

provement is smothered by the necessities for repairs. In such cases the needed rest may be found in change of occupation as well as in cessation from toil, and with this advantage, that the culture gained lightens the regular work by increasing the capabilities of the worker.

Having considered somewhat the need and possibility of outside culture, I pass to a consideration of its character. In schools and colleges the excitement which contact with numbers produces, the spirit of pride and emulation which is developed, and the mild coercion of teachings, act as a stimulant and pressure to drive the pupil forward. In after life, the pursuit of any branch of study will generally, from the nature of circumstances, be by *ourselves alone*. Hence, outside culture will, as a rule, be *self-culture*. This requires much more effort on the part of the learner than class-study, and is on that account more valuable to those who pursue it. True advancement in scholarship, and nearly all scientific research, come as *after-culture*, and not while accomplishing the curriculum of the schools. The highest culture schools can give is such preparatory training as will enable pupils rightly to instruct themselves. This is the vital principle, and because there is failure here, there is failure in after-life in undertaking and carrying forward any system of self-culture.

Those whom we call self-educated men are illustrations in point. They have progressed along certain channels, few and narrow ones they may be, with independent habits of thought and study. They have not been stimulated by class excitement nor urged to effort by instructors, but have been held to their work by a thirst for knowledge and the force of their individual wills. As a result of this manner of culture there is no break in the method when they step from merely scholastic studies to the field of after-culture. They were their own masters before : they are their master now.

On the other hand, many who have been subjected to the discipline of the best schools and have received the broadest culture they can give, fail in after life to undertake and keep up any system of culture, or lose precious time in accommodating themselves to the new conditions of growth. They miss the superintendence of masters and the inspiration of the classroom.

It is important to those attempting any branch of outside culture to understand that the battle begins not in nature or in books, but in their own minds, and unless they win victory here, their culture will be a house built upon the sand. While self culture is not self-discipline, it is closely related to it ; it has its root there, and will produce its brightest flower and choicest fruit when rooted in strong soil. Self-discipline is the cultivation of the will. The various faculties of the intellect may be cultivated to a comparatively high state and the memory stored with useful truths and varied facts, and still, if the possessor be unable to use his faculties when he desires, he is constantly at a disadvantage, and is unduly weighted in the race. Mental discipline means such training of the faculties that we command their full powers at pleasure.

The chief obstacles to this discipline are bad habits of life and work, and an indolent temperament which is generally the child of the other two.

I have considered culture that pertains to the intellect ; it is worthy of remark, however, that moral culture hinges even more directly on the proper development and training of the will. One may have never so fine moral perceptions, and understand never so clearly duty to self, neighbor, State, and God, and if the will lack strength and proper discipline, the day of trial will show moral weakness and cowardice. While the enlightened culture of the will is very needful to the culture of the intellect, it is *absolutely essential* to moral culture. True moral

culture begins here ; it is the bed-rock of moral excellence.

Supposing a strong purpose for outside culture to exist, the question arises—where shall we begin ? Says Herbert Spencer : " If we consider it, we shall find that exhaustive observation is an element in all great success." Our methods of education from text-books, with their definitions, statements, and descriptions appealing almost wholly to the intellect, and the very rare use of the senses which pupils are called upon to make, have the effect of dulling rather than developing the powers of observation.

Intercourse with teachers has shown me that right here is a grave defect, and that, next to the will, there should be cultivated a power of close and accurate observation.

Observation cultivates the perceptive faculties, and has this great advantage, that it makes the acquisition of knowledge an active pursuit. The mind reaches out for facts, they are not poured into us as in text-book instruction ; it revels in being an active discoverer rather than a passive recipient.

Accurate observation of special properties should be combined with a broad view of the general effect, and from this result classification and generalization. Culture consists not merely in storing up information, but in arranging and harmonizing it according to some principle of classification, and thus, as Channing expresses it, " building up a force of thought which may be turned at will on any subject on which we are called to pass judgment." Or to quote one of Herbert Spencer's pithy sentences : " It is not the knowledge stored up as intellectual fat which is of value, but that which is turned into intellectual muscle." Right here is the dividing line between knowledge and wisdom ; or, perhaps I should say, is where knowledge blossoms into wisdom.

A great feature in successful self-culture is to study the things we can comprehend. As the power and habit of observation and generalization increase, so will the ability to comprehend, and also the love of this method of pursuit.

Goethe remarked, " It is always good to know something." We may add, that next to knowing something, is the ability to tell what you know. The power of expressing one's ideas in oral and written speech is of such prime utility to teachers that they cannot afford to neglect culture in this direction. The majority of teachers, it is true, have no occasion for platform eloquence, but they have abundant opportunity for talk in the classroom and social circle. Too little attention is paid to the art of conversation, and a mention of it almost brings a sneer, as if it were beneath the dignity of those engaged in the serious pursuits of life. But the ability to converse well, and the ease and freedom from awkwardness which the consciousness of this ability gives, are all the apparent distinctions between the boor and the cultured gentleman.

To write the English language with ease and facility so as to express our ideas with force and exactness, is no mean accomplishment. Those who achieve moderate culture in other directions but have not been required to practice composition, usually find that their literary taste is beyond their capacity to execute ; and so, when called upon to wield the pen, they boggle at every step. Such will do well to remember Pope's lines—

" True ease in writing comes from art, not chance."

and apply themselves to correct their defect, remembering also Montaigne's advice to " write what they know."

Any rhetoric furnishes the proper advice and necessary rules for the formation of style. To acquire a proper vocabulary is, however, of greater importance ; and it may be safely said that if one has something to say and