to be compared to the brutality that sometimes disgraces the government of our State and Heaven-fostered nurseries of virtue and intelligence.

I will give my view briefly, of the general subject of the government of children. The relation between teachers and their pupils is similar, in some respects, to that between parents and their children. This *relation* holds parents and children—teachers and pupils, in mutual bonds to each other, and makes it the duty of parents and teachers to govern the children committed to their care, which they can do only by an adequate *control* over them; and this *control* depends on different principles in different individuals.

The highest of these principles, is *weight and force of moral character*. Where these subsist in an eminent degree in the governor, the rod is seldom if ever needed. An intimate friend, who was a bachelor at the time, and to whose lot the training of several of his brothers, sisters, and nieces, had fallen, once observed to me, that “he had raised twelve children, and that he had never laid the weight of his finger on one of them in the way of chastisement; and yet,” said he, “any one of them would as soon put his hand into the fire as disobey me.” The moral, religious, and intellectual character of this friend, is of the highest order; and to this I attribute his *control* over those children, who were very sprightly, and some of them somewhat “spoiled” before they came under his government.

Where this principle appears to fail, I am fully persuaded that it is only apparently so, and that the failure is owing to the discovery of the child that its parent or teacher does not really possess the moral character which is accredited to him: for this discovery is often made by children before it is known by the community, or would be believed by them.

The next principle which gives this *control*, is *affection and kind treatment*. These always succeed, when properly exercised, in winning the hearts of children, and thereby securing their obedience when it is their duty. The influence of this principle is often witnessed in the *control* which servants sometimes acquire over children whom they claim no right to govern—a *control* which is, in some instances, greater than that of the parent or teacher whose duty it is to govern the child.

The last of these principles, is the *brute force* which is exercised by

the *rod*, or some terrific substitute! This is necessary only as a substitute for the former principles where they are deficient or wanting; in which cases, we may safely aver that there are only poor qualifications for governing children. But persons who lack the former principles, and to whose lot it falls to govern children, find it necessary to produce a "balance of power" in their favor, and the rod is perhaps the only balance of which they have any knowledge or skill to devise; hence the common resort to it.

These are the leading principles that pertain to the governing party in this relation. In connexion with the children, there are five points that chiefly require the consideration and attention of parents and teachers.

1. The proper instruction of children in regard to obedience, including its nature, obligation, and necessity, and, collaterally, the nature and results of disobedience. This comprehends a vast field of instruction, including all their interests, from their physical enjoyments and pecuniary possessions to the high rewards of Heaven.

2. The prevention or neutralization of counteracting influences, which so often countervail the control of parents and teachers: such as the mortification of being severely reprimanded in the presence of his fellows, or of being in any way degraded in their hearing, &c.

3. The proper supply of all their real wants. This is a very important part of the duties of parents and teachers towards their children and pupils, which is quite too often overlooked or neglected.

4. The supplying of them with employment and recreation of the proper kinds, and in judicious amounts and suitably varied.

5. And last, but not least, due attention to secure a compliance with all requisitions. A parent or teacher should never forget, nor neglect any of his requisitions, nor allow his children or pupils so to do.

Thus my dear sir, you see I have given a skeleton of this important subject, and I fear a very imperfect one; but I am fully persuaded that any parent or teacher who is properly qualified to govern, and will faithfully observe these cardinal points, will find very little occasion for chastisement, and *no necessity* for the degradation of the rod.

Very respectfully, your obedient servant,

BRADFORD FRAZEE.

From Isaac T. Hopper, a venerable member of the Society of Friends.

New York, Ath mo. 2nd, 1847.

RESPECTED FRIEND,

Lyman Cobb.—Thy communication, dated March, 1847, was received this morning, to which I reply. I have long been decided in my opinion, that Corporal Punishment in families and schools, is utterly useless, and ought not to be inflicted on any rational being. It tends to brutalize the mind of the sufferer, and excite in him a spirit of retaliation and revenge.

It appears to me that there can be no preventive so efficient as a proper example in parents and teachers.

In "extreme cases of wilful, deliberate, and malicious disobedience," solitary confinement would be more likely to produce contrition, than corporal punishment. If this would not effect the object, neither, in my opinion, would the other.

I am, very respectfully, thy friend,

ISAAC T. HOPPER.

From Professor Olmsted, of Yale College, Author of several works.

[I had made several extracts from the *excellent* Discourse alluded to, before I received the following letter. I have here given, however, the extract to which allusion is made by the Professor.]

Professor Olmsted presents his compliments to Lyman Cobb, Esq., and begs leave, in reply to Mr. C.'s Circular, just received, to send him a discourse delivered before the American Institute of Instruction, embodying Mr. O.'s views of the subject proposed. Mr. C. will please note particularly "The Moral Qualifications of the Perfect Teacher," page 18.

Yale College, March 22d, 1847.

"We place in the foremost rank among the constituent elements of the perfect teacher, the faith and the benevolence of the Gospel. How low is the sense of responsibility which the instructor feels to the parent, or to society, compared with that which he ought to feel to his Omniscent Judge! How humble the estimate which *he* forms of the value of the treasure committed to his charge, who looks at it merely in the light of time, compared with his who views it in the light of eternity! One is training a being of earth; the other, a soul for heaven. The one educates for a mortal, the other for an immortal crown. The one is arming his pupil for the strife for wealth, for power, for fame; the other for truth, for liberty, for the universal diffusion of happiness among men. The one teaches all for self; the other, all for society—all for

God. The highest benevolence is the legitimate fruit of such a faith; and benevolence bears so large a part in the structure of the character we are attempting to portray, that, let us draw nearer, and view it in some of its more obvious relations to that character. What qualities in a teacher can compare with a warm heart, and generous affections! What enthusiasm is like that which springs from a strong and earnest desire for the highest good and improvement of the pupil! Here is the true source of independence. It is the high prerogative of benevolence, and of benevolence alone, to inspire that moral courage, which can bear the loss of present popularity, of the favor of parents, of the attachment of the pupil himself, to do him good. I can find no other principle adequate to sustain us in the arduous and often thankless duties of our profession. No other principle can fully conquer that fastidiousness, which is apt to come over one in the constant reiteration of the same instructions. Benevolence never tires while she can feel that she is sowing the seeds of virtue in a genial soil, or pouring the light of knowledge into the opening mind of childhood and youth. The lesson heard, or the lecture repeated, a hundred times, inspires in the heart of benevolence an unabated interest, and awakens in the bosom of age, all the freshness and fervor of youth. It is my firm conviction, friends and fellow instructors, — a conviction that has grown stronger with advancing years, that no other principle than this can be permanently relied on to sustain the teacher through all his labors and discouragements. Compare benevolence as a principle of action, in the preceptor, with such selfish principles as may be supposed to reign in its stead, as ambition or avarice. Ambition looks not at the good of the pupil as an ultimate object, but at its own reputation and love of praise. Its tendency is to produce showy and superficial scholars. It is unsteady in its operation, and unfaithful to such pupils as do not promise, by their genius or learning, to increase its own celebrity; and it is here, as elsewhere, followed by its usual train of disappointment, mortification, and disgust. Nor is avarice a safer principle on which to rely. It is a cold and debasing principle, when it becomes the ruling passion of the instructor. When successful in gratifying its love of money, it ends in indifference to the cause of education, as well as to the welfare of its pupils; and when unsuccessful, it ends in discouragement and repining. But benevolence, like the magnet, loses nothing by what it imparts, but gains strength continually, as it is fed by its proper aliment, doing good."

**From the Hon. Horace Mann, Secretary of the Board of Education in
the State of Massachusetts.**

[Following the letter, is an extract from his Chapter on School Punishments, alluded to in his letter.]

West Newton, March 20th, 1847.

L. Com, Esq.

Dear Sir,—I have just returned home from attending a Teachers' Institute, and am to leave in a few hours for another. I have many letters to write, I hope therefore you will excuse haste.

The only order existing in the Boston schools, on the subject of corporal punishment is, in substance, that all teachers shall keep a record of all punishments inflicted by them, stating the cause or offence, the circumstances, and the amount of the punishment.

In great haste, yours truly.

HORACE MANN.

P. S. In my volume of "Lectures on Education," I have a chapter on "School Punishments."

"Punishment excites fear; it is, indeed, the primary object of punishment to excite fear; and fear is a most debasing, demoralizing passion. It may be proper to say, that I use the word *fear*, in this connexion, as implying an intense activity of cautiousness, or apprehension for personal safety; and not as partaking at all of the idea of reverence or awe, in which sense it is sometimes used, in reference to the Supreme Being,—as when it is said, 'The fear of the Lord is the beginning of wisdom.' It is the former species of fear only that is appealed to by the infliction of pain, and not one of the virtues ever grows under the influence of that kind of fear. Such fear may check the growth of vices, it is true; and this is the strongest remark that can be made in its defence; but it has, at the same time, a direct tendency to check the growth of every virtue, because fear of pain is not an atmosphere in which the virtues flourish; so that even the negative good which it produces, in deterring from wrong, is accompanied by the infliction of some positive harm. Let any person revert to his own experience, and then answer the question, whether he was as competent to think clearly, or to act wisely, when under the influence of fear, as when calm and self-possessed. Fear may make a man run faster, but it is always *from*, not *towards* the post of duty. Look at a man in an agony of fear; he is powerless, paralyzed, bereft of his senses, and almost reduced to idiocy, so that, for the time being, he might as well be without limbs and without faculties as to have them. It is said that even the hair of the head will turn gray, in five minutes, under the boiling bleachery of a paroxysm of fear. There have been many cases where adults,—men whose minds had acquired some constancy and firmness,—have been made fools for life by sudden fright,—annulled at once, their brains turned into ashes by its consuming fires. And if such are the consequences of intense fear in grown men, what must be the effect upon the delicate texture of a child's brain, when, with a weapon in hand, a brawny, whiskered madman flies at the object of his wrath, as a fierce kite pounces upon a timorous dove? Yet who of us that has reached middle age has not seen these atrocities committed against children, again and again?"

"Another consideration, showing punishment to be a very great evil, is, that the fear of bodily pain, which it proposes, makes the character pusillanimous and ignoble. Children should be trained to a disregard, and even a contempt of bodily pain, so that they may not be unnerved and unmanned at the very exigencies, when, in after-life, fortitude and intrepidity become indispensable to the performance of duty. Some foolishly tender parents commit a great mis-

take when they fuss and flurry, and gather the whole household around, at every little rub or scratch received by a child; and bring out their apparatus of lint and liniment,—enough for the surgeon of a man-of-war, in a naval engagement. Sensitiveness to bodily pain should be discountenanced, because it impairs manliness and steadfastness of character. Children should be taught that corporal suffering, and imprisonment, and death itself, are nothing, compared with loyalty to truth and the godlike excellence of well-doing, so that when they become men they will be able to march, with unflinching step, to the post of duty, though their path is enfiladed by a hundred batteries. But keeping the idea of bodily pain for ever present to a child's mind counterworks this result. Indeed, a child who is whipped much will inevitably be driven into one or the other of two ruinous extremes. Which of the extremes it shall be, will depend upon the feebleness or the vigor of his natural disposition. If constitutionally of a timid and irresolute character, then frequent correction will excite his cautiousness to such a morbid activity that his cheek will blanch and his heart quail at the slightest menace of real dangers, or the imagination of unreal ones; and he will go through life trembling with causeless apprehensions, and incapable of recovering from one shudder of fear before he will be seized by another;—incapable of all manly resolution and heroism. If, on the other hand, the child has an energetic will, the very vehemence of which prompts to disobedience and waywardness, then frequency of chastisement will exasperate his nature, and make him recklessly bold and fool-hardy. It will make him despise the gentleness that belongs to a noble spirit, and mistake ferocity for courage. Now, what reparation can any teacher make, which shall be an adequate compensation to a child for causing his dispositions to grow into a deformity which shall be a torment and a disgrace to him while life lasts? Have you never seen an aged tree whose trunk still bore the mark where some heedless man had struck his axe while it was yet young, and have you not observed that, on the wounded side of the tree, the foliage was sickly and the branches scraggy and misshapen, while a superabundance of nutriment sent up on the other side had made the limbs shoot out into huge disproportions? Such wounds are inflicted by unnecessary punishment, upon the whole moral nature of a child."

From the Hon. C. Peirce, Principal of the Massachusetts State Normal School.

[Following the letter, is an extract from one of the articles, to which allusion is made in his letter.]

West Newton, Normal Hall, March 31, 1847.

MR. LYMAN COBB :

Dear Sir.—In reply to your Circular, bearing date 23d instant, I would say, that I am very grateful for the honor you have done me in applying to me for an article to go in as an Appendix to your contemplated work on *Corporal Punishment*. But such are my engagements, that it will be impossible for me to prepare any thing of

that kind at the present time. My school duties become more and more arduous to me every year. I shall be very glad to see a work on this subject, taking the view which you purpose to do. *On it* I have given my views very fully in Vols. 3d and 5th of the Mass. Common School Journal, under the signatures of P. C., and P., which you are at liberty to use as you please.

Yours truly and respectfully,

C. PEIRCE.

“ Avoid getting into a conflict with a pupil in presence of the school. Be sure you are always right. If a scholar is obstinate and refuses to obey, be not provoked either to say or to do things violent and indiscreet. It is best to defer the case until recess, or the close of the school. Be perfectly calm. Converse with him, and endeavor to reclaim him to duty. Point out to him plainly, kindly, firmly, the position in which he stands. Urge upon him such considerations as you may think proper in themselves, and as may have weight with him. Especially, let him understand that you regard him now as a rebel against the rightful authority of the school, and that he will not be allowed to join his class again at recitation, or enjoy his usual privileges, until he returns to duty. If he relents, well; you have gained him. If he still persists in his rebellion, let him understand that nothing but entire, unqualified submission will satisfy you; that he must utterly abandon all hope of reconciliation and of enjoying again his privileges as a pupil, on any other ground. Then, in tones of great kindness, tell him to reflect upon the matter until morning, when you shall call up the subject again, and hope to find him returned to a sense of his duty, and willing to do right. With this, dismiss him. In the morning, ten to one, if you have managed the matter discreetly, you will find him all subdued, ready to confess his wrong, and during all the time remaining, doubly careful to do right. If he is still rebellious, do not give up your faith or your hope; break not out in violent bursts of passion. Let him perceive your regret at his wrong doing; in a few words, exhort him to review the whole ground and to repent of his folly. After this let him take his usual seat, or assign him a seat separate from the others, reminding him that though allowed to remain in school, he can not enjoy its privileges so long as he persists in his rebellion. At the close of school, talk with him again. Dismiss him with your blessing and solemn admonition, and await the events of another night. In the morning, if he return and say, ‘I repent,’ forgive and receive him, even though it be at the eleventh hour. You have far more effectually reclaimed that pupil, than if you had driven him by blows into obedience. You have done more for that boy, and for the cause of education, than you possibly could have done by any other treatment of the case. He will remember you with gratitude as long as he lives.
P.”

From Miss Margaret T. Hanratty, Principal of the Female Department of Public School, No. 5, Mott-Street, City of New York.

LYMAN COBB, Esq.,

Dear Sir:—It should indeed be a subject of congratulation to the philanthropic mind, that the matter of corporal punishment, by so many thought unworthy of the pen, or even the notice of the literary man, has arrested the attention of a gentleman like yourself, possessing such broad and comprehensive views of benevolence, combined with the talent necessary to make them useful.

But few are found willing to labor in a cause to which fame offers no chaplet and gold no inducement: but some there are, an honor to their kind, who are more than abundantly satisfied by the thought that they may benefit humanity by substituting in the place of a remnant of barbarism, an enlightened code of discipline, whose power shall not merely restrain, (for that would be but a negative good), but quicken the sensibilities to a keen perception of right, and guide the heart in a proper discharge of its high and elevated duties. If parents and teachers could but be persuaded to give this subject the attention it deserves, how much good could be effected through their all-pervading agency! How many a young heart, crushed by the iron rule of physical coercion, would yield a ready and willing obedience to the sweet voice of gentle persuasion, or firm; but, mild restraint: how many a bright eye, now dimmed by the oft recurring tear, would sparkle with love and gratitude for the gentle monition, and learn to love virtue for its pleasantness. "The sunny hours of childhood" sound prettily in print and sweeter in song, but who is there that does not know, that with few exceptions, it were more *honest* to call them "the suffering hours of childhood!" If a child be prone to any disease, how carefully the tender mother watches the first evidence of its approach, and endeavors to guard against it by the best remedies; but, the disease of the mind, of the heart, nay even of the soul, manifests itself, and where is the remedy? unminifful of its power to destroy, the whip is the only resource; the body, the poor mortal coil, which is soon to be shuffled off, is more cared for than the immortal soul: and, she who shrinks with dismay from the disease, which may mar the fair proportions, sees perhaps with an almost careless indifference, the noble edifice of which God alone makes account, destroyed by the sirocco breath of passion, and will not, because it seems more difficult to her, apply the Catholicon.

I know, from having had the guardianship of the young for many years, many of their predilections and dispositions. I know how necessary a corrective influence is in every stage of existence: but, let one be chosen, I say it solemnly, that will cherish and foster the best feelings of our natures; that will warm into action those noble impulses which dignify and elevate the human heart; that will serve as a shield and a buckler in the hour of temptation, to fortify and defend; one that will recall the wanderer, if he should have strayed from the path of rectitude; that will clothe itself in the breathing tenderness of a mother's voice, in the sweet pleadings of a sister's earnestness; or, in the disinterested friendship and sympathy of a teacher: and, all this is in the power of "moral persuasion." I have tasted its efficacy and speak from no speculative theory; even now, as I am hastily penning these lines, there comes before my mind the forms of those rescued, I truly believe, from an almost mental degradation, by this discipline; and, as I see them occupying places of honor and trust, with credit to themselves, with success in their teaching, and carrying out strictly those principles which have sometimes made me proud to have been their teacher, I feel that I ought to be thankful, even in my humble sphere of usefulness, to become a participant in so great and good a cause, in one fraught with so much advantage to the rising generation.

With the highest sentiments of respect and esteem,

I am yours, &c.,

MARGARET T. HANRATTY.

*New York, P. S. No. 5, }
May 3, 1847. }*

From Rev. George Coles, one of the Editors of the Christian Methodist Advocate and Journal.

New York, April 24th, 1847.

DEAR SIR:

The subject of your note interests me much; it is one of vast importance, and I hope you will be able to do it ample justice.

My reading, observation, and experience in these matters, have not been such as to entitle my opinion to much weight; yet as you wish an expression, I will freely give it.

1. I think there are times and circumstances in which the use of the *rod* is indispensable—but

2. Its use should be restricted to cases of wilful, deliberate, and wicked disobedience.

3. That when so used, the parent or teacher should be particularly careful to guard against hastiness of temper, violent anger, and a spirit of revenge.

4. That private remonstrance, *temporary abstinence from food, &c.*, are excellent substitutes for corporal punishment, and, in most cases, may be applied with very good effect.

Yours respectfully,

G. COLES.

TO MR. LYMAN COBB.

From Hon. Wm. H. Seward, late Governor of the State of New York.

Auburn, May 17th, 1847.

MY DEAR SIR:

The pious and learned Sir Thomas More says, in the "Utopia," that those are "ill masters who find it easier and more pleasant to chastise than to teach." Observation and experience have induced me to adopt that sentiment.

I am, very respectfully your humble servant,

WILLIAM H. SEWARD.

LYMAN COBB, ESQ.

From Professor Newton, A. M., of Newark, N. J.

MR. LYMAN COBB,

Dear Sir:—When a boy, from 16 to 19 years of age, I attended an Academy at Thetford, Vt., under a good and learned teacher, (the Rev. John Fitch), who never had the least difficulty, with which I was acquainted, in governing a school of upwards of 100 scholars, without corporal punishment.

The scholars in his school, from ten to twenty years of age, appeared to consider the school-room equally as sacred from unnecessary noise, as their place of worship.

This undoubtedly came from early mental training, confessedly common in N. E., but which, unfortunately for the children, has been neglected in this place, to an alarming extent. It is to be feared, that this barbarous practice of using the rod or ratan, has done more mischief for the rising generation in Newark, than can be re-

paired by fifty or more good teachers in many years to come; yet more to be deplored is the utter want of feeling exhibited by its advocates: some of whom openly acknowledge that they teach for money, and whip as a matter of convenience.

In our over-grown schools, especially monitorial, the poorer class of scholars are more particularly abused.

These literary simians, appeal to the good sense of their most wealthy and influential patrons, whose children are favored, and also quote the never-ending law of Solomon, to justify their pernicious habits, without seeming to recognise the condition and practice of the Jews, at the time this rule was given.

The opponents of a mild and moral government, ought to remember, that under the Jewish dispensation, war itself was not only justified, but even commanded by divine authority, which has since been forbidden by the new.

If corporal punishment be necessary to enforce moral discipline in families, and it possibly may be, once in the life of a child, to thus demonstrate to it the superior power and authority of the parent, it does not necessarily follow, that it should be delegated to a class of men who are not looked upon as parents, or if so, whose position forbids the use and consequent abuse of a parent's power. There may be exceptions to this rule, but of such rare occurrence, that no general law should give the authority to teachers indiscriminately.

CALVIN P. NEWTON.

Newark Academy, April, 1847.

From Professor L. N. Fowler.

New York, April 7th, 1847.

FRIEND COBB,

Sir:—I learn with pleasure, that you are preparing a work on the subject of "Corporal punishment as a means of moral discipline in families and schools."

The objects you have in view, are certainly worthy the attention of a philanthropist. In my opinion, society is *greatly* injured by our present system of family and school government. From my experience, and extensive observation of the nature of man, I am convinced that in governing each other, the principles and motives of Christ should become our guide as much as possible.

Human nature *will not willingly* be driven, but will cheerfully be

persuaded by motives adapted to its better nature, to change its course of conduct.

To abolish corporal punishment, and the *spirit* that is generally manifested while using the rod, is but to keep pace with the improvements of the age in other reforms.

Posterity will bless you for all the influence you exert in this department of reform.

You have my best wishes for your success in this noble enterprise.

Yours respectfully,

L. N. FOWLER.

[The following, though written anonymously, bears strong evidence of having been written by an old and experienced teacher, now an author of several well known school books.]

Tommany Hall, April 1, 1847.

MR. COBB,

Sir :—I have received a letter from you requesting my opinion in relation to flogging. I have seen much of this practice in my day, and have become so familiar with it that it seems to be a matter of course in human events: and I have heard so many old people express their thanksgiving for the *lickins* they received in their younger days, that I can not help thinking that it must have done their souls and bodies a vast deal of good.

It is evident that a severe flagellation is wonderfully impressive; and so useful has it been found in this way, that it has frequently been inflicted on lads to cause them to remember the corners, in land surveys.

In schools its effects are truly astonishing. It sharpens the wits of the little urchins, and makes them love learning. It commands obedience to authority, even though wielded by persons unworthy of respect; and of itself it is the best substitute for a good system of education that has ever been devised. Why, sir, by means of these corporal inflictions, young humanity can be made to do, to love, to learn, and understand any thing; and, how true and beautiful are the words of the poet: "The bird that can sing and wout sing, must be made to sing."

Yours respectfully,

PLANOMASTICS.

The following Resolution, offered by Francis Dwight, Esq., was adopted by the New York State Convention of County Superintendents, and other friends of Education, at Albany, May, 1843.

"*Resolved*, That while we recognise the authority of a teacher to be similar to that of a parent over his child, we believe that corporal punishment should be the last resort; and when inflicted by a teacher, should be in private, and never without serious and friendly admonition."

The following Resolution, offered by Rev. Dr. Potter, of Union College, was adopted by the New York State Convention of County Superintendents, and other friends of Education, at the City of Rochester, May, 1844.

"*Resolved*, That the substitution of *moral* for *physical* punishment be recommended to teachers, to be adopted as rapidly as the preservation of good order and the best interests of the schools will allow."

The following Resolution, offered by Mr. Lyman Cobb, was adopted by the New York State Convention of County Superintendents and other friends of Education, at Albany, May, 1846.

"*Resolved*, That, in the government and discipline of a school, it is, in the opinion of this Convention, desirable that all mild and persuasive means should be used, before resorting to corporal punishment."

Even in the New Jersey State Convention, where they passed a Resolution *averse* to the abolition of Corporal Punishment in schools, the Convention nevertheless qualified it by the following.

The following Resolution was adopted by the New Jersey State Society of Teachers, and other Friends of Education, at Newark, March, 1845.

"*Resolved*, That corporal punishment ought to be used with great discretion, and only in cases of extreme necessity, and that the teachers of this State be advised to employ moral influences to govern their schools, and to dispense with physical force as far as is consistent with the maintenance of wholesome discipline."

Extracts from the By-laws, Reports, &c., of the Public School Society of the City of New York, on the subject of CORPORAL PUNISHMENT.

By-law of 1833.

"The discipline of the schools must be strictly observed and enforced, but by mild and maternal means, and corporal punishment, as far as possible, avoided."

By-law of 1846.

"Mild punishments shall be used in all cases where the same can be made effectual. Corporal punishment shall be resorted to only in special cases, and shall be used with great discretion,—in no case by a monitor, and never by an assistant teacher, except when in charge of the school, on account of the absence of the principal from the school-house, and never in presence of the school. And in all cases where such corporal punishment is inflicted, the teacher shall make a record, in a book provided for the purpose, of the name of the pupil punished, and the offence."

From the Report of 1847.

"It has been the constant endeavor of the Trustees, to lessen the amount of corporal punishment in the schools under their charge, by every reasonable measure supplied by their experience, vigilant supervision, and repeated cautions to their teachers. Their humane endeavors have been attended with a good degree of success, as may be inferred from the following statement. On an inquiry into the state of their schools as to the frequency of corporal punishment, it was found that in the upper schools, the following principals were successful candidates for a suitable testimonial, which by a resolution of the Trustees, was to be awarded to such as had succeeded in conducting their schools successfully, without corporal punishment, for the space of one year; viz:—

MARGARET T. HARRATTY, of	No. 5,	Fem. Dep.,	3 years.
SARAH ANN BUNKER,	No. 7,	" "	2 years.
MARY C. KIERSTED,	No. 17,	" "	2 years.
AMELIA KOERSTED,	No. 18,	" "	1 year.
MARY DOANE,	No. 4,	" "	1 year.
PEZON T. STITES,	No. 16,	" "	1 year.
ANNA ARMSTRONG,	No. 39,	Primary,	1 year.

"Most of the other principals had dispensed with corporal punishment from one to ten months. In the fifty-nine Primary Schools, two of the teachers had done without corporal punishment from six to eleven months; ten had dispensed with it for one month; and the remainder from one to three weeks at a time. The following is the form of the testimonial:

"This testimonial is designed to express the approbation and satisfaction of the Trustees of the Public School Society, of New York, in view of the interesting fact, that, Margaret T. Harratty has conducted the female department of Public School No. 5, for three years without corporal punishment, and at the same time has maintained entire good order, and a creditable degree of scholarship in her pupils. Such a successful effort offers to others a noble incentive, being alike interesting to the cause of humanity and education. As she has thereby increased the sum of human happiness and secured the best interests of her pupils, they cordially offer their congratulations, and trust that she will be recompensed by the solace which a Ruling Providence awards to well-doing, and the faithful discharge of such high and responsible trusts."

"JOS. B. COLLINS, Sec. May, 1846.

GEO. T. TRIMBLE, V. Pres."

Extract from the Report of a Committee of the New York Public School Society, on the subject of Corporal Punishment, 1846.

"The proper government of children in schools, may be considered as a subject of as much importance as any thing connected with common, or general education. It has occupied the attention of philanthropists to a greater or less extent, probably ever since schools have come to be considered a subject worthy of general attention, and has been a matter of serious consideration, in the Public School Society ever since its establishment.

"In order properly to govern children, and bring them under due subjection to the teachers' authority, two methods have been practised to some extent in ours, as well as most other schools; the one, the law of force, as applied physically, by the use of the rod, or otherwise, usually termed corporal punishment; the other, the law of kindness, enforced by appealing to the reasoning faculties, in the use of argument, and moral suasion. It is not intended on this occasion to go into a labored argument, in order to show the vast preference of either one of these methods over the other in order to produce the desired results. It may be taken for granted, the Committee believe, that there is no person who has reflected seriously on the subject, and viewed it in its practical bearings, who any longer doubts, if indeed he ever did doubt, that the latter, the law of kindness, whenever it can be made effectual, must have a vast preference over the law of force. Who, they would ask, *can* doubt, that to treat children as human beings, by an appeal to their moral and reasoning faculties, and convincing them of the impropriety of their conduct, and the great need of their reformation, thus making a deep moral impression on their minds, is inconceivably better than to treat them as mere animals, by an appeal to their fears alone, through the application of the rod to their backs, or the ferula to their hands? More especially is this latter mode to be deprecated, when we take into consideration, the manner in which the rod is usually applied in very many, if not most of our schools; that is, hastily—on the spur of the moment—the teacher, probably, in a state of excitement, no proper inquiry being made as to the nature and circumstances of the offence, and no proper admonition being first given. To inflict corporal punishment on a child when it is not merited, or when he thinks it is not merited, will, in all cases, tend to defeat the object intended. First convince the pupil that he deserves correction, and the main object is gained."

Extract from a letter, written by one of the School Directors of the City of Philadelphia.

Philadelphia, April 12th, 1847.

"MY DEAR SIR:

"Your favor of 10th inst. reached me this morning. We have no *Regulations*' in regard to flogging, in force in our schools. The power remains with the teacher, and we wish the children so to understand it; that his refraining from its exercise may have the proper moral influence on them."

Extracts from the Report of the Controllers of the Public Schools of the City and County of Philadelphia, 1845. In speaking of the DISCIPLINE of the High School, they say :

"In administering the discipline of the school, a wide distinction is made between mere disorder and insubordination. In regard to the latter, absolute uniformity is not deemed necessary nor even expedient. The treatment which might be necessary to curb a turbulent youth, would crush and perhaps enfeeble one of a different temper. The Principal of the school must never, in the use of the means, lose sight of the end of discipline. This in its most general terms, is the moral and intellectual welfare of the greatest number of pupils. It is the promotion of this object, and the exercise of a sound discretion, not any technical rule or specific offence, that will determine him when to exclude an offender from the school. It is not meant by this, that the rights of any one should be sacrificed for the good of his class. But the general condition of a class may often determine how far forbearance may be extended towards an individual delinquent. These remarks apply to the higher and more important cases of discipline. In regard to minor offences, indicating levity or inattention, rather than insubordination, it is found expedient to have a certain defined routine of penalties for specific offences, subject however always to the interposition of the Principal. Among the specific means for correcting particular offences, no one perhaps is found more efficient than debarring the offender from the use of the play-ground, and detaining him after school hours to make up deficient lessons. Among the general means, may be mentioned the reports of scholarship and conduct sent to the parents, frequent personal admonitions from the Principal, interviews between him and the parents, &c., all having in view to cultivate in the mind of the pupil, a feeling of moral accountability and a habit of self-control.

"It is desirable that the order of the school should be maintained by motives bearing as much analogy as possible to those by which the pupils are to be influenced in after life. It is practicable by means of special stimulants and terrors known only at school, to beget an unnatural state of order that is injurious rather than beneficial. Where fear is the only motive appealed to, and instant punishment follows every offence obedience and quiet may undoubtedly be secured. But conscience will not be educated. No habit of self-control will be cultivated. No just estimate will be formed of the real accountabilities of life. The boy who at school has been a pattern of decorum, when freed from the artificial restraint of the school-room, and unaccustomed to restraints of a different kind, not infrequently becomes reckless of all restraint. It is deemed therefore very important in the government of youth, particularly when they are about verging into manhood, to train them to the habit of regarding a distant and future accountability.

"Another principle that is kept constantly in view in the government of the school, is to produce results by steadiness and perseverance, rather than by violent measures. Few pupils are found so obstinate or wayward as not to yield eventually even to a moderate pressure steadily applied. This method of procedure is rendered the more easy and efficacious, by the consciousness of

both the parties, that there is always in reserve ample power for more decisive measures if they should become necessary. Pupils not previously accustomed to a mild method of discipline, sometimes mistake it at first for want of firmness. But such mistakes are soon rectified. The whole machinery of the school, like an extended piece of net-work, is thrown over and around him, and made to bear upon him not with any great amount of force at any one time or place, but with a restraining influence just sufficient, and always and every where present. Some of the most hopeless cases of idleness and insubordination that I have ever known, have been found to yield to this species of treatment. Some of the most hopeful pupils now in the school, some of the most distinguished ornaments of the classes who have graduated, were once for months together on the list of probationers."

Extract from the Rules and Regulations of the Common Schools of the City of Lancaster, (Pa.):

Discipline.

"1. While the Board believe the infliction of corporal punishment to be necessary in extreme cases, they invite all the Teachers in their employment to apply it as seldom as possible; and, if practicable consistently with sound discipline in the schools, to disuse it entirely.

"Teachers who have been enabled to govern their schools without the use of corporal punishment during any month, shall so report to the proper Visiting Committee previous to the monthly meeting of the Board, that such gratifying fact may be entered upon its minutes. But such entry shall in no case be made, unless the Committee shall also report that neither the order nor progress of the schools has been injured by the disuse of corporal punishment.

"2. It shall be the duty of the several teachers to keep a record of all inflictions of corporal punishment, for the examination of the Visiting Committee and other members of the Board. The record to give, as exactly as may be practicable, the nature of the offences, the age of the pupil, the instruments employed, and the degree of severity used: by corporal punishment being understood all inflictions of physical pain.

"3. No teacher shall punish any pupil while under the influence of anger.

Suggestions to Teachers.

"1. Lay down as few rules for the government of your pupils as possible:—let these be general, so as to cover the whole ground of duty, but leaving to yourself a reasonable discretion in the application of them.

"2. Avoid, to the utmost, the feeling, and especially the exhibition of anger before your pupils; and never correct them while under the influence of high excitement. Be always firm in your decisions; but never passionate.

"3. When a child is disobedient, or in any wise disorderly, ascertain, if possible, all the circumstances before you punish. Labor to understand the disposition and character of your pupil, and adapt your discipline thereto. Endeavor to reform the offender, rather by setting motives before him to do right, than by harsher methods.

"4. Never expose the faults of your pupils unnecessarily to the school, when an offence is such as to call for notice, but does not seem to require open and summary punishment, but request the offender, privately, to remain after the school is dismissed; reason with him kindly on his misconduct; and if you have threatened punishment, inflict it.

"5. Use largely the oral method, as well as books, in imparting knowledge. Oral communications, as they admit of inquiry on the part of the pupil, and of variety of anecdote and illustration on the part of the teacher, produce a love of learning, and render instruction at once more pleasant and intelligible.

"6. Teach your pupils to respect and obey the Laws of the Land—to venerate and hallow the name of God.

"7. Obtain and preserve order at all hazards. Yet, when disorder exists, an apposite anecdote will often be found the most effectual method to reprove and restrain it. Be always open, candid, and communicative with all your pupils: endeavor to inspire them with the same feelings towards yourself: and by every means seek to banish from your school all arts and arts of deception."

Extract from a letter, written at New Orleans, April 21, 1847, in answer to an inquiry whether corporal punishment is allowed in the Public Schools of that city:

"New Orleans is divided into three municipalities; each of which has its Public Schools, entirely independent of the others. The regulations of one municipality, though generally of the same tenor as those of the remaining, are not so in every respect. In the case of "Corporal Punishment," for instance, there is a marked difference between the rules of the three municipalities. The Third Municipality, as far as I can ascertain, has no regulations on this point. The Second has none, but allows its use. All that refers to discipline will be found in the twelfth Article of the second Section of their Rules and Regulations, which is:

"The teachers shall practise such discipline in the schools, as would be exercised by a kind and judicious parent in his family; always firm and vigilant, but prudent."

"In the schools of the First Municipality, on the other hand, corporal punishment is *expressly forbidden*. On the first page of their Rules and Regulations, Article third, General Rules, we find the following:

"No corporal or other degrading punishment is to be inflicted, under any circumstances. It has been proved by experience that there is no necessity for resorting to personal violence for the purpose of preserving good order and a proper discipline in Public Schools. The moral feelings of children, instead of being blunted, or even in many instances paralyzed, by harsh treatment, ought, on the contrary, to be cultivated and directed with the utmost solicitude. This may be done by exciting a proper degree of emulation in the pupils, and by a kind and affectionate intercourse between teachers and scholars, calculated to instil a conviction on the minds of the latter that every exertion required of them is for their own advantage."

"In addition, on page 4th, Article 50, 'TEACHERS,' we find this Rule:

“The teachers shall practise such discipline in the school, as would be exercised by a kind and judicious parent in his family; always firm and vigilant, but prudent. No corporal punishment shall, under any circumstances, be inflicted.”

“In the High Schools, (Private), of New Orleans, the use of corporal punishment is seldom resorted to, it being found, as one of the most experienced among the teachers of the schools informed me, ‘that, other means of punishment were sufficiently effective.’”

The following Resolution was adopted, by a Convention of the Town Superintendents of Common Schools, of the County of Chango. (N. Y.), held at the Court-House, in the village of Norwich, Aug., 1843 :

“Resolved, That the discipline of a school should be of a character parental and persuasive; and that corporal punishment, as a means of government, should be only employed as a final resort, and even then, dispassionately, with reluctance and friendly admonition.”

The following Resolutions were adopted by the Onondaga County, (N. Y.), Teachers’ Institute, at Syracuse, 1845 :

“Resolved, That we consider kindness a necessary ingredient in the discipline of schools, and we will endeavor to act upon this principle as far as possible—never inflicting corporal punishment only in extreme cases, and as a **DERNIER RECOURS**.

“Resolved, That we believe in self-government, and therefore recommend, as a general rule, that no laws be made by the teacher without submitting them to the pupils for adoption, he reserving the Executive authority.”

Extract from the Address of the Hon. SAMUEL YOUNG, late Superintendent of Schools in the State of New York, on the opening of the State Normal School, at Albany, 1845 :

“The old system of school government, founded alone on fear and force, has already been to a great extent abandoned. Few advocates are now found of the Draconian code of corporal infliction for every delinquency. No one who does not love children should aspire to be their instructor. And when the instructor possesses this and other proper requisites, the love, and confidence, and respect of the pupils are easily secured; and these relations existing, moral government, instead of the criminal code, will secure good order. This should be regarded as the general rule, to which exceptions occasionally may be found.”

Mr. PEET, now and for many years the worthy and celebrated Principal of the New York Deaf and Dumb Asylum, said to me, in

answer to my inquiry, How do you govern children? "The great secret in the government of children, is to interest them."

Extracts from the Report of the Roxbury, (Mass.), School Committee, on the subject of Corporal Punishment in Schools, 1846:

"We believe that there are resources, at the command of every intelligent teacher, with kind disposition, firmness of character, and strong and hearty moral sympathies, resources of a more mild, generous and elevated nature, which by being more fully developed and resorted to, will be entirely sufficient, or almost so, under ordinary circumstances, for the good government of a school, and that the time will come when the necessity for corporal chastisement will cease nearly or quite. We believe that our teachers think with us and feel with us on this subject; that with the best spirit they are applying themselves to those higher resources, and are as desirous as we are, to discover and use them, and make them sufficient.

"Some of our teachers have already determined to inflict no more corporal punishment; others have virtually discontinued it, and are approaching a final decision to that effect; and all, we believe, are looking to that result as exceedingly desirable, and will spare no endeavors to reach it. Any teacher who shall manifest an *appetite* for the rod hereafter, and shall entertain such views of boy-nature, as to have no faith in the superiority of other influences, and no hope of dispensing more and more with the rod, any such teacher, if we have, or are to have any such, would probably be discharged from our service, by any committee that the town is likely to elect."

Extract from the Report of Hon. HORACE MANN, on "Education in Europe," particularly as to the schools of Prussia and Saxony, 1844:

"In some of my opinions and inferences, I may have erred, but of the following facts, there can be no doubt:—

"1. During all this time, (six weeks), I never saw a teacher hearing a lesson of any kind, (excepting a reading or spelling lesson), *with a book in his hand.*

"2. I never saw a teacher *sitting*, while hearing a recitation.

"3. Though I saw hundreds of schools, and thousands,—I think I may say, within bounds, tens of thousands of pupils,—*I never saw one child undergoing punishment, or arraigned for misconduct. I never saw one child in tears from having been punished, or from fear of being punished.*"

Extract from the Report of HENRY E. ROCHESTER, Superintendent of Schools in the County of Monroe, (N. Y.), 1844:

"The idea is very prevalent that female teachers are not competent to *govern* most of our winter schools. This would readily be granted were it necessary for them to adopt the system of government heretofore so much in vogue, that is, one of

indiscriminate *flagellation* for all offences. I would not subject delicate females to the unpleasant task and trial of physical strength incident to such a system. If better motives to obedience are presented, such as self-respect, and love of approbation, and the incentives which an *intelligent* pursuit of knowledge will invariably furnish to the observance of quiet and good order, I can conceive of no ground for the apprehension, that females are not as capable as males to govern a school. On the contrary, I have found female teachers succeeding admirably in the government of the same schools that male teachers of good qualifications utterly failed to control. There is a spirit of independence fostered by our free institutions which prompts to high and noble bearing, but which, unguided by intelligence, and unchastened by the moral virtues, degenerates into harshness of manners, and disregard of all law and authority. It is this blind and unchastened spirit which develops itself, in the resistance to the legitimate authority of the school-master, on the part of so many of the young men in our schools. They entertain the false notion, that such conduct evinces a manly independence which will elevate them in the regards of their fellows. But who ever saw a young man, possessing any self-respect, pride himself upon his success in resisting the authority of a kind and respectable *female teacher*? If any such there be, they should not be allowed to poison the moral atmosphere of a school-room by their presence."

Extracts from the Report of D. H. STEVENS, Superintendent of Schools in the County of Franklin, (N. Y.), 1844:

"Let a scholar understand that disobedience is invariably followed by flagellation, at least as a dernier resort, and if he be naturally frolicsome, as most children are, the first thing that suggests itself to his mind, is, not the abandonment of his mistimed juvenile sports, but how he can best succeed in the practice of them and escape detection. Hence those furtive glances, hence that insidious eying of the teacher, hence that ultimate resort to every species of duplicity, from the half-articulate evasion to the downright and boldly uttered untruth. Nothing is more natural for young children, acting from their generous impulses, and just commencing to appreciate the difference between right and wrong, than when they have done wrong to confess it, and immediately thereafter, nothing is more common than for an irascible, inconsiderate, and self-conceited parent or teacher to 'beat them with many stripes,' until statutory itself would fain weep.

"If the advocate of corporal punishment will subject himself to the trouble of examining the history of civil governments he will find that those which have punished crime with the most corporal severity, have had a correspondingly enlarged criminal calendar. Extending his observations to parental governments, he will invariably discover, that those parents who inflict the most physical pain for obliquities in their children, have the most insubordinate families. Most refractory children get their incipient movement in the path of vice, from the mis-directed corrections of their parents. Continuing his observations to schools, let him visit every one if he choose, in the entire State, and request the scholars of each that have not been punished during the term, to rise, and

he will find to his disappointment, that in those schools where there is a unanimous rise, the best order obtains, and as a general thing, just in proportion to the number that are obliged to remain on their seats, do misrule and insubordination prevail. It is an irrevocable law of nature, enacted by Him 'with whom there is no variableness, neither shadow of turning,' that crime shall perpetuate punishment; and it is another law of nature, equally irrevocable, that the right kind of punishment, that which sends conviction, conversion, and reformation to the offender, shall annihilate crime. Crime then perpetuates punishment, and nature's punishment annihilates crime. But corporal punishment perpetuates it, by arousing and developing, and exciting all the baser passions of the human breast. A gentleman of great experience in teaching, having charge of one of the best schools in the Union, says, 'I do not choose to employ an antidote, which will only serve to increase the demand for it. I would rather diminish than augment the amount of my labor, and to whip a child once to-day for a misdemeanor, is but preparing him to merit two flagellations to-morrow.' If the first effect be not produced, it is conclusive that the second, reformation, can not be."

Extract from an article on "Rewards, Punishments, Praise, and Blame," by S. S. RANDALL, Esq., late General Deputy Superintendent of Common Schools, in the State of New York:

"A child must not be punished or reproved from the impulse of temper; we may regulate his actions, but we can not hope to subdue his will, or improve his disposition, by a display of our own wilfulness and irritability; for, our example will more than counteract the good effects of our correction. If irritated, we should wait till we are cool, before we inflict punishment, and then do it as a duty, in exact proportion to the real faultiness of the offender; not to the degree of vexation he has occasioned ourselves. A child should be praised, reprov'd, rewarded, and corrected, not according to the *consequents*, but according to the *motives*, of his actions—solely with reference to the right or wrong intention which has influenced him.

"Children, therefore, should not be punished for mere accidents, but mildly warned against similar carelessness in future. Whereas, some people show much greater displeasure with a child for accidentally overthrowing the table, or breaking a piece of china, than for telling an untruth; or, if he hang his head and will not show off in company, he is more blamed than for selfishness in the nursery. But does not such treatment arise from preferring our own gratification to the good of the child? and can we hope, by thus doing, to improve him in the government of his temper, or to instruct him in the true standard of right and wrong?

"Punishment, administered in anger, is no longer the discipline of love, but bears too much the character of revenging an injury, and will certainly excite in the sufferer a corresponding temper of mind. From fear, indeed, he may yield externally, but the feelings of his heart would lead him to resentment, rather than to penitence and submission. And let it never be forgotten, that if

we desire to perform our duties to children, it is not to their outward conduct, but to the heart that we must direct our chief attention."

Extract from an article, on Moral Education, by Miss BRECHER :

"Be careful not to be so frequent in finding fault, and so severe in manner as to produce the feeling of hopelessness in efforts to please and satisfy. When a child feels that, however earnestly he may try to do right, he has such bad habits already formed that he shall not succeed so as to please his teacher, all motive for exertion ceases, and he becomes reckless and hardened."

Extract from the Report of A. BRUGGS, Superintendent of Schools in the County of Allegany, (N. Y.), 1843 :

"The barbarous practice of flagellation has justly received a condemnatory sentence by first-rate teachers, and they find it much easier and more agreeable to govern others by motives and arguments addressed to their understanding and reason, than by the infliction of stripes. They have found that children are men in miniature, and that an appeal to their judgment and a treatment corresponding with their natures, are in almost every instance more powerful auxiliaries in producing obedience than any corporal punishment whatever. There are others who maintain a forced obedience by a reference to the rod for almost every offence. The feelings of the scholars of such schools are constantly agitated. It is impossible for them to bring their minds to a free and tranquil state, so necessary to perform any operation in numbers, or learn any thing which requires thought and diligent attention. In all my visitations I have never seen a teacher make use of the rod. But from their own confessions, I believe the practice is too prevalent. In one school I perceived that several of the children had been crying, and upon looking around, I saw the butt ends of several large rods, shivered at one end, and several more that were entire, ready for use at a moment's warning. *In this school I saw no smiling faces, or countenances which bespoke tranquillity of soul; but the pale and agitated looks, and trembling frames of the children, reminded me more of the house of death than of a seminary of learning.*"

Extract from an Address, by C. NORTHEND, Principal of the Aborn-Street School, Salem :

"I would say that the rod should never be used hastily, nor passionately. There *are teachers* and there *are parents*, who, for every slight offence or deviation of a child, fly, as it were, to the rod, and with passionate violence apply it. This is certainly wrong, and should be discountenanced. The rod should not be applied on every occasion, nor for every offence, but the infrequency of its use should contribute, in no small degree, to its efficacy. When resorted to it should be done with calm determination, and the whole case should be so represented and explained, with all its attendant circumstances, that the school, and the offender himself, shall see and feel that the teacher is about to perform

an unpleasant and painful *duty*,—a duty, from which he shall never shrink when called upon by circumstances to act.”

Extract from the Report of PIERPONT POTTER, Superintendent of Schools in the County of Queens, (N. Y.), 1846 :

“I have taken very great pains with our Teachers, particularly the younger, both male and female. Our schools are now governed almost entirely without an appeal to the rod. In this respect the younger Teachers rather gain an advantage over the older ones, some of whom are firmly persuaded that good order can not be maintained without the use of the rod to a greater or less degree. There has not, however, been but one pretended instance of severity in Queens County during the last four years.”

Extract from the Circular of the Brooklyn, (N. Y.), Female Academy, 1846 :

“GOVERNMENT.—The government of the Institution will be strictly of a mild and parental character, intrusted mainly to the discretion of the Professors and Teachers, who, unless the Trustees have mistaken their character, will administer it with mildness and efficiency, equally removed from weakness on the one hand, and from austerity and rashness on the other.”

Extract from an article on “School Government,” by J. ORVILLE TAYLOR, 1837 :

“The teacher should always be calm, kind, and pleasant. When he punishes, he should first discriminate character, that he may know what kind of discipline will *answer its end*. Each pupil has a different character to be studied; and it is the business of the teacher to know what the occasion and the offender demand. He should be sure that no bad passions are strengthened by the punishment. He must let the criminal see clearly that the bad passion is what made the punishment necessary. He must govern his scholars as *rational, intelligent beings*,—appealing to their affections, to their sense of right and wrong, and to their reasoning powers. He must labor to make them see what is right, and the reward that always follows right actions. This will do more for the school and the good of the pupil, than punishment, *however wis it may be administered*.”

Extract from a “Circular to Teachers,” issued by HENRY S. RANDALL, Superintendent of Schools in the County of Cortland, (N. Y.), 1844 :

“GOVERNMENT AND DISCIPLINE.—The teacher should punish rarely—inflict corporal punishment still more rarely. He should not keep a rod in sight—and especially, not be in the habit of carrying one in his hand, unless he would give

himself the appearance of a tamer of wild animals. He should never *threaten*, and never break his promises to the pupil. He should appeal to the feelings and the conscience of the erring child—never betraying temper or peevishness—but constantly exhibiting kindness, gentleness, and patience. These will ordinarily beget a corresponding disposition on the part of the pupil. *Good order must be maintained, at all hazards.* When all other means fail, the teacher is justified in inflicting moderate corporal punishment. This should usually be done alone with the pupil, after the close of the school, and after kindly admonition. A teacher who possesses the requisite qualifications for governing a school will rarely be driven to this resort."

Extract from the Report of Mr. PATCHIN, Superintendent of Schools in the County of Livingston, (N. Y.), 1844:

"When visiting schools for the purpose of discouraging punishment as much as possible, and for the purpose of producing the feeling of responsibility to self-government, the pupils were asked the following question: 'Have you been punished?' 'All who have not been punished this term, may manifest it by holding up their hand.' In this way, the extent of corporal punishment was at once known. It was pleasing to notice often, that not a single scholar had been the subject of flagellation. The joy manifested in the countenances of the children was an evident token of their happiness and satisfaction in being privileged to show to their visitors their correct deportment."

Extract from H. P. WILLARD's Address, before the Teachers' Institute, in Turin. Oct., 1846:

"Discipline must be firmly and strenuously, yet mildly and parentally enforced, and the confidence of the pupils in the superior attainments, and good intentions of the teacher, must be secured. Without these last qualifications—care not what may be his others—children will make no proficiency under his instructions."

Extract from the NEW YORK COMMERCIAL ADVERTISER:

"To obtain an ascendancy over children which secures respect and obedience, is of the utmost moment. But let it not be supposed that this is to be done by harshness, SCOLDING, or threats. They alone would totally fail of the object and indeed produce the very opposite results. There must be an even, steady, firm and temperate treatment, accompanied by a disposition of mind so much master of itself as never to yield to passion, but always to be governed by calm judgment. Persevering yet gentle firmness, begun in infancy and practised daily, establishes discipline, ensures obedience, and almost entirely prevents the necessity of punishment of any kind; and this is consequently by far the easiest and most agreeable course for the parent, as well as the most beneficial for the child. On the other hand, the gratification of the child's will, encouraged by frequent indulgence of its improper desires, associates the idea of happi-

ness with such gratification, and of misery with disappointment. Self-will grows rapidly; a capricious humor is the necessary consequence, and the product is that best of pests, 'a spoiled child.

"But again we say that in endeavoring to avoid improper indulgence, it should be equally the parent's care to steer clear of undue severity. For if the one strengthens self-will, the other imbiters present existence, strikes at the root of the most valued social virtues, equally spoils the temper, enfeebles the mind, and has a tendency to repress the elasticity of spirit required in the ordinary transactions of riper years. The respect due to the superior wisdom of a parent is a salutary feeling, serving a valuable purpose in the relative position of parent and child, and is as widely different from an abject restraint produced by fear of punishment, as from an impertinent self-confidence produced by uncontrolled indulgence. When the fear of punishment predominates, the child almost necessarily becomes artful—not so solicitous to avoid faults as to escape detection by artifices, which still more incurably deprave the heart.

"Indeed, timid children, if treated with severity, can scarcely resist the temptation to hide offences, if possible. And though severity may extort confession and promise of amendment, it is not in itself able to awaken virtuous thoughts or implant correct principles. A spirit of revenge is too often implanted by such a course. Correction, to prove salutary and beneficial, must, as a general rule, be applied to the mind, not to the body. Proper motives must be excited and appealed to. Children must be taught that parents are rather afflicted than exasperated by their misconduct, and thus their better feelings and their reason be brought into play—a far more likely method of reclaiming them from evil, and effecting a permanent reformation, than the frequent recurrence of the rod, or harsh rebuke, which irritates the disposition but rarely convinces the judgment.

"Comparing Solomon's maxim—'he that spareth the rod hateth his own son'—with other maxims promulgated by a 'greater than Solomon,' we regard it as a strong Eastern figure, meaning that an early and careful restraint is to be exercised over every bad propensity."

Extract from the *New York Daily Globe*, (May 13, 1847), edited by T. H. HYATT, ESQ., for several years a member of the Board of Education in the City of Rochester:

"The public have long needed a work to show the fallacy of attempting to beat ideas and knowledge into a child's head, or malice and devilry out of his heart, by the application of the rod, or brute force. It may be shown by many examples and illustrations, and by the experimental declarations of intelligent and worthy teachers, and many great and good men, that the law of kindness, and the practice of a humane and kindly discipline, are far more effective and successful disciplinarians than the birch or ferula. This truth must be admitted by candid and observing teachers, as well as by judicious parents.

"What parent has not remarked that in those families where there is the most kindly feeling and affectionate admonition bestowed upon their children,

and where there is the least amount of harsh treatment and cruel personal chastisement, there will always be found the most amiable, affectionate, and dutiful children? Show us a parent who chastises his child with rash and cruel severity, or who uses the rod, on light and trivial occasions, with an unfeeling hand, and we will show you a child who is either an implacable, hardened sinner, or a broken-hearted or mean-spirited imbecile. So in our schools. Put one of the belligerent, flagellating teachers into a school, where all is comparative peace, order and docility, and he will not remain there one month before he will wake up a pugnacious feeling, foment and provoke a spirit of rebellion and resistance, where all would have been quiet and orderly, but for this display of the petty tyranny and the provoking arrogance of the lordly despot of the school-room.

“There are doubtless extreme cases, where severe punishment, of some description, is essential to the maintenance of good order—but that boy who can not be made to submit to the wholesome restraints of the school-room, by appeals to his reason, his conscience, his self-respect, or his fears of disgrace, without a repeated resort to brute force punishment, is a fitter subject for the ‘House of Correction,’ or ‘Refuge for Juvenile Delinquents,’ than to be a companion of children who have sensitive nerves and sensible minds, and honorable feelings.

“The old nursery primer used to tell us that

‘The idle fool
Is whipped to school;’

But we believe there are more ‘fools,’ or stupid dolts made by whipping children *at* school, than from any natural cause. Where our schools are taught by kind, humane, and judicious teachers—and we have very many such throughout our country—children will not need whipping *to* school nor *at* school—they will love and respect their teacher, if they find, (and their quick perceptions will readily discover whether it be so or not), that their teacher regards them with kindly esteem. If there is not this cordial reciprocity of feeling, the child had better be kept at home. Whipping him ‘*to* school’ will only be followed by his being whipped *at* school—and the result of all this will very naturally be, what the nursery book calls, an ‘idle fool.’”

From the BROOKLYN, (N. Y.), DAILY ADVERTISER, 1847 :

“PUNISHMENT IN SCHOOLS.—It appears to us that sufficient discrimination is not employed in the selection of proper persons to conduct and manage our Public Schools. Some of the teachers we know to be competent in every way, both morally and intellectually for the stations assigned them; but on the other hand we have heard of instances of unusual and cruel punishment, which plainly indicate that the authors are less fitted for guiding rational beings than they would be for training young dogs. We regret that these things are so, and wish that they could be reformed. It was only yesterday that a small boy, some five or six years of age, was exhibited to us with his *cheek* all waled and scarred from the effects of blows with a ratan, inflicted by a female teacher in a primary department. If such things were of rare occurrence, we should be

induced not to allude to this circumstance; but they are of daily occurrence, and seem to be on the increase. Such inhuman treatment does more injury to the cause of education than all the meritorious conduct of competent teachers can do good. We trust the Board of Education will institute an inquiry into this subject with a view of arresting altogether the license to flog in our schools. In fact we hope to see corporal punishment in schools abolished altogether; for we believe it entirely unnecessary and of no earthly benefit. A boy will learn none the better for a frequent application of the rod. But more especially should corporal punishment be abolished in the female department of our common schools. There is something repulsive in the idea of a close relationship between a cane and the tender back of a little girl. Yet in some schools the cane is applied with a severity hardly credible. In other schools we are pleased to learn, the rod is never permitted to enter the female department."

Extract from the Manual of the system of Discipline and Instruction, for the Schools of the Public School Society of the City of New York, 1845:

"GOVERNMENT.—Mildness, vigilance, and decision, are the characteristics of good government. In codes of discipline, 'the law of kindness,' is as invariable in its influence, as are the laws of nature; but it requires judgment and prudence in its application. Vigilance has been called 'the strongest arm of the law.' It has one other strong arm—'the law of kindness,'—which, by a moral force, persuades to duty, and insensibly compels to obey. Decision gives stability to government;—while vigilance prevents the occurrence of evil. A spirit of kindness adds a genial influence to both; preventing either from being abused—by enabling the reasoning faculties to be successfully addressed, and the enlightened conscience to be convinced of wrong. Hence, punishment is more likely to be justly and judiciously administered; for, firmness will not, then, run into tyranny—nor vigilance be exercised in a spirit of espionage. Thus, it will be found, that *mildness*, *vigilance*, and *decision*, with *firmness*, make up the 'all in all,' of the discipline and government of a school; and, if properly blended, must secure success under all circumstances.

"The teacher must begin his government with the discipline of himself. 'He that ruleth his own spirit, is better than he that taketh a city.' When he has obtained this victory, he is prepared to govern others. Children are so much the creatures of imitation, that it is all important, that they have a good model. 'As is the teacher, so will be the school.' It is therefore requisite, that the teacher rigidly discipline himself, by carefully cultivating habits of neatness, cleanliness and order, gentleness of manner, a watchful self-control, and a cheerful spirit. If the light of the sun be needful to diffuse comfort and physical energy throughout a school,—no less important, from the power of its moral influence, is the light of a cheerful countenance, with pleasing tones of voice, and activity and earnestness of manner. These are grand essentials, therefore, in the moral atmosphere of a school. In speaking, let the use of the rising inflection prevail; then, the falling inflection of the voice of reproof will be more felt, and better understood."

From Rensselaer Bentley, Esq., Author of several School Books.

New York, June 1, 1847.

DEAR SIR:

Your favor, requesting my views upon "Corporal Punishment," has been received. The subject is important, and worthy the attention of all who feel interested in the present welfare, or future happiness of mankind.

From experience and observation, I am of the opinion that the *use of the rod*, in most cases, is entirely unnecessary, and generally attended with unfavorable results. Its tendency is to produce obstinacy, and create disrespect to superiors or those who govern. Not only so, but, the habits of children being formed in a great measure by imitation, it is apt to create the same harsh treatment towards others, whenever, as parents or teachers, they may be placed in a situation to govern.

The *substitute*, is *kindness tempered with firmness*. Let parents and teachers be *firm* and *decisive*, and at the same time treat those whom they govern with *mildness*, and there will be but little occasion for *using the rod*. Treat children in such a manner that they will be convinced that you are their *true friends*, that you are endeavoring to promote *their happiness*, and in most cases they will be dutiful and obedient from choice. Who can not call to mind some act of *severity* that transpired while he was young? and who does not remember the *kindness* of a youthful friend? What a contrast! The one presents a dark and gloomy picture, while the other lights up a sunshine of joy, which the mind contemplates with pleasure.

There may be some extreme cases, where the feelings of children have become so hardened and benumbed, that kind treatment will not affect them—but such a case has never fallen under my observation. Where children can not be governed in the manner suggested above, there is reason to believe that something has been radically wrong in previous discipline.

As far as my observation extends, in contrasting *mildness* with *severity*, I have come to the following conclusions:—

Kindness produces its like.	Oppression produces dislike.
Kindness wins the affections.	Oppression produces hatred.
Kindness influences by example.	Oppression is practised by those that have been oppressed.
Kindness produces love and good will	Oppression produces ill-will

Kindness makes one your friend. Oppression makes him your enemy.

Kindness commands willing obedience. Oppression, unwilling obedience, or none at all.

Kindness makes one happy. Oppression renders one unhappy.

Kindness was the temper of Christ. Oppression that of demons.

If this be true, let us abandon oppression, tyranny, and all unkindness, and treat those who are committed to our charge as *rational, reflecting beings*. When this shall be done in the spirit which manifested itself in the character of Him "who taught as never man taught," we shall undoubtedly have much less occasion for *using the rod*.

Yours respectfully,

RENSELAER BENTLEY.

LYMAN COBB, Esq.







