

with innumerable arbitrary and unreasonable commands and injunctions: if a look aside from the lesson, a smile at some passing drollery, or incongruity, a movement of the weary muscles, is to be watched for and reprehended as a crime. To render authority respected, and obedience general, it is essential that law should confront inclination on the fewest points possible. We may not, indeed be able to render the reasonableness and necessity of every separate command perfectly obvious to the infantile apprehension, but we can do this by adequate effort and earnest assiduity with the great majority of our inhabitants, and so create and justify a strong presumption that these whereof the reason is not so fully understood are equally well grounded in a regard for subject's enduring welfare. When a child has once realized profoundly that the laws he is required to obey are founded in a thorough knowledge of his own nature and its requirements, and are calculated to increase the sum of his personal good, and not rather to subtract from the measure of his enjoyments in order to expand or secure those of others, his future government will be a mark of guidance merely, and can cost but very little trouble.

As with government or discipline, so with the more immediate business of education itself, the teacher's first part is to impress thoroughly on the pupil's mind the truth that whatever of irksomeness or weariness of the flesh may be experienced by either in the process of instruction is encountered primarily and mainly for the learner's own sake, and not that of his relatives or his monitors. He must feel that he is not fulfilling a useless task but securing an indispensable treasure. To grudge the youthful hours abstracted from the acquirement of useful knowledge as the spilling of some priceless fluid on the thirsty and remorseless Sands of Sahara, is the feeling with which every pupil should be sedulously imbued and animated.

Of course, no-one fit to be a teacher

is likely to fall into the error of deeming the rudimental culture of certain well-nigh mechanical functions of the intellectual education, although the poverty of language and a colloquial convenience may tempt to such an accommodated use of the term. In the larger, truer sense, education implies the development, drawing out, of the whole nature, moral, physical, intellectual, social. The acquisition of the mechanical faculty of reading, writing, computing, etc., the sharpening of the youthful intellect or the rough grindstone of letters, is no more education than is learning to mow or to swim. The direct inculcations of the class can but supply the pupil with a few rude implements of education—the axe wherewith he may clear, and the plow wherewith to break up the rugged patrimony which has fallen to him in its state of primal wilderness. These are most valuable—nay, indispensable—but they must be taken for what they are, and for nothing more. The youth who fancies himself educated because he has fully mastered ever so many branches of mere school-learning, is laboring under a deplorable and perilous delusion. He may have learned all that the schools, the seminaries, and even our miscalled universities, necessarily teach, and still be a pitiable ignorant man, unable to earn a week's subsistence, to resist the promptings of a perverted appetite, or to shield himself from such common results of physical depravity as Dyspepsia, Hypochondria, and Nervous Derangement. A master of Greek and Hebrew who knows not how to grow potatoes, and can be tempted to drown his reason in the intoxicating bowl is far more imperfectly educated than many an unlettered backwoodsman. The public teacher is, indeed, virtually limited in his stated inculcations to a narrow circle of arts and sciences, so called, but he should, nevertheless, endeavour so to teach as to secure in the end a thoroughly symmetrical culture. The education of the prince will differ somewhat from that of the plow-jogger, but either should be consistent with itself