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AS a subject of debate the question as to the relative merits of the classics and the sciences as regards the claim of each to be the best instrument of education, has, within recent years, almost completely supplanted, in our Colleges at least, the once famous but now sadly mutilated Negro-Indian question of former days, though the mangled corpse of the latter is still dissected in rural parishes by the awkward blades of newly born literary societies. The new subject of discussion, not partaking of a national character, has extended to all civilized countries and is discussed with more or less zeal in each. Our reference to the subject at present is chiefly to draw attention to a rather interesting phase in the discussion which has been developed in Russia. Not

long ago, according to Mr. George Kennan who knows whereof he speaks, this debatable subject began to be taken up in the colleges of that unhappy land. Like all other matters this fact soon came to the ears of the officials, and as there is nothing the Russian government so much dreads as the extension of independent thought among its subjects it immediately undertook to settle this question itself and to suppress all further discussion of it. It was declared, therefore, that the classical system of study was altogether superior to the scientific. The reason being, according to the public censor, that the study of science "excites the mind" and leads to reflection and experiment, while the study of classics does not have such an injurious effect. Thus the government of the Tsar endeavoured to justify its assumption of the appellation "paternal" by relieving its subjects, as far as possible, of all arduous exercise of the faculty of thought by doing their thinking for them. In order that the relief might be the more perfect all discussion of the question was prohibited on pain of transportation to Siberian mines. Of course the results in this, as in other cases, were not quite what the Russian authorities could have desired. The people, and especially the students, refused to stop thinking; nay, they thought all the more, and, moreover, their thoughts were not pleasant government-wards. The result is that the Tsar and his government have had to employ a very large force in order to remove the thinking portion of the population to the wastes of Siberia. This, of course, we regard as a very harsh and cruel proceeding,