A LIBERAL EDUCATION

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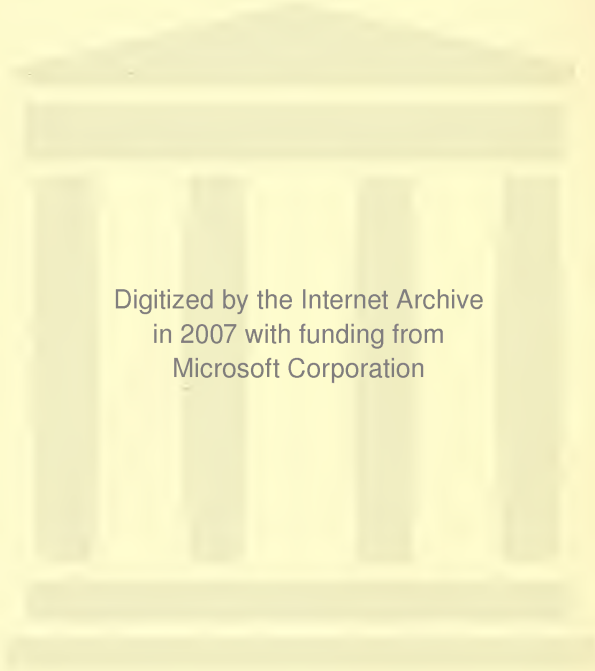

A LIBERAL EDUCATION

WITH AN APPENDIX

CONTAINING A LIST OF FIVE HUNDRED BEST BOOKS

BY

CHARLES WILLIAM SUPER, Ph.D., LL.D.

EX-PRESIDENT OF THE OHIO UNIVERSITY AND PROFESSOR OF GREEK IBIDEM
TRANSLATOR OF WEIL'S ORDER OF WORD, SAUTHOR OF A HISTORY
OF THE GERMAN LANGUAGE, BETWEEN HEATHENISM AND
CHRISTIANITY, WISDOM AND WILL IN EDUCATION,
AND NUMEROUS MONOGRAPHS ON EDUCATIONAL,
PHILOSOPHICAL AND HISTORICAL
SUBJECTS

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To the Young People

who graduated from the Ohio University in the years 1884, '85, '86, '87, '88, '89, '90, '91, '92, '93, '94, '95, '96, '99, 1900, '01, this booklet is inscribed reminiscently, exhortatively, affectionately, by the

Author.

"A little learning is a dang'rous thing;
Drink deep or taste not the Pierian spring;
There shallow draughts intoxicate the brain,
And drinking largely sobers us again."—*Pope.*

"If any man shall convince me and show me that I do not think or act aright, I will gladly change; for I seek the truth from which no one ever suffered injury. But he is injured who abides in his error and ignorance."—*Marcus Aurelius Antoninus.*

A LIBERAL EDUCATION

It is the fashion with the heads of our colleges and universities to seek to attract students by setting forth the pecuniary advantages to be gained by what is called a liberal education. They maintain that four or more years spent in acquiring the best systematic education possible are not only no loss from a pecuniary point of view, but a positive gain rather, since the rapidity of subsequent advancement will more than make up for the apparent waste of time.

Thoroughly convinced as I am of the advantages of a liberal education, no matter how or where obtained, I am fully persuaded that the position above referred to can not be sustained. I am confident if a young man's highest ambition is to get rich, he does not need even the systematic education to be got by passing through a good High School.

The error arises from a failure to distinguish between information and education or enlightenment; between knowledge and culture; between alertness of mind or keenness of intellect and breadth of understanding. One can not acquire an education

without a knowledge of books; but the knowledge of what man has done and thought, in a large way and on great problems, is of little use to him who is concerned only how to use the passing opportunity to serve himself.

In order to gain wealth one needs to know what is going on in that particular domain of the business world in which his pecuniary interests are supposed to lie, and very little else. One needs only to know how to take advantage of opportunities for profit as they arise; nothing further. Some of our wealthiest men have not knowledge enough to use their mother-tongue correctly, yet their wealth gives them a temporary influence and a certain though passing importance. Were it not for their wealth they would be nobodies. In such cases money is the man's master and the first consideration when his name is mentioned. Money makes the man, gives him a kind of dignity, secures for him a measure of outward respect, but it can not give him worth.

On the other hand, the primary object of a liberal education is to impart to a man a value aside from any tangible possessions he may have succeeded in getting into his hands and his coffers.

II

An interview with the late Senator Hoar has been widely circulated in which he is reported to have said that his annual income outside of his salary never exceeded two thousand dollars. Yet his character stood so high, and so implicit was the confidence his constituents placed in his ability and integrity, that for almost thirty years he was a representative in Congress of the most enlightened commonwealth in the Union. When first sent to Washington it was through no effort of his own,and his subsequent re-elections came to him unsought. During his entire career he was more or less identified with almost every important measure that came before the body of which he was a member. While others with far less ability used their opportnnities for acquiring wealth he sought only to cultivate his own mind and to serve his country most efficiently. That young man who would not rather be the counterpart of the late George Frisbie Hoar than any one or any ten of the intellectual nobodies who have bought their way to political honors, is sadly in need of a change of heart.

The State of New York never gave birth to a more distinguished citizen than De Witt Clinton, nor to

one more disinterested. "He was a great statesman in his time, not for money (as they are now) but for the people's good. Millions had been within his grasp while Governor, yet the day after his remains had been consigned to the tomb a set of silver-ware presented to him by the Chamber of Commerce of New York as a token of esteem, had to be sold to liquídate a debt of eight hundred dollars." While Mr. Clinton may have been rather inexcusably indifferent to his private interests, his poverty is far more to his credit than if he had erred on the other side and looked out for himself first.

I do not belong to the class who condemn riches unconditionally; who are ready to declare that every rich man is a rogue or a hard-hearted brute. I can not deny that our country and every country owes much to its rich men and that riches are often honestly gained. But this is the result of shrewdness and intellectual acumen or good luck and not of education. If a wealthy man is liberally educated and enlightened it is a matter of great good fortune to himself and a blessing to the community of which he forms a part; but the two things have no necessary connection with each other.

III.

It is a common mistake to suppose that a liberal education can be acquired at any institution of learning however well equipped it may be with the means and appliances of instruction. The best schools, the most eminent teachers, are but guide-posts, or means to an end. They can show us how to lay the foundations of knowledge and where to find the elements of culture; there their power ends. The most valuable acquisitions, indeed the only acquisitions that possess any genuine worth, are those we make for ourselves.

Let us remember that the great men and the great women of the world have learned only the rudiments from others and that with these their education by living teachers ended. A young person can lay the foundations of knowledge at high school, college or university,—can lay them broad and deep and firm; but the superstructure must be erected in after life.

The best education obtained at the best school is, speaking by and large, to a greater or less extent, of an artificial character. In the realm of mind it deals with what is more or less remote; in the realm of matter, with forces and conditions in miniature.

In actual life the individual has constantly to face conditions that did not exist quite in the same relation before and has to adapt himself to them or make them subservient to him.

No man was ever made a great teacher by anybody else. It is in the right use of conditions that the successful man differs from those who are to be classed with the failures. Neither was any one ever made a great commander by a military school; yet military schools have proved their usefulness to such an extent that all civilized countries have them. As long as nations shall continue to adjust their disputes by a resort to force instead of by an appeal to reason, institutions that teach the art and science of killing men and rendering human labor useless will continue to find favor with governments.

There is always danger that formal education, that all education conducted according to a preconceived plan, will become stereotyped. It is natural for men to suppose when they have for a long time done certain things in a certain way that their way is the best; it is without question the easiest. They are more concerned about regularity than results. When the young Napoleon first appeared on the field of war he was generally opposed by men who fought battles and expected to win them as they had been accustomed to doing. Not so he; what he aimed at was victories; to gain these he threw all the rules of war to the winds. What

he had learned at Brienne and Paris stood him in good stead, but the conditions of actual warfare taught him new lessons every day: that he knew how to use these lessons to his own advantage was what distinguished him from all the commanders of his time.

On the other hand, one of his successful opponents, Bluecher, was a man almost wholly without education. If we were to take his case as typical and as a rule to follow, not only are military schools but all other schools of little use. The same statement may be applied to many successful men in every walk of life.

IV.

The right kind of an education must fit a man for the comprehension and interpretation of the phenomena of the outer as well as of the inner world. Introspection is often no more than a brooding over our own mental states and may easily become morbid. The study of our own mind is fruitful only when it is made the basis of comparison with other minds. Emerson says that a life of solitude is fit only for a god or a beast.

We need above all things to have our intellectual powers trained to the observation of the relation of cause to effect, whether it be in the study of the past or of the present. Nothing else will have so helpful and healthful an influence upon our conduct. The daily acts of our lives, unless we have degenerated into mere creatures of routine or have never risen above it, are hardly more than the perpetual adjustment of means to ends, a continual calculation of probabilities. If we have provided ourselves with such a fund of human experince as will enable us to choose that course which is beset with the fewest chances of failure we have done all that it is possible for our limited powers to accomplish. While it contributes much to intellectual enlight-

ment to travel, to know other men end other manners, other climes and other conditions, this insight can be gained only by those who have been trained to observe, to compare, to reflect, and to interpret. As Seneca said long ago, whithersoever we travel, we take ourselves along; we can not help making ourselves a sort of measuring line which we apply to all that we see and hear. If then we do not know how to use it, or if it is incorrect, our estimate is always erroneous.

In this respect modern education differs from all that has preceded it. It lays much stress on the careful observation and accurate determination of external phenomena. Apart from a comparatively small number of choice spirits, the ancient Greeks did not greatly concern themselves with anything but man, and only man of the highest type. After they became self-conscious and began to view man apart from eternal nature and to separate the individual from the mass, they were filled with wonder at all the phenomena that came under their eyes. For more than a century the results of their observations kept accumulating. This was the golden age of the Hellenes.

Then, as they fell more and more under foreign domination the keenness of the Greek intellect began to grow dull. The Alexandrian age was still in a large measure Hellenic, but as time passed it became more and more mixed with foreign elements.

For a while knowledge was increased though intellectual power was on the wane. As men came to know more they reflected less and pondered less deeply. They still preserved an interest in the plastic arts, but they no longer had a keen appreciation of the genuinely artistic.

In the oration which Dio Chrysostum delivered before the Rhodians he reproaches his hearers for the vicious custom of changing the inscriptions on old statues in order to honor or flatter contemporaries. Those who wrote or spoke did not concern themselves to tell anything new; they merely endeavored to treat old and well worn topics in a new way. He who could use the largest number of words in discussing the most trifling theme was most admired. The Greeks were still as curious as ever; but theirs was the curiosity of children, not the spirit of inquiry that animates and inspires the scientific investigator. Many new books were written, but they were in a great measure compilations from older ones. Hence it is not without justification that most histories of Greece and Greek literature end with the career of Alexander.

VI.

With the rise and spread of Christianity men more and more lost interest in external nature and in what we may call the natural man. Political conditions for the common people kept going from bad to worse. All their efforts were needed to gain a bare livelihood; they had no time left to think of intellectual culture or to seek it. God only could help the common man; God alone could free him from his own sinful self and save him after he had quitted this sorrowful world.

Since there was little hope of making the world better, the devout could attain perfection only by having as little to do with it as possible, or what was still better, by retiring from it entirely. The spirit of asceticism drove many of the most capable men into solitude. Thus for nearly a thousand years everything that bore the semblance of education was more or less pervaded with the spirit of devotion, with exhortation to heart-searching, to meditation and prayer.

Until within comparatively recent times and in every country of Europe the most widely read books were devotional manuals. These books were conned by millions who read nothing else. It may seem

strange that the doctrines and teachings of the first Christian writers could be so perverted and misunderstood; but the fact shows to what an extent objective conditions determine subjective mental states.

The modern tendency in education is therefore a healthful tendency in so far as it teaches the young to look about themselves as well as within; to look forward as well as to look back. It teaches them the power of man over external nature; that human welfare is to a great extent conditioned upon the use he makes of this power. It teaches them not to run away from evil but face it boldly, to fight it and destroy it.

The chief danger is that this tendency may be allowed to carry us too far and we come to believe after a while that the highest aim in life is to acquire the largest quantity of earthly possessions. The immense aggregate of human experience that a young man, even during his minority, can absorb from books ought not only to make him better informed but also better able to regulate his conduct in harmony with the moral order of the world. Yea, it ought to do more: it ought to fill him with the determination to sacrifice everything rather than do violence to this order.

VII.

It is well to keep in mind that knowledge pure and simple is generally useful, or may at least in almost all cases be turned to advantage. There is an education that can not be called liberal but which is nevertheless in the highest sense profitable. Darwin had not the slightest interest in works of the imagination, yet he did more to stimulate thought than any other man of his day. The projectors of the great engineering works which fill the beholder with awe as much as the wonders of nature, may have absolutely no taste for anything that does not directly concern their business; yet they and their class have contributed and will continue to contribute to the happiness and welfare of men.

We do not wisely when we depreciate one man because he is not another or censure him for not doing one thing when he feels that he can do something else better. Most men are good for something, and blessed is the man who has found his vocation. I may quote here with approval a homely illustration of this truth that I once heard. "I do not find fault with one thing because it is not another. I do not blame a cow for not laying eggs or a hen for not giving milk. Everything in nature has its use, but we should take heed that it is not abused."

VIII.

The biographical data brought together in "Who's Who in America" have frequently been cited to prove that a collegiate education is an importánt aid to success in life. The book contains a brief sketch of about fourteen thousand five hundred persons. Of this number seventy per cent have had the advantages of what is called a higher education. Whether the persons whose names are recorded are to be considered the successful men and women of our day depends entirely upon the definition one gives to *success*. Some very rich men are represented in the volume, but a far larger number known to be equally wealthy are omitted. Besides, it may be that the thirty per cent who had only meager educotional advantages have larger possessions and wield greater influence of a certain sort than the remaining seventy per cent.

On the other hand the men and women whose names appear in the volume may justly be regarded as representing the higher thought of the nation. Nearly all of them have written books or are in one way or another creators and disseminators of ideas that are more or less above the commonplace. But we look in vain for the names of scores and hundreds of rich men with which the press has made us familiar. The book is therefore evidence that a

person who has had a systematic education is much more likely to make a mark, however brief its duration, in the world, than one who has not; but it affords no proof and furnishes little evidence that it contributes materially to worldly success.

If we except a score or two of names whose possessors have become wealthy through fortunate investments or by inheritance and who have also literary tastes, it is probable that "Who's Who" represents but a very small part of the material resources of the country in private hands. We should also remember that it contains the names of the members of Congress. These men, as a rule, certainly do not stand for success in any exalted sense of the term; for it is well known that the mere fact of election signifies nothing and that the legislation of the country is chiefly managed by a very small part of the entire body of lawmakers.

It is far better to take the evidence of these statistics for just what they are worth and to refrain from giving them a value that is in great measure supposititious. They demonstrate that the young men and women who wish to count for something more than the millions that are content to live their little day and be forgotten; who place the highest value upon "things of the mind" rather than upon things of the body; and who are concerned about those treasures that perish not in the using, will be greatly profited if they start in life with a systematic education.

IX.

An education may be liberal, as the phrase goes, yet fail to have a liberalizing effect upon its possessor. Above all things it must be a life process, which unfortunately too often it is not. Socrates and Plato and Aristotle insisted on this more than two millenniums ago.

It is to be regretted that the great majority of those who have enjoyed the best educational advantages in early life reach the limits of their intellectual and moral development about the time they have attained their physical growth. They increase in knowledge and experience but their education comes to a stand-still. Saint Paul exhorted the brethren to strive to attain "unto the measure of the stature of the fullness of Christ", not because he thought complete attainment was possible but because striving meant wholesome discipline. In like manner it behooves those who desire earnestly to gain the full measure of educational enlightment and refinement never to cease in their endeavors after largeness of intellectual vision, and complete freedom from preconceived opinions.

There is no rest for the seeker after truth, but this unrest is the most glorious attribute of man. The

power to grasp comprehensively the psychic forces that are about us and to control our inner impulses is within the reach of every one, though not with an equal expenditure of effort or at the same period of life. In early years the impulses are comparatively strong and the regulative faculty relatively feeble. The child can not govern itself except under constraint or persuasion. Ere long however it begins to see the wisdom of using the will wisely. But the time never comes to any of us when we can safely release ourselves from the control of the will. There is much truth in the saying that men are but children of a larger growth. When they can no longer have teachers they ought courageously to assume the duty of teaching themselves.

X.

As the primary and indeed the only object of a liberal education should be a noble life, the man who has been thus educated will not be one thing while professing to be something else; he will not seek to gain a point by understatement or casuistry; he will be fearless in the maintenance of the right and in the defense of the truth because he knows better than anybody else that the truth will ultimately prevail. His life will be regulated upon the principle that it is better to be faithful than famous; honest, than to gain the title of "honorable."

Goethe says, "Let a man be noble, helpful and good, for this alone distinguishes him from all the beings we know." The community does not demand anything of the liberally educated man that it has not a perfect right to ask of every citizen; but it rightfully expects more. The moral virtues know no distinction of class. But the liberally educated man ought to represent the acme of excellence; he ought in a large measure to be a model for those who are less fortunate in their mental make-up; his influence ought always to be elevating for those who come under it.

Says Coleridge: "To carry on the feelings of

childhood into the powers of manhood, to combine the child's sense of wonder and novelty with the appearances which every day, for perhaps forty years, had rendered familiar;—this is the character and privilege of genius, and one of the marks which distinguish genius from talent." It is the high prerogative of an inquistive mind never to grow old. "The used key is always bright," says Poor Richard. Flowing water never becomes putrid.

Every one can readily recall the names of not a few men now living or recently deceased who preserved their intellectual vigor almost or quite unimpaired up to four score and beyond. Every event in the most uneventful life may be viewed from a different angle since the observer is never the same two days in succession. He is, compared with himself, like the different spectators looking upon a rainbow,—it is not the same to any two. Nor is this the sole privilege of genius or even of talent of a high order; it may be shared by all. It is a brotherhood into which any one may be initiated who is willing to make the necessary preparation and go through the requisite ceremonies.

Genius is spontaneous. It reaches results and forms conclusions without knowing how and without being able to render a reason. It is therefore not an absurd supposition that the diligent searcher after new truth receives more pleasure from his

quest than genius, since, to use a homely phrase, he "has to earn what he gets."

The mere laborer, the hewer of wood and drawer of water, though an important part of every state, has usually enough to do and often more than enough, to keep himself from straying out of the straight and narrow path of rectitude, but the liberally educated man not only ought to be able to hold himself well in hand, he ought to be able also to help others. He ought to act habitually according to the maxim, "Do unto others as if you were the others." According to Roman Catholic theology, some persons are capable of performing works of supererogation, that is, more good works than God requires or are necessary to their own salvation. In like manner the liberally educated man should always be ready to do works of supererogation in a moral and intellectual sense. He ought at all times and in all places to stand for that influence which Swift, and Matthew Arnold after him, calls "sweetness and light".

This immense association to which we must belong whether we will or no, called society, needs intelligent leaders,—men who have the lessons of the past well in hand and who know how to use them for future guidance. Surely, there is no sadder spectacle in this world than men and women, whether well or ill informed, whose sole object in life is

money or sensuous gratification. If such persons have been created in the image and likeness of God, they have fallen far from their first estate.

XI

Whatever be the factors that enter into a liberal education, there are two and perhaps only two that are essential and indispensable, assuming that a foundation has been laid in a knowledge of the branches taught in all colleges and reputable high schools. These two factors are represented by history and literature. History sets before us what men have done. It exhibits to us in the most effective way how much sorrow has been brought upon the world by deceit, by ill-advised ambition, by lack of principle and of sympathy in rulers and ruled, by a willingness to sacrifice everything and everybody on the altar of selfishness, preferring immediate gains to the benefits that come to men and to their decendants who regulate their conduct both private and public by the unvarying rules of rectitude. It teaches the inevitable results of a disregard of the fundamental principles of all social and civic life, a principle that all men recognize and acknowledge in theory, but which they too often ignore or disregard in practice, namely justice.*

* "While of all studies in the whole range of knowledge the study of law affords the most conservative training, so the study of modern history is, next to theology itself, and only next in so

In order to study history profitably it is not necessary to begin at the beginning, though it is best to do so, for the lesson is always the same. We should begin with the history of Greece because it records the efforts of the most highly endowed people that have dwelt upon the earth to solve the same problems, or at least many of them, that still engage the attention of the civilized world. History teaches us that there is no short cut to reforms that all right-minded people advocate and that the social systems of our day are the result of a gradual psychic evolution.

Moreover, a thorough course of training in ancient Greek history is not so huge a task as one might suppose who is not conversant with the conditions of the problem. Even the great work of Grote can be pretty well mastered in a few years by persons who have many other things to do. Then there are the histories of Curtius or of Holm in four or five volumes, and the excellent one-volume manual of Bury, if one does not care to go through the originals from which these works are drawn.

Roman history is almost equally profitable. The sphere of its action is much larger, though the psychic forces that enter into it are less manifold and

far as theology rests on a devine revelation, the most thoroughly religious training the mind can receive."—*Stubbs*.

Cicero calls history the witness of the times, the light of truth, the imperishable memory, the teacher of life, the expounder of the past.

less complex, at least until the decline of the empire had fully set in. The problems with which the government had to deal kept growing more and more numerous. They could not be solved by adherance to traditional methods and maxims and complete disintegration was the result.

XII

A study of history, especially of those peoples that may justly be regarded as relatively the most advanced, makes it plain as the sun at noonday, except to the blind, that the preponderance has always been with those nations that possessed the largest number of excellences; though we must not judge any period of the past by the standard of our own times. It is interesting and ought to be profitable to note how uniformly the leading historians have deduced from their studies the maxim expressed by Schiller that it is the curse of an evil deed that it continues to beget itself. Wrong breeds wrong; injustice engenders injustice. This is the inexorable law of civic life.

Moral principles are intuitive, but they need to be developed by organized society, by government, or at least under the protection of government. All government must stand for justice; otherwise it is doomed. Events move slowly; but like the glaciers of geologic time, they are irresistible. The author of the Iliad opens his great drama with an invocation to the epic muse to aid him in fitly setting forth the ruinous wrath of Achilles that brought innumerable woes upon the Greeks. But with the

characteristic fatalism of his age, he ascribes them to the will of the supreme god. The point to be noticed is that anger, blind and unreasoning impulse, is the cause of this multitude of sorrows. In another place, however, this same god is represented as saying that men blame the dwellers on Olympus for their misfortunes when in truth it is their own follies that cause them.

XIII

At the beginning of his history Herodotus adduces the testimony of the Phoenicians, Greeks, and Persians as to the cause that brought about the hostility between the two latter. Each nation holds the other responsible and itself guiltless. Both admit that the animosity was caused by the infliction of some wrong, some act of injustice for which the blame is to be laid anywhere but at home. Diodorus of Sicily begins his work with a plea for the recognition of the value of history as a guide to conduct. If the counsel of an old man is of more value, in any given case, than that of a youth it is because of his larger experience. For a similar reason the counsel of history is to be more highly prized than that of either because it makes available the experience of many generations. Thomas Fuller, the witty divine and historian, almost paraphrases these words when he says: "History maketh a young man to be old without either wrinkles or gray hair, privileging him with the experience of age without either the infirmities or the inconveniences thereof."

Diodorus maintains that history is to be regarded as the custodian of the nobility of the noble;

as a witness against the villainy of the vicious and as a benefactress for all time. Seeing that mythology, which is pure invention, does much to ennoble those who have deserved well of their kind, how much more is to be expected that history, the herald of truth, the mother of philosophy, should promote righteousness in a high degree!

Polybius is convinced that the study of history is educational if it gives a clear view of the causes of events. It thus offers to men the opportunity to choose the better policy in any given case, assuming of course that he who is to make choice is in position to influence the course of events. Our author accordingly often reminds his readers that his history is in a large measure a demonstration of the truth that the supremacy is always with the best; that it is before everything else a history of deeds, of actions, rather than a record of legends, of myths, and the like, in the study of which he can discover small profit. History becomes a guide to conduct when it shows the comparative results of honorable and dishonorable conduct.

Sallust opens his history of the Jugurthine war with a sneer at those who attribute their misfortunes and their evil deeds to fate. He declares that if man were as eager in the pursuit of what is noble as of what is useless or base, he could control circumstances quite as much as he is controlled by them.

Livy tells us in the preface to his great history of Rome, that he has undertaken the heavy task for several reasons, but above everything else because he believes that "This is the great advantage to be derived from the study of history; indeed the only one which can make it answer any profitable and salutary purpose; for being abundantly furnished with clear and distinct examples of every kind of conduct, we may select for ourselves and for the state to which we belong, such as are worthy of imitation, and carefully noting such as being dishonorable in their principles, are equally so in their effects, learn to avoid them."

In the preface to his Memoirs Count von Beust says: "As the voice of the prophet is a rousing and a warning voice, so would be the voice of the historian, if he received more attention than has usually fallen to the lot of prophets."

It is a belief held by some well informed persons that the lessons of history have no value as a guide under subsequent conditions. Sad mistake! One can not read the works of Plato, of Aristotle and of other thinkers of antiquity without having the conviction brought home to him to which Jowett gives expression in the words: "How little have we added except what has been gained by the greater experience of history!" Plutarch wrote a series of biographies—and biography is history by sections—for a purely moral purpose. These biographies

are an endeavor on his part to collect and to set forth the testimony afforded by the conduct of the leading men of the past on the question whether it is ever profitable for a statesman to do wrong or to condone injustice.

XIV.

History is sometimes spoken of as a department of psychology. It is however not so much a department of psychology as the resultant of psychic forces operating in the life of peoples and nations. Within the last three quarters of a century it has become in a great measure, a study of the imponderable forces that have ruled the world. Albeit, now and then, one of the choice spirits of antiquity, one of the seers of bygone civilizations, had a clear perception of this truth. Thucydides sets forth the high prerogative of the historian when he tells his readers that he has written for those who "are desirous to have a true view of what has happened and of the like or similar things which in accordance with human nature will probably happen hereafter." He adds that if his readers shall pronounce what he has written to be useful he will be satisfied. No wonder that in the consciousness of having honestly striven to set forth the truth he exclaims: "My history is an everlasting possession, not a prize composition which is heard and forgotten." He accordingly proceeds to unfold before his readers the painful tragedy that ended in the overthrow of his country. For him, man, and man

almost exclusively, is the object of interest. He takes little account of physical conditions evidently because he considers these of secondary importance. It is doubtful whether any other book sets forth more clearly and with greater force the demoralizing influence of party spirit; the baneful effects of a policy that seeks only the immediate advantage while utterly ignoring the principles and claims of right and justice. Thucydides' History of the Peloponnesian War is a sad, sad book, and all the more so because of its evident honesty and truthfulness.

XV.

There is, of course, a physical and a physiological side to history. National character is to some extent the resultant of soil and climate. But no man who has taken the trouble to penetrate beneath the surface of things will assert that justice and right, liberty and equity, are determined by external conditions, or that these are of such a character anywhere upon the face of the habitable globe as to render the promotion of the moral virtues by the state impossible. Hegel uttered a profound truth when he wrote that the philosophy of history is the philosophy of mind which traces the evolution of reason manifesting itself in the state. I do not believe that a single one of the great historians would have hesitated to subscribe to the doctrine that human history is the record of the gradual triumph of conscience and reason over the animal forces of instinct and temperament in man. "The main progress of mankind lies in the development of the ethical idea, which existing in our nature as a form of mind, an element of human personality, has ever more and more unfolded itself in history as the

vivifying principle of those ordinances and institutions whereby we live as civilized men; as the justification of the common might without which it would be mere brute force."

XVI

It was the conviction of the late Lord Acton, than whom no more penetrating historian ever put pen to paper, that progress does not consist in a constantly deepening insight into the laws of physical nature, but in the profounder conviction of the sacredness and worth of man as an ethical being endowed with volition, choice and responsibility. Blind indeed must be the student of the records of any country, or of the public life of any statesman, who can not see therein "a moral order, a reason, an ideal"; who will not be convinced that it is the privilege of every man, by conforming himself to that order, that reason, that ideal, to forward, according to his measure, the progress of the world, to be a fellow-worker in the unending purpose that runs through the ages. We can not violate this order with impunity; we can not turn aside, except temporarily, the progress of the world toward that far-off divine event. If our age neglects its opportunities or fails to measure up to its responsibilities or proves false to its trust, there will come after us those who have learned wisdom from the disasters that overwhelmed us. Just as men can not violate the laws of the physical being, even ignorantly,

without paying the penalty, so they can not do violence to the laws of their moral being without bringing a measure of sorrow upon themselves, but a far greater measure upon the state to which they owe allegiance. Human responsibility is according to opportunity and ability, not according to knowledge, since it is every man's business to know what his duties are, public no less than private. Napoleon was wont to declare that there are two moralities: one for personal and one for public affairs. The same doctrine was often upheld before his time and still has its champions, though happily their number is growing less with the progress of enlightment. No more powerful demonstration of the falsity of this doctrine could be imagined than the career of the Great Corsican. Much wiser are the words of Lord Acton: "I exhort you never to debase the moral currency, or to lower the standard of rectitude, but to try others by the final maxim that governs your own lives, and to allow no man and no cause to escape the undying penalty which history has the power to inflict on wrong. If in our uncertainty we must often err, it may be sometimes better to risk excess in rigor than in indulgence; for then at least we do no injury by loss of principle."

There is much history that is well worth study, particularly that of Egypt and Mesopotamia. However, on the one hand, the records of these countries

are still very incomplete and incompletely deciphered; and on the other, the influence of the people who dwelt in these regions upon modern life is somewhat remote. Besides, almost every recent history of the Greeks touches upon the connection of their civilization with that of the older peoples and endeavors to set forth the ideas that were borrowed from the latter by the former. What is called the history of the Eastern Nations is therefore a field for the specialist rather than for the general reader. It is only when we enter on the study of Grecian history* that we come face to face with

*The writing of history, in the true sense of the word, originated with the Greeks. It is true the ancient nations of the East had their historians, but their object was to glorify the deeds of their rulers in war or peace. Their defeats and their wrong-doings are not recorded. The history of Israel was written to set forth the dealings of God with his chosen people: how he rewarded them for keeping his commandments and punished them for disobedience. Not so the Greeks. Herodotus says that he writes in the hope of "preventing the great and wonderful actions of the Greeks and the Barbarians from losing their due meed of glory." Notice, that he includes the deeds of the barbarians as well as those of the Greeks. He is often in error; but there is no evidence that he wilfully falsifies or knowingly admits anything from motives of patriotism or prejudice. Thucydides is so impartial that if he had not told us we should not know whether he was an Athenian, a Spartan or a Corinthian. He looks at all sides of every question. He tries to fathom the motives that influenced all the actors that he brings upon the stage. He summons all the witnesses who can give any testimony that will enable him to get at the truth. It is for these reasons that Ranke, the greatest historian of modern times, calls himself a pupil of Thucydides.

Professor Zielinski (St. Petersburg).

modern ideas, or rather with ideas that we ignorantly call "modern." The history of Greece is gradually merged in that of Rome. The Roman transferred, more or less transmuted ideas into Italy whence they spread over Europe and to a greater or less extent have influenced modern life. It would perhaps be putting the case too strong to allege that the history of the world is continuous from its remotest beginnings in the valley of the Nile and the Euphrates to our own day; but it is quite within bounds to say that such is the case when we come to the annals of that brilliant people who settled around the shores and on the islands of the Aegean in historic time.

This thought forces itself upon my attention again and again and again, as I read the story, sad enough in truth, of man's dealings with man, that he was not made to mourn but to be happy,—not all the time certainly, but the larger part of the days he spends upon this earth. There has always been in him a germ that has struggled to develop itself; that has made its way toward the light, around stones and rubbish, through briars and brambles; that in spite of all obstacles and adverse conditions, has never been quite dead. This innate spark of goodness has often smouldered under the ashes of selfishness or stupidity; has sometimes burned dimly under the miasmatic atmosphere of ignorance and prejudice; but it has never been extin-

guished. When the right moment has come; when the proper conditions have arisen; when a favoring breeze, as it were, from the realms of the divine has blown upon it, then has it burst into a flame and illumined what was before thought to be impenetrable gloom.

Bonvalot, the celebrated French traveler, after visiting almost all parts of the earth, declares that "one finds honest people everywhere, but not many." The student of history is constrained to say that one finds honest people in every age of the world, but not many. As the Lord was willing to preserve Sodom and Gomorrah, if there were found in them ten righteous, so it has often happened that a few men of probity have saved states and cities and communities. While then history teaches us the sorrowful lessons of the past, it also holds aloft the beacon light of faith. The story of bygone days if rightly learned, will deeply impress upon each succeeding generation that those who have labored honestly, earnestly, intelligently for the good of others have not labored in vain. It teaches us too that if we faithfully perform our work, we may expect as a reward something more substantial than a hope and a shadow.*

*Since the following was written I have come across the following in a recent number of a Review. It so strongly supports the position taken in the text that I add it in a foot-note. Someone has said that every science of man is auxiliary to the making of history. "This is literally true. The historian must have a good

linguistic training especially on the side of philology; for without a knowledge of languages, no historic study can be more than elementary. He must know much of economics, social science, jurisprudence, philosophy and theology, and be familiar, in some measure, with the physical sciences. It is more than ever necessary that he know certain subjects which have been called the 'satellities of history;' as numismatics, genealogies, chronology, mythology, and archaeology. He must have a literary training to make his story readable; the art that will give a vivid impression to the reader and create a real picture of the times of which he writes. * * * The historian, Freeman, in his inaugural address at the University of Oxford, bade to his fellowship 'any who feel a call to learning as an object for its own sake.' 'But remember,' he adds, 'that it is to the pursuit of knowledge for its own sake that I would call you; to the pursuit of knowledge, the pursuit of truth, to that learning which is said to be better than house and land but which is perhaps not the path best adapted to the winning of houses and land: or if there is any object beyond, higher than the search after truth for its own sake, it will be the hope that our studies of the past may be found to have after all their use in the living present.' No other branch of knowledge has so close a connection with mere literature as history, and this has led to the controversy between those who think everything should be sacrificed to historical accuracy, to scientific method and detail, and another group who insist on the preëminent claims of history as literature. 'The champions of history as science, and history as literature, mutually yearn to exterminate one another,' says a clever critic. Even those who hold a middle ground, that would combine accuracy with fact and interpretation with excellence in literary style, admit that the unavoidable connection of history and literature gives rise to certain difficulties. There is the constant and almost unconscious temptation to sacrifice accuracy to effect. Professor Freeman admits that 'the historian, if he is to get beyond annals, must have some kind of style, good or bad, and it would better be a good one,' but he thinks the danger is great of preferring a way of writing history which tickles the popular fancy. 'We may be tempted,' he says, 'to envy the lot of the geometer or

the chemist, in whose way there are no such pitfalls. The most winning style, the choicest metaphors, would be thrown away if they were devoted to proving that any two sides of a triangle are not always greater than a third side. When they are devoted to prove that a man cut off his wife's head one day and married her maid the next morning out of sheer love of country, they win believers for the paradox.' * * * Another significant fact is its fuller recognition of the ethical ends of history. History is no mere story of the past to satisfy our curiosity: it is 'humanity becoming and being conscious of itself.' Its main value is what Froude so nobly sets forth: 'That of a voice forever sounding across the centuries the laws of right and wrong ; that justice alone can endure and live. Injustice and falsehood may be long-lived, but doomsday comes at last to them, in French revolutions and other terrible ways. The world is coming to see with Carlyle that 'of all bibles, the frightfullest to disbelieve in is this Bible of Universal History.'"

XVII

When we speak of literature we use a term of very wide application. It is used of almost every kind of prose and verse, good, indifferent and bad. A history of English literature, for example, may be compressed into a single volume or it may be expanded into a small library. De Quincey says: "There is first the literature of *knowledge*, and secondly the literature of *power*. The function of the first is *to teach;* the function of the second is *to move*; the first is a rudder, the second an oar or a sail. The first speaks to the mere discursive understanding; the second speaks, ultimately, it may happen, to the higher understanding or reason but always through affections and sympathy." The first deals primarily with facts and their relation to each other; the second appeals to the imagination, though the two can never be wholly separated. The former is usually prose; the latter poetry. For example, much that Tyndall and Huxley and Spencer wrote is rightly classed as literature. These writers deal almost entirely with facts or with what are accepted as facts and with the relations of these facts to one another. These facts are perceived by the senses and the reasoning powers; they are

arranged under the direction of the imagination and the aesthetic sense. Many things exist which are not visible to the eye of the body. Prominence is given to that which is most important while that which is least important is made subordinate. Grant's Memoirs is one of the most notable contributions to literature by an American, yet it deals entirely with facts. When we call to mind what a mass of matter our Civil War called into print we must consider it remarkable that only a very small portion is likely to take rank with this unpretentious volume. The story is so simply told that almost any one who reads it thinks he could tell it as well—until he tries.

Innumerable are the volumes of history that have been written since the days of Herodotus and Thucydides, but how few rise to the rank of literature. In literature the chief factor is the imagination. Any subject from which the play of the imagination is wholly excluded, as, for example, mathematics, can not be treated as literature.*

* "The highest rank in literature belongs to those who combine the properly poetical with philosophical qualities and crown both with a certain robust sincerity of common sense. The sovereign poet must be not merely a singer, but also a sage; to passion and music he must add large ideas; he must extend in width as well as in height; but besides this he must be no dreamer or fanatic, and must be rooted as firmly in the hard earth as he spreads most widely and mounts freely towards the sky." "Literature is perhaps at least a compromise between truth and fancy, between seriousness and trifling. It can not do without something of pop-

The successful historian must be endowed with a vivid imagination in order to be able to transplant himself amid the scenes he describes. It is by means of this faculty that the poet endows irrational animals and inanimate objects with sentiency and even with reason and will. The denizens of the air are favorite themes with the poets. Shelley's Cloud is a fine example of the attribution of purpose emotion and volition to inert matter. Both this poem and his Skylark are equal to the finest choral odes in the Greek dramas. In the domain of prose literature there is probably nothing superior, as a work of imagination, to Gulliver's Travels.

ularity, and yet the writer who thinks much of popularity is unfaithful to his mission; on the other hand he who leans too heavily on literature breaks through into science or practical business."—J. R. Seeley. Neither literature nor science deals exclusively with those subjects that are of the highest importance to man; but of the former at least it must be said that it always has to do with themes that are in the highest degree interesting to man.

"Science is thought embodied in writing; literature is thought first moulded into form by the idealizing process of the human mind, and then, when so moulded, expressed in writing. Where the idealizing process has been employed by the author, there, in whatever branch of literature it may be, will be the appeal to the imagination of the reader. For this power to affect the imagination revel as the presence of the 'something more' added by the writer—the presence, that is, of the personal element which raises history or biography to the rank of literature, and lends a new value to the work of the philosopher or the man of science."—*Worsfold.*

"The world's greatest literature, we may assume, was like unto this. Science can be duplicated or gone over again, or it can

be dropped and taken up again at the same point. It can be renewed. The highest forms of literature come we know not whence and go we know not whither; and this accounts for instances in such work where even one verse remains in the memory of mankind while all the rest is lost. We have now the key to that atrophy on one side of Darwin's nature. It was in his case the Nemesis of Science—the price he paid for his magnificent achievements. Poetry is not a part of Science, but it is, as Wordsworth once said, 'the antithesis of science'; it is a world outside. The name of this world, we may conclude, is literature."—*T. W. Higginson.*

"The object of literature is delight; its soul is imagination; its body is style. Nothing depends upon the subject; all depends upon the treatment of the subject. It is not necessary that a good poet or a good prose writer should be a good man, though it is a pity that he should not be. And literature is not subject to the laws of morality, though it is to those of manners."—*Saintsburg.*

XVIII.

The most interesting and instructive feature of literature, using the term literature in a somewhat limited sense, is the fact that from the remotest times the greatest thinkers have pondered the weighty problems that still engage the attention of reflective minds. The prophets of Old Testament times; the Greek tragic poets; Plato, Aristotle and many other ancient writers perceived the conflict between human conduct and the moral law just as clearly as we see it to-day. Though the sphere of their observations was comparatively circumscribed, yet in so far as they dealt with human nature and human motives their materials were sufficiently plentiful. Their generalizations were drawn from fewer data but these were representative in their character. They recognized that men can not escape the penalty for infringements of the moral law; but how to make this sufficiently evident to those who were chiefly responsible for the destiny of society was a problem that seemed to the Greeks at least impossible of solution. Hence an undertone of despair, or, at best, of resignation, permeates their writings. In striking contrast with this is modern literature, especially that which is instinctively if not distinct-

ively Christian. The Greeks felt that right and justice ought to prevail; Jews and Christians, that it must and will prevail. There is nothing in ancient Greek or Roman literature which shows that the writer believed and felt that somehow good must come from every seeming ill;

> "That nothing walks with aimless feet;
> That not one life shall be destroyed,
> Or cast as rubbish to the void,
> When God has made the pile complete."

Certain it is that if their countrymen had heeded the counsels of the most enlightened among them, whether Greeks or Romans, the ancient world would not have perished as it did; nor would the earth for nearly a thousand years have almost everywhere been drinking up the blood of her children. But the practical politicians, and in fact the practical men and women generally, looked upon the thinkers as mere dreamers and sentimentalists, who dwelt in an ideal world, who were of no use where offices are to be fought for and the money that goes with them. It is worth any man's study to note how little our manuals of ethics differ from Cicero's Offices; and the work of Cicero was built upon a Greek foundation of Greek materials. In like manner there are few writers on the instruction of the young that breathe a finer spirit than Quintilian and Plutarch. Everywhere we find the same thought made prominent that Locke so forci-

bly put when he wrote that the love of truth for truth's sake is the principal part of human perfection and the seed-plot of all other virtues. If, therefore, ambitious young people are sometimes discouraged because there is so much they would like to read, let them take heart in the reflection that among all the mass of matter that pours from the press, there is but little that adds to the sum of available human knowledge.

XIX

It is worthy of note that society made no progress until a forward movement was started by the Greeks. For thousands of years the people that we are wont to call civilized lived on in their traditional routine, each generation doing just what its predecessor had done and doing it in the same way. When Greek influences began to decline, society also began to retrograde. This is not saying that the Greek language has been the great psychic motor in civilization, but only that the spirit of inquiry, of investigation, the quest for knowledge, was inaugurated by the Greeks and by them only. So far as the language is concerned, its history is curious. The Greeks cared nothing for any language but their mother tongue,—why, need not concern us here. When the political decline of Greece had set in, its literature in some measure passed into Italy, where it was taken up by the Romans, and from about 200 B. C., if not earlier, every educated Roman spoke Greek, often as fluently as his own language. St. Paul wrote his Epistle to the Romans in Greek; Diodorus, of Scicily, composed his general History in the same language,while the emperor,

Marcus Aurelius, employed it as the most fitting vehicle to bear his Meditations to posterity. Roman writers on pedagogy would have the Greek taught along with the Latin; and this seems to have been the general practice except on the schools of the poor. When the empire went to pieces, classical Latin was virtually forgotten even in Italy and Greece. Barbarism reigned everywhere. The past was buried under the miseries of the present. There were no schools. Most of the people had all they could do to keep body and soul together; there was neither time nor means nor inclination, to devote to anything else. This condition of things continued for nearly a thousand years, with a few brief periods of betterment. In the course of time, however, a coterie of men in Italy began to study Greek; with it they imbibed the Greek spirit. Their eyes were opened; they saw what they had never seen before though it was all around them. To these men the discovery was like receiving an additional sense; like a revelation from the dead; and they soon devoted all their energies to making known the treasure trove to the western world. Reuchlin, one of the first Germans to master the Greek language, maintained that nobody could be regarded as educated who knew not Greek. A little later Melanchthon took the same ground. The position was logical for their day, since all its knowledge had its root in Greek. In the same era

Erasmus was the protagonist for Greek and probably did more to promote its study than any other man before or since his time. The religious awakening in Germany was the logical sequel to the intellectual awakening in Italy. After the Protestant Revolution had in a measure spent its force, a decline set in, one of the results of which was that Europe produced very few distinguished scholars during the seventeenth and eighteenth centuries, though the language was never without its valiant defenders. In England in the time of Queen Elizabeth even women studied Greek. It was during her reign that George Chapman made his celebrated translation of Homer. But owing to the decline of interest in the subject with which it deals, no second edition was called for until nearly two hundred years later. During all this time Latin was diligently cultivated and by use of the Latin translations of the Greek masterpieces, a knowledge of Greek thought was kept alive. A number of noted educationists, among them Herbart, maintained that Greek ought to precede Latin in a course of liberal education. The theory is logical, but the plan is scarcely practicable for several reasons, the most weighty being the difficulty of learning its peculiar alphabet. Another serious drawback is the number of dialects, an objection that cannot be made against the Latin.

XX

I believe that in our day very few even of those who maintain that Greek contributes more than any other discipline to a liberal education, insist that its value lies wholly or even chiefly in an accurate knowledge of the language. Most competent judges admit that few persons can take the time to acquire the language so as to be able to read it with sufficient ease to give it much culture value. The point on which stress is laid is that Greek is the mainspring of all modern literature and that almost all the great writers have been more or less influenced by it; not necessarily at first but nevertheless influenced. If in our reading we come across a reference to the Iliad, or the Odyssey, or to Marathon and Salamis, or to Socrates and Plato, we may have at hand a cyclopedia that will tell us briefly what these names mean. But how much better to read Homer a few times, or Herodotus, or the Reminiscences of Socrates preserved by Xenophon! If we were to take from Shelley and Keats, from Browning and Tennyson, to mention only a few modern English poets, what they owe to the Greek literature, there would still be much left, it is true; but there would be large gaps in their writings.

XXI

Having thus briefly set forth my reasons for holding that history and literature are indispensable factors in a liberal education I add one other subject that is at least in the highest degree important, —this is Latin. I believe that Latin ought to be an obligatory study in every first-class High School, and that students should be excused from pursuing it only in very rare cases. It might well take the place of any one or two or even more subjects that are far less important but which have crowded it out wholly or in part because they are supposed to do the pupil "more good." It is my matured conviction that three or four years of Latin contributes to the training of the intellect certain factors that nothing else can. Of course, I take it for granted that the teaching will be done by competent instructors. Though the student gets along only far enough to read the easiest authors, he has gained a linguistic point of view which can not be acquired by the study of a modern language. It is a highly valuable accomplishment to be able to use the English language with force and precision, an accomplishment which the best Latinist may not possess; but the latter has gained a certain kind of insight which it

is impossible to attain from the one-language point of view. Skill in the use of the vernacular is largely a "gift", at least up to a certain point, and generally comes into the possession of persons without their knowing how. It is perhaps not much the less valuable on that account, at least so far as producing an impression is concerned—even the Indians are said to be eloquent—but it is not necessarily a mark of intelligence or of knowledge. In such cases it is out of the fulness of the heart that the mouth speaketh, not out of fulness of information. The modern penny-a-liner who is everywhere in evidence in our ephemeral literature can spin out picturesque or lurid English by the column day after day on subjects of which he knows next to nothing; but in a week, if not sooner, it is forgotten. This is what is euphemistically called "journalism", —in reality it is the art of making a short story long, or of making words supply the lack of ideas. To be fairly master of a modern culture-language is an acquirement by no means easy or one to be underestimated; but such a langnage deals with modern ideas and more or less from the modern standpoint; with conditions that are relatively modern: so we have in a large measure over again what we can get in English. At any rate, when we are seeking information about ancient times we should read read ancient books; it is better to do so even if we have to depend upon translations. We have

many romances whose authors endeavor to portray the life of the men and women of old. It is quite safe to say that all are more or less false to the realty. What is called "romantic love" is the life-breath of the modern novel. This is especially true of those written for English readers. The sentiment is almost invariably transferred to persons who are assumed to have lived two milleniums and longer ago. Yet every person who is fairly familiar with ancient life knows that the relations of the sexes with each other were then so entirely different to those existing in modern times, especially among the Germanic races, that the anachronism is fatal to the probabilities of the story.

XXII

When I was a boy and later a young man I used to attend literary societies. One of the exercises was always a debate. A question more than once discussed was whether the pursuit or the possession of an object affords the largest amount of pleasure. I remember scarcely anything of what was said upon the topic; but I came to recognize later that if the pursuit of knowledge had been brought within the range of our deliberations there would have been no occasion for a division of the question: here pursuit always includes possession. The seeker for truth is not only receiving pleasure from the quest; he is constantly coming into possession also. In other words, pursuit and possession are interchangeable terms and conditions. Lessing has said somewhere that if God were to give him the choice between the pursuit and the possession of truth he would unhesitatingly choose the former. This can only mean that he would make such a choice if the one were to bar out the other,—if possession were to exclude pursuit and be a finality. It is not difficult to conceive why a man with an active and inquisitive mind should make such a choice. What we call ultimate or final truths will probably forever

elude mortal grasp. But between these and what we know at any given time there is the vast and illimitable domain of knowable truths which we can enlarge as long as we live. Even if we never discover or think anything except what some great mind has already known, it affords us a high degree of satisfaction to find it out for ourselves. Psychological truths unlike the application of the laws of the physical universe to the moving of machinery do but slowly become the property of all mankind. Whatever is worth careful consideration at all is worth thinking about a hundred, yea, a thousand times. It is only by the exercise of our intellectual faculties upon some worthy object that the least gifted among us can approach nearer and ever nearer the great lights among men.

XXIII

As I have used the term *higher*, and as it is always employed in the discussion of educational problems, it will not be amiss to pause a moment to consider in what sense it is to be understood, whether in morals or in pedagogy. Generally speaking, a good that is remote is higher than one that is near. We may say of a laborer who lays by a portion of his earnings for future needs that he acts upon a higher motive than one who consumes all his earnings from day to day. The reason why famines periodically afflict such countries as Russia and India is that the peasants never think of putting aside anything for those years when there may be a failure of crops. Like children they consume almost from day to day all the soil yields. They have therefore not advanced beyond the thoughtless and improvident stage of childhood. While it is true that the provident spirit may degenerate into avarice and niggardliness and lead only to the thought of hoarding without a legitimate purpose, the latter vice is less blameworthy than the former. Again, he who prefers an intellectual and moral good to a mere material one acts from a higher motive than does he who is concerned only to accumulate material

wealth. There is always danger that material gains will be made at the expense of some one else, and that the desire to lay up earthly treasures may degenerate into a sort of insanity, or at least monomania. On the other hand, he who seeks only enrichment of mind not only deprives no one else of anything but makes every one who comes within the sphere of his influence to some extent wiser and is very likely to make him better. While it can not be affirmed without qualification that the best informed persons are also the best, it is true as a general proposition. Education is perhaps as much a matter of the emotions and the will as of the intellect; yet the cultivation of the intellect through the development of the mind as a whole by a systematic process, has a tendency to bring under control both the emotions and the will. The history of the ancient Greeks proves that their failure was not so much due to a lack of judgment as to a lack of self-control. It is easy to see that among the best informed nations there is the least misery and the most general well-being. Then too, few people doubt that our age is on the whole better off than any that has preceded it; on the whole it is likewise better informed than any that has preceded it. If we put our estimate of the comparative value of knowlege at the very lowest proportion and claim no more than that out of one hundred educated men fifty one are better than they would otherwise be

there is a distinct though slight upward tendency, Albeit, we do well to remember that there is an avarice of knowledge as well as of money, and that the former may be almost as deleterious to the community as the latter. A mere book-worm is of little use to anybody; though it must be said that the harm he does to others and to himself is of a negative sort. He is a non-producer and contributes nothing to the welfare of the state that protects him. The miser, on the other hand, is a detriment not only to himself but likewise to his fellow men. The redeeming feature of his case is that he must die sometime and can not take his accumulations with him. When they come into other hands they may be controlled by wiser heads.

XXIV

We sometimes meet persons who dispose of the question of education *in toto* by citing such examples as Washington and Lincoln. They tell us that these men were both great and good, though they knew but one language and had received very little systematic instruction. All of which is true. But we need always to keep in mind that genius and even a high order of talent goes its own way and can not be used as a guide for the average of mankind. England has produced a number of distinguished women in almost all departments of intellectual activity; yet England, until very lately, did almost nothing for the education of girls. A highly endowed mind finds its food and stimulus everywhere; it needs but little incitement or assistance. If we take the examples of the great ones of the earth for our guide we need no schools at all; we have only to let every one educate himself as best he can. That has been the way of the world until almost our own time. We have not tried long what seems to us the better course; we have no need therefore as yet to be disheartened with results. It is not only possible but highly probable that some persons are more harmed than helped by being held

to a prescribed curriculum; but no rule can be formulated that takes account of every exceptional case. It is greatly to the credit of England that so many of her sons have devoted their leisure to scientific and historical investigations. George Grote, Charles Darwin, Herbert Spencer, Sir John Lubbock, E. B. Tylor and Sir Francis Falton, to mention only a few, have not been teachers in the usual sense of the term; yet it is doubtful whether any other six men living in the latter half of the nineteenth century could be named who have discovered and correlated a larger number of facts. Some of them were or are successful men of affairs; but instead of devoting themselves exclusively to business they gave much of their time and thought to research and to the dissemination of classified knowledge. We have often been told that in general business only three men in a hundred are successful and that the other ninety-seven ultimately fail. Whether this be strictly true or not it is true in substance, as any one can verify for himself. Sad indeed must be the reflection of the man who when he approaches the close of a life wholly absorbed in the pursuit of perishable things, realizes that these have slipped from his grasp almost in the using. On the contrary he who has labored for the good of men, for the dissemination of truth, for the mental and moral cul-

ture of himself and of those he can influence, has the satisfaction of knowing that he has not lived in vain though the earthly treasures he leaves behind be but few.

XXV

Unfortunately the education called liberal has in a large number of cases failed to produce in fact the results and effects that are usually claimed for it in theory. Many distinguished scholars have been men of bad character and vicious principles. Petrarch, who was an enthusiast for everything of Greek provenience, was a man of low morals and his friend Boccaccio was if possible worse. It is no excuse for them that low morals were the order of the day and that nobody was the less thought of for leading a loose life. The pitiful career of Lord Bacon is familiar to everybody. Richard Porson, who probably knew the Greek language better than any other Englishman before or since his time, was a confirmed sot. William Dindorf the editor of innumerable Greek texts was the embodiment of greed. And so through a long list. Some of the great classical scholars might spend hours over a manuscript trying to determine whether an ancient author had written *sed* or *set*, or an ablative in *–i* or *–e*, but they would not hesitate a moment, when a suitable opportunity offered, to gratify some base instinct. Not a few of them were guilty of acts they would have condemned in a Hottentot. Just as

some physicians habitually violate the laws of health, so some men of great abilities or of great erudition are regardless of the long and well tried maxims of morality. Neither the physician nor the scholar would commend to others their own conduct; but as a man's works are the surest test of his faith their example was sometimes more powerful than their precepts. Pitiful indeed is it when it must be said of any one, "What a misfortune that such a well educated man should set such a pernicious example."

XXVI

There is a term often used in connection with liberal education which it may be well to consider briefly in this connection: this term is culture. It designates that ineffable charm of manner that prompts all the words and actions of some people and makes them such delightful companions. It is this affability that was so highly prized by the ancient Greeks, a people who did not lay much stress upon extensive intellectual attainments, and which Socrates so well exemplified in the Platonic Dialogues. Though it would perhaps be unjust to say that a person can be liberally educated and yet be lacking in culture, it is certainly true that wide information is not synonymous with culture and may exist without it. Among the ancients Plutarch is conspicuous for extensive knowledge and for culture as well. This happy union shines forth in almost all that he wrote. Plato, on the other hand, is distinguished for the profundity of his thoughts no less than for urbaneness; yet compared with the highest standards of our day, his knowledge was relatively limited. He had acquired the habit of mind that prompted him always to draw personal profit from everything that transpired around him. We are

told that when he saw anyone do a foolish or unkind deed he always asked himself whether he could be guilty of the same. In this way he made every circumstance of his life contribute to his own culture and moral education. So we may say of a book, that it is of no value to us if it does not convey a lesson that we feel it our duty and our gain to make our own. It ought either to place before us examples to follow, or to avoid, or both. No book is worth reading that does not have a message for us personally; that does not make us wiser as well as better informed.

XXVII

I often meditate upon an experience I had about a score of years ago in the State of Illinois. Shortly after my train had left Chicago I found myself occupying the same seat with an elderly gentleman whose conversation soon revealed him as a unique character. Though he belonged to the class of so-called self-made men he was wholly free from the bumptiousness and self-conceit generally characteristic of those who take pride in believing that they owe nothing to any one but themselves.

He was evidently only a plain farmer who had acquired a competence by thrift, but he had never allowed material interests to monopolize his thoughts. He had read many standard books, English as well as translations from the ancient classics. While he did not always express himself with grammatical correctness his logic was excellent. His reading had been to such good purpose and had so sharpened his wits that he knew much which he did not get from books. He was a keen observer and a lucid interpreter of current social phenomena. Yet he was modest in putting forth his opinions; always ready to admit that he or his authorities might be in error; and not only willing but eager to have his views controverted.

It was about ten o'clock in the evening when I parted from my new acquaintance at a little town called Vermont. Here I had to wait for a train on a different railroad. It happened that another man was in the same predicament with myself. We two being the sole occupants of the waiting-room naturally fell into conversation. He soon informed me that he was president of some educational institution farther west; that he received a larger salary than any other educator in his State and much larger than the Commissioner of Education at Washington. He strutted back and forth in the little waiting-room like a turkey cock in a barnyard and left nothing unsaid that he thought would impress me with his attainments and importance.

All the while I was mentally comparing him with the gentleman from whom I had just parted; and the comparison was decidedly in the latter's favor. The former was insufferably conceited; puffed up with admiration of himself, dictatorial and shallow. He knew a good many smart tricks, which knowledge he mistook for wisdom. What he did not know was not worth knowing; what he could not do no one else could. Though he was a graduate of a reputable college and called himself an educator, he knew nothing thoroughly and had not the slightest conception of the significance of such phrases as "original investigation", "knowledge at first hand".

Yet this man had what he called and what doubtless many other persons would call a liberal education, while the former had, by his own confession, no education at all. It would not take a discriminating judge long to decide which of the twain was the higher sort of a man, or which one had turned his knowledge to the great profit. One of them had the form of a liberal education without its spirit; the other its spirit without its form.

XXVIII

It is the duty of the liberally educated man to participate to some extent in politics; but he must not be a politician in the usual acceptation of the term. The politician is one who seeks office for what he can make out of it; he pursues higher objects only so far as they promote his own personal ends. It can not be denied that a man may be a candidate for a public office from honorable and disinterested motives; but in practice this is the exception much oftener than the rule. If knowledge does not promote good government, better government than the world has yet seen, the whole trend of modern thought is wrong. Autocracies have been tried and found wanting; oligarchies have proved unsatisfactory; limited democracies equally so. The latest experiments, those now being tried in the United States, in France, and to some extent in England, with democracies pure and simple, complete the cycle of experiments in governments. Even where the monarchical form is retained the people are entrusted with more and more power. If their increasing intelligence does not make clear their duties and responsibilities nothing else will. There must probably always be

more or less corruption in government, but it ought to become continually less. Government can be good only in the hands of good men, of men who prefer the common welfare to their own individual profit. A high standard of public morality and a fair degree of public prosperity are impossible without good laws impartially administered. It is true that laws alone are not able to make a community moral, but it is only through law that public opinion can make itself permanently felt. Quiescent anarchism like that preached by Tolstoi, or ultra individualism such as Thoreau tried to put in practice, are the wildest folly.

A people that adheres tenaciously to its past and doggedly refuses to take account of what is going on elsewhere in the world is doomed to destruction or to hopeless stagnation. History furnishes abundant instances, while Russia, Spain and China are shining examples in the present, if that can be said to shine which is chiefly conspicuous for absence of light. But to ignore the past and to attempt to begin at the beginning, as it were, is almost equally fatal. The work of the radical French revolutionists is conspicuous evidence that a nation suddenly thrown out of its routine will gradually glide back again. Drastic legislation is rarely wise legislation. It is only when the future is intelligently built upon the past that violent relapses do not occur.

The great astronomer, Kepler, is said to have ex-

claimed in the extasy of delight after he had made his great discovery: "Oh God, I think thy thoughts after thee." He thus but expresses the joy that comes to every serious-minded person when he is engaged in the search for and discovery of truth. It is impossible to conceive of a nobler enjoyment. It is moreover the sort of enjoyment that only minds of the finest texture can experience. Nor is it blunted by the reflection that it has been purchased at the expense of anyone else. Yet it would be incorrect to say that it fills the mind more completely than does the satisfaction of the man who has made a great deal of money by a trick, or a sharp bargain, or a successful mercantile transaction. The moral standard of many men is determined by the statute law. For them everything is admissable that does not put them in the criminal calendar. The intrinsic moral merits and aspects of any particular transaction have no interest for them. With them conscience is a dead faculty, when there is a question of money or power. The vulture delights in carrion because it satisfies a carnal appetite. That such food is abhorred even by clean beasts is of no concern to the unclean bird. The hawk does not spare the dove because of its beauty, no more will the man spare his victim whose sole aim is to accumulate pelf. He has but one kind of appetite and it must be gratified when a victim can be found. I know that writers of fic-

tion and moralists tell us that a feeling of shame accompanies a base act. I fear it is often not so. I fear the words of Romola do not always hold good when she says: "And so, my Lillo, if you mean to act nobly and seek to know the best that God has put within the reach of men, you must learn to fix your mind on that end, and not on what will happen to you because of it. And remember, if you were to choose something lower, and make it the rule of your life to seek your own pleasure and escape from what is disagreeable, calamity might come just the same; and it would be calamity falling on a base mind, which is the one form of sorrow that has no balm in it, and that may well make a man say, 'It would have been better for me if I had never been born.'"

On the other hand, we do well to remember the averment about the proportion of men in general business who fail that is given in XXIV, a condition of things that gave John Ruskin great satisfaction. We are on insecure ground when we undertake to measure the feelings of our fellow men. As there are no two faces precisely alike, so there are probably no two minds that correspond in every part. But the testimony of the many who regretted a life devoted to sordid pursuits is abundant, and in the main agrees with that of Wolsey:

> "Had I but served my God with half the zeal
> I served my king, he would not in mine age
> Have left me naked to mine enemies."

There is thus a strong probability that Romola was right. How different were the reflections of John Wesley when he was nearing the end and looked back over a long life unselfishly given to the service of his fellow men: "The best of all is, God is with us." Nathan Hale under the shadow of the gallows regretted that he had but one life to give his country. Even Napoleon, the greatest criminal of the nineteenth century, when in exile he had the leisure to reflect upon his career, tried to persuade himself and perhaps succeeded in persuading his friends, that he had the good of France at heart more than his own aggrandizement. There is something in man's nature which makes him feel that a life of selfishness is an unworthy life. We may not and often do not win the gratitude of those for whom we have made many sacrifices, but we feel that it is better to have deserved and not to have received than not to have deserved.

In an age when, and especially in a country where, almost everything is supposed to be within the reach of those who have money and the will to use it, and where the opportunities for gain are abundant, many people naturally come to attribute greater influence to wealth than it possesses. They also assume that this age is more venal than any that has preceded it. The evidence does not justify such a conclusion. There has never been a time when the humane sentiments were more potent and

when so much money was devoted to enterprises of a philanthropic or educational or aesthetic character. Much injustice still prevails, but never so little as at present. Those who are wronged or imagine themselves wronged, at once make known to the world their grievances, while until recently they could only suffer in silence. Old Testament history is not lacking in evidence as to the baseness of men; nor are examples wanting in the New. The Greeks were not only venal as private individuals, but many of them were always ready to sell their country. The love of luxury and the love of ease destroyed the Roman empire. In almost every country of Europe until recently, justice was purchasable, if legal decisions thus obtained can be called justice. The custom is not yet outgrown in all of them. There have never been so many people devoting themselves to the good of men without hope of earthly reward; there have never been so many agencies in operation for aiding the destitute and unfortunate; there has never been so much done to give every one a chance as in our day. Before the end of the present generation the craze for wealth will, to some extent, have spent itself. Its successors will have learned that money cannot purchase the highest good within the reach of mankind. There are many to-day who have not bowed the knee to Baal; who do not worship the golden calf; and the number will increase as the years go by.

To him who shall ask—and the question is often asked in some form—What is the profit of all this? What is the gain of knowing as much as possible, and of doing the best one can in the largest way? I can only reply: There is no answer for you! The motive that prompts the question is abundant evidence that no answer can be given. We might as well try to answer a fish that should ask what is the use of wings or feathers, since it lives in an element where these bodily accessories would not only be useless but a positive disadvantage. We may as well inquire, What is the use of complete living? Such inquiries usually have behind them a sneer at all magnanimous aims and are prompted by the disposition to get out of life as much as possible and to put into it as little as possible.

But to those who believe with Milton that every citizen ought to be a minister of that "complete and generous education which fits a man to perform justly, skilfully and magnaminously, all the offices, both public and private, in peace and in war," the message here proclaimed will not have been spoken in vain. With a slight change in the words of the Savior I may say, If ye will do my works ye shall know my doctrine whether it be from above. If ye will seek the highest intellectual and moral attainments ye shall know that there is great good in so doing. Other answer there is none. Try me and see if I am good.

We must taste the fruit of the tree of evil whether we will or no; let us then partake voluntarily and freely of the fruit of the tree of good, the leaves whereof are for the healing of the nations. Then shall we think grandly, live nobly, and pass peacefully away.

APPENDIX.

Several of the world's great libraries contain more than a million volumes. If now we consider that in order to read two volumes of average size per week a person can not do much else, and that at this rate it would require fifty years to read five thousand volumes, we are able to realize to some extent the magnitude of such a collection of books. When, on the other hand, we reflect that many of them are editions of the same work; or are translations of the same original; or are treatises on the same subject; or are mere commentaries, we begin to comprehend that the contents of such a library are not commensurate in value with their bulk.

It must be plain moreover that every serious-minded person who reads for culture needs a guide through a labyrinth of this sort: the more so as the world's literary output keeps on increasing at the rate of some tens of thousands of volumes a year. It is well then to remember the proverb: "Age is a recommendation in four things—old wood to burn, old wine to drink, old friends to trust, and old books to read." One exception should however be made: in science: it is generally safe to assume that the latest books are the most worth reading.

I have been led to prepare the following list in the hope that it may be found useful by a few persons who feel the need of a guide to what is the best, or at least superlatively good, in the world of letters. It would be preposterous to maintain that any list is absolutely and unconditionally the best; but it is entirely within reason to claim for the following that another equally representative list could not be drawn that should omit even the larger part of the titles it includes.

Some of thes books "are no longer read," to use the current phrase. But that is no reason why they should not be read. Many of them occupy an important place in the intellectual development of the race and of the nation. Childhood and youth are just as much an integral part of human life as mature manhood and ripe old age. He is but a poor sort of a creature who can say, "I am not interested in children;" just as he is the narrowest sort of a bigot who is not interested in anybody but himself or his own age or in anything that can not or will not minister to his own selfishness. Far nobler is the sentiment put into the mouth of one of his characters by Terence: "I am a man and do not consider anything that pertains to man alien to me." The theory is still, as it always has been, far ahead of the practice; but this only shows for the ten thousandth time that literature has always illumined the path upon which life should travel if it is

to reach the goal of its divine destiny? One thing is absolutely certain: upon every volume in the list the stamp of approval has been placed by many competent judges; in the great major of cases by generations of competent judges. If not all the volumes are ethically the best, they at least represent what we would have been most interested in. The intending reader even though he selects in a somewhat haphazard way can therefore not go amiss.

Addison's Reger de Coverly.—Akers' History of South America.—Aeschylus, The Oresteia.—Alarcon's Three Cornered Hat; The Scandal. Arnold's Light of Asia.—Arnold's Literature and Dogma; Essays in Criticism. —Ariosto's Orlando Furioso.—Aristotle's Organum; Rhetoric and Poetic; Ethics; Politics.—Aristophanes' Comedies, Frere's Translation.—Atkinson,s Forty Years in a Moorland Parish.—Arabian Nights.—Augustin's Confessions; The City of God.—Austen's Pride and Prejudice; Sense and Sensibility.—Auerbach's Black Forest Village Tales.

Bain's or Maudsley's Body and Mind.—Bailey's Festus. — Bacon's Novum Organum.—Bagehot's Physics and Politics.—Balzac's Chouans; The Country Doctor; Pere Goriot; Eugene Grandet.—Balfour's Foundation of Belief.—Beowulf.—Berkeley's Human Knowledge.—

Belcher's Mutineers of the Ship Bounty.—Becker's Gallus; Charicles.—Beckford's Vathek.—Bentley's Phalaris.—Bickersteth's Yesterday, To-day and Forever.—The Bible.—Bjornsen's Sigurd Slembe.—Blackmore's Lorna Doone,—Blackstone's Commentaries.*— Boccacio's Decameron, in part.—Boswell's Life of Johnson.—Borrow's Bible in Spain.—Boissier's Cicero and his Friends.—Boethius' Consolations of Philosophy.—Bryant's Poems.—Mrs. Browning's Aurora Leigh; Sonnets from the Portuguese.—Robert Browning's Red Cotton Night Cap Country; Paracelsus and some shorter Poems; The Ring and the Book.—Brown's Edgar Huntley.—Browne's Artemus Ward, his Book.—Browne's (Sir Thomas) Works, in part—Bronte's Jane Eyre; Wuthering Heights.†—Bryce's Holy Roman Empire.—Burton's Anatomy of Melancholy.—Butler's Analogy of Religion.—Bulwer's Last Days of Pompeii; Harold; Eugene Aram.—Bunyan's Pilgrim's

* Undoubtedly the most influential treatise on English law ever written, in spite of some grave defects. When we consider that all progress is based on legislation or is closely connected with it, and that as Hallam says, "We literally live amid the snares and pitfalls of the law," it must be regarded as strange that so few people think it worth while to acquaint themselves with its fundamental principals. See also Kent.

†Competent critics have pronounced this the most powerful book ever written by a woman.

Progress.—Burnett's Little Lord Fauntleroy.—Burke's Speeches, in part.—Burney's Evelina.—Burrough's Pepacton.—Buckle's History of Civilization.—Burns' Poems, in part.—Byron's Poems, in part, but especially Childe Harold. Caesar's Commentaries.—Carroll's Alice's Adventures in Wonderland.—Carlyle's French Revolution; Sartor Resartus; Past and Present; Essays. — Cable's Old Creole Days; The Grandissimes.—Camoen's Lusiad.—Campbell's Pleasures of Hope; Gertrude of Wyoming.—Cervantes' Don Quixtoe. — Chateaubriand's Genius of Christianity; Atala, Rene.—Cellini's Autobiography.—Chaucer's Canterbury Tales.—Chesterfield's Letters.—Cicero De Officiis.—Mrs. Charles' The Schoenberg-Cotta Family.—Clemens' (Mark Twain) Roughing It; Innocents Abroad.—Coleridge's Poems, in part.—Cowper's Task and Shorter Poems.—Cooper's Spy; The Pioneers; The Pilot.—Crane's Red Badge of Courage.—Creasy's Fifteen Decisive Battles.—Cooke's New Chemistry.—Cook's Voyages.—Corneille's L'illusion comique, Cid, Horace, Cinna, Polyeucte-—Cockton's Valentine Vox.—Conway's Wandering Jew; Autobiography. Collins' Woman in White.—Collins' Odes.—Craik's John Halifax.—Curtis' The Potiphar Papers; Prue and I.—Culture Demanded by Modern Life.—Cummins' The Lamplighter.

Dana's Two Years Before the Mast.—Dante's Divina Commedia.—Darwin's Origin of Species-—Daudet's Tarascon; Le Nabab.—Day's Sanford and Merton—De Quincey's Opium Eater; Miscellaneous Essays.—Descartes' Discourse on Method.—Demosthenes and Aeschines On the Crown.—Defoe's Robinson Crusoe.—De Vigny's Cinq Mars.—De Stael's Germany; Corinne.—Dickens' Bleak House; Martin Chuzzlewit; Oliver Twist; David Copperfield. — Diogenes Laertius. —Disraeli's Coningsby; Lothair.—Disraeli's Curiosities of Literature.—Doyle's Micah Clarke; Sherlock Holmes. — Dryden's Mac flecknoe; the Hind and the Panther; Selections from Shorter Poems. — Drummond's Tropical Africa.—Draper's Intellectual Development of Europe.—Dumas' The Lady with the Camelias.—Dumas' the Count of Monte Cristo; The Three Musketeers.—Dyer's Gods of Greece. —Du Maurier's Trilby.—Dymond's Essays.

Ebers' Uarda; An Egyptian Princess.—Edgeworth's Helen; The Absentee.—Edwards on the Will. —Eliot's Middlemarch; Romola; Silas Marner. —Eggleston's Hoosier Schoolmaster.—Elson's History of the United States. (Probably the best one volume history.)—Epictetus' Morals. —Emerson's Essays.—Erckmann-Chatrian, Le Conscrit; Waterloo; Madame Therese-Euripides' Medea, the two Iphigeneia, the Phoenicians,

Alkestis, Hecabe, Helena, Electra, Hercules furens, Ion.—Evans' Evolutionary Ethics.

Finlay's History of Greece, vols. I. II. VI. VII.—Fenelon's Telemachus. — Fitzgerald's Omar Khayyam. —Fielding's Tom Jones. — Fiske's Outlines of Cosmic Philosophy. — Flaubert's Salambo; Mme Bovary.—Ford's Janice Meredith; the Hon. Peter Stirling.—Fox's Journal. —Fox's Book of Martyrs.—Franklin's Autobiography.—Froissart's Chronicles.—Fouque's Undine.—Frederic's Theron Ware.—Freytag's Debit and Credit; the Lost Manuscript.—Fuller's Holy Living and Holy Dying.—Fuller's The Cliff Dwellers.

Galton's Hereditary Genius.—Galdos' Dona Perfecta. Gautier's Romance of a Mummy; Cleopatra's Nights.—Gardiner's Cromwell's Place in History.—Gaskell's Life of Charlotte Bronte.—George's Progress and Poverty.—Gindeley's History of the Thirty Years War.—Gibbon's Decline and Fall.—Gneist's English Constitutisn.–Goethe's Sorrows of Werther; Goetz; Wilhelm Meiter; Autobiography; Faust; Reineke Fuchs; West-easterly Divan.—Godkin's Modern Democracy.—Goldsmith's Deserted Village and Traveller; the Vicar of Wakefield.—Grant's Memoirs.—Greeley's American Conflict.—Grotius' De jure belli et pacis.—Green's Short History of the English People.—Gray's Poems.—

Grote's Greece.—Guizot's History of Civilization, more particularly the first volume.

Hawthorne's House of Seven Gables; the Scarlet Letter; the Marble Faun.—Haeckel's History of Creation.—Hamerton's Human Intercourse; the Intellectual Life;—Harris' Uncle Remus.—Hardy's Tess of d'Urbevilles.—Hardy's Manual of Buddhism.—Harte's Luck of Roaring Camp; Early Tales and Tales of the Argonauts. Hay's Castilian Days; Hay and Nicolai's Life of Lincoln.—Harper's Code of Hammurabi.—Heine's Pictures of Travel and Songs.—Herodotus. — Hilprecht's Explorations in Bible Lands.—Hippocrates' Works.—Hobbes' Leviathan.—Holland's Bittersweet and Kathrina.—Howells' Their Wedding Journey; Lady of Aroostook; the Rise of Silas Lapham.—Hogg's the Queens Wake.—Holmes' Poems, in part; Elsie Venner; Autocrat of the Breakfast Table; the Guardian Angel. — Homer's Iliad and Odyssey.—Hooker's Ecclesiastical Polity.—Hughes' Tom Brown's School Days.—Hume, by T. H. Huxley.—Hugo's Les Miserables; Toilers of the Sea; Notre Dame de Paris.—Hume's Essays; History of England.—Humboldt's Cosmos.

Ibsen's Dramas, in part.—Irving's Knickerbocker's History of New York; Sketch Book; Tales of a Traveller; Astoria.

James' Americans; Europeans.—James' Varieties of Religious Experience.–Mrs. Jackson's Ramona; a Century of Dishonor.—Jebb's Homer.—Jewett's Deephaven.—Jerrold's Mrs. Caudle's Curtain Lectures.—Jokai's Black Diamonds.—Josephus' Wars of the Jews.—Jonson's (Ben) Dramas, in part.—The Junius Letters.—The Satires of Juvenal.

Kant's Critique of Pure Reason of Practical Reason.—The Kalevala.—Keats' Poems.—Thomas a Kempis; The Imitation of Christ. (This is generally held to be the most widely read book next to the Bible.)–Kent's Commentaries. (Of these commentaries it has been said more than once that they have exercised a more potent influence on our national character than any other work.)—Keble's Christian Year.—Kennedy's Swallow Barn; Horseshoe Robinson.—Kennan's Tent Life in Siberia.—Kingsley's Hypatia; Alton Locke. — Kipling's Captains Courageous.—Kidd's Social Evolution.—Kirk's Life of Charles the Bold.—The Koran.

Landor's Imaginary Conversations, in part.—Lafontaine's Fables.—Lamb's Essays.—La Rochefoucauld's Maxims.—Layamon's Brut.—Langland Piers the Plowman.—Lanfrey's Napoleon.—Lanier's Poems.—Laplace's Mechanism of the Heavens.—Letters of Obscure Men.—Lessing's Laokoon; Nathan the Sage; Minna.—Le

Sage's Gil Blas.—Lewes' Life of Goethe; History of Philosophy.—Lecky's History of England in the 18th Century; History of European Morals; Democracy and Liberty.—Lever's Charles O'Malley; Rory O'Moore.—Lingard's History of England.—Livy's History of Rome, first half. Locke on the Understanding.—Lowell's Poems; Among my Books.—Longfellow's Poems, in part; Hyperion.—Lockhart's Life of Scott.—Lover's Handy Andy.—Lloyd's Wealth vs. Commonwealth.—Lounsbury's History of the English Language.—Lubbock's Origin of Civilization.—Lucian, Selections from.—Lucretius On The Nature of Things.

Malthus' Essay on Population.—Macaulay's History of England; Selected Essays and Lyrics.—Marx's Capital.—Mather's Magnalia Christi.—Mackenzie's Man of Feeling. — Martineau's Hour and Man.—Manzoni's The Betrothed.—Maine's Ancient Law; Early Law and Custom.—Mallock's New Republic.—Marryat's Masterman Ready.— Mahan's Sea Power; Life of Nelson.—Maspero's Egypt and Chaldea.—The Mabinogion; Lady Guest's Edition.—Masson's Life of Milton.—Merivale's History of Rome. Meline's Mary Queen of Scots.—Meditations of Marcus Aurelius. — Michelet's L'Amour.—Miller's My School and Schoolmasters.—Mill's or Sigwart's Logic; Autobiography.—Milton's

Paradise Lost and minor poems; the Areopigitica.—Morgan's Ancient Society. — Morley's Gladstone; Voltaire; Diderot.—More's Coelebs in Search of a Wife.—Montesquieu's Spirit of Laws.—More's Utopia.–Mommsen's History of Rome.—Montaigne's Essays.—Moore's Poems in part.—Morris' Earthly Paradise.—Moliere's Le Misanthrope, Tartuffe, L' Avare, Les femmes savantes, Les precieuses ridicules. —Mueller's Science of Thought.

Newman's Apologia pro vita sua.—Newton's Principia.—The Nibelungen Lied.—(There is a good translation by Lettsom, but probably that which is on the whole the most satisfctory is the recent one by Needler).

Ovid's Metamorphoses, in part.—Ossian's Poems.

Pascal's Thoughts.—Paine's Age of Reason.–Pater's Plato and Platonism; Marius the Epicurean.–Patmore's Angel of the House.—The Paston Letters.—Petrarch's Sonnets.—Pearson's Grammar of Science.—Pindar's Odes.—Plautus' Plays.—Plato's Apology, Crito and Phaedo; The Republic.—(After reading these three dialogues in order to get an idea of Plato's manner, though the first named is not properly a dialogue, most persons will get a clearer insight into the doctrines of Plato from Jowett's Analyses and Introdnction, than from a translation of the text).—Poe's Poems; Selections from his

Tales.—Plutarch's Lives.—Pope's Poems, in part.—Polybius' History.—Porter's Scottish Chiefs; Thaddeus of Warsaw.

Quintilian's Institute of Oratory.

Rabelais' Works.—Racine's Britannicus, Mithridate, Iphigenie, Esther, Athalie.—Reade's Peg Woffington; Hard Cash; Griffith Gaunt.—Renan's Life of Jesus.—Richter's Titan; Flower, Fruit and Thorn Pieces; Hesperus.—Richardson's Pamela.—Roe's Barriers Burned Away.—Rogers' The Economic Interpretation of History.—Rousseau's Confessions; Emile.—Russell's The Wreck of the Grosvenor.—Rydberg's Last Athenian.—Ruskin's Modern Painters.

Sachs' History of Botany.—Saintine's Picciola.—Saint Simon's Memoirs —Saint Pierre's Paul and Virginia.—Sallust's Works.—Sand's (Geo) Indiana; Consuelo; Lelia.—Sappho's Fragments.–Mme Sevigne's Detters.–Schopenhauer's World as Will.—Scott's Waverly; Guy Mannering; Rob Roy; Quentin Durward; Kenilworth; Poems.—Schiller's Poems and Dramas.—Seneca's Morals.—Seeley's Expansion of England; Life of Stein.—Shakspere's Dramas, in part.—Shaftsbury's Characteristics.—Sheppard's Charles Auchester.—Shelley's Poems.—Mrs. Shelley's Frankenstein.–Sidney's Arcadia.—Sienkiewics' Without Dogma; With Fire and Sword; The Deluge: Pan Michael.—Short-

house's John Inglesant.—Smiles' Self Help.—Smith's Wealth of Nations.—Smith's (Horace and James) Rejected Addresses.—Smith's (Sidney) Essays.—Sophocles' Dramas.—Smollett's Roderick Random.—Spencer's First Principles; Principles of Sociology; Education; Ethics.—Spenser's Fairy Queen.—Spinoza's Ethics.—Spielhagen's Hammer and Anvil.—Stanley's Dark Continent.—Stirling's Secret of Hegel.—Stevenson's Dr. Jekyll and Mr. Hyde; Kidnapped.—Sterne's Sentimental Journey; Tristram Shandy.—Mrs. Stowe's Uncle Tom's Cabin.—Stephens' Christianity and Islam.—Stepniak, Underground Russia.—Strauss' Life of Jesus.—Sue's Mysteries of Paris.—Suttner's Ground Arms.—Swift's Drapier's Letters; Gulliver's Travels.—Swinburne's Miscellaneous Essays; Minor Poems.—Symond's Renaissance in Italy.

Tacitus' Works.—Tasso's Jerusalem Delivered.—Taine's English Literature; The Ancient Regime.—Taylor's Holy Living and Holy Dying. — The Plays of Terence. — Tennyson's Poems, in part, but especially In Memoriam.—Thackeray's Newcomes; Vanity Fair; Henry Esmond.—Thucydides' History of the Peloponnesian War.—Tegner's Frithiof' Saga.—Thomson's Seasons.—Thoreau's Walden.—Theocritus' Idylls.—Toy's Judaism and Christianity.

—Tourgee's A Fool's Errand.—Trowbridge's Cudjo's Cave.—Trumbull's MacFingal.—Tolstoi's My Religion; Anna Karenina; War and Peace; Resurrection. — Tupper's Proverbial Philosophy.—Turgenieff's Father and Son; Dmitri Rudin; Virgin Soil.—Tyndall's Faraday.—Tylor's Early History of Mankind.

Uhland's Poems.

Valera's Pepita Ximenez.—Virgil's Poems.—Voltaire's Louis XIV and Louis XV; Philosophical Dictionary.

Walton's Complete Angler.—Wallace's Ben Hur the Prince of India.—Wallace's Malay Archi; pelago; Man's Place in Nature.—Ward's Robert Ellsmere. — Watson's Comte, Mill and Spencer.—Ware's Zenobia or Aurelian.—Wetherell's Wide, Wide World.—Winsor's Narrative and Critical History.–Winthrop's Cecil Dreeme. Whewell's History of the Industive Sciences.—White's Natural History of Selborne.—Whittier's Poems, in part.—Whitman's Poems, in part. —Whitney's Life and Growth of Language. —Wollstonecraft's Rights of Women.—Wood's East Lynne.—Wordsworth's Poems, in part.—Wyss, The Swiss Family Robinson.

Xenophon's Anabasis, first IV books; Memorabilia of Socrates.

Yonge's Heir of Redcliffe.–Young's Night Thoughts. Young's Travels in France.

Zangwill's Children of the Ghetto.—Zola's Germinal; La Debacle.

This list of books will probably make fifteen hundred duodecimo volumes of the most usual size and type.* To dispose of the entire collection in fifty years, would require the reading of thirty volumes a year, or about one every fortnight. With many of the volumes this will not be a difficult task, as they require but little reflection. Others in order to be read with profit must be read slowly; still others very slowly. As few persons can give the greater part of their time to reading of a general character,

*Few things are commonly more deceptive than the size of a book. Most of the English poets, in fact all of them with very few exceptions, are issued in a single small volume and also in editions numbering as high as a score of volumes. Yet there is often no more matter in the large edition than in the small.

The number of authors in the foregoing list is less than four hundred. In this enumeration, the Homeric Poems, the Kalevala, the Bible, the Nibelungen Lied, and similar compilations are for convenience, though inappropriately, attributed to a single author. In several cases a single small work of an author appears on the list. In others, several works by the same author are included; in still others a single work of an author fills several volumes. The number five hundred given on the title-page has therefore only a relative significance, since all the books the title of which are given, would not of necessity fill a hundred volumes. They might indeed be easily printed in fifty of a moderate size. It is believed that no book is named that may not be had in English.

Paul Otlet, the Secretary of the Brussels International Institute, estimates the whole number of books printed to Jan. 1, 1900, at 12,163,000; the number of periodicals at between fifteen and eighteen millions.

but must devote much of it to professional books, it will be too much for any one person to accomplish. It will also be necessary to read more or less current matter, not for culture but for information.

Moreover, as very few of the volumes deal with the plastic or pictorial arts, those who are interested in these subjects must find their reading outside of the list. The omission is intentional, for the reason that I do not believe anyone can get much profit from the mere perusal of books, but must know something of the arts themselves. The same statement will apply also to music. The list has of course no significance to the specialist, as he is under the necessity of reading a great deal that bears directly on the subject in which he is directly interested. The specialist, moreover, can dispose of a very large number of volumes in a very short time, as only once in a while does he come across one that adds materially to his knowledge.

In order to place before my readers the best method of using the list of books like the foregoing, I will put my suggestions in the form of a narative.

In the town of N—— there lived about a score of persons of fair education who were sincerly desirous to promote their mental culture. Realizing the utter imposibility of even looking into the current issues of the press either in the shape of books or periodicals, they decided to confine themselves chiefly to the world's masterpieces.

They met about twenty times a year. Every Fall, a committee selected for the purpose assigned to each person the books or work he was to purchase, the annual cost being about five dollars per member. During the year each member read and reported to the club the contents of his allotment, three or four reporting at each meeting. In the case of poetry where the form is essential, selections were read instead of the usual reports. In the case of small books a report occupied less than half an hour; in the case of larger ones much longer. Sometimes a report occupied part of several evenings. As each meeting lasted about three hours, each member in the course of a year became somewhat familiar with the contents of two or three scores of volumes and knew at first hand about a dozen. The reports were usually made in writing or from notes in order to secure accuracy and forestall rambling talk. No book was to be brought to the attention of the club unless it had stood the test of time or had attracted widespread attention.

This plan proved entirely feasible, entailed but little cost on each member, did not interfere with any one's business or professional reading, and proved a great saving of time. As all the books were the property of some member, he naturally felt an interest in their preservation, and little time was wasted in looking for the volume wanted.

There was rarely any of the desultory and aimless

discussion by which clubs having a similar object, fritter away the passing hours. As the purpose was to study the great writers, the members rarely felt called upon to give their own opinions. How long the club has been in existence I do not know, but it is easy to see that it can be made perpetual.

It is an unfortunate feature of the management of not a few public libraries that for the most part those books are bought which the patrons *want* rather than those which they *need.* Generally speaking, the books called for are not those that ought to be called for. The first purpose of a public library, far and away, is to instruct; but no harm will be done if it also entertains. Neither libraries nor life ought to be taken too seriously.

Albeit, if a book or a collection of books is to educate, its contents must always be out of the easy reach of the reader; he should always be compelled to stretch himself somewhat intellectually to rise to its level. A library should either take the place of a course of study or supplement it. The subjects and text-books of a course of study are always so arranged that the mind of the student is kept in tension in trying to master what is before him. The mind, like the body, is trained by vigorous exercise. While therefore the text-books of the fourth or fifth year may be just as difficult for the student of this grade, the text-book used by first year students should appear easy to him even when he

takes them in hand for the first time.

Nobody would be in favor of delegating to a company of boys and girls the elaboration of a course of study; yet not a few persons are willing to leave the question to a miscellaneous public, as to what books should be placed in a public library. Such a library is no more a matter for every body to have a hand in than is the public school. Neither is good for much where even a considerable minority of the patrons must be consulted as to the management.

THE END.