

THE
INFLUENCE OF TEMPERANCE
UPON
INTELLECTUAL DISCIPLINE:

A DISCOURSE

**DELIVERED BEFORE THE TEMPERANCE SOCIETY
OF THE UNIVERSITY OF VERMONT.**

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DISCOURSE.

GENTLEMEN OF THE SOCIETY :

YOU have invited me to address you upon a subject which, in its widest extension, is vitally connected with the true cultivation of man. Temperance, in the full meaning of that word, must enter as a pervading element into the whole of human discipline, if it is to be right, fair and harmonious. I am conscious, therefore, of the greatness of the subject; and if I distrust my own ability to handle it, I feel confidence when I remember that, if in any way it should happen to be brought before your minds in the clearness of its *own* light and in the fullness of its *own* power, it would have an influence on you which you could not resist. I am encouraged when I remember that I may be the means of rousing *your* minds and of impelling *you* to the contemplation of a subject which, if seen in all its relations, and felt in all its influences, would have a great effect upon the course of your discipline.

And this, indeed, is all which the speaker of any kind need aim to accomplish. His influence

will be great, not in proportion to the amount of new information which he imparts, but to the success which he has in kindling the mind of the hearer — in awaking its power of thought — in inducing it to expend the best and greatest of its strength upon the principles themselves by which he would have its powers actuated. If he succeeds in rousing the intellect of the hearer, and in setting it upon the trail of the subject, and if, by his power of encouragement and animation, he enables it, in the phrase of Bacon, to “hound” the nature of it, and to penetrate its inmost recesses, he attains the highest aim of discourse. That there may be this result, some thoughtfulness on the part of the hearer is required. Whenever we listen to the unfolding of any subject, we must do so with the faith that it is important — with the belief that both truth and falsehood are things of concernment for a rational being — the one because the spirit is built up by it — the other because the spirit is ruined by it. It is, therefore, my most earnest desire that the remarks which I shall make at this hour, may be a means of impelling you to think upon the subject of temperance in its manifold influences, both upon body and soul. I would that I might be the instrument of centering your reflections upon this great subject; that thus it may unite its power with that of the other great subjects which absorb your thoughts, and contribute, in common with them, to your right and genuine upbuilding.

There are two Greek words which are translated by the one word — temperance. The one signifies right mixture — a due mingling of elements ; the other signifies to be in strength — to have control. The Latin word, which has been transferred into our own language, has primary reference to time, consequently to limitation and restraint within appointed bounds. These different words indicate that the Greek and the Roman mind had one and the same general conception, which it would express by them. The conception of *self-control* underlies each of these words, and, according as the attribute is seen in a different phase, a different word is used to denote it. Did the ancient mind behold self-control resulting in a right commingling of the elements of the being — a fusion into a precious amalgam of elements, which, if separated from each other, or blended together in wrong proportions, would be worthless — it called this self-control — *συκρασια*. Again, if it viewed self-control as resulting in inward strength, and in endowing the being with a power over the low and mean part of him, it called the cause — *εγκρατεια*. Again, if it looked at self-control as setting metes and bounds, beyond which the appetites and passions must not go, and as appointing the times and the seasons when the several powers of man might, and might not, be operative, it called self-control — *temperantia*.

Temperance, in its essence, then, is self-control.

In its widest extension—in its application to all the parts of the human constitution, and to all the departments of human life and action, it is evidently a word full of meaning. As denoting a principle which may and ought to run through all the powers of man, making them its bearer, imparting vigor to them, freeing them from passionate impulses, causing them to work orderly and harmoniously, and thus securing that fair and perfect result which ought to come from the developement of a spirit made in the image of “the First Perfect and the First Fair,”—as denoting such a principle as this, temperance is one of those words, the knowledge of which, in the language of Coleridge, is of more value than to know the history of a campaign.

The entrance of this principle of self-control into the material part of man, and its becoming effective in the subjection of the appetites of the sense, have been almost exclusively dwelt upon, especially in our own age. And this fact shows that, even in his efforts at amelioration, man discovers his degradation by nature. The very fact that men have so generally contented themselves with the subjection of the appetites and the passions of the body, and have not striven to control the more refined, yet more dangerous, passions of the mind and heart, proves that man is not naturally inclined to aim at the highest, and to reach after perfection. Not that what has been done should have

been left undone, but that which has been left undone should have been done. Man ought not to be subject to his eating and his drinking, and he ought not to be a slave to his pride, and ambition. He ought not to rest content until he has control of himself in all the spheres of his life, until every power of his being is under the sway of law.

Since Temperance, in its most extended signification, opens such a wide, nay, such a boundless field of inquiry and thought — since the principle of rational self-control so connects itself with all that man is, and can become, the thorough study of it, and the complete apprehension of it, must be the work and the result of a life — of an immortal life. We may perhaps find enough to occupy our meditations for the present hour, if we confine ourselves to one aspect of its influence. And I invite your attention to *the influence of Temperance* — of self-control — *upon the discipline of the mind*. This topic must have interest for any one who is possessed of the purpose to become a scholar — to develop his intellect, in such a manner, as that it may reach its fullest bloom and ripeness.

The soul of man is a kingdom by itself. It is under a constitution and laws, like a state. The Republic and Town of Man-Soul of Plato and Bunyan — the two of the race who, in many respects, attained the deepest insight into man — are proofs that the closest analogy exists between the

state and the mind — that what is true of one may be transferred to the other. The representations of the Apocalypse—the plan, the architecture and adornment of the city of God—are likewise evidence that the finite spirit has its polity like the state—that the purity, stability, and harmony of the soul are best symbolized by the purity, stability and harmony of a realm. And the study of the soul discloses that the same elements must enter into man's growth, as an individual, that enter into his growth as a nation, or a race. That which contributes to the true well-being of man, individually, promotes the true well-being of man, collectively. The genuine culture of every man as a part, is the genuine culture of humanity as a whole.

A profound writer upon the State* mentions Permanence and Progression as the fundamental elements of its well-being. By the harmonious balance of these two counterpoising interests, the State is to exist and grow. The genuine growth of the individual mind in like manner depends upon the presence of these two elements. That intellectual culture which is not at once permanent and progressive is ungenuine.

The mind requires permanence of culture, that its growth may be permanent—that it may not lose any thing, but may take up and incorporate

* Coleridge, Church and State.

into its own essence all the materials of its discipline. When the student looks back upon the whole of his discipline, he finds that not all of it has been stable — that not all of it is with him. He finds, as he looks at the studies of certain periods of his life, that they did not contribute to his permanent growth — that certain states of his intellect — certain prepossessions for certain authors — certain moods of his heart towards certain systems of truth or falsehood were not elements of cultivation which the soul feels to be adapted to its deepest and highest wants. The student, when he has become well acquainted with his past course of study, is compelled to acknowledge, with sorrow, that too much of the food with which he has striven to satisfy the cravings of the intellect, did not become organic — did not turn into flesh and blood — did not prove to be a means of vitalization, but was rejected by the mind when it had recovered itself from its momentary intoxication, as not nourishing the principle of its life. That is a happy scholar, too, who, as he looks into his mind, finds that, by its innate vigor, it has entirely purged out the poison, and has rid itself wholly of the bad effects of such a process. That student should be a grateful being who can say that no one of the periods of student-life has left a deleterious influence behind it — a deleterious influence which is “felt in the blood and felt along the heart.”

Every scholar should aim to cultivate the intellect in such a manner that the cultivation shall be right, and therefore shall stay with him. Such is the only genuine mental discipline. No element of knowledge ought to be appropriated by the mind which ought not to become a part of the mind — an immortal part of an immortal mind. The scholar should see that nothing enter into his education which should not become an eternal possession. If he is aiming at permanency of cultivation, he will be careful that the character of his discipline be such as to permit of its going along with him through the whole of his eternal existence as a rational being.

Such, evidently, is the true discipline of the scholar. Is that to be called culture which does not last — which, like the dry bark of the tree, is to be thrown off periodically? Does a mood of the intellect, a prejudice of the mind, which is shallow because it has been awakened by an unworthy object — which endures but for a short time, and gives place to another as shallow as itself, contribute any thing to permanent and genuine cultivation? Does that mental application which affords no food for profound thought, and which rouses none of the original and fundamental powers of the man, deserve the name of study? Do the fleeting and shifting opinions and notions which come and go, and go and come, in some periods of our life, deserve the name of discipline?

Do they awaken that which is deepest in the mind?—do they make an entrance into “that place of understanding which is hid from the eyes of all living, and kept close from the fowls of the air?” These clouds, which brush across the sky, do not stir the blue depths of the ether—they have no influence in purifying the “ancient heavens,” that they may “be fresh and strong.”

Progression is self-evidently a necessary element in intellectual discipline. By it is not meant the mere accumulation of facts—the mere aggregation of information—but the steady increase of intellectual power—the constant evolution of that energy which is latent in every human mind. The power by which the mind is to progress is all within it, and he who most sedulously and boldly draws upon it will make the farthest advance. Intellectual progress is the gradual unfolding of all the powers of the mind—the developement of the life which is bound up within it. Hence those men who have made the greatest progress in mental discipline, and have contributed the most to the progress of the race, have been distinguished for their ability to draw upon the native resources of their own intellects.

True progression of mental discipline is, therefore, intimately united with permanency of cultivation. The two are joined together in a most original and perfect union. The one cannot be without the other—the one nourishes the other.

When a mind is acquiring a cultivation which is permanent, and which, therefore, has its seat in the permanent part of it, it is of necessity making progress in the developement of its best powers—and this, we have seen, is the definition of progress, when applied to the mind. The mind, which appropriates to itself those elements which are by nature adapted to its growth, and like the tree, carefully rejects all those elements which do not allow of a solid and vital assimilation, must grow—must make progress.

And I again appeal to the student's consciousness with reference to this topic. As he looks into his intellect to know whether it has made true progress in all its discipline, he becomes mournfully conscious that the fulness of its power has by no means been brought out by culture. The consciousness of weakness, and the distrust of his own mind, are most generally caused by the sense of unfaithfulness and the want of thoroughness in self-discipline. It is true that they are sometimes the result of a praiseworthy humility; yet, in this case, the scholar can say, "when I am weak then am I strong—though I distrust myself, I have, nevertheless, a bold confidence."

Happy is that scholar too who, as he looks within, can say, "I am all that I could possibly be at this stage of my intellectual growth; my powers, at this period of my existence, could not have been more fully unfolded than they are—I am con-

scious of an inward power, which has its root and ground in a cultivation that has always been permanent and progressive." Blessed is that student who, at any and every stage of his life, can say, "I have always nurtured my mind with its proper food—I have never weakened its force, for a moment even, by food not convenient for it; I have never stopped the spring of its living impulse—it has constantly had a free and pure play."

Having thus seen that Permanence and Progression are vital elements in true intellectual discipline, and having hurriedly analysed their natures and relations to each other, it will be easy to see that their existence is impossible unless the mind is under the sway of the principle of self-control—unless the scholar obey the injunction of the apostle, "giving all diligence, add to your knowledge temperance." *

Any one who attentively watches the workings of his mind soon becomes conscious that it has tendencies to wayward, fitful and passionate movements. Its energy does not always go forth in an even flow, and its powers do not always work in a manner proportioned to their relative worth. The Fancy often rules the Reason—the power of irregular and lawless association often overcomes the power of methodical and orderly thought, and words which ought to have brought

* *γνωσις* may mean the faculty as well as the contents of knowledge.

up a mass of solid and pure meditation from the deep mines of the spirit, construct nothing but day-dreams and air-castles.

There is, indeed, no agent so wayward and yet so mighty in the use of its power as the human mind. Nay, when its energy has ceased to be under the influence of that self-control which a man is bound to exercise over his whole being, it works with an absolute intensity. There is, for the thoughtful observer, no sight more terrific than the vision of an intellect expending the fullness of its immortal vigor upon wrong objects, and putting forth its supernatural power lawlessly.

This waywardness and lawlessness of intellect — this intemperance of mind, is utterly incompatible with a genuine discipline. There can be no permanence nor progression in a cultivation of this sort. Such workings of the intellect rack and wear it. This convulsive and unnatural use of intellectual power has ruined the noblest minds — minds strong and stable in their natures — minds which it took a life time to ruin.

But when the mind is under this principle of self-control, and when it meekly, and constantly, and entirely surrenders itself to its actuation, it is cultivated rightly, and it grows beautifully. For, this principle of self-control — this temperate restraint — if traced to the fountain, will be found to flow “fast by the oracle of God.” It is a principle alive with the breath of Law, and instinct with that

Reason which is the parent of Order, Harmony, and Beauty, both in the realm of Nature and in the realm of Spirit.

The scholar, therefore, who is under rational self-control will, of necessity, be freed from those wayward impulses, and passionate movements, to which, we have seen, the mind has a natural tendency. Like the great power of gravitation in nature, this power if all in every part of the soul will bespeak its presence. It will reveal itself by harmony of intellect—by symmetry of mind—by regularity of mental action—in a word, by all the characteristics of genuine intellectual culture.

There are two results of this control over the intellect, which, if examined, will show that permanency and progressiveness of discipline will be secured to the mind which is actuated by the principle in question.

1. The scholar who has control over his mind *has the power of methodical thought.*

By this is meant the ability to surrender the mind to the guidance and actuation of its highest law. When we analyse the laws of mental action that are within us, we find some that are spontaneous, unmethodical and irregular in their working, and that if we surrender our minds to their influence they produce no solid and abiding thought. The fancy, and the law of spontaneous association, include, perhaps, the substance of these lower laws of mental action, and every one knows that

he who habitually yields himself up to the actuation of his fancy, and who floats along supinely upon the current of the vain images, the obscure feelings, and the dreamy sensations that are called forth by the power of involuntary association, is an inefficient day-dreamer, and incapable of manly thought.

There is a higher law than these, which is the true regent of the mind. There is a part of us which seeks truth, and not unsubstantial fancies—which yearns after eternal verities, and not “airy nothings”—which strives to destroy the flow of unmethodical and fanciful association, and to cause the true Hippocrene—the inexhaustible fountain of methodical thought, to gush forth. There is a part of us which checks the wanderings of the mind, and seeks to lead it into the path of reason and truth—that “path which no fowl knoweth, and which the vulture’s eye hath not seen.” There is a law of mental action which, if obeyed, introduces method, profundity, truth, clearness, into the mental operations.

The power of methodical thought, as I have remarked, is the ability to surrender the mind to the actuation of this its higher law. It is an ability which no scholar who knows the meaning of it dares say that he possesses in absolute perfection. It is an ability which, by the mass of professed students even, is possessed in a very imperfect degree. It is an ability which, when it exists,

imparts a force to the intellect which is super-human, and to the workings of which no limits can be set. If the power of methodical, scientific, consecutive thought once becomes deeply seated in a mind, an eternal culture and an eternal progress have begun in it. All the intellectual power of the race has come from this power—all the reason and truth which the human mind has evolved in past ages own it as their parent. The musical truth of Plato, the solid truth of Bacon, the sober truth of Hooker, and the lofty truth of Howe, all own it as their father.

But that discipline which enables the mind to keep within the track of pure truth, and to be constantly conversant with it, of necessity cultivates it in a genuine manner. Truth is the aliment and the element of the mind, and if, by any process, the mind is enabled to live by it, and in it, it will grow. Think how your intellect would have unfolded, if the whole past course of your study had been a train of profound, methodical contemplation—if you had never allowed your mind to expend its energies in a desultory, involuntary way—if all its activity had been conscious, voluntary, and ever referring to the true end of the scholar's being—the attainment of absolute truth! Think of the results that would have come from such a discipline. How completely master you would be over your intellect—how easily and yet how mightily you could control its power—what a

grasp you would have upon the legitimate objects of human knowledge !

[Germany — the land of scientific thought — affords an astonishing instance of the might — I had almost said the omnipotence — arising from the subjection of the intellect to the law of method. Whatever judgment may be passed upon the various systems of German philosophy, no one can deny that they exhibit a depth, a height, a breadth, and a rounded completeness of system which betoken a marvellous power of methodical thought, and, more than any other phenomena in literary history, manifest the boundless power inhering even in the finite mind. Look for example at that system in which the speculative intellect of the race seems to have reached its culmination — the system of Hegel. See how wonderfully the power of systematic thought works, and what a mighty power of construction it possesses ! See how, by its supernatural magic, the system rises, like St. Peter's Cathedral, with a

“ Vastness which grows — but grows to harmonize —
All musical in its immensities.”

Now this power of systematic thought arises from the temperate restraint which the mind has acquired over itself. It has gained the ability to subject those fitful and desultory movements, of which I have spoken, to the law of method — to make all the powers of the intellect move on harmoniously towards the attainment of truth.

Although it is true that mere system-building, by itself, contributes little more to the right discipline of man than mere castle-building, (for the results of the merely speculative intellect are of no more worth for the *practical life* of the spirit than the results of the fancy); yet, when we consider the *tendency* of this scientific habit of the intellect, we find that it has worth — that it contributes, in the end, to a permanent and progressive culture. And this leads me to speak of the second result of this control over the intellect.

2. The scholar who controls his mind so that it can think in a long, uninterrupted train, *will have it brought into contact with noble and ennobling objects.*

No man can follow the leading of a thoughtful and methodical mind, long, without coming into great and sublime regions — where there are noble and lofty objects of vision.

The reason of this is to be found in the fact, that truth is infinite and has a living connection existing between all its parts. The mind which has touched the borders, if truly progressive in its character, must, therefore, go to the centre of the land. One truth is connected with all truth. The methodical mind therefore — the mind which will not and cannot be diverted by trifling and alien objects — will be led on and on in an eternal progression. One truth seen, points to the next — one relation of truth to other truths suggests another

and still another relation to other and still other truths, and the mind thus launches further and further into the infinite ocean of thought.

And as it "goes sounding on its dim and perilous way" it will see sublime and stirring scenes. It will come into new hemispheres with new constellations—it will sail amid the dazzling glitter and the thundering crash of the icy ocean—it will plough up the phosphoric light of the tropic seas.

Even when the mind is led on by a merely speculative interest—even when it does not seek truth that it may *become* better by it, but solely that it may *know*—it derives some genuine cultivation unconsciously. To resume our comparison—as the intellect is passing through the new worlds and skirting their borders, influences from them will come off to it

* * * "As when to them who sail
Beyond the Cape of Hope, and now are passed
Mozambic, off' at sea north-east winds blow
Sabæan odours from the spicy shore
Of Araby the bless'd."

Even the merely speculative thinker feels some of the influence which the great objects of *practical* thought and *practical* faith exert upon the spirit. Hence, such thinkers exhibit a loftiness of character and a sedateness of mental habitude which cannot exist in the man who leads a frivolous and thoughtless life. They seem to have

acquired from the very air of the temple some of the solemnity of the true worshipper.

This tendency of methodical thought to bring the intellect in contact with noble objects is most certainly a source of good culture. The mind will take its character from the themes of its meditation, and if they are lofty and pure, the mind will become so likewise. Even those high themes, which are abstract and cold for the heart, and cannot afford all the cultivation which an immortal being with an immortal *heart* in him needs, are infinitely worthier than those low and mean objects upon which the mind, unless it is restrained, will naturally seek to fasten itself. If the scholar, by the actuation of the principle of self-control, has acquired the power of orderly thought, and the ability to keep his intellect in one train of reflection, he will, as a matter of course, be conversant with great subjects. It is only a fanciful and lawless application of the mind, which can be satisfied with vanities. That intellect which is master of itself will feel a degradation in an unmethodical use of its powers, and will not be at home except among great truths and themes.

I turn now to notice briefly two other qualities, which are at once signs and results of genuine mental culture, which are also intimately connected with the existence of self-control in the mind. I mean Freedom and Enthusiasm. These terms are often misunderstood. They are often associa-

ted with lawlessness and disorder. Of course, if this is their nature, they cannot be the sign and result of self-control. This is not their nature. Freedom, in its true meaning, is self-determined subjection to law, and hence the Holy Spirit is the only "free spirit." * Enthusiasm is defined by a great thinker † to be the enlargement and elevation of soul, that arise from the intuition of ultimate principles. If these are the right definitions of Freedom and Enthusiasm, it is evident that they can exist in an intellect only when it is under self-control, and that they necessarily will exist if it is thus controlled. That scholar, who rules his intellect and checks its waywardness, is a free scholar. As that man is possessed of a bold, courageous freedom who has self-possession, and at all times can keep in check the timid instincts of the physical nature, so that scholar is free in the high sense of the word who has habitual control over the instincts of the intellect. For self-control is for the intellect what self-possession is for the body.

The student who is under law is also full of enthusiasm. The deepest and most joyful enthusiasm comes from the calm intensity of that thought which is the result of discipline. All lofty feeling in the soul springs from moods that are deep—that are fed by great principles and profound

* Psalm li: 12.

† Coleridge, *Statesman's Manual*, p. 223, English edition.

meditation, even as the deepest green of the leaf and the stateliest growth of the trunk grow up from roots that shoot far down into a strong black mould. Genuine enthusiasm in the scholar is the infallible sign of genuine and thorough discipline.

I cannot but direct your earnest thoughts to these two attributes of the disciplined scholar. Freedom and Enthusiasm are the bloom and flower of the scholar's life. There is no vision so gladdening to the heart of the lover of letters as the vision of an intellect under self-control rejoicing in the consciousness of power and freedom — and rushing onward with a subdued yet deep enthusiasm, through the infinite realm of truth. There is enjoyment, likewise, in the possession of these intellectual qualities. Schiller* has asserted that the highest enjoyment is the freedom of the mind in the living play of all its powers. This is not the highest enjoyment — for there is a higher joy than that of the intellect — but it is the highest enjoyment of the intellect. And it is joy to feel the gush and play of intellectual power — to be conscious of the living currents of a mind healthy and free under the principle of self-control.

But these qualities, contributing so greatly to the progress and the happiness of the scholar, must be earned by a thorough discipline. Like all things great and good, they are the fruit of struggle, and of self-surrendry to law.

* Ueber den Gebrauch des Chors in der Tragödie.

Thus have we seen that temperance of mind — the rational self-control of the intellect, secures a permanent and progressive mental discipline, which manifests itself in the power of methodical thought, in an habitual intercourse with noble and ennobling objects of reflection, and in intellectual freedom and enthusiasm.

The principles which have been advanced can be substantiated by an appeal to literary history. And I invite you to look at the glorious ages of English Literature for a proof that intellectual self-control secures a genuine intellectual discipline. Go back into the sixteenth and seventeenth centuries, and consider the Bacons, the Hookers, the Raleighs, the Miltons, the Howes — those masculine births of the masculine ages of England. The scholar, as he goes back to these men and their times, feels himself to be in a sedate age — an age of reason and law — an age of intellectual self-control, and therefore an age of genuine intellectual discipline. These were men of thorough self-restraint, and, therefore, men of methodical thought — of calm, rational insight into philosophy, statesmanship and divinity. If we happen to name these great names in the same breath with the Byrons and Rousseaus of modern days, we feel that there is a difference in kind. The sobriety of intellect — the control of mind — and the solidity of culture of the former are of no kith nor kin with that waywardness of intellect — that fitfulness

of mental action — that entire absence of stable discipline and that utter incapability of lofty thought which are exhibited by the latter.

The great men whom I have named did “give all diligence to add to their knowledge temperance.” Their knowledge was permeated by temperance. Temperate in their principles, and temperate in their application of them, temperate in their opinions and temperate in their promulgation of them, temperate in their feelings and temperate in their exhibition of them, all ages will ever go to them for wise, prudent, profound thought. All ages will ever go to them for their own thorough discipline, and will look upon their minds as the most remarkable instances of solid, sober mental cultivation.

The greatness of their strength is not owing to their natural superiority over all men since their day. Great men have been among us — as great by nature as they. But it is owing to the calm, temperate control which they possessed over their minds — to the patient, methodical habit of their intellects. Their whole long lives were a permanent and progressive discipline. Their growth was slow, pure, and solid, like that of the British oak. They attained thoroughness of cultivation, and hence they are, in the phrase of Bacon, “the Herculeases and not the Adonises of literature.”

They were also free and enthusiastic intellects. No where do we find more bold and unshackled thought than in the age from Elizabeth to Charles

the Second, and yet no age has developed more absolute truth in the higher domains of knowledge. These men were animated by the freedom and lofty enthusiasm of truth and reason, and hence they moved, even among the deepest and most solemn themes, "as with the steps of the gods."

I have thus, gentlemen, directed your reflections to the influence of temperance upon mental discipline. I have selected this peculiar aspect of its influence, because it addresses itself to the aspirations and sympathies of true scholars. I know that if the lofty purpose and the high resolve of the genuine student are in your breasts, your thoughts will cluster around the great subject of self-control — and you will be possessed of an earnest longing that your intellects may be under its actuation. I know that the mere interests of the intellect are enough to awaken a desire, at least, that it may develope itself under the influence of a principle which will secure for it a permanent and progressive culture, and will swell it with a free enthusiasm.

I have also dwelt upon this part of the great subject, because it presents what should be the high and worthy aim of the scholar, and because if by any means you can be prevailed upon to reach after it, the low and grovelling propensities of the animal part will be more likely to slumber. Not that high intellectual discipline necessarily and

infallibly secures temperance of body. The past history of literary men shows that it does not. But the *tendency* of such self-control over the intellect is to produce self-control over the sense. I have, therefore, felt that every aspiration after true intellectual discipline that may be roused in you has some tendency to draw you away from the intoxicating bowl. I feel that if you are able to soar in the high regions of pure intellectual cultivation and of serene thought, you will find it harder, in the hour of temptation, to descend and grovel. I know that if you are capable of the clear, pure joy arising from the intuition of great truths, you will have less and less inclination for the delirious and mad joy that steams up from the wine-cup and the revel.

But in all that I have said I have felt that the intellect is but a part, and an inferior part, of man, and that its actuation by the principle of self-control is no more the *chief* end of man, than is the subjection of the passions of the body. There is a part of us higher than the intellect—a part whereby we are capable of aspirations and feelings far purer and loftier than those of the intellect—the Reverence, the Worship and the Love of the Eternal God—a part whereby we are capable of a discipline more deep, more boundless, and more sublime than that of the mind—the discipline of the cherubim and seraphim.

And I have also felt that upon the cherishing of these higher aspirations, and the progression of this higher discipline, depends your success in completely controlling both the intellect and the sense. All power comes from above and goes downward. It never comes from beneath and goes upward. That your body and mind may be subjected perfectly to self-control, your *heart* must first vitalize the principle, and send it down to them warm, plastic, and vivifying. You must not suppose that you can attain an absolute control over the lower part of you even unless the higher part is also controlled by the Law and Spirit of God. In this nobler part of your being the radical discipline must commence. From this point, alone, can rational self-control radiate into your whole being. If it goes out from this centre, you will become a rational, thoroughly-disciplined, *holy* being; for the principle of self-control will then show itself to be no other than the principle of religion, and temperance will be the surrendry of the Spirit to the Holy Spirit, of the Will to the Infinite Will.

I feel, therefore, that if any scholarly aspirations are ever awakened in your minds, and if the wish ever rises within you to attain genuine mental discipline, you will infallibly fail to realize them in a *perfect* manner unless you seek aid from on High. I know that your wishes will never become your strong and permanent *wills* — that you will never become even what, as scholars merely, you, in

your more hopeful and aspiring moments, long to become, without the new birth of the soul. Ours is a fallen spirit, and we shall never become strong and possess perfect control over any or all of its powers, except we go through the mighty process of regeneration.

I might refer you, if you needed proof of this, to those great men whom I have already named. They were religious men. Even those of them who mingled much with the world, and were much absorbed in the disturbing cares of the state, preserved a religious tone of spirit. They felt that the power of the Invisible must actuate them if they were to keep their robes white—if they were to succeed in attaining a complete self-control. Hear “the student’s prayer” of Lord Bacon — “this also we humbly and earnestly beg, that human things may not prejudice such as are divine; neither that from the unlocking of the gates of sense, and the kindling of a greater natural light, any thing of incredulity, or intellectual night may arise in our minds towards divine mysteries. But rather, that by our mind thoroughly cleansed and purged from fancy and vanities, and yet subject and perfectly given up to the divine oracles, there may be given unto faith the things that are faith’s.”* Hear Milton speak of his great work as one “not to be raised from the heat of

* Bacon’s Theological Tracts.

youth, or the vapors of wine, like ~~that~~ which flows at waste from the pen of some vulgar amourist, or the trencher fury of a rhyming parasite; nor to be obtained from the invocation of dame Memory and her syren daughters; *but by devout prayer to that Eternal Spirit*, who can enrich with all utterance and knowledge, and sends out his seraphim with the hallowed fire of his altar, to touch and purify the lips of whom he pleases." * The statesmen, the philosophers and the poets of our times do not feel thus—do not pray and write thus, and we have no Bacons nor Miltons among us.

I would, then, that this subject might lead you, in the end, to the *fountain* of Law and righteous self-control. I would that you might not aim merely at temperance of body, or temperance of mind, but might seek the highest and most difficult of all attainments, a temperate *Will*—one which is one with the Law of God. If this be in you and abound, it will be easy to overcome the blandishments of the sense, and the waywardness of the intellect. The Will is the main part of you, and if you knew the meaning of that power—if you apprehended the fullness of its life—the inexhaustibleness of its fountains and reservoirs, and felt that all heaven with its harmony, or all hell with its lawlessness, will come out of it, according as it is actuated by the Spirit of God or by the

* Reason of Church Government urged against Prelates, book II.

spirit of Self, you would earnestly seek its renewal in the Divine Image.

If all your powers become pervaded by Holy Will, and it invigorates and actuates them, you will become a calm, a self-controlled and a harmonious being. The passions of the body and the more subtle passions of the intellect and heart will gradually disappear. You will gradually acquire stability, profundity, purity, and loftiness of cultivation, and your soul will exhibit that most beautiful of all growths — the developement of immortal energy under Law. /

“So build we up the Being that we are ;
 Thus deeply drinking in the soul of things
 We shall be wise perforce ; and while inspired
 By choice — and conscious that the Will is free,
 Shall move unswerving, even as if impelled
 By strict necessity, along the path
 Of order and of good. Whate’er we see,
 Whate’er we feel, shall tend to feed and nurse,
 By agency direct or indirect,
 Our faculties ; shall fix in calmer seats
 Of moral strength, and raise to loftier heights
 Of divine love, our intellectual soul.”