

mitting that the Greek language when mastered, or approximately mastered, is of very great educational value, are we to swallow the fallacy that, on this account, Greek possesses this peculiar and special virtue in the case of the pass-man, who may or who may not have acquired the mere capacity of turning Greek into English with the help of grammar, vocabularies and "crib," and who has written through an elementary exercise book? I cannot refrain from referring to one of the arguments advanced in what I might call Professor Hutton's panegyric on the educational value of the verb paradigms (p. 42), as it demonstrates so extremely well the ultimate results of the "educational value" theory. Had our undergraduates been born Greeks or Romans, says he, the "cruces" of the Latin subjunctive or Greek optative "would have been imbibed with their mother's milk, and the educational training thereof would have been lost to them." Alas, poor Homer and Plato! unfortunates, ye imbibed the optative in the primitive fashion referred to, and ye lost irreparably the "educational training thereof," and yet ye have left names that will survive the fame of all the other unfortunates who did enjoy the "educational training thereof," and who imbibed the optative with tears and the sap of the birchen tree at Rugby, or who absorbed it from the "crib" at Oxford.

We find out more clearly elsewhere wherein the educational superiority of Greek consists. It is more difficult for an Englishman than Latin, and much more so than French or German, *ergo* it has a higher educational value. It is quite clear (*vide* panegyric on the Greek verbs, p. 42) that Professor Hutton's gauge of the difficulty of a language is mainly the complexity of its inflexional system and the dissimilarity of its vocabulary to that

of English, and to be able to recite and construe *τύπτω* is in itself a liberal education. But Sanskrit is on the whole considerably more complex in its inflexional system than Greek, and its vocabulary is still more unlike that of English. Why do we not then avail ourselves of the superior educational value of this language in order to train up in our midst a race of intellectual giants? There is another view of language study which does not seem to have seriously occurred to Professor Hutton, at least so far as his Greek pass-man is concerned, viz., that language is a medium for the expression of thought, and that there is enough difference between any two languages (even the most similar) to make it extremely difficult for the student ever to acquire the power of expressing his thought with perfect accuracy in a foreign tongue. To acquire this power is the aim of the true student of modern languages, and I hold that the task is one arduous enough to tax and develop the mental powers of even the strongest. If this view of linguistic study were more common, and if it were borne out more fully in educational methods, we should hear less of the special educational value of this or that language.

The opinion expressed in Professor Hoffmann's celebrated address of 1880 (quoted p. 43), in which opinion some thirty-six Berlin professors concurred, would be valuable evidence as to the superiority of Greek in general and incidentally to the value of pass Greek in the University of Toronto, except that the evidence is vitiated by two unfortunate circumstances: (1) The constitution of the jury which pronounced the verdict referred to. Every one of the thirty-six professors in question had been trained in the classical gymnasium of the most conservative type, Latin and Greek being the staple of their educa-