

the Association should thenceforth take place by professional examination and certificate. We hope that Mr. Russell, before withdrawing from the field of active labor in education, will enjoy the satisfaction of seeing his wishes regarding the distinct recognition of teaching as a profession, amply fulfilled throughout our country, and the profession crowded with practitioners, trained and qualified to the highest pitch of his expectations.

TEXT-BOOKS; AND WORKS RELATING TO EDUCATION, published by Professor William Russell.

Suggestions on Education, 1823.—A Grammar of Composition, 1823.—Adam's Latin Grammar, with rules of pronunciation in reading Latin, 1824.—*American Journal of Education*, vols. I, II, III, 1826-27-28.—A Manual of Mutual Instruction, with appendix, 1826.—The Library of Education; Lessons in Enunciation, 1830.—*Journal of Instruction*, 1831.—Rudiments of Gesture, 1838.—Exercises in Elocution, 1841.—The American Elocutionist; A Primer; Spelling Book; Primary Reader, with a Sequel to his Elementary Treatise, 1844.—Introduction to the Primary Reader; Introduction to the American Common School Reader and Speaker; The American Common School Reader and Speaker; Introduction to the Young Ladies' Elocutionary Reader; The Young Ladies' Elocutionary Reader.—Elements of Musical Articulation, 1845.—Lessons at Home in Spelling and Reading, 1846.—Orthophony, or the cultivation of the voice in elocution, 1845.—Harper's New York Class-Book, 1847.—New Spelling Book, second course; Pupil Elocution; The University Speaker; Suggestions on Teacher's Institutes; A Manual of Instruction in Reading, 1852.—An Address on the Infant-School System of Education; An Address on Associations of Teachers; A Lecture on Reading and Declamation; A Lecture on Elocution; A Lecture on the Education of Females, 1858.—A Lecture on Female Education, 1844.—Hints to Teachers on Instruction in Reading, 1846.—Duties of Teachers; Address at the Dedication and Opening of the New England Normal Institute, 1853.—Encouragements to Teachers, 1853.—Exercises on Words, 1856.

The Moral Discipline of Children.

(Continued from our last.)

Thus we see that this method of moral culture by experience of the normal reactions, which is the divinely-ordained method alike for infancy and for adult life, is equally applicable during the intermediate childhood and youth. And among the advantages of this method we see—First. That it gives that rational comprehension of right and wrong conduct which results from actual experience of the good and bad consequences caused by them. Second. That the child, suffering nothing more than the painful effects brought upon it by its own wrong actions, must recognize more or less clearly the justice of the penalties. Third. That, recognizing the justice of the penalties, and receiving those penalties through the working of things, rather than at the hands of an individual, its temper will be less disturbed; while the parent, occupying the comparatively passive position of taking care that the natural penalties are felt, will preserve a comparative equanimity. And Fourth. That mutual exasperation being thus in great measure prevented, a much happier, and a more influential state of feeling, will exist between parent and child.

"But what is to be done with more serious misconduct?" some will ask. "How is this plan to be carried out when a petty theft has been committed? or when a lie has been told? or when some younger brother or sister has been illused?"

Before replying to these questions let us consider the bearings of a few illustrative facts.

Living in the family of his brother-in-law, a friend of ours had undertaken the education of his little nephew and niece. This he had conducted, more perhaps from natural sympathy than from reasoned-out conclusions, in the spirit of the method above set forth. The two children were in-doors his pupils and out of doors his companions. They daily joined him in walks and botanizing excursions, eagerly sought out plants for him, looked on while he examined and identified them, and in this and other ways were ever gaining both pleasure and instruction in his society. In short, morally considered, he stood to them much more in the position of parent than either their father or mother did. Describing to us the results of this policy, he gave, among other instances, the following. One evening, having need for some article lying in another part of the house, he asked his nephew to fetch it for him. Deeply interested as the boy was in some amusement of the moment, he, contrary to his wont, either exhibited great reluctance or refused, we forget which. His uncle, disapproving of a coercive course, fetched it

himself; merely exhibiting by his manner the annoyance this ill-behavior gave him. And when, later in the evening, the boy made overtures for the usual play, they were gravely repelled—the uncle manifested just that coldness of feeling naturally produced in him, and so let the boy experience the necessary consequences of his conduct. Next morning at the usual time for rising, our friend heard a new voice outside the door, and in walked his little nephew with the hot water; and then the boy, peering about the room to see what else could be done, exclaimed, "Oh! you want your boots," and forthwith rushed down stairs to fetch them. In this and other ways he showed a true penitence for his misconduct; he endeavored by unusual services to make up for the service he had refused; his higher feelings had of themselves conquered his lower ones, and acquired strength by the conquest; and he valued more than before the friendship he thus regained.

This gentleman is now himself a father; acts on the same system; and finds it answer completely. He makes himself thoroughly his children's friend. The evening is longed for by them because he will be at home; and they especially enjoy the Sunday because he is with them all day. Thus possessing their perfect confidence and affection, he finds that the simple display of his approbation or disapprobation gives him abundant power of control. If, on his return home, he hears that one of his boys has been naughty, he behaves towards him with that comparative coldness which the consciousness of the boy's misconduct naturally produces; and he finds this a most efficient punishment. The mere withholding of the usual caresses, is a source of the keenest distress—produces a much more prolonged fit of crying than a beating would do. And the dread of this purely moral penalty is, he says, ever present during his absence: so much so, that frequently during the day his children inquire of their mamma how they have behaved, and whether the report will be good. Recently, the eldest, an activeurchin of five, in one of those bursts of animal spirits common in healthy children, committed sundry extravagances during his mamma's absence—cut off part of his brother's hair, and wounded himself with a razor taken from his father's dressing case. Hearing of these occurrences on his return, the father did not speak to the boy either that night or next morning. Not only was the tribulation great, but the subsequent effect was, that when, a few days after, the mamma was about to go out, she was earnestly entreated by the boy not to do so; and on inquiry it appeared his fear was that he might again transgress in her absence.

We have introduced these facts before replying to the question—"What is to be done with the graver offenses?" for the purpose of first exhibiting the relation that may and ought to be established between parents and children; for on the existence of this relation depends the successful treatment of these graver offenses. And as a further preliminary, we must now point out that the establishment of this relation will result from adopting the system we advocate. Already we have shown that by letting a child experience simply the painful reactions of its own wrong actions, a parent in great measure avoids assuming the attitude of an enemy, and escapes being regarded as one; but it still remains to be shown that where this course has been consistently pursued from the beginning, a strong feeling of active friendship will be generated.

At present, mothers and fathers are mostly considered by their offspring as friends-enemies. Determined as their impressions inevitably are by the treatment they receive; and oscillating as that treatment does between bribery and thwarting, between petting and scolding, between gentleness and castigation; children necessarily acquire conflicting beliefs respecting the parental character. A mother commonly thinks it quite sufficient to tell her little boy that she is his best friend; and assuming that he is in duty bound to believe her, concludes that he will forthwith do so. "It is all for your good;" "I know what is proper for you better than you do yourself;" "You are not old enough to understand it now, but when you grow up you will thank me for doing what I do;" these, and like assertions, are daily reiterated. Meanwhile the boy is daily suffering positive penalties; and is hourly forbidden to do this, that, and the other, which he was anxious to do. By words he hears that his happiness is the end in view; but from the accompanying deeds he habitually receives more or less pain. Utterly incompetent as he is to understand that future which his mother has in view, or how this treatment conduces to the happiness of that future, he judges by such results as he feels; and finding these results any thing but pleasurable, he becomes skeptical respecting these professions of friendship. And is it not folly to expect any other issue? Must not the child judge by such evidence as he has got? and does not this evidence seem to warrant his conclusion? The mother would reason in just the same way if similarly placed. If, in the circle of her acquaintance, she found