

in Mathematics, in Geography, in History, and in his native English tongue, besides studying something of the time-honored languages of ancient Greece and Rome.

That this is the true principle of sound mental growth we believe most fully. Yet many gentlemen who profess great zeal for Education are ill at ease to get political economy or some other pet subject introduced into our High or even (*mirabile dictu*) into our Public Schools. We should be very sorry to impugn the motives of such gentlemen; but of the imprudent character of their theory we entertain no doubt whatever. It ought to be clear that political economy is not a suitable subject of study for an immature mind, and such the minds of our Public and High School children must be. We believe that Mr. J. S. Mill in one of his works speaks approvingly of Mathematics as a suitable mental educator to enable the individual to grasp "those more difficult Sciences of Government," etc. But visionary innovators long to turn children out political economists, with the hope we suppose that they shall be better citizens. They should remember, however, that neither scholars nor good citizens are produced in a day, but that we become such by a long period of mental and moral nurture, wisely and progressively administered.

We would wish it to be understood that our remarks are chiefly made with reference to prospective University men. Now when a youth comes to a University it will be quite time enough for him to enter upon those "more difficult" branches.

We believe therefore that the old system of Public and High School Education is the best, at least so far as substance is concerned. Faults it has; and let them be duly pruned away; but let us ever beware lest our zeal for change be found a "zeal not according to knowledge." Let us also not ignore the fact that the fruits of the old system are glorious enough to speak for themselves, and in its silent tones should awe any rash innovator.

Many people who claim to be of a practical turn of mind boldly assert that the ancient Classics are useless subjects of study in a High School and University course. They cry out for something more practical (?). Perhaps they would substitute Modern languages—French or German say. But it is our firm conviction that Classics and Modern languages have been sufficiently tested as mental cultivators, and that the Moderns have been found wanting. And therefore we must remember that to displace a superior educator for an inferior would be the most "unpractical" in the true and higher sense of the term. We think we are doing those gentlemen justice—yea, far more than justice—when we deal thus gently with them.

How often do men tell us to study our own language and leave the Classics alone. But what are the facts. We venture to say that there never was a good English speaking Classical scholar who was not at the same time a *first-class* English scholar. These gentleman who advocate the exclusion of the ancient Classics seem to for-

get that English literature, and indeed every modern European literature, is based upon the Classics. Who can appreciate so well that great Epic *Paradise Lost*—so deeply imbued as it is with Classic imagery—as the man who has read the corresponding epics of Homer and Virgil, as well as Dante. But let none suppose that the student of the ancient Classics is devoted to them alone. Such an assumption would be a gross perversion of facts. The Classical scholar longs to make the modern literatures his own, and in this—that is, in the correct comprehension of modern literature, in its true sphere with reference to other ages—he is amazingly aided by his Classical scholarship.

Furthermore, the man who desires a truly noble mental culture should set all the world before him as his field, and more especially that part of the world to which we owe in such large measures our civilization. What a lesson there is to the student of the ancient Classics in the great events related in their pages! How clearly we see the real principles of human nature unfolded, and viewing them from afar we can behold them with unprejudiced eyes! How we see Kingdoms, Empires and Commonwealths, oligarchies as well as democracies, commencing their course in righteousness, truth and purity, but falling at length, because they had forgotten the reverence and awe due to that Being of whom perhaps our simplest conception is that He is above us. "Assyria, Greece, Rome, Carthage, where are they?"

But let us pass on to consider briefly the question of moral education. Moral education also commences in the home; and there the most blessed or most pernicious seeds may be sown. We are little inclined to believe that the new-born child has no innate tendency in him, in other words to believe that such mind as he has is perfectly passive, to be moulded exactly as the discretion of the parent may direct. Nevertheless it is clearly the duty of parents—and indeed this has its analogy in nature and our every day life—to do their utmost to implant in their children those immutable principles of righteousness which constitute the best safe-guard against the many wolves in sheep's clothing which wander about in the moral world. This being done, we can do little more. But then the subject of this careful nurture is responsible to the Divine Being, and therefore to his fellow man.

Hence, how proper that a man who would be a true man should cultivate patriotism, and at the same time a cosmopolitan spirit, not thinking himself merely a citizen of this or that state, or as connected simply with this or that grade in society; but rising far beyond such narrow bounds, make the good of the human family in general his highest and most glorious aim!

How also should he cultivate toleration of differences in religion and other subjects, while he avoids giving rein to vice and foolish free (?) thought! How he should aim to think justly of other men, and justly of himself; in short to be a true citizen, both of his own state and of the world, ever remembering that the Divine Being is to