

Let the instruction of the classics be invigorated and enlightened and stimulated by higher, more generous and intellectual forces. Let the instruction be less of a dull, mechanical routine of comparative philology and general grammar. Let us smooth difficulties, minimize technicalities, and abandon superfine niceties and details. Let it be removed somewhat from the region of mere utilitarian appliances and dull, useless pedantry, and more into the sphere of kindred thought, imagination, and taste. Let the student be led into a more sympathetic comprehension of the priceless beauty, loveliness and dignity of those antique masters; of the grace, power, and plenitude of the structures they wrought; and of their close and deep relation with human nature and human affairs. Then the forms of these masters will not stand before the student, heroic it is true, but heroes without blood and shadowy, objects of worship in which there is more of tradition than of devotion; kept on archaic shelves, not cherished and quoted, their notes rousing the mind and feelings to no movement, coming

like a "horn of elf-land faintly blowing" and meant for other ears; but will push their way towards the student through distractions and cares, and standing close beside him, speak to him with living voices not only pleasant, but also useful, and as contemporary with his ears as with the ears they first enraptured, converting "the letter which killeth into the spirit which maketh alive."

A mere polyglot familiarity with the classics tends to make the thoughts thin and shallow, and so far from in itself carrying us to vital knowledge, needs a compensating force to prevent its carrying us away from it. But when not taught in a wooden and pedantic manner, but with a real reference to the literature which they enshrine; read as the works of human beings on matters of human interest and not as many illustrations of grammatical rules and critical canons—then they may be transformed from a dull, mechanical discipline into a valuable and formative knowledge, imbibing something of the true spirit of the ancient thought and civilization.  
—*Education.*

### THE BETTER SELF.

IT is ever felt that the pupil may go over a course of study and come out injured instead of benefited. It is sometimes a matter of remark, that the best scholar is the worst one, morally measured. In Yale College it was proposed some years ago to make moral character an element to be considered in the distribution of rewards; this, while much discussed, was not done, however. The occasion of it was a young man who carried off the highest honors and yet was known to be thoroughly bad. There were those who declared his

lower self had expanded with his intellectual self.

Is not the difficulty that troubles all who employ teachers this—to find those who can expand the intellect and the moral nature also? There are some who produce a desire in their pupils to be good, but are very unsuccessful in carrying them forward in arithmetic, geography, history, etc.; there are those who obtain scholarship and have great pride in their skill whose pupils are ready to lie and to trample on the rights of their fellows at every opportunity. As a