

those. It lays down as its prime postulate that a thorough mastering of the classical tongues—that an intimate acquaintance with the mysterious subtleties of their framework is valuable not only as a mean to an end, but as an end itself. While it is of consequence to penetrate these shells in order to reach the kernel which they contain—to feast upon the literature which they embody; a close examination of the composition of these shells will amply repay attention. If we would realize the full value of a study of the Classics as an *Educational* instrument, it behoves us to regard this not simply as a *key* to open up the precious repositories of thought and eloquence stored up by the giant minds of the most intellectual and polished nations of the old era; but as a study worthy of being pursued for its own sake, for the mental training which it supplies, for the insight which a tracing of the development of these languages from an obscure rise to a powerful and brilliant zenith, and thence on to a rapidly waning decline, affords us into the successive processes of national culture and thought and taste indicated thereby. Doubtless many devote themselves to Natural Philosophy or the Natural Sciences because of what they term the *practical* utility of these branches—because the knowledge thus acquired they can convert at a future period in some of the professional or mechanical walks of industry into bank bills and gold. But if our colleges are to be regarded not as mere *apprentice shops*, wherein a youth may obtain the rudiments of that avocation wherein he intends to pursue life's monotonous struggle to earn bread by the sweat of his face or brain; if they are to be viewed in the higher light of *mental gymnasia*, wherein his mental powers may be strengthened and developed—wherein bone and muscle and nerve may be imparted to his reasoning faculties—wherein he may be indoctrinated in those principles which must guide