

tinguish in the records of ancient times what is permanent from what is temporary, what is essential from what is accidental, he is likely to acquire a robustness of intellect which few other studies can give. History also calls out what I have before described as the highest *organon* of thought, the power of balancing probabilities. In history there is no certainty either of prediction or of judgment, or even of the narration of facts. "Do not read history to me," said Bolingbroke; "I know that must be false." False it is if tried by the test of science; true in the highest sense if measured by that standard of probability which is the only criterion within the grasp of weak and fallible man.

This modern literary training, based on the highest use of language, culminating sometimes in history and sometimes in philosophy, will, I believe, be the training of the future, if in the future the highest intellectual training is to exist at all. Let us, therefore, begin it as soon as we can. Science is claiming every day a larger scope; she is spreading her influence far and wide over the land, extinguishing fancy, imagination and belief, hardening the mind against those eternal voices which can only be heard in whispers. If we would protect mankind from a mental leprosy whose influence may last for centuries, we must call to our aid all the assistance which literature, in its widest sense, can give us. Therefore, while I believe that it is, at present, most important that Greek and Latin should form an essential part of the

education of our public schools, and that of the two, Greek is more important than Latin, yet I am of opinion that literary education, of which classical education is a branch, cannot hold its own against the advancing tide of science, unless it call to its aid the literature and the literary thought of the modern world. This can best be done by establishing a new kind of literary education, in which not only Greek but perhaps also Latin has no place.

The remarkable decision at Cambridge the other day, in favour of Greek, has much to teach us. The majority was brought up by no whip, gathered together by no cry; it was composed of no special age or pursuit; it contained a large number of the younger Liberals of the university. The decision pronounced was no doubtful one; it was based partly on a feeling of disappointment with the general effects of scientific education at Cambridge during the last twenty years, partly on a determination that the fatal uncertainty which is ruining our secondary education should at last be made to cease, but chiefly on a conviction that the mind of man is better worth studying than his body, that literature is a far worthier subject of education than science, and that the Greek language, the vehicle of Hellenic culture, must be maintained against all attacks until at least her younger sisters, the spoken languages of Europe, are stalwart and robust enough to take her place in the great battle of civilization.—*Oscar Browning, in The Educational Times.*

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WHERE knowing is sufficient, we do not need faith; but where knowing does not use its power, or loses it, we should not contest the rights of faith. The two should not neutralize but strengthen each other.

—*Gæthe.*

LEARN these two things—never be discouraged because good things get on so slowly here. Do not be in a hurry, but be diligent. Let patience have her perfect work. Trust to God to weave your little thread into a web.

—*George MacDonald*