

tongues, and the very unsatisfactory results, Prof. Blackie considers just causes of complaint, and attributes them to the fact that "your classical teacher in one of our great English schools sets" the method of Nature "flatly at defiance, and substitutes for it artificial methods of his own, which have no germ of healthy vitality in them, and from which no vigorous growth, luxuriant blossom, or rich fruitage can proceed." The radical reform for which he pleads is that "in opposition to this strange tissue of absurdities and perversities, in which our indoctrinators of the classical tongues have entangled themselves, we must recur at once to the natural method, commencing not with abstract rules and paradigms, but with living practice from which the rules are to be abstracted and the paradigms gradually built up. The essential elements of this reform are a speaking teacher, with a correct elocution, and a collection of interesting objects on which the thinking and speaking faculty of the learner shall be regularly and continuously exercised." With a willing pupil and two hours a day of direct teaching, and a couple more of study by the learner, Prof. Blackie guarantees that under this conversational method "he shall learn as much Greek in six months, as under the ordinary scholastic method he may often learn in six years;" and enlarges at some length on the advantages that would flow from the reform he proposes.

That Greek and Latin would be more rapidly and more thoroughly learned were his suggestions adopted, we have no doubt; for they are based on those "first principles" of teaching which require that in education the simple should precede the complex, and the concrete the abstract. But Prof. Bonamy Price puts more radical and more important questions when he asks "What is the worth of a classical education? Why should boys spend so many years on the study of the Greek and Latin languages? What results are obtained to compensate for so much time, labour, and expense consumed on such an occupation?" In giving his answers to these questions we must by no means be understood as fully assenting to his views. He says: "I hold that the nation judges rightly in ad-

hering to classical education: I am convinced that for general excellence no other training can compete with the classical. In sustaining this thesis, I do not propose to compare here what is called useful education with classical, much less to endeavour to prescribe the portion of each which ought to be combined in a perfect system. . . . Let it be taken for granted that every boy must be taught to acquire a certain definite amount of knowledge positively required for carrying on the business of life in its several callings; and, if so it be, let it be assumed that there is a deficiency of this kind of instruction at the public schools. Let that defect be repaired by all means. .

. . . Let all interference of Greek and Latin with this indispensable qualification for after-life be forbidden; but let us at the same time maintain that both things may go on successfully together. The problem before us here is of a different kind. The education of the boys of the upper classes is necessarily composed of two parts,—general training, and special, or, as it is called, useful, training—the general development of the boy's faculties, of the whole of his nature, and the knowledge which is needed to enable him to perform certain specific functions in life. Of those two departments of education, the general far transcends in importance the special: and finally I maintain that for the carrying out of this education, the Greek and Latin languages are the most efficient instruments which can be applied."

Their chief merits Prof. Price considers to be four in number. First, that "they are languages: they are not particular sciences, nor definite branches of knowledge, but literatures." On the cultivation of taste and the refinement of the powers of expression which they induce in this respect, he thinks too much stress has been laid." The educational value of Greek and Latin is something immeasurably broader than this single accomplishment of refined taste and cultivated expression. The problem to be solved is to open out the undeveloped nature of a human being; to bring out his faculties, and impart skill in their use; to set the seeds of many powers growing; to teach as large and as varied a knowledge of