

cal nature of our country; but to reject the classics on these grounds would be absurd, unless one is also prepared to reject higher education altogether. For of what use to the generality of mankind is a knowledge of botany, of chemistry, of higher mathematics, of any other language than our own. What is the use of colleges of Literature, Science and Art? What is the use of a liberal education, that will justify the expenditure of so much time? Judged by this standard, education ought to consist only of reading writing and arithmetic. Very few utilitarians will admit this assertion, yet it is the legitimate conclusion of the original hypothesis by their manner of reasoning.

The difficulty lies in the meaning attached to the word use, by prejudiced minds. While considering the use of the classics they inquire do Latin and Greek aid the mechanic or strengthen the farmer? Do they increase the income of the banker or merchant? Do they sharpen the wits of the lawyer, or purify the morals of the statesman? These questions they answer negatively, and as proof, point out men who have succeeded in the various positions without having studied the literature of Greece and Rome.

A broader definition is given to the same word, when they are considering the sciences and modern languages. Then subjects physical and metaphysical, philological and philosophical, are deemed useful. These studies develop the mental faculties, ennoble the mind, make powerful the intellect, refine the taste, increase one's power of doing good. Such arguments, when openly stated, refute themselves.

Their plagiarism is equally unfair: for the arguments used to overthrow the exclusive study of the classics, will not apply to their utter extinction. If any other branch of study had occupied the position which the ancient languages held one hundred years ago, it would have suffered the same fate. When the classics formed nearly the whole of education,

and forced themselves upon every one seeking a few years of study, the evil as soon as it became apparent, was attacked by scholars and a reformation effected. But now, that their true place as a medium of education has been found, scholars have ceased their assaults, except an article now and then against the strongholds which have surrendered on too good terms. In this country scholars of recognized ability no longer decry the classics, although they may differ as to their value compared with other courses of study. In western colleges they occupy a little more than a third of the time in their own course, and with the variety of courses offered form a very small per cent of the whole number of studies taught. And yet it is wonderful how so useless a course of training can entice into its ranks half of all the students entering our universities.

Let us inquire into the reason of so many students preferring the classical course. Personally they can know very little about the relative value of different studies before entering, consequently they are influenced directly or indirectly by the opinions of their elders, or in other words by the general estimation in which the degrees of the various courses are held, the relative value attached to different courses of study by scholars throughout the land. These are the only forces brought to bear on students seeking knowledge for its own sake, or studying to acquire a liberal education.

No one can fail to notice the precedence given to the classical course by the best educators. A superiority over the other courses is certainly attributed to it, and although "the prevalence of a custom is not always sufficient proof of its intrinsic value," yet when advocated by competent men, it is a pretty good indication of its value as a means to an end compared with other means to the same end. However we must not trust altogether to the arbitrary judgment of men out demand the reasons for such a decision. The student having learned the effect produced