

genial. Moreover, the influence of the teacher over his pupil, and the pleasantness of the relationship between them, which forms its firmest basis, depend altogether on whether the former is associated in the mind of the latter with daily gratification and delight, or with daily trouble and disgust. Finally, if education be made a process of self-instruction, so adjusted to the healthy evolution of the mind as to result in a pleasurable activity of the expanding faculties, the tendency of the student will be to continue such self-culture when released from superintendence; a freedom he will as certainly avail himself of to abandon the pursuit of knowledge if a false system have associated it in his mind with irksome constraint and distasteful exertion.

With the succeeding chapter, on Moral Education, we must deal very briefly. The main principle which it lays down is based upon that theory of moral discipline which is the discipline of Nature; and in which punishment is not an infliction of artificial penalties disconnected from the offence, but simply its inevitable consequence,—the reaction of organic law upon its transgressor. This impartial and unimpassioned discipline of natural penalties, is that of which Mr. Spencer urges the adoption in education; not loosely, intermittingly, and as a theoretical generality; but closely, consistently, and in practical details. Among the superiorities which he considers it to possess over the common practice of artificial punishment, may be noted the following:—

1. Under this discipline, right conceptions of cause and effect are formed. Proper conduct will be best assured when the good and evil consequences of actions are learnt by actual experience, instead of being taken on authority. If, during youth,

parental or tutorial displeasure has been habitually associated in the mind with wrong-doing, as its effect, when this displeasure is no longer feared, the restraint it artificially imposed is, in great measure, removed. The self-constraint which an experience of the natural and essential effects of transgression would have produced, is lacking; and, if learnt at all, must now be attained to after a far severer buffeting from experience than would have been necessary had the true system been adopted from the first. It is from this point of view that we are enabled both to explain and to prevent that "sowing of wild oats," which so often follows a young man's release from parental control; and to understand how it is that the wildest of them are often sown by sons who have at home and at school undergone the strictest forms of the artificial discipline.

2. "Another great advantage of this natural system of discipline is, that it is a system of pure justice; and will be recognized by every child as such. Whoso suffers nothing more than the evil which obviously follows naturally from his own misbehaviour, is much less likely to think himself wrongly treated than if he suffers an evil artificially inflicted on him; and this will be true of children as of men." If a boy who has torn his clothes, be whipped and sent to bed, he will probably regard himself as a much injured mortal, and a spirit of angry rebellion, rather than of repentance, will be the result. But if he be simply required to mend the tear as best he can, or else to wear the injured garment amid the derision of his playmates until he does so; he cannot fail to see that he is suffering the natural consequences of his own carelessness, neither more nor less. He has no grievance to bemoan; his punishment may strike him as terribly hard; but he cannot persuade