

exhibit an egotism, which would render him intolerable in society. One who knows nothing of man except what he has seen in his secluded native village, among inaccessible mountains, is narrow in his views, and bitter and obstinate in his prejudices. This is also almost equally true of the man whose observation, reading, and knowledge are confined to his country, and his own times. There is nothing such a man more needs than to be brought into familiar and thorough acquaintance with human conditions, modes of life, civilization as remote as possible from his own.—This, and this only, will render his spirit enlarged, liberal, cosmopolitan, and his judgment enlightened, sound, and free from the thralldom of prejudice.

Precisely this is accomplished by the thorough study of Greek and Latin languages. The youth is not only taken from home in space, but in time. He is transferred to Rome and Athens in the days of their life, their beauty, their glory. He listens to the recital of Grecian song from the voice of the Ionian bard. He mingles in the delightful intercourse of Socrates and his pupils. He is a witness of the death-scene of the greatest of uninspired philosophers. He sits in the Athenian assembly, and is inspired by the burning words of the father of eloquence. He is one of the delighted guests at the Tusculan villa; and as he looks out upon the distant domes of the Eternal City, he listens to the words of wisdom as they fall from Rome's first of orators and philosophers. He is at home in those distant times; those great men are his companions.—He feels the heart throbs, now of Grecian now of Roman life. He almost breathes the air of Rome and Athens, not as Rome and Athens now are, in their degradation and their ruin, but as they were when Socrates and Pericles, and Xenophon, and Thucydides, and Cicero, and Horace, and Virgil walked in their streets and frequented their social circles. Surely such a study must liberalize the mind. If any thing can rub off the rusty egotism of one's own time and birthplace, it must be such studies as these.

And we assert the claim, with no doubt of its justness, that the cultivation of classical literature has imparted a largeness of view, a liberal, a cosmopolitan character, to the literature of modern Europe, which would else have been greatly wanting. Indeed, it is perhaps more than doubtful, whether any great success in the cultivation of literature is possible, without the liberalizing influence of a learning which shall make men familiarly acquainted with other lands, and other times than their own. The brightest lights of every literature have been men learned in all the wisdom of what was to them antiquity. Such was Homer, such was Cicero, such was our own Milton. And if the unfortunate day ever comes, when Americans strike the classics from their system of instruction (of which, by the way, we have not the slightest apprehension,) our national character will become, from that day, narrow and illiberal to the last degree, and our literature will of course be like our national character. Nay, worse than this, we shall have fallen out of the great current of civilization into a little eddy of our own, where our mental vision will be too limited to produce any thing which the human mind can recognize as a literature.

We are aware that it may be said, may we (may) hold communion with these great minds of antiquity through translations of their immortal works. This is the objection of ignorance certainly, and not of any careful and thorough examination of the subject. No work of genius ever can be translated, that is, transferred to another language. The same thoughts, the same truths may be rendered into another tongue, but that which peculiarly marked the work with the genius of its author, of its nation, of its time, admits of no translation. Pope's Homer may be a very interesting and readable English poem; but it is no more Homer than it is Dante. It is Pope, not Homer—English, not Greek—modern, not ancient. Livy, in his true Latin dress, is one of the most graphic and illuminated of historians. Baker's *Leivy*, in English, is a book which a man of good sense and good taste could hardly be hired to read.

3. Another most important benefit resulting from the thorough study of the classics in early life is, that it adorns and beautifies the mind, and enriches the style with a fund of beautiful imagery. We are not enamored of filling an English composition with classical allusions, requiring great learning, or ready access to Lempriere, to understand them. There are spots on the sun, and so are there blemishes in Milton; and the pedantry of his classical allusions is one of them. This is no necessary result of his classical study, and surely is not the result which we mean to commend. But we still maintain that the pupil cannot labor during the years of his school discipline, in such a mine of beauty as is found in the works of the great masters of antiquity, without acquiring from them an intense love of the beautiful, and a facility in the use of the ornaments of style, which he would not otherwise possess. We should as soon believe a youth could spend years in studying the remaining models of ancient sculpture or architecture, without any improvement in the knowledge and appreciation of those arts. It does indeed often happen that the diligent and even successful student of the classics, according to the standard of the schools, sees in them for the time being little but the dry signification of the words as derived from the lexicon, and the application of grammar rules. But

it is only because his mind is immature. He is daily laying away treasures in his mind, the value of which he will ere long fully appreciate. His mind is becoming assimilated to the conceptions with which he is living in daily familiarity. He is becoming cast in a classic mould. In after years he will wake from the unconscious dream of his youth, to the full appreciation of the mental wealth of this ancient world, to which his classic studies have introduced him. The images of chaste beauty, the unrivalled amenities with which his mind has been stored in his youth, will become the seeds of his manhood, and produce an abundant and lovely harvest after their kind—*Dr. Sturtevant in Am. Jour. of Education.*

INSTRUCTION IN ANCIENT LITERATURE, AS PART OF A LIBERAL ENGLISH EDUCATION.

THE result of the modifications which have been made of late years in the system of Education in the higher schools in this country, appears to show that we must either go a step further yet, or else retrace a step, according to circumstances; for while on the one hand we hear complaints from the Universities of the deterioration of the standard there, we hear on the other hand complaints, not less well grounded, that the general education obtainable in England is far inferior to what may be obtained abroad.

We are disposed to think, that, viewing the education of the Boy in relation to its influence on the future Man, we shall do better, if we do not intend to carry his classical education up to a certain point, to leave it alone altogether: for though we admit most heartily that nothing is more valuable than a thorough classical education, we cannot but say, that nothing is more unsatisfactory than the kind of education which a boy who leaves a classical school at the age of thirteen or fourteen will be found to possess. It can, indeed, be made the foundation of what every one may be proud to possess—a fully developed University education; but it cannot be used as the foundation of anything else, without great additions on one side, and clearing away much useless lumber on the other.

Yet we are not sure whether such an education is not as good, or perhaps on the whole better, as a mental training, than one in which classics and a general education have been mixed. We look upon the manner in which the mind is developed and disciplined by classical teaching as a peculiar process, different in itself from the effect which studies of the other kind would have; and in this manner we should estimate the grammar-school boy as the better of the two. The other cannot have obtained enough, either of classics or practical knowledge, to reach the mark after which they become valuable and a pleasure to him; while his mental training must be estimated according to the time and attention devoted to one or other of these forms of education; but two halves, it must be remembered, do not in this case make up a whole.

If a boy be intended for a University, let him, with the very minimum of everything else, give his time, after the age of ten or eleven, as exclusively and systematically as possible to classics and University mathematics (which are by no means the mathematics of business or ordinary life, though they have their own advantages;) but in the case of other boys, we would plead for the necessity of throwing overboard Greek and Latin, as languages, altogether, and endeavouring to do justice to the other branches of which education abroad, if not here, is considered to consist. We do not think that they have yet been fairly tried; for from the novelty, and from the reaction usual in such cases, many of the subjects lately introduced into our English modern schools have been carried out as hobbies, rather than with judgment. When we speak of discountenancing, or rather boldly contenting ourselves to leave alone Greek and Latin, as languages, we must make a reservation in favour of those parts of ancient literature which have part of our own and are interwoven by associations with things modern as well as ancient. With these, and with ancient mythology in general, we should endeavour to make boys as familiar as with Ancient History; and we shall find that much which is valuable in the storehouse of the past can be brought forward in English, as well as in another language. We need a text-book for this purpose, and must in default be thrown on our own resources.

But the language as well as the spirit of Ancient Literature has retained its ascendancy still, and modern writers use the ancients as an hereditary quarry for words and expressions, as well as for ideas and allusions. The former class, with the exception of the most current proverbs and quotations, we cannot well get hold of at second-hand; with the latter only we can deal—it must be at second hand too—yet we need not be ashamed at this, if we knew how many classically educated people draw their knowledge of classical literature from compilations in their own language.

In treating mythology in this manner, the first difficulty will be to select such matter only as seems worthy of preservation, or likely to be worked up; and the second, to connect all this together by some thread, either of narrative or subject. Still we must say that we do not see any great advantage in taking special trouble to teach the