

wealth." To these wise builders of the state the highest education of some meant the highest service to all. And this is forever true. Scholarship is a diffusible blessing. The high priests of science and of literature are, consciously or unconsciously, ministering to the lowliest. And, as a matter of history, the great movements of philanthropy to elevate the lower and dependent classes, either materially or spiritually, have been led by scholars.

Even if we adopt that curious theory that the state exists only for itself, then we say that the best education makes the best citizens. Nor is there any logical line of exclusion to be drawn above reading and writing, or anywhere else on the ascending scale. Brushing aside restrictive theories, there remains the practical question, how far the State shall educate. And the answer to this may vary according to circumstances. The general judgment of the American people has wisely fixed the limit, for the present at least, at the time when the pupil naturally leaves his home for further training.

Within the limits the state sets for itself everybody's school should be better than anybody's. This not only because the state has ampler means, but also because of the breadth of culture and the healthiness of influence which comes from the mingling of all classes of children together. A boy may be as manly a boy brought up under the glass of "a select school," but the chances are against him. Of course, when I say that everybody's school should be better than anybody's, I mean better for the average pupil. There may be special cases that can be better provided for in private schools. Nor should the greatest good of the greatest number be subordinated to any other consideration. While, therefore, I believe that ordinarily it is better for

the boy and better for the school that our high schools should afford a suitable preparation for college, yet careful attention should be paid to the proportion of time and teaching strength devoted to this purpose. And, as one of the greatest perils attending our modern education is the over-strain of college fitting, to wise parents it would be a recommendation if the public school should deliberately elect to keep behind private tuition in the race of preparation.

The study of Latin, however (with very little attention to its grammar), I would introduce into the grammar school at an early age, and as a part of the general curriculum. Viewed merely from the practical side, I think a knowledge of ordinary Latin words of more use to the average citizen than much of the English grammar and geography now taught. It unlocks the meaning of many common legal and scientific terms, it familiarizes one with the classical mythology which has to be understood to enjoy almost any branch of imaginative literature, and it is the only means by which to get an impressive sense of the precise force of a large part of the English language itself. Besides all this, the study of classical literature, to even a very moderate extent, tends to refine the taste and train the critical faculties, and constitutes the true complement to scientific studies in mental development.

It is not necessary to say anything of the common course of study which makes the staple of public school instruction. Thoroughness in these elementary branches is essential, but needs no advocacy.

"Encourage the beautiful," says Goethe, "for the useful will take care of itself." It is a pregnant saying, but still a half truth; for the beautiful is, in so many ways, itself the useful, whether the end sought is happiness or culture. The "common