TO MAY.

Come, gentle May!
Come with thy rose of flowers,
Come with thy sun and sky-fly clouds and showers;
Come, and bring forth into the eye of day,
From their imprisoning and mysterious cells,
The buds of many hues, the children of thy light.

Come, wondrous May!
For, at the bidding of thy magic wand,
Quick from the caverns of the breaking land,
In all their green and glorious array
They spring, as spring the gazelle-like steeds to hail
Thy flashing footsteps in Cashmerian vale.

Come, vocal May!
Come with thy train, that hitch
On some fresh branch your out their melody;
Or, cooling thy grace in the living waters, sit
Sit perch'd in some long glee, on echo calling,
Mic murmuring woods and musical waters lalling.

Come, sunny May!
Come with thy laughing beam,
What time the lark mid melt on the stream,
Or seeks the mountain-top to meet thy ray;
Ere yet the dew-drop is thine own self drunk
Half lost its light, or died beneath his power.

Come, holy May!
Thou sank behind the cold and western hill,
His light has ceased to play on leaf and rill,
And twilight's footsteps have fled with the day
Come with thy musings, and my heart shall be
Like a pure temple consecrate to thee.

Come, beautiful May!
Like youth and loveliness,
Like her I love; O, come in thy full dress,
The drapery of dark winter cast away;
To the bright eye and the glad heart appear
Queen of the spring, and mistress of the year.

Yet, lovely May!
Teach her whose eyes shall rest upon this rhyme
To spurn the glitter and the tinsel of time,
The heartless pomp that beckons to betray,
And keep, as thou wilt find, that heart secure,
Pure as thy dawn, and as thy sunset clear.

And let me too, sweet May!
Let thy fond voice say,
As fane thy beauties, all the vanity
Of this world's pomp, and show, and pride, that thought decay
In his short, winter bury beauty's frame,
In fairer worlds the soul shall break his away,
Another spring shall bloom, eternal and the same.

ON PUNISHING.

BY HENRY WARD BEECHER.

Ought corporeal punishment to be inflicted upon children?

Many think that this is a matter already settled, since Solomon declared, "Foolishness is bound in the heart of a child, but the rod of correction shall drive it far from him." Whether we are to infer from such language more than this, that children need rigorous government, I leave to others to decide. It is very certain that good men have been brought up equally well with, and without the rod. The selection of the means of discipline must be left with the parents. If they can maintain good government without inflicting bodily chastisement, all the better.

Some children are easily governed. Some are very susceptible to persuasion and to reason. It may be laid down as good doctrine, that the rod is not to be the first and chosen resource, but is to be deferred until all other means have been tried and have failed. Some parents would almost seem to watch for an opportunity to flagellate. They seem to think that the rod is in some mysterious way an instrument of virtue—a medium of mystic grace (the very antithesis of "the laying on of hands,") by whose touch certain beneficent qualities are imparted. All government, to such, seems to reside in the switch. Only whip enough, and you have cleared your skirts of all blame, whatever becomes of the child.

But, the more sensible view is, that the rod should be a thing in reserve; something on which to fall back in extreme cases, when everything else has failed—but to be wholly avoided, if possible—and to be used in silence of temper on the parent's part.

1. It should be dedicated to the baser faults. A child should never be scourged for mere tenacities, for faults of forgetfulness, for irritations and carelessness, and give them additional barbs. But for lying, for filthiness, for cruelty to companions or to the brute creation, for downright meanness, it may be used. It is a coarse remedy, and should be employed upon the coarse sins of our animal nature.

2. When employed at all, it should be administered in strong doses. The whole system of slaps, pinches, snappings and irritating blows, is to be condemned. These petty disciplines tend to stir up anger, and rather encourage evil in the child than subdue it.

To be of any use, corporeal punishment should be emphatic and full of transient pain. Pain is the curative element in chastisement. It emphasizes transgression; it tends to associate temptation to the evil with the receiving of pain, which possesses the product a motive for resistance; in cases of temper, obstinacy, or cruelty, it tends to break the counter impulse, and brings down the physical excitement, by raising up a sharp counteracting sensation of suffering. But for any such end, there should be sharp and decisive dealing. Never use the rod for trifles—never trifle with it. Severity, or none at all.

In administering physical punishment to a child, the *heel* should be left secured from all violence.

A person who will strike a child in any manner upon the head, deserves to be himself severely punished. Pulling the hair or even rapping the head with a thimble or with knuckles, boxing the ears, slapping the cheeks or the mouth, are all brutal practices. Nature has provided other regions for the exercise of discipline, and to them should it be confined. The head is the seat of the mind. It is more liable to injury than any other part. These other modes of punishing practices are far more likely to rouse the child to anger and passion than to alarm or to reform.

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67. When employed at all, it should be administered in strong doses. The whole system of slaps, pinches, snappings and irritating blows, is to be condemned. These petty disciplines tend to stir up anger, and rather encourage evil in the child than subdue it.

To be of any use, corporeal punishment should be emphatic and full of transient pain. Pain is the curative element in chastisement. It emphasizes transgression; it tends to associate temptation to the evil with the receiving of pain, which possesses the product a motive for resistance; in cases of temper, obstinacy, or cruelty, it tends to break the counter impulse, and brings down the physical excitement, by raising up a sharp counteracting sensation of suffering. But for any such end, there should be sharp and decisive dealing. Never use the rod for trifles—never trifle with it. Severity, or none at all.

68. In administering physical punishment to a child, the *heel* should be left secured from all violence.

69. A person who will strike a child in any manner upon the head, deserves to be himself severely punished. Pulling the hair or even rapping the head with a thimble or with knuckles, boxing the ears, slapping the cheeks or the mouth, are all brutal practices. Nature has provided other regions for the exercise of discipline, and to them should it be confined. The head is the seat of the mind. It is more liable to injury than any other part. These other modes of punishing practices are far more likely to rouse the child to anger and passion than to alarm or to reform.

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