
A table of contents for *Bibliotheca Sacra* can be found here:

https://biblicalstudies.org.uk/articles_bib-sacra_01.php

ARTICLE V.

THE YOUTH OF THE SCHOLAR.

By Rev. Noah Porter, Jr., Springfield, Mass.

The theme on which it is proposed to present some free observations, is the youth of the scholar, or the early training which is best fitted to form the useful and accomplished scholar.

I shall enter into no direct argument to prove, that a genuine scholar holds a most important position in human society, and that the higher and more perfect is his scholarship, the greater and the more salutary is his influence. These two points I shall consider as conceded; though my remarks may tend still farther to vindicate their truth. Still less, shall I argue, that if scholars are to be had, they must be educated. How this may be done at the college or the university, it is not my business to inquire. The inquiry is most important, and much may be said upon it; but it is not a question with which I have any concern at present. My concern is with the scholar in his youth, before he enters the college; and the questions which I would discuss all relate to the *early* training of one set apart to a finished and genuine scholarship.

But what is genuine scholarship? What is it to be a scholar? Opinions upon this point are very diverse. Often are they indefinite and confused; often they are little better than strong and bitter prejudices. I seem forced therefore to define my own views, in order to save myself from being misunderstood; certainly I am, if I would be rightly understood.

The scholar is more than a man of great natural genius or native force of mind. He may be a man of genius. It is desirable that he should be. His native force may, and must be respectable, and it is well that it should be commanding. But this of itself does not make him a scholar. One may accomplish much by this native force, that educates itself upwards and onwards; but he would have done far more, had he strengthened and sharpened and regulated this natural power by the discipline of the schools.

He is also more than a man, whose powers have been called forth by the stern discipline of life. The discipline of life is not

to be despised or overlooked. Its large observation, its close and shrewd insight into men, its contact with stern realities that put all a man's mettle to the proof, and often call out giant energies whence they were least expected; all these give an education, such as the schools can never furnish, and without which, the teachings of the schools are often well nigh in vain. But important and essential as this discipline is, it is not the discipline of the schools, and cannot supply its place.

The true scholar is also more than one who is thoroughly qualified for a particular profession. A man may know enough to be useful and successful in one of the liberal professions, without a scholar's accomplishments and a scholar's power. He may be learned even, in his department, certainly he may be skilful and shrewd, and yet lack the method, the dignity, the force, and the nameless graces that are peculiarly scholarlike.

He is even more than a universal reader; more even than one acquainted with a vast variety of facts upon subjects in literature and science. A man may know the principles and facts in Geology, Mineralogy, Chemistry, Natural Philosophy, Zoology, Botany and all the sections of Natural History. He may speak "of trees, from the cedar of Lebanon even unto the hyssop that springeth out of the wall." He may know all that Chinese Chronologists would pass off for facts centuries before the world had any facts to record; and all that lying Zodiacs utter from Egyptian monuments. He may be decent in mathematics, and read in a certain way ten or twenty or fifty languages, and yet possess but little of a scholar's power, and possess but small claims to a scholar's name. In short he may be as great a wonder for a man, as the learned pig is for his species, and be almost as far as that very learned animal from being a true scholar. The reason is that he might be all that has been described, and yet lack most of that which makes scholarship of priceless value, and which gives it its peculiar advantage. These are the scholar's method, that arranges all knowledge by its principles; his insight, that looks through a subject at a glance; his power, that scatters the arts of the sophist by a keen and fearless eye; his resources, by which he marshals the splendor and the force, the majesty and the might, that there is in human language, and gathering up all that he needs of illustration from the wide field of varied attainments, and condensing all into one resistless and eloquent argument, brings it to bear upon its point with the skill and energy of Napoleon or of Napoleon's great conqueror; and last of all *his self-re-*

spect that after achieving a triumph more memorable than that of Austerlitz or Waterloo, leaves the field that he has won, with the modest and simple bearing that the man of highest culture cannot but assume.

These peculiarities are the fruits of culture. They are the results of the discipline of the schools, and of that generous and life-long pursuit of literature, for which the schools are but the beginning. They are the matured and purple clusters, which hang from a vine of generous kind, that has been reared under the choicest cultivation.

The scholar then is one who, to the greater or inferior advantages of genius, of discipline in life, and of professional skill, adds the discipline and knowledge that is gained by a training in the schools, and a close and long continued contact with books.

I hardly need add, that the scholar is not necessarily a pedant, but that the more scholarlike are his feelings and his taste, the less of a pedant is he. Nor is he a recluse who cherishes a proud disdain of man's ordinary doings and interests, or gives but a cold sympathy to his ardent enterprises. He is and must be a man of solitary studies, but these studies are mainly interesting, as they cast light on the present and give him power to connect himself with it, and guide it to a more glorious future. It is by more than a figure that letters are called the *humanities*, from their humanizing tendencies, and their generous and elevating influence.

Nor is the scholar of necessity ignorant of men. He may be ignorant of the doublings of craft and the narrow and fox-eyed policy of selfish cunning. For such skill, his studies may give him deficiency both in taste and capacity; but it cannot be that the knowledge of man through books, renders a man unable to read living men, if he will but study them.

Least of all does eminent and thorough scholarship unfit for practical usefulness. The history of the world will show, that in all trying exigencies, in those sublime crises on which has turned the destiny of ages, it is men who have been trained as scholars, who have given forth the oracles of profoundest wisdom, who have laid the wisest and most practicable plans, and have carried them through, by their skill and eloquence, by their faith and martyr-like devotion.

A product so rare and precious as the one I have described, the scholar as he ought to be, is from its very nature, the result of training. But youth is preëminently the season for educa-

tion of every kind, and of necessity the season for the education of the scholar. For some of the elements of a scholar's education, youth, *early youth*, is the peculiar and the only season. To establish this point I shall not linger, but trust that it will become apparent as I proceed to describe under several particulars, what the youth of the scholar should be.

The youth of the scholar should be early and largely employed in the study of language. Language is thought made visible and tangible. It is through language that it is seen and felt, in a great measure by the thinker to himself; entirely so from him to others. Language is to thought as the body is to the spirit, not only giving it shape and outward being; but contributing most effectually to its development and growth, or hanging upon it as a heavy and clogging incumbrance. The study of language is the study of thought. The close analysis of a sentence in one's own or a foreign language, is to retrace step by step, the successive footmarks of the mind that constructed it. To be familiar with the writings of Plato and Demosthenes, of Milton and Burke, is to be familiar with the men themselves. As we do justice to their felicity of expression, to the power of their words, to the force and grace of their wondrous creations, so do we call into being the mind that shaped the structure, and the heart that breathed into it its fire.

The office of language is twofold. It aids in the discovery of truth. It makes truth known, when discovered. Or in other words, by language we express our thoughts to ourselves, and by language we express them to others.

It is by language, that we express our thoughts to ourselves. It is not uncommon for children to say "I know the thing but cannot tell it. I have the thought, but cannot utter it." We have now and then known grown-up children to say as much. But nothing is more false. No one, be he child or man, knows a thing in the sense of the scholar, until he can speak it. If he cannot say what he thinks, he has not fully mastered it. He may be conscious that he can find the thing, but he has not found it yet. If it be a subtle distinction, which he is certain should be drawn, there is a word for the distinction; but he has not made it till he has reached that word. Is it a grand conception or a glowing idea? He has not reached it till he has formed the body and enshrined therein the spirit. Is it a cogent and resistless argument? He has not framed it, till he has found the words, and made the propositions, and linked the whole into an iron chain of resistless logic.

If this is true for one's own mind, how much more is it for the mind of another! If it be necessary for himself, that a man should put his thoughts into words, and thus bring himself out in visible shape before his own eyes; certainly must he do this, if he would influence others.

How wondrous is the power of words. There have been instances like this. A people that have long been groaning under the oppressions of Church or State, are beginning to feel their strength, and to sigh and half hope for deliverance. The wrong upon wrong which they have suffered, has waked a low murmur, that is now a half-stifled voice crying out all over the face of the land. In the noisy capital it mingles with the din of business, is muttered in the closed dwelling, and fiercely rages in the dark and under-ground gathering. The remotest hamlet hears it, and responds to it with a quiet but decided answer. The cottage that is perched high on an Alpine precipice, or that is shaken by the stroke of the thundering cataract, this too has heard it. But this murmur is waiting for a voice. It expects with fear, yet with impatience, to hear its own utterances spoken clearly forth and ring out as through the trumpet's brazen throat. It calls for the power of expression to give it embodiment. It finds it. An obscure writer is penning a slight pamphlet. He traces sentence after sentence upon the sheets that swiftly fly from his hand, till it is done. The press scatters it as does autumn the falling leaves; secretly in mockery of the closest espionage, or openly in provoking defiance of *gens d'armes* and policemen. What is in this pamphlet? A few words of power, that simply declare the thoughts that every man has been thinking, but which till now, no one has fitly spoken; arguments concerning the rights of the citizen or Christian, which every one has felt, were convincing, but which no one has shown to be true; appeals glowing and fiery, which seem to gather and concentrate the fire that has been burning in ten thousand hearts, into one burning tongue of flame. What is the power of this pamphlet? The people are *electrified*, they rise, they are free!

Or the living speaker faces an assembled multitude. Their "upturned faces" inspire him with an energy well nigh superhuman, as he clothes with becoming words the thought that lives in every man's bosom, or gives back to each and every one his own glowing emotions in words that burn. They start from their seats, they stand upon their feet. If it is in a season of strong but misguided religious enthusiasm, they will march to the

rescue of the Holy Sepulchre from the hand of the Infidel. If a period of frenzied rage for liberty, they cry "à bas les nobiles," "à la lanterne;" if of purer love of country, "let us march against Philip." Or which is best of all, the conscience wakes into life, responds to the voice that utters its own fears, the spirit is aroused to its nobler self, speaking from the mouth of God's ambassador; the man is redeemed, the soul is reconciled to itself and to its God.

We need not select uncommon instances, that occur but rarely on so grand a scale, to realize the influence of words that speak to the purpose and with power. Instances of this influence, meet us at every turn. They are the most familiar events of life. Thus are decided the greatest and the least events in man's destiny.

This twofold power over language, it is the duty and glory of the scholar to attain. It is for him to use it with the highest effects in discovering and communicating truth. He must be the master of his own thoughts and through them, of the thoughts of others. He should rise from the point at which he feels unable to say anything that he knows, to the other, at which he knows nothing which he cannot utter in words appropriate and in words of power.

How shall he study language, so as to gain this power? The experience of centuries, of all the centuries in which modern scholars have been trained, answers, that the study of the classics, is the most perfect training in the study of language. A thorough and generous discipline in the ancient languages, and the literature which they embody, gives the scholar the highest power over language and the minds of men. This question thus settled, we do not propose to argue over again. Experiment has answered under every variety of its tests, that there is no sufficient substitute. The most confident and contemptuous efforts to find and employ one, have resulted in mortifying failures.

But while we do not give the reasons for this at length, one consideration we take leave to offer. The student of Latin or Greek, does by the very act most directly and thoroughly study his mother tongue. The very process of analysis and translation, is the bringing out in English all that corresponds to it in the Latin or Greek. If the usages and laws are the same in the English as in the Greek, the Greek is explained by calling up the English usage; if they are not the same but similar, the nearest English usage is referred to. But that which is used in explanation, must of itself be understood. The scholar not only

has occasion to understand it, but he *must* understand it. He not only finds it convenient, but he cannot avoid it.

If from the usages and principles of Greek or Latin, we go on to acquaint ourselves with the beauty or power of the language as used by its great writers, we are at once put upon comparing the secret of its beauty or its strength, with anything corresponding to it in English writers. If we find it, it is well. If we do not find it, we gain the habit of observing closely, of seeing nicely, and of feeling warmly, and we carry it, how can we help it, into all our reading of English. Demosthenes prepares us to appreciate Burke and Webster. Sophocles and Homer to admire Milton and Scott.

But we are told that Demosthenes studied his native language by studying Greek directly, that he copied Thucydides nine times over. Franklin, too, studied English in Addison, first writing off his thoughts into his own rude English, and then comparing the result with the polished English of the Essayist; and we are asked, why not take their method so direct and simple as it is; why go the round about way and not aim immediately at the result? To this we reply, that if Demosthenes had had a Thucydides in a language as noble as the Greek, from which to copy and recopy, the advantage to him would have been vastly greater even than it was; and if our would-be orators would do the same with Demosthenes, turning him backwards and forwards from Greek to English for nine successive times, their profiting would greatly appear. This is done now and then in these days. This was oftener done in the days of Roman education, as appears from the direction:

> Vos exemplaria Græca
> Nocturna versate manu, versate diurna.[1]

Besides, it is exceedingly difficult for a man to study his mother tongue at all, except as he measures it by another. A man can hardly see himself without having a mirror, in which to be reflected. It is rare that one can lift himself over a fence, by pulling at his own boot-straps. So of language. The scholar cannot take in pieces his own mother tongue, as he can one foreign *to himself*; certainly he cannot do it, till he has learned how, by *building* up one language at least from the bottom. His own *tongue* is a part of himself. It is a part of all the thoughts that *he has ever* thought, from the tiny notions of infancy up to the

[1] See also Cicero De Oratore I. § 34.

sublime conceptions of enlightened manhood. It has entered into the substance of every feeling that has fired his heart. It cleaves to himself as the bark of certain shrubs, that seems a part of the very wood. You cannot analyze it, any more than you can criticise your own mother. The ancient languages are highly artistic. Their structure is as nicely jointed as the most polished machinery, not a joint of which can be seen; but as you unloose a screw, it falls in pieces. Or like a pure crystal with its lamina arranged by a given law; its seams cannot be traced, and yet the whole may be made to fall asunder like the quarters of an orange. The noblest works of the Latin and Greek writers were written by men, whose intellects were *clear* as well as *deep*, and who brought out their conceptions even when most profound, as Lake George reveals the crystal depths of its lowest bottom. Their taste was so severe that their sentences are like chisseled statues, well defined and sharp in their outline, and yet enveloped in the mysterious haze of spiritual beauty. Then their world of thought was most diverse from our own. Of course language was applied to different uses, on themes new and strange, and with a genius far other than that which animates modern writers. This makes the language more conspicuous, turns the attention of the student more strongly upon it, and makes him a more thorough master of its laws and resources. On this ground alone, for their use in the study of English, the classics must be studied by every man, who would get a scholar's mastery over his own tongue. The other reasons for their study, we shall not stay to give.

But if the classics are to be studied, how shall they best be mastered? How shall the golden hours of youth, lay the heaviest burden of gratitude on the later years for being most faithfully employed? How shall the peculiar adaptation of the earliest years of life, for the acquisition of language, be turned to its best account before these years are forever gone?

We propose the following plan, with some hesitation, as it is novel, and novelty is in our view no recommendation to anything; and with more, as it is a theory, and we are well aware, that in education the theory is far easier than its realization. The principles which the plan involves, however, we are sure are true and important.

At the age when the young student is to be earnestly put to the business of study, say from nine to twelve, let the German language be thoroughly mastered by the oral system so success-

fully drawn out by Ollendorff.[1] At least let it be taught so thoroughly, that the scholar can speak and write the simpler sentences, and be familiar with all the peculiarities of its construction. We select a modern language, because it is more akin to the vernacular of the child, and because it has names for all the thoughts and things, which are already familiar,—and the German in preference to the French or Italian, because its structure is so artistic, and the laws of its grammar and construction are so rigid and uniform. Indeed, as far as structure is concerned, it is ideally perfect. With proper attention and no excessive labor, this language may be learned at an early age. Childhood and early youth, is the period set apart by nature for remembering words and phrases. The infant before the age of four or five, has mastered with ease and delight a language far more complicated, and it is no uncommon thing for it, under favoring circumstances, to learn two, as unlike as the German and English.

This work being accomplished, two great objects have been gained; first, the acquisition of language has been commenced by the verbal memory, under circumstances not repulsive; for the language is applied to the sports and the occupations of childhood. The other is that you have taught or rather broken in the pupil to the analysis of language, and have given him the notion of grammatical structure. The process of breaking in to the grammar of the Latin or the Greek, is most terrific to the majority of youthful scholars. They are furnished with a grammar and confined to its principles, with the promise that bye and bye they will understand their application. What they are studying for they know not, except that it is to learn Latin; and they often wish that Latin and the tower of Babel, were both at the bottom of the ocean. The reason is, they know not that language has a structure, any more than a healthy child knows that he has lungs or a stomach. They may have studied English grammar, and have been broken to the exercise of parsing; but parsing a lan-

[1] "Ollendorff's New Method of learning German, etc." Of this work there are four editions, as follows: London, Whittaker & Co., 2 vols. 8vo.; Frankfort, Charles Jugel, 2 vols. 12mo.; London, Hyppolyte Baillicre, 1 vol. 12mo.; New York, D. Appleton & Co., 1 vol. 12mo. The last is to be preferred.

"Ollendorff's New Method of learning French, etc." We have seen two editions only of this work; London, Whittaker & Co., 1 vol. 8vo.; Frankfort, Charles Jugel, 1 vol. 12mo. It is to be regretted that, owing to some claim of priority in respect to the application of the oral method by the publishers of Manesca's System of Teaching French, we are not likely very soon to see an American edition of Ollendorff's French Grammar.

guage already known, gives but a superficial insight into the structure of a language to be learned. Their Latin grammar may be relieved by exercises, but they cannot receive the idea that it was ever a language of living men.

These two objects being attained, the way is open for the natural and rapid acquisition of Latin and Greek. The memory has been accustomed to hold the words and phrases of another tongue, and the idea of what it is, to know and to use the principles of a language, has been fairly introduced into the mind.

Let the scholar now be introduced to the Latin or Greek. We would begin with the oral method; not so much to teach him words, or to enable him to converse in good Latin, as by constant repetition, to grind into his mind the paradigms and the syntax. This will lead him, if he would express an idea in Latin, to do it in the Latin idiom, and never to know any other than the Latin way. As he reads authors who wrote pure Latin, and he should never read any other, as he first makes himself master of the historians, and goes from them forward, with that perpetual review, so admirably described by Wyttenbach, and connects therewith frequent composition, in exercises carefully adjusted to his power to perform them with ease; the formidable heights, as he approaches, will be surmounted by easy gradations, and he shall wonder, as he stands upon the summit, at his own progress upward. The laws of structure in the Latin and Greek, will not be invested with that barbarous and scholastic terminology which so confounds our best grammars; but be seen as the natural method of construction, just as the Romans or Greeks build their houses after a different style from the moderns.

The advantages growing out of such a method are, not that it saves hard study, but that it prepares the way for hard study that shall be effective. It does not dispense with hard blows, that shall make the muscles strong, but it dispenses with misdirected blows, which strike in the wrong place, and sometimes upon the striker's own fingers. It would relieve many an honest and industrious student from the painful feeling, that he labors for nought and that his labor will never end by making him the master of the language. It would send our students to college, something more than lucky blunderers in Latin, and unlucky blunderers in Greek, to come out of college unlucky ones in both. It would raise the style of instruction at the university, and give it the literary and moral interest that should be attached to the study of the classics there. It would elevate the teacher above

the mere drill-master which he altogether refuses to become, or submits to be, with an impatient grace. Last and not least, it would give those mighty minds of Greek and Roman name, that influence over our professional men and our literature, which they ought to exert, purifying the taste, enlarging the knowledge, refining the manners, and adding weapons of ethereal temper to the armory.

It is pitiful to think of the attainments of our best scholars, compared with what they might be, and compared with what an English or a German boy even counts but the ordinary furniture of a common establishment.[1]

The Mathematics next prefer their claims to our attention. No one who has a right to judge will doubt in the least, that these are to enter largely into the training of the youthful mind. The discipline which they give is peculiar. It acts directly on the framework of the mind. If the languages give strength and grace to the muscles, the mathematics harden the bones. If the gymnastics of the one give the man a graceful air, a quick movement and dexterous strength for ordinary occasions, those of the latter spread out the frame and knit the joints, and prepare for the desperate encounter with other minds. Nothing can supply the place of a thorough drill in all sorts of mathematics, to bring out and

[1] Since this manuscript was forwarded to the press, the writer has been gratified to find the views here advanced, expressed in an article "On Teaching the Languages" in the Foreign Quarterly Review, No. 69, April 1845. The attention of teachers is invited to the suggestions therein contained. The writer contends that the oral or natural method should be followed in teaching every language, especially in the beginning. Its elements are four: "1. There is a direct appeal to the ear, the natural organ by which the language is acquired. 2. This appeal is made in circumstances where there is a direct relation, *ipso facto*, established between the sound and the thing signified. The sound makes directly for the thing like an electric flash, or it rests upon it like a graceful mantle. 3. The same living appeal to the ear is continuously and for a considerable length of time repeated. 4. The appeal is made under circumstances which cannot fail strongly to excite the attention and to engage the sympathies of the hearer." He afterwards gives a particular statement of his plan of teaching Greek and Latin under eighteen specifications, which is worthy the attention of all interested in the subject of teaching.

It is to be hoped, that Greek and Latin will not long be taught in this country, *without* large and long continued occupation in *constructing* from the very *beginning*; and that to write and speak both these languages may be esteemed *as within the* reach of the youthful scholar. The publication of such books in *England as* "Arnold's Series," and in this country of "Weld's Latin Lessons," and "*Kreb's* Guide for writing Latin," is a token for good.

fix these grand and commanding intellectual characteristics. Without it, eloquence is declamation, or if it have propriety in its appeals, it lacks condensation and method;—reasoning is repetitious and confused, debate is wordy, undiscriminating and pointless, and the whole course of mental effort is superficial and short-breathed, for the lack of capacity to take and hold the long breaths of patient thought.

But where is the place for mathematics in the early training of the scholar? When should they begin, and how large a place should they occupy, before he enters the college? We answer, they should be prosecuted so far as to give him a thorough idea of the method of their study. The student should be thoroughly broken into this branch of study, so that he knows what to do, and how to proceed, and this should suffice. Youth is peculiarly the period for acquisition; reflection has not yet come on. The memory with its quick and ready reasoning, that turns upon language, is then in its season. Bye and bye comes reflection, with her grave and introverted looks; and acuteness with her sharp finger and sparkling eye; and reasoning, with her hard and angular features, and her step so square and positive, asserts her right to be the presiding spirit. It is well that her day does not come too soon, to divert the easy method of the verbal memory, which with tiny tendrils lays hold of the slenderest objects, and to dry up the warm flowing of the ardent affections; themselves so important to all recollection. But by all means *let her not come too late*, to infuse the woody fibre into rank and juicy growth, and to strengthen all its parts by the wiry filaments that she will send along its tiniest branchlets. If she begins not early, she will not begin at all, and the frame beautifully rounded, and to the eye finely developed, shall be useless for all the working purposes, for which every mind should be educated.

The next inquiry relates to the study of facts; to the treasuring of the remembrances of events, of names and of dates. Every scholar is sensible of the convenience of a memory of this kind. Many there are, who deplore their own deficiency in this regard. They can remember principles but not names and dates and events. They can call up laws and facts that are grouped around them, and things on which their own ardent interest has been fastened, but they desire that easy and natural memory, which, like the mysterious chemistry of the daguerreotype, fastens every picture that the sunlight paints upon it. This species of memory is in its bloom and freshness in childhood and youth, and too of-

ten does it fade with the blossoms of youth. Let it be improved while it lasts. The youth sees but to retain, and regards but to remember. Let him be tasked to commit those facts, which he shall never forget; those facts which should be as familiar to every scholar as his alphabet, but which many a scholar finds it hardest of all things to retain, because not early learned. Especially let the great events which have made the history of the race so memorable, in their order, their periods of time, and their most illustrious circumstances, all be imprinted upon the mind. Let the past stand before the eyes as a map with its grand outlines, fixed and ineffaceable. Let the men of Judea, of Greece and of Rome be familiar names. Let the great scenes of ancient time be understood in their place, their time and order, so that they shall never be forgotten. Let modern history, too, be distinctly and clearly learned. We do not recommend that history should be taught philosophically, for it cannot be, till the mind of the learner can reflect; nor that a multitude of facts should be forced upon the attention, which interest the teacher, but which cannot interest the scholar, as he cannot appreciate their value; but we do contend, that it is a priceless gift, which the teacher imparts to the pupil who is hereafter to range through the fields of human knowledge, if, when the memory is fresh, he shall weave into it those great facts which every scholar is supposed to know, but which so few know accurately and well. This too is the time to teach geography, till the world is as familiar to the learner as his native village, and all that eager interest with which the young mind studies books of travels, is used by making books of travels a study. At this period, too, the modern languages may be learned, and who that would call himself a scholar now, would care to be ignorant of them; especially who would be, that is to be a scholar during the generation that is now coming forward. At a time when the world is so rapidly mingling all civilized nations in mutual acquaintanceship, and the literature and science of one nation touches the literature and science of every other at so many points. At a period when travelling is so common, even for scholars not over wealthy, and when the power to acquire language is so indispensable an accomplishment to the Christian missionary, there should no time be left idle on the hands of the boy, that has mastered his Latin and Greek, that should not be filled up with French, German and Italian. These are not college studies, they ought not to be. The university has other services to render, and with moderate zeal, the boy who has leisure

and teachers and the means of being educated, should learn these languages in his youth, as they are learned upon the continent of Europe. Let Natural History and the Natural Sciences be taught at this period. Especially let Botany lead the young scholar into woodland walks and up the adventurous precipice, into swamps with which it will not harm him to be personally and inconveniently acquainted. Thus let the love of boyish sports, the joy in the fresh and bracing air and fondness for wild adventure, be turned to its account, and teach habits of close observation of things as well as of books, and harmonize the softened taste with the amenities of nature. If at this period the memory be tasked to learn choice selections from the English orators and poets, a habit will be strengthened which many scholars complain that they want, readily to retain words and phrases. These selections from Scott and Byron, from Milton and Shakespeare, will be none the less a treasure, that the scholar at first neither understands nor appreciates them. He *will* bye and bye, when they shall come up in lonely journeys, or in the long night-watches, to cheer him with their fulness of meaning till now unappreciated, and above all, to bring with them joyous remembrances of the buoyant spirits and sunny hours when he learned them. Perhaps too, they may flash out upon him in the inspired moments when he shall write or speak, to express what he would say in words and phrases better than he can find or frame. Perhaps, they may save him in the hour when temptation is just ready to yield him up to crime.

Here let it be observed, that the memory of the youth is different from the memory of the man. The one is verbal, the other the joint result of the intellect and heart. The first holds its possessions by a feebler grasp than the other. What the youth remembers easily, he forgets almost as soon. What the man cares to remember, he does not easily lose. Let not the youth then be overburdened out of zeal to give him valuable stores. Above all, let him not be expected to reflect on principles and to care for the philosophy of history, or to understand the pathos and force of the selections, that he learns. But let him learn in youth, what it will be hard for him to learn when he is older; let him repeat it often enough to hold it fast, and what shall interest his mature mind, that mind will digest and retain in its own good time. Let the early harvest be reaped in its season. Then shall the later one be gathered with ease in the abundance of its mellowed fruitage.

We must observe too by way of caution, or rather we enter our earnest protest against the doctrine, that the business of education is to communicate knowledge; and that that is the best education, which equips the student with the largest variety and the heaviest burden of treasured facts. Nothing can be further from the truth. The office of education is primarily *not to give knowledge, but to develope intellectual power.* It is to form the mind to that of which it is capable. It does this by means of teaching it serviceable knowledge. But its first and foremost aim is to give it power to know. The complaint is often made of colleges and higher seminaries, by those who ought to know better, that students are sent forth from them with marked deficiencies in some very important branches of knowledge, as for instance, in history, in book-keeping, in agriculture or surveying; and the claim is constantly urged that these seminaries must furnish more and more professorships for these practical matters. Nothing can be more absurd. Nothing can be more subversive, not of thorough scholarship merely, but of the whole object of education, than to comply with these demands. Nothing would tend more effectually to lower the interest of these practical departments themselves. How long prithee, do you think it would take a mind, thoroughly trained to see a subject in its principles and to follow it in its applications, to master the whole matter of agricultural chemistry, so as to use it? Yes, how long, compared with what would be required by a mind, untrained to study, unused to seeing a science in its method? Why it would take the one a week or a month, and the other a six-month or a year. And now which is the better, the power to know anything that a man chooses to know, in a short period, or the actually knowing of one particular thing, and the not more than half knowing that, with the capacity to know nothing else, except at great cost and pains? Which is the better for a near-sighted man, to grope about with his face to the earth, mastering the landscape by inches, or to spend the time and exercise required for perfect eyesight, and then to open those eyes, and see all that he wishes at a glance. Which is the better, to keep busy a spinning wheel, that shall reel off its handful per day, for the sake of saving time, or to spend a little time in turning that spinning wheel into one of those moving monsters, that in an instant, do the work of a day. To educate a mind is to give clear and far vision to the dim-sighted, and to arm a weak and blundering instrument with a giant's power, and a godlike precision and skill. The business of the university is, to send

out minds that know how to know anything and that speedily, and that are eager to know all that they need to use. Then if there are practical sciences to be compassed, whether chemistry or agriculture or what not, bring them along!

We would not be misunderstood on this point. We do not object to the multiplication of such departments, in the natural or other sciences. On the other hand, we rejoice in them. It is most desirable that every college should be thus expanded into a university, that every facility be furnished for the prosecution of each department of human knowledge; that the devotees to all the arts and sciences be attracted to it, and give by their presence, grace, dignity and inspiration. Only let the college be held fast to its original design, as a *gymnasium*, and let it not be swallowed up or overborne by the *Real-Schule*. Let not Minerva be frightened from her own temple by filling it with the soot and noise of the smith's shop, nor dazzled out of her own self-respect by the brazen glitter of the show-room.

The points which we have considered, all relate to the intellectual training of the scholar. They concern the perfection of the instruments which he wields, the strength and the finish of the machinery which he has at his command. But what is a weapon, even if it be a blade of Damascus, if there be no arm to use it? What the most perfect of all machines in power and beauty, if there be not the force, the moving power to drive it to its work? And what is a mind most consummately disciplined, if there be not the man in the armor, a strong and living man, that is master of it all, and in no sense mastered by it? The training of the springs of action then, the awakening and regulating of all the dynamic forces, or in a word the calling out and creating of the living man, is a most important matter in the forming of the young scholar. Were it right to make comparisons between elements every one of which enters into the essence and idea of the perfect scholar, I should say that this management of the forces, this forming of the man, is the most important condition to complete success. In the youth of the scholar it is the most essential, if for no other reason, because the character influences, if it does not decide, the discipline and development of the intellect. Without a right spirit in the boy, without a wakeful, eager, appropriating, persevering disposition to study, the *material* of scholarship cannot be gained, and the discipline and acquisitions of which we have spoken, can none of them be secured. You cannot drive

a boy to study. Least of all can you drive study into him. The attention must itself awake and pant with eagerness for knowledge. The affections must lay hold of it with a grasp, that nothing can unlock, and the man must appropriate it, turning it into the very substance of the mind. You cannot force open the attention, as you must the jaw that is locked, nor bind on enthusiasm, nor infuse the results that come, if they come at all, from the personal activity of the scholar. The appliances of masters and text books and illustrations and rules and supervision and the most perfect system of gradations, one and all of them are in vain, unless you can find or make a generous enthusiasm and a wakeful spirit. Still less at college will the scholar carry forward the work, however well begun at school, unless with his growing capacity to labor and to learn, there grow likewise the desire to labor and to learn. Still less, after he leaves the university, will there be the overmastering desire to be the thorough and finished man, unless there be an iron energy and a burning enthusiasm. To success in acquiring, then, there is needed a strong and active spirit. Indeed without it, study becomes a mechanical process, books over-master the mind that should master them, the love of learning is a morbid habit, an unnatural craving, and the highest attainments of scholarship, are as useless and as unnatural as a monstrous lion, or a heart that palpitates when it should beat.

This is not all. The training of the forces in the scholar, is not only essential to success in scholarship, but it gives the scholar all his best materials with which to move his fellow-men. Is he an orator? What avails his power of language, if he had not something to utter, and how shall he have acquired that something, except by his own active spirit? Whence his own views that shall strike and convince, unless he has learned himself to think. Whence his illustrations, if he has not read man and nature with an open and suggesting eye. Whence, above all, the fervid and fiery spirit that drives home all that he presents, if no enthusiasm has burned in his own soul, if he has cared for nothing, and loved nothing, and never swelled with eager and ardent longings, and acted the young enthusiast.

Is he to be a poet? Ah! he must have dwelt apart from men, and thought his own thoughts and conned over his own musings, and loved and aspired and hoped and prayed, and looked on *nature* and man, as arrayed in colors that his own eye has dressed *them* with, in order to have a song which men shall listen to or *care to remember*.

Is he to be a philosopher? What can he do without the love of truth, and the strong determination to find it out, and to this end, the living and breathing, with an acute and patient desire to see and know what is the reality; and having found it, he must have candor and skill and patience to establish it to the minds of others.

Is he to go into the ordinary employments of life, and to carry into them the force and might that becomes a man truly educated, and to exert that commanding influence which should belong to the scholar? How can he as a farmer or a trader or a mechanic, show this superiority and vindicate the importance of this training, unless he be also a man, and stand upon his own intellect, and act strongly out his own character?

In a word, the *man* must be formed as well as the *intellect*, in order that the scholar be more than a mere intellectual result. There are scholars who are little better than lifeless intellectual machines, accurate, powerful, polished even, but with as little humanity, as is possible, to entitle them to a place in the *genus homo*. They are useful, but not as they use themselves. It is only as they are used by other scholars who are of a higher order. They have not force and fire of their own. It is such scholars who furnish arguments concerning the uselessness of the study of books. It is the stifling and cramping effects of study upon the force of an active spirit, that leads men to conclude, that the highest scholarship can be attained, only by the loss of the power to use it to any good purpose, as the heavy armor benumbs and paralyzes the man that puts it on.

Let me refer to the examples of two well known men; to Walter Scott and Daniel Webster. Neither of these was a scholar in the technical and most appropriate sense of the term. Both of them, however, attained to the high power of mental application, and to high success in using the mind, such as should be the aim of every student. Both attained to this by discipline, by iron diligence, by indomitable energy, by the sharpening of the powers by use, by calling up the whole man to do his utmost. Both were men of high genius indeed, but no words can do justice to the contempt, the loathing even, which one did, and the other does feel for those youths of genius, who trust to intuitions and despise mental labor, who aspire to mental superiority without severe mental application. They are therefore fair examples of the importance of character in the training of the scholar.

Look then at Scott, the poet, the novelist, the critic and the

historian. Where lies the secret of his power? Whence is the fountain of his inspiration? Not alone in his knowledge of various languages, nor in his exact and ready memory, nor in his amplitude of information, nor in his natural and graceful style. These all do their part towards the result, and the office of none can be dispensed with. But there is something more, there is the manly sense; the just taste for all that is good and true in human character; the universal sympathy with man, that not only recognizes, but loves all that is warm in the human heart, however humble or high the rank in which it moves. There is the kindling interest in whatever is great in the past, the wondrous imagination that not only makes the past to exist again, with all the freshness of present life, but invests it with a purple haze, and makes it to burn with golden colors. There are the private opinions, the peculiar and even the perverse prejudices of the man, that by their very intensity give him a nearer and warmer interest in the objects of love and hatred, and dress them out for others in brighter or darker hues. What are his fictions, so wonderful as creations of the fancy, and pictures of the past? What are they, but the results of the strong and intense character of the man,—of the universal yet peculiarly individual human heart of his? Whence the power and disposition to write them, where the exhaustless stores from which to bring them out, except in the strong feelings, the earnest opinions, and the intense manhood, that made up the tory gentleman of Abbotsford. That character was fixed in his youth. His boyhood was peculiar. It was formed under the influences of a rigid domestic discipline, to which strong sense and kind feeling and fervent piety, each lent its part. He was secluded from the sports of childhood, and early became a thoughtful child. Above all, imagination with her purple robes and godlike mien visited him early, and fed him on stories of knights and heroes, and thus awakened within him the creative power.. It is most interesting and instructive to think of that lame and weakly child, to watch the infant germ of the character which has spread itself over the civilized world, which has made its sense, its genial humanity, its love and hatred, and even its private caprices and its strong prejudices, to be known and cared for by all christendom. The character of Scott, his individual manhood, was his greatest strength. Out of his own heart did he write, as must every man who will move the hearts of his fellow-men.

It was his character too, the strength and direction of the mov-

ing forces which inclined to the labor, in which he was so wonderful. This led him to select his studies. This gave him energy and perseverance to master them. And this, after it had furnished him with his ample materials of knowledge, gave him his marvellous and untiring industry to draw them forth, till he fell a martyr to his superhuman labors.

Turn now to the other instance, to the great orator of New England, and not of *New* England only, for if the older England hath one greater, or so great, let her bring out her man. Who that has ever heard Webster speak, or read a speech of his, needs to be told, that in him a great soul wields a great intellect, and that the force that moves, is in this case, as important to the result as the force that is moved. Whence the massive sense, the condensed energy, the astonishing justness of thought, the entire mastery of the subject, the deep sounding to its bottom. Whence its easy and natural development, the felicitous yet powerful expression, and above all, the fire, the force, the intimation that the lion had best be let alone, the easy yet terrible stroke that is given if the intimation is not regarded; whence all these but from the living man, as he has been formed by circumstances and formed himself upon them? Surely in eloquence such as his, it needs no argument to show, that the character is a commanding element. Nor need it be reasoned out that nothing short of a strong heart, and forces the most commanding, could put such an intellect to the work which it was forced to do; to be the instrument of power, which it has become. This character was trained in New England. And the man who could go through the history of Webster's boyhood and youth, and bring out the secret story of all that moved the man onward and upward could explain the secret of his greatness.

I have lingered thus long to illustrate this truth, that the education of the character, is a legitimate part of the training of the scholar, because it seems to me of the highest importance. Of itself it is of the utmost consequence, all will own. Its bearings upon the happiness of the man, and its moral and religious relations entitle it to the most serious regard. Its connections with intellectual discipline and intellectual greatness, has not been so prominently urged.

The education of the character being allowed to belong to the training of the scholar; how shall it be prosecuted?

This question, like many others, is more easily asked than answered. It does not admit of a specific plan, that may be rigidly

applied to every case. It cannot be drawn into exact rules. If I can but illustrate its high importance and indicate the style of character most favorable to scholarship, I shall be content.

A youth spent in the country, and familiar with the realities of a country life, presents peculiar advantages. The country is secluded. It shuts out a youth from the constant excitements that divert him from himself, and plunge him prematurely into the outward world. It saves him from such a collision with his fellows, and perhaps with those of the ruder sort, as forbids him to grow into that for which nature designed him, or teaches him by cunning or violence to make them bend to his will. It gives imagination room to paint to him visions of eminence, to which he may rise, and lets young enthusiasm kindle and dilate at the thought, and hardens the youthful powers to manly effort, while as yet truth does not oppose the imagination by her coarse reality, and repress enthusiasm to a cold selfishness. We love to think of the thoughtful boy, in some secluded hamlet, in whose mind the love of study has been implanted, and in whose heart the noble ray of genius has begun to burn. We love to follow him in his ramblings in some lonely pasture, by the gentle stream, beneath the dashing cascade or on the wild mountain top. There does he nourish the thoughts that have just been called into life by his books or his teacher, or suffers noble aspirations to kindle and glow. There is he fixing some high aim, or maturing some cherished plan, and nerving himself to some new effort of laborious study. Bye and bye these boyish thoughts and feelings followed out, shall conduct him to some high place among his fellow-men, from which he shall speak them out, and they shall enter into the heart and influence the destiny of others. Whatever conduces to early thoughtfulness, favors the development of a strong and earnest character, and as the seclusion of the country does this in an eminent degree, so does it produce more than its proportion of men of commanding genius.

There is something, too, in the strong attachments which the country forms, because it has but few objects to present, that favors the same result. A few scores, or at most but few hundreds of souls are all the world to him. He can tell them all by name; their joys are his joys, their sorrows his woe. There is not a disaster, a sickness, a stroke of death, which does not fix his attention, fill his young heart, stamp its impress on his memory and make its mark upon his character. In the city or the large town, there are countless individuals of whom he has no know-

ledge, and multitudes of events pass before him in which he has no interest. His attention is but slightly fixed on anything, and his heart adheres to nothing except what most closely concerns him. The boy in the country, also, is early acquainted with the realities of human life, and feels a warm and earnest sympathy with man in every rank in society. Whereas in the city, he knows only the concerns of his own friends, and sees scores or thousands whose sufferings and sorrows, whose hopes and fears, are rarely brought home to his feelings.

Besides all this and more than all this, there is something in the changing face of nature in one day even, from the gray breaking of the morning to the gentle hush of evening; and in many days through the constant round of the advancing seasons, that interests and makes a strong impression on the character. I do not say, that the boy too oft unthinking and rude, pauses to gaze on the changing face of the mother of us all, or is smitten by it with a poet's enthusiasm, but I do say, that there is something in the warmth of her genial sun, and in the fury of her winter's storm, that makes its impress that is not forgotten, and that it is eminently favorable to form the scholar. Then too there is in the sports of the country a variety of excitement, a romance and an ardor, which tends to the same result.

We are not insensible to the advantages which may come from a boyhood in the city. We freely grant that there may come of it an earlier and more finished development, an intellect more finely polished, and a grace that is more easy and refined. If, however, we look for earnestness, enthusiasm and strength, with capacity to improve that is most enduring, and a power to use the mind that is most slowly exhausted, we go to the country to find the material.

But whether it be in the city or country that the young scholar is trained, let him by all means contract a relish for active sports in the open air. Let these form a part of his daily life, not as a task but as an amusement; not as he is driven to them by his teacher, but as he rushes out upon them from the confinement of the school-room. We ask them not for the sake of his health, though without health there can be neither energy to acquire nor to use a scholar's power; but we do ask and demand it for that elasticity of spirits, that high enjoyment of life, and that untamed energy, without which, the scholar's life becomes a melancholy curdling of the blood, and the scholar's enthusiasm flags in its eager steps, then drags its slow length, and dies at

last by inches. Why, too, should a man prepare himself to exert a commanding influence over others for good, and find that he has spent in the preparation, both the capacity and the desire to employ his powers thus disciplined? Why should he bring to the high place appointed him among his fellows, a disciplined and furnished mind, only to feel that he has consumed the fire in preparing, that he needs in the using of that mind? Why is it that there are among us so many well trained men, who are trained for every purpose except the purpose for which they ought to be trained, that of influencing their fellow-men? Why is it that the superficial man rushes by or displaces the profound, the stupid takes precedence of the wise, and the man without knowledge enough to sound the depths of his own shallowness, takes the high place and the wide field of influence, appointed by nature and by God for those who are fitted to stand there? We may say in answer, that the many prefer the superficial to the thorough, and the ignorant to the wise; that they like better to be amused and flattered, than to be instructed and reproved; it is doubtless true. But a most important reason is, that men are pleased with enthusiasm and awakening energy, and that as scholars are trained, the tendency of their habits is all to deaden the forces of nature and to quench her fires. Yea, we pile upon the altars of knowledge, an offering so profuse and indiscriminate, that we extinguish the sacred flame that shall send its incense to heaven!

This fault is peculiarly American; and one prime reason is, that our scholars are so indifferent to the active and eager sports which are so essential to a buoyant youth, and a happy and vigorous manhood. In the public schools of England, as of Eton, Westminster or Rugby, the play-ground is no mean appendage, but a provision as essential as the class-room; and there till the age of nineteen the English boys, (for they are not educated so as to be prematurely men,) give sinews to the energy, that shall bye and bye be felt in St. Stephens or the Halls of Westminster. In England and Scotland, too, great scholarship is attended with the power to use it; and stores of learning that would stagger and appal an American scholar, are lifted as easily as Achilles bore upon his shoulder his far famed shield.

We would encourage, in young scholars, the love of the open air and of manly and exciting sports. We rejoice to see them in the field and upon the water and in the play-ground. We would provide for excursions on the holidays, and long and lonely pedestri-

an trips in the vacations, and when the season for relaxation comes, we would forbid all books as eagerly as we would open them in term time. Happy the scholar, with whom habits of this kind early, acquired, are never lost; but who renews his strength by daily and cheerful exercise abroad, and thus is borne through the depressing toil which his life imposes, and as his learning increases, gathers new force and fire with which to use it.

To develope a strong and manly character, an early and close contact with men is of prime importance. To men in ordinary life, this will come of itself and no special pains is required to secure it. But to the scholar, it is not so. His life is secluded. His world is his books; and instead of the cheerful companionship of living men, he has the society of the dead, that by strange and mysterious spells he must call again into life. Hence is he exposed to ignorance of real life and of living men. He is strong in speculation and weak in action. He is a giant among the dead, but an infant among the living. He is wise in the past, but for the present he is well nigh a fool.

Nothing hinders these tendencies and corrects them more certainly, than an earnest sympathy with all classes of men from early life. Nothing brings out the practical more effectually than the leaving of a boy to provide for himself in his early years. So does he best learn not to be a shy and timid stranger, but an easy and self-relying man. Let the boy then be early introduced to all kinds of men and all sorts of scenes that are innocent, till his eye is taught to observe and his heart to sympathize with living men. Let him be thrown upon his own resources, as far as it safely and kindly can be done, till he learns his own strength by using it.

The love of labor, too, is of prime importance. Without labor, patient and long continued labor, no man can be a scholar. Without cheerfulness in toil, toil becomes drudgery, and treads under its own feet the richer half of the harvest which it should reap. To be bouyant in study, to go to it with an elastic spirit, and to learn it with a thankful heart, there must be a clear discernment of its indispensable value, a conscious joy in the acquisitions. Let the scholar then be disciplined to effort from the earliest days. As soon as books become his daily task, let the secret of gain by effort be effectually imparted, and as he comes from the field at evening laden with his sheaves, let the parent or teacher shout with him the harvest home.

Let the scholar be early taught the uses of scholarship. Not only let him be earnestly told the fact, but let him be clearly

shown, *how* the toils of school and its painful discipline take hold of power over his fellow-men for their highest good. Let him clearly feel, that without high attainments and skill attained by use, his triumphs will be short and his success doubtful. Let him be taught to despise the ranting declaimer, the gaudy rhetorician and the impudent and lying charlatan, whether in the pulpit, at the bar, or in any profession or occupation. Let him be fired with the certainty of success if he will but take the pains, and let him be shown *how* that pains takes hold of success.

His studies are dry and repulsive. The cheerful and patient teacher may easily enliven them by illustrations from what the pupil already knows, may sympathize with the dryness and severity of his pains-taking, and help him by a recital of the teacher's own discouragements in the same position. Especially may the study of the classics be made genial and interesting, by connecting it with his reading of modern literature, and if the scholar cannot see how there is beauty or grace in a Latin or Greek sentence, he may be excited as he sees that his teacher regards the classics with more than the eye of a drill-master.

Especially should an interest in English literature be engrafted upon instruction in the classics, that the scholar may be taught a warm and personal interest in his studies, and his reading be directed so as to form and strengthen his manhood. The reading of the young scholar, as he advances towards and through the college, is of immense influence on the maturing man. He will read, and read too much, and read that which enervates and corrupts. It is in vain to tell him that it is of little use to read, or that this or that is a corrupting and dangerous book. But if he is led to see, as he may by slow degrees, that a book has the living spirit of a living man, that he should weigh and test its sentiments as he would the opinions of an associate, and mark its power and elegance of language as he would the words of living speakers, and above all receive into his own character, and make a part of his own life, the spirit and soul of a book, as he would catch the inspiration of a man, then does he learn to take a genial pleasure in all literature, and what is of more consequence, make literature form and fix his character.

To form the character of the scholar, as of every other man, the moral and religious should assume the highest place, and be the commanding element. The voice of conscience is the same commanding voice to the scholar which it is to the most unlettered man. His responsibilities are the same with those of other men,

for time and eternity. His joys and sorrows, his hopes and fears, are the same with theirs, and the motives that affect them, are fitted to affect him. Thrice happy is the young scholar, who from his earliest years, carries the fervor of youthful piety into the aspirings of youthful ambition, and while he burns with an ardent love of knowledge, hallows the flame by a higher love of the end of all knowledge, in love to God and love to man.

The scholar has his peculiar dangers here. His course is beset with these, not so much in its earlier as in its later passages. Knowledge brings her peculiar exposures. She tempts his pride. She leads him through the chaos of doubt, and as he sounds there his dim and perilous way, and seems often to find no foothold, he wishes that he had never been born. The witchery of imagination invades his purer desires. She would first seduce him, by the fame of standing conspicuous on some bad eminence, that she may afterwards damn him by its infamy. A worldly ambition would tempt him to misuse or sell the power which he has gained, for some inferior or base price.

But if knowledge has her dangers, she has her securities; if her weakness, she has also her peculiar strength. She teaches reflection, and secures thereby from mere frivolity. She unrolls the page of history, and, by the example of each succeeding age, distinctly affirms the unalterable decree of heaven, that the name of the wicked, however great in philosophy, in science, in history, poetry, statesmanship or art,—that the name of the wicked, however splendid and powerful, *it shall rot.* It is her solemn testimony that however vice may be excused in the intellectually great while they live, or however skepticism may get a splendid renown in the present generation, it is rejected and loathed by the generations that come after. Such is the testimony of knowledge. Her voice is to the young and the older scholar. Let this voice be made to resound in all the schools of learning, let the peculiar notions which may thus be brought to act, be added to those other considerations that are common to man as man, and we give the highest security that we can give to man, who is liable everywhere to fall.

These remarks upon character as a prime element in forming the scholar, and the suggestions as to the manner in which the character should be trained, are far from being precise and dogmatic. It is, however, of prime importance that the springs of action should be developed and regulated. They enter largely into the training of the young scholar, quite as largely as the work which

we bestow on the intellect alone. Let this then be understood and held up and insisted on, to all teachers, all scholars, and all schools, and very much will be gained.

Happy is the pupil, happy also the school, which is blessed with a teacher whose own scholarship and character combined, exert on all within his reach, a kindling and inspiring influence; the very contact of whose mind and the magic of whose presence wakes, as by an electric fire, the intellect and the manhood of his pupils; who creates intellect and creates character by the strength, the justness and the ardor of his own. Such a man was the late Dr. Arnold, an eminent and inspiring example to all scholars and all teachers, the record of whose life should be held in the memory of all such, till a brighter example shall arise.

It was his to dwell in the past with the accurate knowledge of the exactest and the most thorough scholarship, and yet be alive to the present, as an earnest man,—to concern himself with the readings of Thucydides, the minutest point respecting Rome, with the enthusiasm of the merest man of books; and to engage upon the great questions which agitated England, with all the eagerness of one who had forgotten his books forever, in the hot and busy strife of politics. It was his to be interested alike in the drill of the class-room, the sports of the play-ground, and the adventurous and exciting ramble through swamp and wood. It was for him to rejoice in that nice appreciation of the classics, which the master of the ancient tongues alone possesses, and to esteem the study of the classics of highest value, as they enabled his pupils to read with higher enthusiasm and a better taste their own English writers. It was his as a teacher, to strive earnestly to make his pupils scholars, and still more earnestly if possible to make them men, and through the men whom he sent to the university, to spread himself over all England. What was highest and best of all, it was his peculiar glory to be as wakeful as a boy to all that was good in the present life, and yet to keep an eye open full and clear upon the things which faith beholds in the world which is to be, and to demonstrate by his own example and his own success, that a life of letters may be a life of the manliest and most fervent piety, and that a school of literary training may bring the best appliances to form the noblest Christian character. Would that his name might be honored and his example imitated in all the schools of our land.