

The Phillips Exeter Lectures

LECTURES

DELIVERED BEFORE THE STUDENTS OF
PHILLIPS EXETER ACADEMY

1885-1886

BY

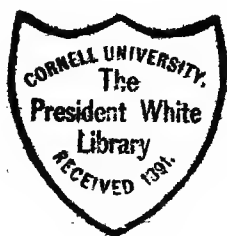
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PREFACE.

DURING the year 1885-1886, a course of lectures was delivered by a number of eminent scholars to the students of Phillips Exeter Academy, at Exeter, in New Hampshire. Some of these gentlemen have consented to the publication of their lectures, and the Trustees feel assured that the Alumni of the Academy, and others interested in similar institutions, will be gratified with the opportunity thus afforded to satisfy the interest which the list of names and subjects appended cannot fail to awaken.

BOSTON, *May* 25, 1887.

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HABIT AND ITS INFLUENCE IN THE TRAINING AT SCHOOL.

WE are all familiar with habit. We feel it working within ourselves, and we see it operating in others. It has been shown that it derives its power mainly from the laws of the association of ideas. Certain mental states, certain thoughts and feelings, have followed each in a certain order once, twice, ten times, or a hundred times, and now on any one of these coming up the others will be disposed to follow : quite as naturally as the stone falls to the ground, or as water bursting from its fountain will flow in the channel formed for it. When the habits are bodily ones they are confirmed by the law, that when any organ of our frame is exercised there is a greater flow of blood and vital energy towards it, and it is made stronger and more active. These two laws of our compound nature — the one mental and the other corporeal — generate habit, which is characterized by two marked features : —

(1.) *There is a tendency to repeat the acts which have often been done.* You wonder at the drunkard become so infatuated ; but the grieving, the downcast mother, or the disheartened wife, can tell you of a time — and a sigh heaves her bosom as she speaks of it —

when the now outcast and degraded one was loved and respected, and returned with regularity to quiet and domestic peace in the bosom of the family. But, alas ! he would not believe the warnings of a parent ; he did not attend to the meek unobtrusive recommendations of a wife or sister ; he despised the commands of the living God ; and, seeking for happiness where it has never been found, he spurned at those who told him that the habit was fixing its roots, till now he has become the scorn and jest of the thoughtless, and the object of pity to the wise and good ; talking of his kindness of heart while his friends and family are pining in poverty ; boasting to his companions, in the midst of his brutal mirth, of his strength of mind, and yet unable to resist the least temptation. What we see in so marked a manner in drunkenness has equal place, though it may not be so striking, in the formation of every other habit ; as of indolence, which shrinks from every exertion ; and of avarice and worldly-mindedness, which keep us ever toiling among the clay of this earth ; and licentiousness, which wades through filth till it sinks hopelessly into the mire of pollution. The young man is driven on as by a terrible wind behind moving to fill up a vacuum, as by a tide with its wave upon wave pursuing each other, under an attracting power which will not let go its grasp. In all cases we see how difficult it is for those who have been accustomed to do evil to learn to do well ; at times almost as impossible as for a man who has thrown himself from a pinnacle to rise up when he is half-way down, or for a man who has committed himself to the stream above Niagara to stop when he is at the very brink.

And let no man try to excuse his criminality on the

ground that the acts are now beyond his will. He should resist the wave till it has expended itself ; he should seek a more favorable wind to drive him along. He is even now to blame for not resisting the evil and not seeking divine aid to help him out of the pit ; and he is chiefly and above all to blame for the habit which is his formation throughout. For it was by repeated acts that the man wore the ruts and deepened the ruts out of which it is now so difficult to move him. It was the glass of rum or brandy from day to day, the intoxicating drinks from week to week, at the dinner or evening party : it was this that formed the addictedness to intemperance. In these processes there was criminality at every step ; and all that ensues — this slavery and these chains — is a judicial infliction for the evil that has been done : the punishment here, as in hell, adding to the greatness and virulence of the wickedness. In most cases, indeed, the man did not see the consequences, but it is because he shut his eyes to them. He would do the deed only this one time, and then he would stop. But the temptation which swayed him the first time anew presents itself and is once more yielded to. Having crossed the line which separates vice from virtue, he thinks that a few more transgressions may not much aggravate the offence ; he therefore goes a little farther, still cherishing the idea that he may return at any time. At length some rash deed of excess, or unexpected exposure, shows him that it is time to draw back ; and then it is that he feels how difficult the retreat. It was easy to slide into the net ; but what obstacles catch him as he would draw back ! His past motion has created a momentum which impels him farther and ever on towards the gulf. “ Be not deceived, God is

not mocked ; for whatsoever a man soweth that shall he also reap." He has sown to the flesh, and of the flesh he now reaps corruption. He has sown to the wind, and the whirlwind rises to toss him along as by an irresistible power. He has set the stone a-rolling, and he has to answer for the injury it may do as it descends. He has loosed the wagon and let it go down the inclined plane, and he is responsible for all the havoc it may work as it dashes on with ever accelerated speed. There are affecting cases in which the man is conscious of his misery as he sinks, like those travellers who are lost in the Alps down the snowy descent into the awful gulf. Take the following confession of a man of genius, a poet, and a philosopher, at the time when he had become the slave of opium, taken in the first instance to relieve a bodily disease : "Conceive," says Coleridge, "a poor miserable wretch, who for many years had been attempting to beat off pain by a constant recurrence to the vice which reproduces it. Conceive a spirit in hell tracing out for others the road to that heaven from which his vices exclude him. In short, conceive whatever is most wretched, helpless, and hopeless, and you will form as tolerable a notion of my state as it is possible for a good man to have. I used to think the text in James, that he who offended in one point offends in all, very harsh ; but now I feel the tremendous, the awful truth of it. For the one sin of opium what crimes have I not made myself guilty of ! Ingratitude to my Maker and to my benefactors, and unnatural cruelty to my poor children ; nay, too often, actual falsehood. After my death I earnestly entreat, that a full and unqualified narration of my wretchedness and its guilty cause may be made public, that, at least, some little good may be effected by the direful example."

(2.) *Habit gives a facility in doing acts which have often been performed.* This peculiarity is derived from that just considered. It is the tendency that gives the facility; the acquired momentum that gives the velocity. At first the work could be done only by an effort, only by a special act of the will setting itself to devise means and avoid obstacles. Now the process, once begun, goes on of itself. As a consequence, that which may at first have been irksome, because laborious, now becomes pleasant because easy, — and now natural, that is according to a natural law.

Under the other aspect of habit, we were led to view its evil results. Now we are rather invited to contemplate its beneficent effects; and, surely, the law of habit, like every other part of our constitution, was appointed for good by our Maker. True, it is found that when we abuse this law it has within itself, and evidently provided for this end, the means of inflicting a terrible judicial punishment. But, certainly, the law is good to them that use it lawfully. We have forgotten a great deal of our childish experiences, yet we remember so much, and we see enough to convince us, that that little boy has his trials at every stage as he learns to read, — as first he masters the letters one by one, then the words, word after word; and then is able, out of these black strokes, to gather a history, or a science, or a doctrine regarding God and Christ, and the soul, and the world to come. And yet how easy do we now find all this as in a few minutes we read a whole page, with perhaps its 1,500 letters! I mention this for the encouragement of those who are pursuing their education. For, gentlemen, our efforts to improve our minds should not cease with our childhood. We should be scholars all our days on earth, and

until we shall reach the Kingdom of Heaven, where, I suppose, we shall also be scholars sitting at the feet of the Great Teacher. I recommend that every young man should, at every particular time, be ambitiously and resolutely engaged at his leisure-hours in mastering some new branch of knowledge, secular or sacred. Let one propose to himself to acquire a new language, say German or French ; another, to master a science, say chemistry or natural history ; a third, to become thoroughly familiar with some department of civil history ; while others, or the same, would make themselves conversant with Bible history, or of the history of the Church of Christ in the early ages, or of the Reformation struggle, with its instructive lessons and thrilling incidents of suffering and martyrdom ; or they would master the system of Christian theology, or the plan and reasoning of the Epistle to the Romans. In prosecuting any one of these studies, they will find difficulties ; but let me assure them for their encouragement, that these will be felt only at the beginning, and will disappear and be forgotten, like the difficulties you had years ago in learning the alphabet. And these difficulties being overcome, you will find your minds strengthened and braced by the very effort you have made and the victory you have gained. Of all attainments, my young friends, youthful habits of a useful kind are to you the most valuable, — more valuable than even all the knowledge you may have acquired in forming them. And youth is the special time for acquiring habits : habits of industry and application ; habits of manliness and independence ; habits of activity ; habits of benevolence and self-sacrifice ; habits of reading ; habits of rigid thought ; habits of devotion. I have been uttering a warning

against the formation of evil habits ; but you will not be able to prevent bad habits in any other way than by cultivating good ones. You will not be able to keep down the weeds except by preoccupying the soil with good seed. And, as I have said, the very labor you have undergone in forming good habits will harden you for further exertion. There is a fable told somewhere of a Norman captain, who became possessed of the virtues — whether courage, sagacity, perseverance, or whatever else — of the persons slain by him in battle. This fable becomes a fact in the history of every one who has acquired a good habit. Every difficulty surmounted by him in a branch of useful knowledge clothes him with new strength and prepares him for new conquests.

I am to apply these general laws of habit to the subject of education.

It should be a principal aim of education to produce good habits. The teacher should not be satisfied with mere mechanical rules prescribed in the text-book or laid down by himself. The pupil should not be contented with learning lessons by rote. Habit is proverbially a second nature, and the instruction should be engrafted into this second nature. The work should not be regarded as over when the pupil has finished his lesson ; it should be called up anew and subjected to a process of rumination. The boy learning Latin should be taught to think at times in Latin, and in Greek when he is learning Greek ; he should, as it were, say to himself, How would a Roman put this, or an inhabitant of ancient Athens ? and he should apply geometry to the figures and heights around him.

About the first thing which a teacher should seek

to produce is a habit of application. In order to do this he must secure attention to the lesson learned and accuracy in saying it. Most boys have not this power naturally ; they are rather characterized by volatility. Some seem to have as little power over their own minds as they have over those of others. Some never acquire the habit, and have to suffer all their life in consequence ; and are outstripped by people of inferior talents, but who are distinguished by their industry. Perseverance is a greater security for success in life than bright talents, and it is very much the result of habits acquired, and ever impelling men to go on in the course on which they have entered. The bodily frames of the young men now before me are growing, and, altogether unconsciously to themselves, are taking the shape which they are to retain through life : so their characters, at home and at school, are being fashioned into the form, good or evil, which they are to keep through time and eternity.

At this point the question arises, What branches should be taught in our upper schools to secure this end ? I have to reply first in a general way, that it should be the highest aim of a school and college to *educate*, that is, to draw out and educate the faculties which God has given us. Our Creator, no doubt, means all things in our world to be perfect in the end ; but He has not made them perfect ; He has left room for growth and progress ; and it is a task laid on His intelligent creatures to be fellow-workers with Him in finishing that work which He has left incomplete, merely that they may have honorable employment in completing it. Education ought to be a gymnastic to all our powers, not overlooking those of the body ; that every muscle may be braced to its manly

exercise, that our young men may be able to assume the natural posture and make proper use of their arms and limbs, which so many of our best scholars feel in their public appearances to be inconvenient appendages. It should seek specially to stimulate and strengthen, by exercising, the intellectual powers: such as the generalizing or classifying by which we arrange the objects which present themselves into group, ordinate and coördinate; and the abstracting, analyzing capacities, by which we reduce the complexities of nature to a few comprehensible and manageable elements; and the reasoning, by which we rise from the known and the present to the unknown and remote. The studies of an educational institution should be organized towards this end, and all its apparatus of languages, sciences, physical and mental, and mathematical exercises should be means to accomplish it.

But then man has other endowments than the understanding in the narrow sense of the term: he has a fancy capable of presenting brighter pictures than any reality, an imagination which will not be confined within the limits of time and this world, a taste and a sensibility which can appreciate beauty and sublimity in earth and sky; and these ought to be called forth and cultivated in our academic groves by youth being made to know and led to relish our finest literature, ancient and modern, in prose and poetry; I add — though, in doing so, I may seem to be placing the ideal too high — by having museums and art-galleries, the means of displaying the æsthetic qualities of the creature, inanimate and animate, in art and nature. Our academic institutions, which are to fashion the ruling minds of the country, are never to forget that man has high emotional susceptibilities, which should

be evoked by narratives, by eloquence, by incidents presented in history, in literature, in art ; and that, as the crown upon his brow placed there by his Maker, he has a moral and spiritual nature, which is to be developed and purified by the contemplation of a holy law, and of a holy God embodying that law, and of a God incarnate with human sympathies inducing us to draw nigh when we should be driven back by a consciousness of guilt on the one hand, and a view of the dazzling purity of the Fountain of Light on the other.

Now, at this entrance examination every study seeking admission into the curriculum of a school or college should be made to appear. In order to matriculation it must show that it is fitted to refine and enlarge the noble powers which God has given us. In accomplishing this end I am prepared to vindicate the high place which has been allotted to languages in all the famous colleges of the old world and the new, though I cannot defend the exclusive place which has been given them in some. Without entering upon the psychological question whether the power of thinking by means of symbols be or be not an original faculty of the mind, or the physiological one whether its seat, as M. Broca maintains he has proven, be in the posterior part of the third frontal convolution of the left anterior lobe of the brain, I am prepared to maintain that it is a natural gift, early appearing and strong in youth. You see it in the young child acquiring its language spontaneously, and delighting to ring its vocables the live-long day ; in the boy of nine or ten years old learning Latin — when he could not master a science — quite as quickly as the man of mature age. In the systematic training of the mind we should not set ourselves against, but rather fall in with, this

natural tendency and facility. Boys can acquire a language when they are not able to wrestle with any other severe study ; and why should they not be employed in what they are capable of doing ?

There are persons forever telling us that children should be taught to attend to "things" rather than "words." But words are things having an important place in our bodily organization and mental constitution, in both of which the power of speech is one of the qualities that raise us above the brutes. And, then, it can be shown that it is mainly by language that we come to a knowledge of things. This arises not only from the circumstance that we get by far the greater part of our knowledge from our fellow-men through speech and writing, but because it is, in a great measure, by words that we are induced, nay, compelled to observe, to compare, to abstract, to analyze, to classify, to reason. How little can we know of things without language ? How little do deaf mutes know till they are taught the use of signs ! I have known some of them considerably advanced in life who not only did not know that the soul was immortal, but even that the body was mortal. Children obtain by far the larger part of their information from parents, brothers, sisters, nurses, teachers, companions, and fellow-men generally, and this comes by speech and writing. But this is, after all, the least part of the benefit thus derived ; it is in understanding and using intelligently words and sentences that children are first led to notice particularly things and their properties, to perceive their resemblances and discern their differences. Nature presents us only with particulars, which, as Plato remarked long ago, are infinite and therefore confusing ; and the language formed by our fore-

fathers and inherited by us puts them into intelligible groups for us. Nature shows us only concretes, that is, objects with their varied qualities, that is, with complexities beyond the penetration of children; and language makes them intelligible by separating the parts and calling attention to common qualities. Nouns, verbs, adjectives, conjunctions, and other parts of speech in a cultivated tongue introduce us to things as men have thought about them in the use of their faculties and combined them for general and for special purposes, primarily, no doubt, for their own use and advantage, but turning out to be a valuable inheritance to their children, who get access to things with the thought of ages superinduced upon them, as it were, set in a frame-work for us that we may study them more readily. In the phrases of a civilized tongue we have a set of discriminations and comparisons spontaneously fashioned by our ancestors, often more fresh and subtle, always more immediately and practically useful, than those of the most advanced science. Then, a new language introduces us to new generalizations and new abstractions made, it may be, by a people of a different genius and differently situated, and thus widens and varies our view of things, and saves us from being the slaves of our own tongue, saves us, in fact, from putting words for things, putting counters for money (as Hobbes says), which we should be apt to do if we knew only one word for the thing. Charles V. uttered a deep truth, whether he understood it or not, when he said that a man was as many times a man as he acquired a new tongue. Then, on learning a language grammatically, whether our own or another, we have to learn or gather rules and judiciously apply them, to see the rule in the example

and collect the rule out of the example ; and in all this the more elementary intellectual powers, not only the memory, but the apprehension and quickness of perception and discernment, are quite as effectually called forth and disciplined as by any other study in which the youthful mind is capacitated to engage.

I have been struggling to give expression in a few sentences to thoughts which it would require a whole lecture fully to unfold. Such considerations seem to me to prove that we should continue to give to language an important — I do not say an exclusive — place in our academies and the younger collegiate classes. Among languages a choice must be made, and there are three which have such claims that every student should be instructed in them ; and there are others which have claims on those who have special aptitudes and destinations in life. There is the Latin, important in itself and from the part which it has played in history. It has an educational value from the breadth, regularity, and logical accuracy of its structure, giving us a perfect grammar, with its clear expression and its stately methodical march, like that of a Roman army. It is of vast value from its literature, second only to that of Greece in the old and to that of England and Germany in modern times, and a model still to be looked to by England and by Germany if they would make progress in the future as they have done in the past. Besides its intrinsic worth, it has historical value as the mother of other European languages, as the Italian, the French, the Spanish, the Portuguese, to all of which it is the best introduction ; and as the venerated grandmother of our own tongue, telling us of its descent, its lineage, and its history ; as the transmitter — let us not forget — of ancient and

Eastern learning to modern times and Western countries ; and as the common language for ages on literature and philosophy, in law and theology, and thus containing treasures to which every educated man requires some time or other to have access.

Then there is the Greek, the most subtle, delicate, and expressive of all old languages, embodying the fresh thoughts of the most intellectual people of the ancient world, and containing a literature which is unsurpassed, perhaps not equalled, for the liveliness, purity, and grace, of its poetry, and for the combined firmness and flexibility of its prose, as seen, for instance, in Plato, who can mount to the highest sublimities and descend to the lowest familiarities without falling — like the elephant's trunk, equally fitted to tear an oak or lift a leaf. And it is never to be forgotten that it is the language of the New Testament in which our religion is embodied. Luther said : "If we do not keep up the tongues we will not keep up the gospel ;" and so the stream is still to be encouraged to flow on if we would keep up the connection between Christianity and its fountains.

A nation studiously giving up the study of these tongues would be virtually cut off from the past, and would be apt to become stagnant, like a pool into which no streams flow and from which none issue, instead of a lake receiving pure waters from above and giving them out below. These languages differ widely from ours ; but just because they do so they serve a good purpose, letting us into a different order and style of thought, less analytic, more synthetic, as it is commonly expressed, more concrete, as I express it, — that is, introducing us to things as they are, and in their natural connection. True, they are *dead*

languages ; but then just because they are so we can get a completed biography of them ; and as we dissect them they lie passive, like bodies under the knife of the anatomist. As Hobbes puts it, "They have put off flesh and blood to put on immortality." They are dead, and yet they live ; living in the works which have been written in them, with their diversity of knowledge ; living specially in their literature, which is imperishable ; while for fitness of phrase, brevity, clearness, directness, and severity they are models for all ages, bringing us back to simplicity when we would err by extravagance, and to be specially studied by the rising generation of our time, when there is so much looseness and inflation, stump oratory and sensationalism. It would be difficult to define, but we all know, or at least feel, what is meant by a classical taste ; there are persons who acquire its chaste color spontaneously, as the Greeks and Romans must have done ; but in fact it has been mainly fostered by living and breathing in the atmosphere of ancient Greece and Rome ; and our youths may acquire it most readily by travelling in the same region where the air is ever pure and fresh. I believe that our language and literature will run a great risk of hopelessly degenerating if we are not ever restrained and corrected, while we are enlivened and refreshed, by these faultless models.

There are other tongues which have a claim on educated men, such as the French, with its delicate conversational idiom and the abstract clearness, amounting to transparency, of its prose ; and the German, with its profound common sense and its grand literature, worthy of being placed alongside that of ancient Greece and Rome, and excelling it in the revelation

which it gives of the depths of human nature. I am inclined to think that either or both of these should have places in the courses of our academies and colleges, provided always that they be taught as Greek and Latin are, as branches of learning, taught philologically, taught so as to illustrate character and history, and, above all, so as to lead us to appreciate their literature.

But prior to all these and posterior to them, above them all and below them all, is a tongue with an imperative claim upon us, and that is our own language, the tongue of the mother of us all — Great Britain and her colonies — and the language of her eldest daughter, which should acknowledge her inferiority only in this that she is the daughter and the other the mother. It has a claim on our love and esteem because it is our own tongue, which we learned at our mother's knees, that, with which we are and ever must be most familiar, and which comes home most closely to our hearts; because it is in itself a noble language, with roots simple and concrete, striking deep into home and heart experience, and grafted on these from foreign stocks for reflective and scientific use; because it has been enriched by the ideas and fancies, the comparisons and metaphors, of men profound in thought and fertile in imagination; and yet more because of its manly and massive, its rich and varied literature, prose and poetry, revolving round themes which it never entered into the heart of Greek or Roman to conceive. If a Briton or an American can study only one language, let it be the English. A college youth's education is incomplete, though he should know all other tongues, if he be ignorant of the genius and literature of his own. There should, I hold,

be special classes for the English language and literature, with competent professors in every academy and college of every English-speaking country. But in order that English have a place in an educational institution, it must fall in with the spirit of the place and conform to its laws ; it must be taught as a branch of learning, as a branch of science (*wissenschaftlich*) ; it must be bared up to its roots ; it must be studied in its formation, growth, and historical development, and, above all, it must be taught so as to give a relish for its noblest works in all departments, and thus secure in the training of our young men that it has a literature in the future not unworthy of its literature in the past.

But are we, you ask, to leave out science from the curriculum ? So far from it, I place science higher than language and equal to literature. But let every study come at its proper time, at the time when the mind is able to take up and understand it. The boy or the girl might begin to learn a foreign tongue, say Latin or French, about the age of nine or ten, the lessons always being short, simple, and easy, and not straining the intellect. Geography and arithmetic, which are, in fact, elementary sciences, might begin earlier, at eight, or even seven, and might be taught so as to become interesting. Mathematics, with the great majority of boys, should not be entered upon till the understanding is more matured, and the brain, as the organ of the mind, consolidated. About the same time simple natural science might be commenced, with enjoyment attached to it. By this time the observing powers are ready, often eager, to work. It is better they should be employed in operations that may be profitable as well as pleasant, say in gathering plants

or minerals, or in observing the form and figures of animals. Simple physical or chemical experiments may be performed to train to manipulation and to mental analysis, that is, to find out what things are composed of. These operations might be made partly an amusement, but really a means of exercising the observing and calling forth the reflecting powers. Pains must be taken never to make the teaching a mere mass of details — exercising only the memory and thereby overloading it and surfeiting it, and producing a disgust which tempts the boy ever after to turn away from the study. The youth should be carried on in science only so far as he understands it. Abstract science, dealing with laws and formulas and high generalizations, should be reserved for the later years of school-life, and be so taught as to allure boys on to college, to carry on what they have begun.

It is to be freely and fully admitted that it is not possible to make every member of an academy or college a great classical scholar or a great mathematician, nor to make every student keep up his studies all his life. But is the benefit derived from the training thereby and therefore lost? I hold that if the branches have been taught honestly and effectively, they have so far fulfilled their purpose, even though they have not been carried out as far and as long as we could wish. For another department of training it is good for the boy to practise gymnastics, and he may derive benefit all his life from the habit of body imparted, even though he does not continue to run and leap and swing clubs. The good I get from my food may continue for hours, even though I am not always eating. The health I derive from a pedestrian tour may last for months, though my life during that time may be

very much in-doors. So the training of a boy may continue in its effect, even though he is not engaged in the same exercises as he was at school or college.

But it is said, why drill young men in Greek when so many forget it after they leave college? The frank and honest gentleman who turns away from Greek as from a fetish tells us that he has lost his knowledge of that tongue. I am tempted to say the more is the pity; but I have to add that I am not sure whether he did not get from the literature of Greece some stimulus and guidance in the formation of that clear and incisive style of which he is such a master. And is it not true of other branches, as well as Greek, that they are apt to be dropped? How few pursue mathematics after they leave the college, and yet that lawyer got from his geometry that consecutive mode of thinking which makes his papers and speeches so valued! Only a few practise physical and chemical experiments through life, and yet that busy man retains from his youthful science a knowledge and a shrewdness which makes him succeed in business. That preacher has given up reading Plato and Cicero, perhaps even Shakespeare and Milton, but he has a style which was formed on the model of these great authors. Whence, it is asked, come these well-waters which do so refresh us? I answer, from the soil and the rains of heaven, which have been penetrating it, and which are ready to burst forth anywhere. Whence, people ask, comes that flow of conversation, of writing, of eloquence, for which some are distinguished, and which makes us almost envy them? Whether they know it or not, it was caught from that early instruction which they received from living teachers. Whence that consecutive thought which

traces effects to causes, and follows causes on to consequences? It was obtained by that training in mathematical and physical science which they studied in the opening years of their life.

But while mature men cannot keep all the studies of their youth in their busy after-life they should continue some of them : say, those they have a taste for, natural or acquired, those that may assist them in their business, or those which they have a convenient means of pursuing. Teachers should labor so to impart knowledge that it leaves a taste and relish on the palate, and so that the pupils delight to return to it. In teaching languages, ancient or modern, school and college should combine to carry on the pupil to such a stage that he can read an ordinary work in the tongue *ad aperturam libri* ; without this he will be apt never to go back to his studies, and may come to look upon them with aversion, as associated with drudgery. The busiest man may find relief from the burden and pressure of the day by pleasant and profitable reading, in the evening, of the best authors in history or biography, in poetry or in politics. He may make a collection of plants or of minerals in summer, and in winter use a microscope or small telescope, or a well-selected apparatus for experiments. In these ways he may make life more varied and happier than by having his whole time and life absorbed in business. The benefit of his youthful studies may thus be prolonged into mature manhood and old age.

In this country we have no aristocracy, I mean landed aristocracy, such as they have in the old nations of Europe. These aristocracies, when they are not immoral, which, however, they not unfrequently are, serve a high purpose ; they may so far have a re-

fining influence upon the manners and tastes of society generally. But we cannot have such an order in our country, and I, for my part, scarcely regret it; for with the good there were incidental evils, there being no security that there is a high moral tone in such a circle. Of late years there has sprung up in America an aristocracy of wealth which is partly for good and partly for evil, like the hereditary nobility of Europe. The members of it can afford to give large gifts for philanthropic objects; and I am in a position to testify that many of them do so, and their wealth is in many cases devoted to the erection of churches, colleges, and schools, to the purchase of fine buildings, of statues and paintings, and the encouragement thereby of the fine arts. But in many other cases the expenditure is vulgar in the extreme, at times debasing and demoralizing, fostering low tastes and leading to corrupting practices.

But it is of importance in every country to have an upper class. These should rise like towers and steeples in our towns and villages, like mountains overtopping the plains, imparting picturesqueness to the scenery, preserving it in the fancy, and enabling us to remember it. First, and in front, we should seek to have a high-toned moral and religious class spread throughout the community like salt to keep it from corruption. This, under God, is to be the safeguard to our homes and to the country generally. But we need an aristocracy for other and noble ends. We must have a highly educated class, trained at our upper schools and colleges, and diffusing everywhere an elevating influence. These men, it is true, are tempted at times to despise the maxim of Bacon, who says that a man can enter the kingdom of nature only

as he enters the kingdom of grace, by becoming a little child; and falling under the pride of intellect, which may be as bad as the pride of life, they may become self-righteous, haughty, and supercilious. But retaining, as most will, the true spirit of science and of learning, they will be ready in their localities to make provision for every good cause, fitted to educate the young and exalt the tastes of the people by means of science, of literature, and art. These men will give the tone to society in their districts, and keep it from being corrupted by wealth when it would foster extravagance in living, intemperance, and loose morality. This is an end, I had almost said the chief end and final cause, of these fine old academies in New England, and of the colleges and universities spread all over the country.