

studies? Will not Shakspeare do instead of Æschylus, and Dante stand instead of Homer, and Spencer and Ariosto take the place of Virgil?

So, again, such young men should study mathematics—who can doubt it?—and study them with that thoroughness which is absolutely necessary in order to get from them their disciplinary value: would that such thoroughness were more common! But *how far* should they go? The field of mathematical investigation is boundless, and it is clearly a minority, and not a majority, of human minds that are capable of pursuing its higher walks successfully. For practical purposes the future merchant will never need the calculus; unless, indeed, modern fortunes are to be classed under “indeterminate forms” and “independent variables,” but we fear no calculus has yet been devised to estimate *their* fluctuations. Let our young business man then stop short of these mysteries:—this need not imply that he is to be superficial in what he does learn,—and give up the vain attempt to force his mind upon paths which nature never meant it to tread successfully. So, again, if we apprehend the matter rightly, a minimum course in physics and in chemistry can well be laid out corresponding to this limited mathematical training, which shall yet give its recipient most excellent discipline of his observing and reasoning powers, and make him master far beyond the point now generally attained, of the great facts of physical science, and of the philosophy of induction in which they are a training.

But now come in certain other studies quite necessary to be attended to by our practical men, and which, *rightly* attended to, may be made to have a disciplinary value as truly as any of those we have enumerated. In truth it is a mere superstition to suppose that any studies have a monopoly of disciplinary value. The disciplinary value of a study consists not so much in the nature of the study itself as in the manner in which that study is pursued; and viewed in this light, *all* studies may be disciplinary, or the very reverse of disciplinary. To what percentage of the students in our colleges have the higher mathematics any mental value, as the study of them is usually pursued? On the other hand, though History may be made a mere concatenation of lifeless events, can it not be studied so as to bring into action a great many of the students' best powers? Do not mental and moral philosophy furnish a training which can be followed quite independent of that knowledge of classic verbal niceties which is so apt to make word-mongers and hair-splitters, and men of barren formulae, instead of thinkers? Again, does it not behove the young citizens of a free republic to begin betimes the philosophic study of those laws they are to live under and help make, or shall we always be left a prey to the sophistries of legal demagogues? Will any one undertake to say that in the study of law, rightly pursued, there is no mental training? or that all the law must of necessity be confined within the walls of a few technical law-schools? In our view, the more widely a sound knowledge of its principles is spread as a part of a general education, the less need there will be of multiplying those law-schools and all the endless technicalities on which they depend for their existence.

And finally, and more important to the business man than all the rest, why should not the laws of this very business be made to yield a discipline to his mind? Is not political economy a recognized and a difficult science? Has not trade its laws? and in the multitude of products with which the merchant deals, in their nature, the laws which govern their production, and the processes which enter into their preparation, for the uses of man, is there not a boundless field for the highest exercise of the mental faculties, and for an education which is all the more valuable for not stopping when the doors of the college are left behind, but for furnishing the materials for a mental discipline which need end only with life? If we would relieve trade from the reproach which now attaches to it of being pursued only for low and mercenary ends, we must raise up a generation of *educated merchants*—of men educated not *from* but *for* their profession, who will not look down upon their own calling, but

will compel others to look up to it, through the liberal and enlightened spirit in which they pursue it, and the proof they give that its pursuit is consistent with, and may be made a true element in a really *liberal* culture.

We have left ourselves no room to speak of art, and its claims to be considered an integral element in *all* liberal training. We can only say that we see no inconsistency in a study of the fine arts being made a part of the education for the most practical of practical pursuits. Indeed, such an ingredient is needed there more than anywhere else, to give balance and proportion.

We have thrown out these hints on a wide and very important subject. We wish some abler pen than ours would pursue it farther.—*Massachusetts Teacher.*

Governed too Much.

As an aphorism, this applies to school-keeping as to the business and affairs of life. Some teachers are always governing. Their codes of rules and regulations are ample enough for an ordinary State; and much of the time which ought to be devoted to teaching the rudiments is often worse than wasted in watching for and punishing the violation of some article of these codes. Others go on, day after day, without a jar or a discord, with no other body of laws to guide or restrain the pupil than the common law of right and wrong, which a pupil readily learns to understand and apply, and, in doing so, often feels that he has a share of the responsibility for the condition of the school, if the teacher will, on his own part, show him a practical lesson by example. If the teacher will satisfy his pupils that he is interested in the purposes of the school; if he will be courteous in his firmness, and gentle in his severity; if he will be just and impartial in his judgments, and will throw life enough into his lessons to excite the interest and attention of his pupils, he will have little occasion to make laws against disorder in his school, or to apply the whip or spur to the dull laggard of the class. Make a pupil feel that he has an interest in what is going on, that teaching is not a mere abstract mill-horse round, which a boy has to go through because others have done it before him, and the teacher need no longer drive him; he may lead him as a cheerful, a willing follower. We have heard teachers gravely discussing in their Institutes and Conventions whether, and how far, corporal punishments should be applied; and we have wanted to say, “My dear sirs, if you will only govern yourselves, if you will only carry into school the spirit of a teacher, and apply to the children there the same simple rule of common sense towards them as you do to your neighbor when you meet him, and undertake to tell him what you saw in town yesterday, or what you read in the newspaper this morning, you would have as little occasion to complain that your pupils are stupid and indifferent as you have that your adult friend will not listen to your narrative.” The child is the parent of the man, and if one would get at his heart or his brain, he must approach them by the same avenue in childhood as in manhood. It is idle, however, to think of applying the same rules of order, quiet, and attention to a little bundle of nerves and muscles acting by an uncontrollable law of nature for activity and motion, as to the adult man sobered by experience and disciplined by exhausted energy. And the teacher who is greatly disturbed by an occasional restlessness of childhood, or the outgushing at times of a joyous spirit, had better discipline himself, than hope to overcome the irrepressible laws of nature by any code of rules which he can prescribe for his school.

But the subject does not stop with the government of schools. It reaches the State, and deserves a moment's notice as bearing upon the system of civil polity under which we live. The simple truth is, that the nation is not yet half weaned from that old traditional notion in which our ancestors were educated, of being governed by somebody besides ourselves, and of looking up to some governing power to correct every evil and promote every good. It is moreover a relief to their feelings of discontent if they can throw the blame of misgovernment from off themselves upon the powers that be. That was the way in which things were practically managed in the mother country, during the time of the Tudors and the Stuarts; and, free as we were while a British Province, the idea was ever present that, away across the water, was the seat of that power to which, ultimately, the political action of the people was subordinate. Nor do the people yet seem to have found out, that they themselves are the government, that the functionaries who make and execute the laws, are their servants and agents, and that no law can be carried or enforced against the decided sentiment of the people. This subordination of the people to a government may be best illustrated by referring to