

chance impede its progress towards the mark; or, in order that from the resources of his regal intellect and indomitable will, he might reinforce the powers of that comparatively feeble physical organization through which his mighty spirit was compelled to work.

If he transcribed Thucydides, times without number, with his own hand, it was not in order to steal the historian's thunder or his trick of speech, but rather to furnish his vocabulary with the choicest, noblest words, and to learn how they should be joined together. It was to explore the secrets of success, to investigate the laws in harmony with which a master mind conceived and planned, and to ascertain the principles upon which a master hand, having laid a firm foundation, proceeded to build up of materials more durable than marble, more costly than Corinthian brass, the grandly proportioned and chastely sculptured edifice of classic thought.

In short, if these observations can be said to have any one definite point, it is this: to show that perfection of style in the highest use to which language can be applied, viz., the effective setting forth of truth (above all of moral truth) is not to be attained by a mere study of models, however excellent, or by a mastery of the arts and technicalities of author craft, be it ever so complete. The whole man requires to be trained, and all his powers are to be drawn forth.

How valuable then, nay, how indispensable, is the entire round of liberal studies as a means to this end!

By reading, knowledge is gathered in, and mind brought into vivifying contact with mind; by grammar, we are taught to use and combine words in that manner which custom declares to be most lucid and correct; by the acquisition of various languages, our verbal treasury is enriched and our memory and powers of observation, comparison and analysis are strengthened and developed; and by a familiarity with the master pieces of literature in every tongue, to which our way is thus opened, the sense of beauty and propriety is matured, many a vulgarity which would otherwise have disfigured our style is refined away, and by a kind of free-masonry, the reader recognizes, although there may be no parade of learning, the manner of a gentleman and a scholar.

By the masculine exercises of mathematics and of logic, the faculty of rational deduction and mental continuity is developed. The arts and sciences cultivate a variety of powers, and enlarge our selection of metaphors and illustrations. Music and verse refine the ear to catch those ætherial distinctions in harmonious diction, whereby the sound either reinforces or impairs the sense. The study of history enlarges our views, and expands our sympathies and lifts our minds above the bigotry and provincialism of our own individual and contracted sphere. The metaphysics help to give subtlety and insight, and a power of abstraction and generalization. Poetry, sculpture and painting attune the soul to an appreciation of imperishable beauty, and tell us what is held highest and dearest by the universal heart. Moral philosophy purifies, strengthens and exalts by inculcating the grand principles of benevolence and truth and justice by which our purposes and methods in application of knowledge and the exercise of eloquence should be guided and over ruled; and while we feebly waver amid our selfishness and ignorance and short-sightedness as to the cause or course for which we ought to plead, religion comes to our help, and raising us above all temporary considerations of selfish gain and earthly glory, teaches us to plant our feet upon the rock of divine revelation, and bids us lift our aim to that grand object which will include every other worthy and desirable end, viz., the will of God, the universal Parent—the only wise and perfect one—our Almighty and eternal King.

Let a man so speak that no solecism or rusticity shall jar upon the ear, no petty exhibition of self obtrude between the hearer and the thought; let his taste be refined, his mind pure, and his memory stored with all human knowledge; let his intellect be completely trained, and his heart swell in sympathy with all that is lovely and good; and having yielded himself up to the generous impulses of benevolence, and conceived a worthy thought, or devoted himself to a worthy purpose, let him gather and marshal his mental forces behind the ramparts of a silent and patient preparation, and then, in a happily chosen hour, let him throw open wide his gates and pour forth his intellectual hosts, fair as the moon and terrible as an army with banners, upon the heart of a captivated audience—and this shall be eloquence indeed.

If there be any youth now treading our academic halls, in whose generous bosom, there are felt—little as it may be suspected by those around him—the prophetic promptings of a high and holy ambition thus to write or thus to speak; then, let him lay all his powers as a willing offering upon the consecrated altar of the Truth. Morality and religion, smiling in all their loveliness, beckon him

to come and advocate their cause. It were glorious even honestly to fail in such an enterprise.

Whether he succeed or not in eliciting the plaudits or carrying off the prizes of the world, there is One, his Father in heaven, who will look down with approbation and smile upon even the feeble lisplings of His child, and angels will hang upon his lips and scour the ambrosial fields for flowers wherewith to weave for him a choicer crown, for he will be endeavoring to speak as did the most eloquent of men that ever trod this earth, with the eloquence of the grandest intellect, the largest, purest and most loving heart that ever yearned and planned to retrieve the errors and lift up the sorrows of a dark and sinful world—the eloquence of Him who spake as never man spake, the eloquence of a Christ and of a God.

## I. Papers on School Discipline.

### 1. MAINTAINING ORDER IN SCHOOLS.

DISCUSSION AT THE EDUCATIONAL ROOM, BOSTON, APRIL 3RD.

Question for debate: "What degree of 'order' should we endeavour to preserve in school, and what means should be used to secure it?"

The President of the meeting. The quietness of a school is an important division of our question, and one which is daily forced upon our attention. What shall be aimed at in this direction? Is all noise to be prohibited, or is there a certain amount or kind which shall be esteemed legitimate? Movement of the lips in study, passing from one part of a room to another, and the handling of slates, books and pencils, are all, at times, sources of disturbance; and the presentation of methods and experiences of teachers present will add to our mutual fund of information. We have seen some very still schools which did not accomplish the work of education, and some very noisy ones which did. Is that painful stillness under any circumstances desirable? Again, whispering is an evil that demands consideration. In my school it is absolutely forbidden, and yet it exists, in spite of the most stringent measures to prevent it.

Mr. Littlefield, of Charlestown. There is always a hum to business, and this I would allow, if nothing more. The school is the child's workshop and no regulations should be made which will tend to interfere with the object sought. All movements are to be made as quietly as possible, with the thought prominent that stillness is not an end in itself. I find that the order in the school-room is greatly promoted by allowing and encouraging what some might call disorder on the playground. The noise arising from their sports is so much vocal culture, and the fresh air is inspiring. The teacher ought to go out with the pupils, and, by witnessing—or, if he chooses, participating in—their plays, his own circulation will be enlivened, and he may learn from what he witnesses in the yard how to deal more judiciously with some of his troublesome scholars.

Mr. Waterman of Newton. I have learned to exercise a great degree of charity for some boys who are the leaders in sport, and yet are very dull in their studies, for it is evident that they can become able and useful men in some active pursuit. In respect to the movements of pupils, there seems to be no objection to requiring them to be made upon tiptoe whenever the noise of their feet would disturb others in their work. We are careful to enter or leave a church during the hours of worship with the utmost caution, and the children need to be trained to the same noiseless working. The amount of noise that may be permitted depends upon the number of classes there are in a room. If but one, then all are engaged in the same thing at the same time, and noise will not produce disturbance; but if there are two or more classes, some scholars must be studying while others are reciting and the necessity of quiet is much increased. I have been accustomed, on entering a new school or a new school-house, to devote a liberal portion of time, during the first day or two, to practising movements about the room, and have found that this extra labour and trouble at first, paid well afterward. Military drill, on the part of pupils in the community, has a marked effect upon the order of the children. Some noise must arise from the taking out and putting up of books, and the simplest way of removing the disorder which often accompanies these movements is, to have them made by the whole class, at a given signal and promptly. Sometimes there will be noise in a wide-awake recitation; but, if it arises from interest in the lesson, it is not objectionable.

Mr. Payson of Chelsea. I suppose all teachers endeavor to have their pupils spend the recess upon the playground, but often find that some are not inclined to go out; and I even know children to bring notes from their parents, stating that they did not desire them to participate in the exercises of the yard at all. Feeble and