

and thoroughly adapted to the nature of both as well as to the circumstances of each.

Nor is this all. Each should be so educated that, if fortune should call him to fill the place of the other, he would do so naturally, heartily, efficiently. Being educated as a man, he should be able promptly to qualify himself for and adopt himself to whatever a man may properly be required to do. Herein is laid the only solid foundation for a life of a manly independence, and a readiness to brave all the possible consequences of a frank truthfulness, and a generous, fearless devotion to the highest and enduring good.

Herein, too, is the condensation of no ordinary training. It is too special, narrow, one-sided. The merchant, we will say, educates his son for a merchant, and tolerably well with a view to that particular calling. But we live in a world, an age of mutation. The ground perpetually rocks and heaves beneath our feet, throwing up new eminences and opening chasms where heights have lately been. The young man who enters on the stage of action at twenty a trader, hawker, doctor, will very likely be found pursuing a very different vocation at forty, or at least unable to follow advantageously that in which he began life. Joe Dobbs, the Yankee stable-boy of 1830, became the Western horse-dealer of '36, and likely the South American Cavalry Colonel of 1840, thence branching off into running steamboats on the Paraguay, or working gold mines in the Cordilleras, unless he happened to have a taste for politics, and so undertake a job of Constitution-making or accept the post of Foreign Secretary of State. On the other hand, a Nabob's son who does not quite graduate at Yale, owing to some trifling irregularities, is perfectly successful in doing so at wine-parties, gambling saloons, and ultimately at Sing Sing. No man's destiny, hardly his vocation, can be predicted with any thing like certainty; and the only safe plan of education is that which shall prepare him for usefulness

and independence in every imaginable contingency.

Now, while the teacher cannot be allowed to forget that it is his primary duty, so far as purely intellectual culture is concerned, to supply his pupils with the mere implements of education—with the axe, the saw, the plane, wherewith they are to work out an education each for himself—he must never fall mentally into the error of confounding these with the essential thing itself. It is not enough that the child be taught to realize that he is to master the arbitrary and capricious spelling of a page of crooked words, not as an ingenious puzzle, a mental exercise, nor even for any intrinsic worth thereof as a mental acquisition, and the indispensableness of this knowledge to a clear and accurate understanding of the meanings of written language. The farther use of a correct Orthography in fixing and throwing light upon the meaning of words and sentences is of course to be explained to and impressed upon the learner's mind. Yet after all, the central truth that all instruction in letters is but means to an end—an end immensely transcending in importance all scholastic eminence in itself considered—cannot be profoundly realized by the teacher nor too sedulously impressed on the learner. He whose admiring contemplation rests on the prizes of successful scholarship—who thinks more of the honours awarded to the most proficient in any branch of study than of the remoter uses of his proficiency—is readily perceived to be laboring under a baneful delusion; but not less so is he who prizes intellectual culture unless accompanied by moral, and except as conducive to ends of practical utility. That teaching has been most effective, however, simple in manner or deficient in quantity, which has qualified, and enabled the pupil to find a solitary lesson in every passing event, a healthful companionship in his own thoughts, a meaning and a wondrous beauty in every changing phase of nature. He who knows how to do, when to do, and stands ready with a hearty