To Deadman's Isle, in the eye of the blast,
To Deadman's Isle, she speeds her fast;
By skeleton shapes her sails are furl'd,
And the hand that steers is not of this world!

Oh! hurry thee on—oh! hurry thee on,
Thou terrible bark, ere the night be gone,
Nor let morning look on so foul a sight
As would blanch forever her rosy light!

EDUCATION.

An Education for Active Life.

Have we not here, the title of, to some extent, an unsolved problem? It is pretty generally conceded, we suppose, that the old classical curriculum of our colleges does not furnish a solution. As little, we think, does the scientific course of a Polytechnic school, based, as it necessarily must be, so largely upon mathematics as to be quite too one sided and technical to answer the general purposes of young men not intending to devote themselves to scientific pursuits.

We have heard it gravely maintained that there *can* be no education that deserves to be called liberal, save one based mainly either upon philology, and embracing the ancient languages, or one based mainly on mathematics, and carrying its pupils very far into their abstruser recesses. It is sometimes assumed that when an education, different from either of these is sought, it is for the sake of avoiding labor and gaining the name of an education without paying the price of hard and persevering study. We are pointed to the so-called "Business Colleges," as the type of what education will be reduced to, if we "emasculate" it by leaving out that only which constitutes its disciplinary value—a hard training either in philology or mathematics.

We believe we are ready to go as far as any one in upholding the necessity of the "disciplinary" element in all true culture. We abominate the notions of that vulgar type of the practical man who can see no use in anything that cannot be immediately reduced to a bread-and-butter value. It is an abuse of terms to call such men practical. Nothing truly valuable, even of the kind they can appreciate, will ever be accomplished by thus narrowing and belittling the sphere of education. But while we hope we thoroughly appreciate the value of mental discipline, we think that classical scholars on the one hand, and mathematicians and physicists on the other, are very much disposed to look upon their own as the only possible avenues for attaining it. Is it true that every study outside the pale of philology or mathematics, must, of necessity, be shallow and superficial? Has a young man who, not looking to the future either of a learned profession on the one hand, or a technical scientific pursuit on the other, no alternative but to borrow the training of the one or the other, though he knows he is never going to use it? Suppose him to have a positive inaptitude for mathematics—must he be thrown into the arms of a Greek professor, or go sadly through life without any higher education? Suppose him to have no sort of fondness for Greek vocables—*must* he study the Calculus, or fall back on a "Commercial Academy"?

This is a very vital and a very practical question for an increasing number of young men in this our active American world. Shall they accept one of these perhaps equally distasteful alternatives, or shall they go without any higher education beyond what a school can give them; or is there a *tertium quid* which is equally entitled to be considered a disciplinary and liberalizing mental training? We have said that the problem is an unsolved one. We know of no recognized and successful course of higher study, distinct on the one hand from the classical course of our colleges, and on the other, from the mathematical and physical course of our polytechnic schools; but we are very sure that such a course is possible, and we trust it will not be long before it will somewhere or other be realized. Practically, indeed, the course of study of many of our colleges is made to conform more and more to the real wants of the pupils by partaking more and more of this character. History, Political Economy and other English studies—even the English and Anglo-Saxon languages—on the one hand; modern languages and the natural sciences on the other, are disputing with more and more success the time-honored monopoly of the classics *inside the college doors*. The practical difficulty consists in the tremendous price to be paid in order to get inside those doors, in the devotion of four to six of the best years of boyhood to the technical mastery of Greek and Latin. In polytechnic and scientific schools, on the other hand, the natural and almost unavoidable tendency is to give too great a preponderance to that strictly mathematical course without which as a foundation no successful progress can ever be made in the higher branches of physical science and the arts appertaining to them.

Now it would be absurd to attempt to construct any course of education that should deserve to be called liberal without the admission both of philology and mathematics as essential and fundamental ingredients. The only questions are, Are they the *only* possible ingredients, and if not, to what extent should they be displaced by, or in what proportion should they be mingled with, other studies? A mixture of ingredients that would suit exactly one class of minds and answer perfectly for the attainment of one practical purpose may be wholly unsuited to another class of minds or a different object; and though it is of course quite impossible to meet all the varying shades of mental character by corresponding variations in mental training, and undesirable if it were possible (though we think that in our ordinary methods we do not consult these natural differences and aptitudes enough); yet there are certain broad lines which the future careers of men mark out and for which it is impossible to provide even in their early training.

Now, the divine, the lawyer, the scholar by profession, should early begin and thoroughly study philology as a mental training. The scientific engineer, whether civil or military, the architect and the builder, must begin early and carry very far a most thorough mathematical training. The chemist and the naturalist must cultivate his observing powers from his youth upward, and study early and late the philosophy of induction. To these last *we* would add the medical man, for we believe it would benefit him far more than Greek grammars; and perhaps the reason why medical science makes so little progress, and is a prey to all manner of quackeries is, that it is but just beginning to emancipate itself from mediæval superstitions, and place itself where it belongs among the sciences of observation and induction.

But now comes the great army of youths—and in this young country of ours what an army it is!—destined for none of these callings, but who are to enter the various walks of business, and who desire before plunging into the whirl of active life to give themselves a *real* education. Is it absolutely necessary that they should be forced on the one hand to read the Greek tragedians, or on the other, to penetrate (hard fate!) the mysteries of the Integral Calculus, or else be handed over to the classic shades of a "business college"? (1) We think not; but that a higher education may be devised for them too. Let us try to give some hints—and they can only be hints—in regard to the elements that should go to make up such an education.

Certainly they should study language, but to study language is not necessarily to study Greek. Cannot a thorough *discipline* in language be obtained from the study of the mother-tongue—with more or less (we should incline to the side of the *more*) of Latin and Anglo-Saxon along with the *thorough* study of one or more modern languages of the same family? Cannot the pupil's æsthetic taste then be cultivated by carrying this study into the classic writings of his own and other modern languages as carefully and thoroughly as the classical scholar pursues the same

(1) We desire to speak with great respect of "business colleges." They are useful institutions, and many of them are admirably managed—but we are here speaking of Education.