

food through gluttony. Every man of well-developed and healthy mind is—like a Shakespeare, a Goethe, a Milton, a Wordsworth, a Browning and a Tennyson—"dowered with the hate of hate and scorn of scorn," and capable of being moved to joy or tenderness by "the meanest flower that blows."

It would not be hard to show of how great practical importance it is that the imagination and the sentiments should be cultivated in our young people. The grand achievements of a man's age are but the realization of the ideals of his youth. A Milton, a Nelson, a Wellington, a Peel had never been possible had not such ideals been their guiding stars. And alas! whilst every deed of glory is but the outcome of a grand idea or noble sentiment, the records of our criminal courts and prisons, and the constant sad confessions of the scaffold, show that crimes and deeds of shame and sin are but the realizations of false and base ideals accepted by the young from low thoughted men and books. The testimony of observation and experience on this point is greatly strengthened—established we may say—by the testimony of history. In the great humanistic movement, led by Reuchlin and Erasmus, the imagination of modern Europe was so chastened and strengthened by the study of the masters of classic literature that no further pleasure could be taken in the grotesque and monstrous growths of the past, and a beginning was made of that reformation, according to right reason and true ideals, which continues to the present day.

But to come to the practical question suggested by the present meeting, What are the best means to be used in the culture of the imagination and sentiments? The best in kind is association with men and women of the highest culture. "*Qui cum*

*sapientibus graditur sapiens erit, amicus stultorum similis efficietur.*" There are but few persons, however, who can have the full advantage of such association. Still, of those known to each man, there are some who are the best and others who are the worst. For the former, it is the part of wisdom to "grapple them to the soul with hoops of steel," and, for the latter, it were best to consort with them only as the physician or the nurse with the diseased.

In the study of literature and the companionship of good books we have the best available means of culture—means even better in some respects than the companionship of the writers of the books. The best that the best of men in all the ages have known and thought and felt is now spread out in our literature before every man, so that we may use concerning it the words of the Hebrew prophet and say, that without money and without price all men may come and buy and eat.

Here another practical question arises. Granting that literature contains these creations of the imagination, these chaste ideals and noble sentiments, how are the teaching and study of literature to be conducted so that this spiritual food may be taken and digested and assimilated, and transmuted into improved thinking and exalted feeling and noble living, or, in a word, made to result in culture?

Before I attempt to give a direct answer to this question, permit me to give an indirect answer and say, how is it *not* to be done?

We are so accustomed in our methods of education to appeal to the sense perceptions and to the logical faculty, that the instructor often feels at a loss when such appeals are vain. We cannot weigh and measure hate or scorn, love or veneration, and by no expertness in the use of syllogism