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*ἐνθα βουλαὶ μὲν γερόντων καὶ νέων ἀνδρῶν ἄμλλαι
καὶ χοροὶ καὶ Μοῦσα καὶ ἀγλαΐα.*

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T H E

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ENGLISH IN THE CURRICULUM.

SECOND PRIZE ESSAY, BY JOHN M'ELMOYLE, BALTIMORE, MD.

In reading the column of a daily newspaper devoted to educational advertisements, a short time since, the writer came across one, that of a Jesuit College, which informed the world that one of its chief excellencies and recommendations to popular favor and patronage, was its superior cultivation of the classics, the Latin tongue being exclusively used in the lectures and recitations of the higher classics in Ethics and Philosophy. We at once wondered whether they bestowed much time or lavished much attention on the cultivation of their mother tongue, if they had sufficiently mastered it to enable them to use it accurately in their exercises. We feared that in their excessive zeal for Rome they failed to give due prominence to the English speech. Whilst they delved deep into the structure, idiom, history and grammatical niceties of the Latin, they doubtless troubled their brains but little with the history of the English language, the laws of English metre, the principles of English Philology, or even with the acquisition of

JOHN STUART MILL'S AUTOBIOGRAPHY.*

The Autobiography of John Stuart Mill is a work which leaves its mark upon the Literature of the century. It is not the record of a great social light who drew around him an assembly of admirers and flatterers; it is not the work of a man of feeling who made his name distinguished for philanthropy and benevolence. It is the history of an intellectual giant, of a man whose philosophy has left an indelible impression upon the English mind; of one whose development in childhood, whose training in youth, whose culture in manhood was unique; whose life was full of mental activity, whose death makes Orthodoxy breathe more freely at the departure of so powerful a foe.

Mr. Mill does not profess to give a history of his family nor of the times. He makes all things of which he treats subservient to the one end in view—the story of his intellectual life. The account of himself throughout is frank; he does not depreciate nor overestimate himself. Unconscious or careless of the effect which his statements may have upon the reader, he confines himself carefully and faithfully to the narration of his education, development, and progress.

Mr. Mill was born on the 20th of May, 1806. The character of his early training has nothing like it in the annals of individual history. From the cradle he was taught to make intellectual culture the aim of his life, and this culture was brought about chiefly by the assiduous attention of his father. James Mill was a native of Scotland and his nature was characteristic of the country from which he came—powerful in intellect, firm in his opinions. He was educated for the Presbyterian Church but not fully

*The publication of this article has been unavoidably delayed. We hope, however, that its great merits will fully atone for the comparative staleness of the subject.

satisfied with what he considered a hard religion, he abandoned his calling and for a time was tutor in the families of several noblemen. He at length came to the conclusion that he was destined for a life of literary and philosophic pursuits, so, having married, applied himself to the work in which he spent the remainder of his life. The younger Mill says that his father was personally, a Stoic; morally, an Epicurean; in his views of the world, a Cynic. To this terse expression we might add, in Philosophy, a Benthamite; in Religion, an Atheist.

James Mill introduced his son to the study of Greek when the latter was but three years of age, and throughout his youth this study was continued. The amount of reading performed by John Stuart Mill is almost incredible. Were it not for the candid frankness which prevails throughout the work, we should be tempted to join in the opinion of one reviewer and declare the task intellectually impossible. One can scarcely conceive the intelligent perusal of such works as were placed before him in his childhood. With all his classical training we find little in his writings which shows its results.

His reading was not confined to the classics. He pored over volume after volume of histories ancient and modern, of the former many which are now seldom examined. His father required assistance from him, in his own great historical work. We can imagine the powerful mental exercise imposed in reading and correcting the proof-sheets of Mill's History of India—a history without that adornment, or chivalric anecdote which ordinarily attracts the young. We have no space to quote passages from the Autobiography showing how the details of this severe education were prosecuted.

Mr. Mill is careful to state that this immense mass of reading was not undigested. The strenuous discipline of the father permitted no skimming glances and inattentive

repetitions. Every book which the young Mill read was carefully analyzed and underwent a thorough examination as to its contents.

We read with interest the account of his early sympathies and ambitions. Every historical event had for him a reality and his young blood flowed more rapidly as he read of the heroic defence on the part of the Malta knights, of the revolt of the Netherlands, and above all of the history of the French Revolution which raised within him the hope that Republicanism would one day triumph in his native land. Mingling with these aspirations was a patriotism so strong that when he read the account of the American Revolution, his sympathies were with England until corrected by his father, the stern and unrelenting radical.

His philosophical training began when he was twelve years of age. He carefully studied and analyzed Aristotle's Logic. In Mental Philosophy he read Thomas Hobbes, the founder of the English School of Associationalism. Indeed his father was the first English Philosopher who brought the works of Hobbes and Hartley into general notice, and it was but natural that the elder Mill should commend the groundwork of his own opinions to the attention of his son.

Not only was young Mill instructed in these branches, but his attention was also early directed toward the study of Political Economy. The work of David Ricardo was the text-book from which he first learned the elements of that science in which he was to become so illustrious. Upon Ricardo's superior, Adam Smith, James Mill seems to have looked with a less favorable eye, for one of the logical exercises allotted to his son was the detection of "fallacies" in the "Wealth of Nations."

James Mill trained his son to look upon God as a vague Something, or a still vaguer Nothing, upon Religion as a fable of Mythology. The morality of Platonism and the

general opinions of the School of so-called free-thinkers were incorporated in his education. He was theoretically and practically an Atheist.

When about fourteen years of age, young Mill went to the Continent to visit Sir Samuel Bentham, a brother of Jeremy Bentham. It was a season of recreation for that over-taxed brain and teeming intellect. From the pursuits dictated by his severe father, he turned to the enjoyment of Swiss scenery and the lighter engagements of the French capital, attending at one time lectures in Montpellier on Physics, Logic, and the Higher Mathematics. He carried home with him a strong admiration for the Liberalism then so much in vogue upon the Continent.

Upon his return, Condillac's "*Traite de Sensations*" was placed in his hands. Bentham's "*Traite de Legislation*" was next read by him and also the works of Hartley, Hume, Berkeley, Reid, Stewart and Brown. The production of Bentham had a remarkable influence upon Mill's opinions, confirming him in that Utilitarianism upon which he had been brought up.

In 1823 Mr. Mill entered the office of the East India Company, and continued to devote himself to that business until its dissolution. The genius of the man must have been great who could devote himself to active business and to the pursuits of philosophical study without neglect of either.

The circle of friends into which he was thrown, was brilliant, accomplished and intellectual. The magnetism of his father's great mind, and his own extensive learning attracted from all quarters the most cultivated of the English Liberals. Jeremy Bentham, the founder of that Philosophy which is so popular among the young men of England today; Ricardo of whom it is sufficient to say that his "*Political Economy*" ranks second only to the "*Wealth of Nations*;" Grote called by his contemporaries "*the Histo-*

of his soul plunged him into a state of melancholy. He at last discovered that we obtain happiness not by a striving after it for its own sake, but rather as a refreshment at another and a different goal. At this crisis in his mental history all his feelings seemed extinct: the utilitarian clock work had become disordered and in vain did he look about him for something to supply its place. His heart seemed dead.

Perhaps it is not a fancy or prejudice which leads us here to remark that a Religion without a God is cold and barren. Utilitarianism is the religion of its followers, and the inevitable result to a pensive mind is a powerful recoil. In this state of dejection Mill for a long time remained.

The fountains of feeling were suddenly opened. While one day reading the *Memoirs of Marmontel*, he came to the passage where at the death of the father, the son is left with the family dependent upon himself alone. A vivid conception of the feelings and the scene came upon him and the stern Benthamite was moved to tears. He was often haunted by morbid fancies one of the most curious of which was his feeling in regard to Music. While he enjoyed all vocal and instrumental performances, the thought kept recurring to him that all these combinations of notes and chords were limited and this fancy weighed upon his enjoyment.

In poetry he also found relief. It is noticeable that his taste in this respect did not lie where his father's did. James Mill enjoyed Milton and Goldsmith, Burns and Gray, also Spenser's *Fairy Queen*. The younger Mill paid more regard to Modern poetry. He sought relief for his oppressed feelings in Byron, but became lost in that cloud of misanthropic gloom, became enshrouded in that atmosphere of despair, became assimilated to that style of dark and hopeless reverie. He describes his condition in those lines of Coleridge:

“ A grief without a name, void, dark and drear,
A drowsy, stifled, unimpassioned grief
Which finds no natural outlet or relief
In word, or sigh, or tear.”

From this state of wretchedness he at length found relief. He was persuaded to take up a copy of Wordsworth. The Miscellaneous Poems of the latter attracted his eye. He read, and from those streams drank draughts which refreshed his thirsty soul. The love of natural scenery which had always characterized Mill, was richly embodied in Wordsworth's poetry. Before him lay the green fields and swelling hills, beside him ran the flowing river, above him shone the bright sun, and in his ears rang the voices of Nature's harmony.

These poems reached not only his æsthetic sense but went far down into the depths of his soul. The ode on “Intimations of Immortality from Recollections of Early Childhood” was Mill's special favorite. The secret of this whole poetic influence seems to have been this. Wordsworth was a philosophic poet; he was also a poet of nature. The notes sounded upon the poet's lyre touched a corresponding string in the philosopher's heart. But with all this alleviation, the malady still remained: it was vital.

The most singular portion of Mill's life is yet to come—the formation of a friendship which he regarded as the most fortunate event of his life. In the year 1830 he became acquainted with a certain Mrs. Taylor, whom he married in 1851. During the interval between their first meeting and their marriage, James Mill died. The great apostle of Benthamism left his cherished philosophy to be vindicated by his son, and expired, in 1836, while his intellect was in full power. “His principal satisfaction after he knew his end was near seemed to be the thought of what he had done to make the world better than he found it; and his chief regret in not living longer, that he had not had time

to do more." The son of that careful and untiring, though stern and exacting parent, speaks a few words upon the character of his father—an epitaph which seems but a cold and lifeless tribute. He compares him to Bentham and to Voltaire, while he regards only the intellectual prowess that rises far above all feeling and sentiment, things which utilitarianism scorns and despises.

In 1851, as we have said, Mr. Mill and Mrs. Taylor were married. Before the death of Mr. Taylor, Mill had been an intimate friend of his wife. He had learned to love according to that Platonism which imbued the elder Mill. Scorning all remark in regard to their intimacy, they preserved an intellectual friendship until the death of the lady's husband, after which event they were married.

But little has been communicated to the world concerning this "admirable" woman. While it would be unjust to pass judgment upon one of whom so little is known, we cannot but think it strange that Mill should have been the only one to tell the world the story of his idol's genius. We are inclined to think that the refuge his mind took in an attachment to her was the occasion of his adoring tribute to her character. It is related of Madame de Staël, who was so accomplished in the art of conversation, that having on one occasion been introduced to a gentleman, and having engaged in conversation with him for some time, she afterwards declared that he was the most agreeable person with whom she had ever talked. It was discovered that he was deaf and dumb. Her own charms of wit and manner had fairly reacted from her unconscious companion upon herself, the source.

In a higher degree do we think this to have been the case with Mr. Mill and his wife. The aspirations of his own genius found a ready receptacle in the ear of his admiring partner, and her cold scepticism and feminine exactness may have deceived the mind of him who was so dull in his

judgment of human nature as to call Carlyle a poet and declare Maurice intellectually superior to his master, Coleridge.

For seven years and a half this wondering devotion mingles itself in all his mental pursuits. Her death cast a gloom upon his life from which there is reason to believe he never recovered.

Shortly after Mr. Mill's marriage, he was promoted to the office of Chief Examiner of Correspondence in the India House. This organization was overthrown by Lord Palmerston two years later. The breaking up of this Company was opposed by Mill with great ability and determination, but in vain.

About the year 1866 he was elected to Parliament. He spent no money, nor did he canvass at all for his election, but maintained a free, outspoken demeanor, (a reticence on Religious subjects,) a radical independence on political subjects which made him successful. His career in Parliament was not a brilliant one. He was always to be found upon the side of the Liberal party. So strong was his support of Ireland that he was suspected of connivance with the Fenians, and this suspicion was augmented by his efforts to secure the release and pardon of General Burke, the noted Irish rebel. By some, Mr. Mill has been characterized as a dull and unintelligible speaker, by others as a distinguished and eloquent orator.

While it would be going far beyond the bounds of this essay to take even the most general survey of Mill's Philosophy, it may nevertheless not be inappropriate to dwell for a short time upon some of the influences which acted upon Mill, or which proceeded from him.

The careful training imposed upon him by his father has already been observed. Mill was brought up and sent forth into life a Benthamite, fully equipped, and though his disposition recoiled from many of the doctrines of Bentham-

ism, he generally acted under its guidance. He was a Utilitarian in morals, an Associationalist in Psychology.

The institution of the *London Review*, with the aid of Sir William Malesworth, gave Mill an opportunity for the setting forth of his particular views. The *Westminster* being afterwards bought from its proprietor, the two were incorporated under the one name of the *London and Westminster Review*. In this journal Mill made known in what respect he differed from the Utilitarians and Hartleians of the old school. The free expression of his opinions was somewhat hampered by their antagonism to certain of those which his father upheld. This obstacle was removed by the death of the latter in 1836.

There are several men yet to be mentioned who exerted a powerful influence on Mill in his thoughts and expressions. We shall notice but two of these, whose genius has always commanded attention. Among the causes which led him to abandon the old systems of Political Science and assume a new theory, Mr. Mill mentions the powerful articles of Thomas Carlyle in the *Edinburgh* and *Foreign Reviews*. Some of Mill's own articles published in the *Examiner* attracted the notice of the latter, and after reading them he exclaimed, "Here is a new mystic." Carlyle afterwards became acquainted with the "new mystic." His writings, says Mill, "were not as philosophy to instruct but as poetry to animate."

Next to the influence of Bentham and James Mill, August Comte seems to have produced the most powerful impression on the mind of the younger Mill. The first time that the works of Comte attracted his attention was after the completion of the work on Inductive Logic. Mill had been obliged to defer the completion of this undertaking until he had acquired a more extended knowledge in the department of Physical Science. The publication of Dr. Whewell's *History of the Inductive Sciences* supplied

that want. It was about this time that he applied his mind to the examination of the "Cour de Philosophie Positive." The influence exerted on him by this work of the French Philosopher had more of a general philosophical than a special logical character. While traces of Comte appear in the works of most of the "New Philosophers," the epithet of Comtism is the last which they would have applied to their systems.

John Stuart Mill by the reflections upon Comte in his Autobiography and Herbert Spencer in the defence of his own positions have done much to cast aside the incubus. Professor Huxley in his Essays expresses alarm at the idea of such a "label" being forever attached to the Modern English School of Thought. In the new work of Mr. Lewes—"Problems of Life and Mind"—we find traces of Comte which he must account for in order to remove the hated stigma.

Mr. Mill gave an account of Comte's Philosophy, and in the Autobiography he explains indirectly why it is that he is continually accused of supporting the opinions of the French Philosopher. He was the first Englishman who gave publicity to the "Philosophie Positive," and to criticise any erroneous views of a comparatively unknown author would have been but a waste of words. He therefore brought Comte before the English public by two articles published in the *Westminster*, giving more prominence to that philosopher's genius than to his defects. Mill tells us that a correspondence began between M. Comte and himself which gradually died away on account of the divergence of their views.

There are several interesting characteristics of Mill's opinions which it may be well to notice before closing. The first is that which has a bearing upon our own country during the late civil war. He was one of the few prominent men in England, who, like John Bright, looked

with favor upon the Northern side. He regarded the War as one of which Slavery was the cause, and Secession the occasion. He speaks with great warmth in favor of the opponents of Slavery; of "the noble body of Abolitionists of whom Garrison was the courageous and single minded apostle, Wendell Phillips the eloquent orator, and John Brown the voluntary martyr." One of Mill's noblest characteristics was his devotion to the cause of Freedom. Had he lived in America during the Rebellion, his name would probably have stood first upon the list of reformers whom he eulogizes in such glowing terms.

Mill's Political Economy shows great ability in the world of theoretical Economics. His system was gleaned from the systems of Bentham, James Mill, De Tocqueville, Ricardo and Austin, all these generalized and improved by his own powerful mind.

Another view of Mill is to be found in his work against Sir William Hamilton; and this view should interest every student of Philosophy, as one of the modern expressions of the English School of Sensationalism and Associationalism. Mill was diametrically opposed to the systems of intuitional Philosophy, and in his own estimation he was successful in destroying much of the latter's influence. It is not the place here to express an opinion as to the security of the basis upon which this success is built. Some of Mill's most illustrious opponents are unmentioned in his Autobiography.

Mr. Mill's parliamentary career has already been noticed and nothing now remains for us but to bring to a close this rambling account with a brief summary of his character.

The delicacy of feeling displayed in certain of the Reviews of the present day is not very remarkable. The lives and character of men are as freely discussed a week after their death as though they had lived in the days of Cromwell. A conservative periodical published by a firm

in Edinburgh, which has a wide reputation, in a recent number handled Mr. Mill's public and private character in a manner unbecoming and unwise. The reason for this criticism seemed to spring from Mr. Mill's obnoxious radical opinions. On the other hand the external accounts of his disposition by some of the liberal journals in Great Britain show us that his character was genial, his love for nature and the beauty of nature intense; that music and poetry were pleasing to his taste. Even though the sacred plants of religion and feeling were trampled out by the rude heel of Utilitarianism, though his treatment of social questions if carried out might subvert many of the teachings of Morality, we cannot but look back with regretful admiration on the departure of that great mind, on the fading light of those many noble qualities.

There can be but little doubt that in the death of Mill, England has lost an intellectual monarch. Her mental philosophers may be many, but she can ill afford the loss of so great a mind in the realms of Political Science. There seems no one in Great Britain fully competent to fill his vacant place. The public questions which incite the American mind to action have raised up among us many great men in this branch of Science, and the number and quality are increasing every day: but we believe that it will be a long time before England can produce a man of such varied capacity and ability, (though often erroneous in his opinions) in questions of Mental and Political Science, as John Stuart Mill.

The thinkers of England have been impressed. Mill is read at the Universities. In Mental Science there are three of his successors challenging the World, and the World is awaiting a reply. Whence shall it come? A. A.