

could read the classics understandingly, and yet fewer could read them with that facility which they have acquired in the use of their native tongue. The conclusion, then, becomes direct and simple that very few men out of all those who receive a classical training have sufficient command of these languages to originate ideas in them, while, for those who are mere followers, some other language will answer much better or at least equally well, and that language should be by preference the one to which they are born. If it is becomes clear that the real utility of such studies, in meeting the practical problems of life, is of an exceedingly limited nature, and it naturally follows that there must be other branches of knowledge which will serve the purpose better, and benefit the individual and the community far more. It is, therefore, manifestly unfair, as well as most unreasonable and inconsistent, to demand that a man shall take a course in classics to the exclusion of science, whether it meets his needs or not. While we rightly look to the classics for a most desirable and important culture, we must not forget that in our own English language, we have not only the most noble tongue of the present day, but we have also a language which is exceedingly rich in all that is to culture. It is built upon all that is best and purest of other languages, and it still draws largely from them wherever found; so that its proper study, particularly if pursued in connection with science, will doubtless answer all the requirements of culture, so strongly urged in favor of classics. The remark is frequently made, and would appear to be justified by observation, that men graduate in classics while yet they have but an imperfect knowledge of their own language, and the conclusion is justified that proper proficiency in the latter has been sacrificed to the study of the former, but that only mediocrity has been reached in either. The educational system which will permit all such results is undoubtedly wrong, although we must make all due allowance for the material as represented in the man, and that system will best serve the needs of the day which, other things being equal, will make the study of English of leading importance and place other languages subordinate to it, making them actual requirements only so far as they meet a definite want and fulfil a definite purpose. The present age is a progressive one and eminently utilitarian in all its tendencies. Possibly in some directions, at least, there is too strong a tendency that way. Nevertheless, men rightly look to the development of industries and the acquisition of wealth as their goal, and they desire that their training should be directed to this end. Evidence of this is to be found on every hand, particularly in the rapid growth of technical schools within the past two decades, not only in America, but all over Europe, while even the oldest and most honored of our classical colleges on both sides of the Atlantic have been caught in the rushing tide, and are now beginning to acknowledge the force of these facts and the tendencies of the times, and that their prescribed courses have outlived their original purpose, and thereby lost their specific value. It is right that we should look to our universities for the exercise of a wise conservatism. In this respect they are the balance wheels of public sentiment, and it is well and proper that they should be so; but conservatism must, to retain its value, be tempered with a just regard for the requirements of the age in which we live. Men live for the future, not for the dead past. The present year will ever be memorable in the history of education, since it marks the beginning of a new era. The two oldest universities in England and America, and the most conservative as well, have instituted a movement which other colleges will be forced to follow. The changes which they now contemplate, or have already made, are consistent with a wise conservatism, with their character as leading institutions, and with the requirements of the day. These changes are sufficiently indicated when we point out that at Harvard College, science and classics have practically been placed on the same basis, so that a student may select from all the studies of the curriculum, such as will best qualify him for the object in view. It may be urged with some reason, that such an optional system as is there developed in a high degree, is liable to abuse, particularly in cases where the student has

not fully determined upon a profession. It may also be urged that a student is not capable of correctly judging as to what Profession he has the greatest inclination to, or aptitude for, until he has completed a general course. This often occurs, and the graduate then seeks technical schools for education in a specialty. In accord with these views, it might be deemed expedient to allow a man no option, but force him through a specified course, whether in accord with or opposed to his tastes and requirements. But another aspect of this question presents itself. As in the case of Harvard college, where such liberal options are allowed, they may be so coupled with other requirements, as total number of subjects taken, matriculation, etc., that the course is not weakened thereby, but rather that the student is compelled to gain a more thorough and advanced preparatory training, and he then brings to the college that maturity of judgment which enables him to select his profession at the outset, and choose his studies judiciously with this end in view. Thus is established once, by natural means, the only true and reliable safeguard against abuse of the privilege of options. But the effect is much more far-reaching than this. It is safe to say that the preparatory schools will never exceed the requirements of the university matriculation, while their interests compel them to meet these requirements fully, so that whatever the former may exact the latter will at once be prepared to accept. This has been shown to be the case on former occasions, when the standard of admission at Harvard has been raised, and it will appear again, as indicated in the new rules, in connection with which a special notice is given to teachers that between the subjects of astronomy and physics, and a course of experiments in mechanics sound, light, heat and electricity not less than forty in number actually performed at school by the pupils, preference will be given to the latter. The tendencies of the day would be clearly brought out were it possible to secure proper statistics concerning the students after graduation. Unfortunately with one exception, our large universities are wholly unable to supply such data. Cornell, however, offers a very good opportunity for forming an opinion, since it has several special courses open in several directions, any one of which a man may freely select. From the ten-year book of that university we find there were 476 graduates during the period from 1868-1878. Of these, 55.9 per cent, entered those professions in which Latin and Greek are supposed to be essential, 32.1 per cent became bankers, engineers, scientists and doctors, and 11 per cent entered trade or had no occupation. This would seem to indicate a strong preference for classical studies, but if we examine the degrees taken during that period we will at once gain a true indication of the actual tendencies. Thus, out of 325 degrees bestowed, 25.3 per cent were in arts or literature, while 71.7 per cent, were in science, giving therefore a ratio of arts and science of 1:1.53. This shows conclusively that the tendency at the present time is greater to scientific than to classical studies, and that the former answer all the requirements of most professions in which the latter were formerly supposed to be essential, and if we further bear in mind that there is a common and strong tendency for arts graduates to finally enter the scientific professions, the argument will have additional force. Mr. Matthew Arnold tells us that a knowledge of languages broadens our ideas and gives us almost as many different lives, through our ability to come into sympathy with the thoughts and feelings of the people they represent; and this we are quite ready to grant, but when he further assures us that it brings the products of all research to our feet and enables us to take a broad and general survey of all knowledge, implying its superiority in this respect to science, we are inclined to doubt the wisdom and even the force of his remark. The man of classical attainments takes his knowledge of everything outside his own particular sphere at second hand, and therefore labors under all the great disadvantages which this implies. He can never lead, except in language itself, but must always depend upon the results obtained by the man of science, who thus becomes the leader, striking out into paths of original research, always fresh, always in the van of progress. Language is the medium through which thought and ideas are conveyed, and must