

to classics and mathematics they would be likely to prevail, because for the ordinary student they would have, especially over the classics, the advantage of greater practical utility. Apart from anything professional, an ordinary student who took the line of physical science would carry his knowledge more with him into life, would have more opportunities of applying it, would have it better kept up for him without special study by his daily occasions and surroundings. But physical science as an intellectual training can hardly, it would seem, be brought within the compass of a university course.

To acquire the scientific habit of mind a student must not only take down notes of scientific facts from a lecturer but go through a course of scientific experiments and processes hardly practicable within the limit of three or four years. A classical or mathematical training can be thorough if the student comes well prepared from school. A school without extensive apparatus cannot do much in the way of preparation for physical science.

After all, we are thrown back upon the question, what is a university? Is it a place of intellectual training or is it a mart of knowledge? In their origin the universities were certainly marts of knowledge, such knowledge as there was in those days. The object of the eager swarm of students who filled Oxford and Cambridge in the thirteenth and fourteenth centuries was not intellectual gymnastics but acquisition of that which they thought would bring them profit or power, and which before the invention of printing they could learn only from a professor. Afterward the university took the form of professional education in the several faculties of theology, law and medicine with a preliminary course of general training comprehending all the liberal knowledge of the day under the designation

of Arts. Law and medicine afterwards migrated to professional centres. Theology, as a mediæval science, shared in great measure the fate of the school philosophy, though at Oxford and Cambridge, as the fellowships of colleges were almost all held by clergymen, clerical studies continued to be pursued. Nothing was then left but the general or arts course. It thenceforth became the fashion to regard the universities and justify their existence, not as marts of knowledge but as places of culture, a function which they really discharged only for the elite, doing little or nothing intellectually for the mass of the students, whatever may have been their social use to a leisure class like the English gentry. Now it is demanded that they shall once more become marts of useful knowledge. This new or revived view of their functions is carried sometimes to great length, as reactions are sometimes apt to be. Not only is the study of modern languages accepted as academical, but I have heard a university congratulated on having adopted the study of roots more succulent than Greek roots; to wit, potatoes and turnips. While the end of an institution is unsettled, uncertainty and confusion as to the proper means must prevail. A voice is now heard crying that universities were creations of the middle ages, a period in which there were hardly any books, and that they are now anachronistic and obsolete. It will be found difficult, however, to dispense with great centres of instruction, especially in science, for which costly apparatus as well as first-rate teaching is required; to say nothing of the benefits derived from academical influence by the man and the citizen. If the extreme utilitarian view in the end prevails there is no saying what the fate of classical studies may be; if culture continues to be an object we can scarcely think that they will be entirely displaced.