

A competent teacher will even extract poetry for the minds entrusted to his leadership out of the multiplication table or the rules of syntax. Hence the most elementary branches of Knowledge can be best taught by men of ripest culture, just as Cicero affirmed that the last part of a book to write is its introduction. Insignificance inheres not in things even usually deemed dry and insipid, but lies rather in our incapacity to perceive and exhibit it. The better we know things the more will they be found worthy of being known. Studies are only dull to dull minds. Visioned minds find "sermons in stones, books in the running brooks, tongues in trees, and good in everything." True culture qualifies us for discerning wonders in what to the untutored appears no other than "stale and unprofitable." Such culture gratifies man's social character by presenting the whole round of human research as containing the richest forms of thought and enshrining the choicest variety of sentiment. Is "the proper study of mankind man"? Then it is our duty as well as privilege to relate ourselves to man, in rightly apprehending every phenomenon through which he has worthily manifested himself to his fellow-men. The observance of this truth enables us to write and read history with profit, to embody our own thoughts worthily in whatever we undertake, and to peruse aright the various embodiments others have made of their thoughts for our edification.

Let us consider, as far as our time will permit, some illustrations of this fact presented to us in the rules of Latin and Greek grammar, with which in one form or another we are all more or less familiar.

The genitive case denotes, as its name implies, source or origin. The dative exhibits the place anything holds in any environment or order of things. It speaks of rest and relationship. The accusative case conveys to us the idea of accusation, agitation, unrest, ultimating in a work or results expressed by the accusative or terminus ad quem to which any action moves and in which it terminates. The ablative case (ab and latus) tells us of the instrumentality or vehicle by which a thing is conveyed from one place or condition to another.

Anything then set before us as the source or ground of any state or action is put in the genitive. All sensations except sight were viewed as produced in us by sources external to us. Sight was viewed as an activity inherent in us and going forth to objects directly related to it and in consequence these objects took the accusative.

The operation of the other senses, except sight, were connected with an indirect object in the genitive. Words denoting a state of mind took in the genitive, the word denoting the source of the special state of mind indicated. *Patiens frigoris* means a man habituated or inured to cold. *Patiens frigus* means one enduring cold in a special instance without any intimation of his fitness to endure it. So *amans justitia* means one in a loving state of mind as a habit, and the source of that state is justice. *Amans justitiam* means one loving justice in a particular case.

There can be no knowledge without a standard or measure. The thermometer is the source or indispensable condition of the science of