

will to do, whenever it is or fairly may be incumbent on him to do, perilous though it be, and apart from the sense of duty repulsive, is truly educated, though he knows nothing of logarithms or Latin; while the graduate with highest honors at Oxford or Göttingen may be as essentially ignorant as many a Tyke or Hottentot. Fitness and utility are the only tests of the value of an acquirement.

I have reminded you, but am not satisfied with the mere suggestion, that education is essentially, development. The teacher must never forget that he has much to learn of his pupil before he can safely assume to instruct him. Few of us will not readily recall instances within his own experience where a youth, wearied and sorely perplexed with some puzzling problem in his Arithmetic, has been caught by his instructor *flagrante delicto*, have been tempted by his aching brain into the astounding depravity of sketching a house, a ship, a tree, or a face, on his slate. Black grew the brow of the master at the sight of his enormity, and his virtuous indignation was only assuaged by the infliction on the shrinking body of the conscience-smitten culprit of sundry thumps and bruises, unheavenly justice was satisfied and the evil example carefully guarded against. But at length it has turned the hair of pedagogy that this propensity for sketching need not absolutely be treated as one of the seven deadly sins—that it may even be tolerated, patronized, licked into shape, so as to take rank in the end as a decent, well-favored pedagogical acquirement. How many millions of palms have been blistered by the ferule, how many backs have been maimed by the rod, to beat this tendency to learn drawing out of the minds of the pupils before the first attempt was made to beat it in, it would be idle to guess at. The practical use of the notorious facts in this instance is to suggest further inquiries in the same broad field, that we may see whether

there are not other tendencies of the youthful nature which we rush eagerly to punish and repress when, were we wiser, we should rather guide, encourage, and rightly develop them.—I cannot doubt many millions of little, graceful rods have been rudely torn from their parents' trees, and worse, then wasted on juvenile backs in vain attempts to repress the superabundant muscular energies of boyhood, where wiser teachers would have said to the several offenders, If you be too restless to sit still and study, be good enough not to disturb others by whispering, or tickling, or other mischief; but step out, take a brisk run of half a mile or so, climb a smooth tree or haul heavy stones until you shall feel like coming in and studying quietly! That such liberty would sometimes be abused, is a matter of course; but that every abuse would tend promptly to correct the original fault and ultimately the superimposed truancy also. The mysterious luxury of breaking laws will lose its use when the lawgiver evinces his readiness to deviate any needless severity involved therein, and to accommodate or even relax them in the subject favor so far as compatible with the subject's ultimate well being. To defer our own to others' good is the perfection of moral culture, and cannot be expected to precede the long course of wise and careful training which is required to produce it. Meantime, while keeping it ever in view, it is just and necessary to secure obedience and growth by means of laws of inferior scope and more personal bearing. To do right because it is right, without asking what will be the effect of so doing on our individual well being is the consummation, not the beginning of moral culture. Pending that consummation, attained as yet by few, even of riper years and in experience, we must guide and profit by such springs of action as we find already implanted in the youthful breast.

(To be continued.)