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### On Teaching by Means of Grammar.

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(Concluded.)

We are by no means inclined, indeed, to make immoderate concessions, or regard the final attainment of grammatical principles as among the loftiest achievements of the mind. What, after all, is this "scholarship," upon the possession of which so many of us, with more or less reason, are in the habit of priding ourselves? A man is a fine scholar, a beautiful scholar, a finished scholar. What does this mean? It is simply that he remembers accurately the words and phrases that each particular Greek or Latin author was most in the habit of using—or, it may happen, of abusing. He knows exactly how often this trick of language occurs in Pindar, and within what limits that turn of a sentence is capable of being employed by Ovid. How far in intellectual growth has such an accomplishment brought him? Why, it is a knowledge which we should almost blush to possess in regard of Addison and Macaulay. Exactly so far as it makes us understand Greek thought better, it is worth having; but how miserably incommensurate are the means with the end. In Greek tragedy, a woman, when she speaks of herself in the plural, uses the masculine gender; and when she speaks of herself in the masculine, uses the plural. Here is a piece of knowledge, perfectly true, laboriously proved, necessary for writing Greek lambics; and most of us who profess to know the classical lan-

guages, would be ashamed of being without it. Well, how far does it go? Probably—though not certainly, for there is the widely reaching element of chance, seldom sufficiently recognised in philology—probably this practice corresponds, if we could only see it, to some sentiment lurking in the Athenian mind. The person who knows thoroughly half a hundred of such canons, will have a better equipment for ransacking and mastering Greek ideas than another who does not. That is to say, a minute acquaintance with words and phrases does in the end, and through much patience, help the clever man to place himself more fully at the point of view of an Athenian.

Let this be granted; and now let us glance at the result. Is it generally the case, that the "beautiful scholar" is the man who brings out most treasures from the chambers the dim light of which is clearer to him than to others? Is it not more often found that his long toil has made him confound the means with the end, and value his scholarship in regard of itself alone? The main object of seeing distinctly what Plato and Cicero thought, is that one may be able to look on all questions not only on the side which they now present, but on that also which they turned to observers long ago; to gain, as it were, a kind of intellectual parallax in contemplating the problems of life. Can it be fairly claimed, that high scholarship, the higher it reaches, attains more completely this object? The reverse notoriously is the case. We know well enough what becomes of the man who gives up his time to particles. He is not the man to whom, in nine cases out of ten, his generation turns for help. There grows upon a society of "beautiful scholars" a distaste for things in which taste and refinement have little room for display, and in which breadth is more important than accuracy; and the result is a lack of sympathy with human struggles and cares. Let some social or political movement arise, in which a man of real intellectual power, real eloquence, and evident sincerity aspires, in spite of ignorance of the classics, to take a leading part. He will find favour with but a minority of the writers of dictionaries and grammars. One will see narrowness of mind, another will insist on discovering vulgarity of tone. With some he will be too base in thought, with others coarse in manner. But all will be down upon his language. A man of classical education, we shall hear, would never have spoken of the "works" of Thucydides; a man of real culture could never value the penny press as a means of popular instruction. He mispronounced an