

gant one, as if one should say: "I shall not speak on this occasion of John Smith's mental inferiority to that of Thomas Jones, I shall be equally silent of his inferior academic standing, I shall not even allude to his defects as a teacher, but I shall solely consider which of the two men is of the greater importance avoirdupois."

As a matter of fact Professor Hutton does not enlarge on the intrinsic merits of Greek literature. Only in the last column of the last page does he break forth into a brief dithyrambic eulogy of the intrinsic merits of Greek, and vigorously protests his belief that when "the growth of wealth shall have slowly built up a class possessing hereditary leisure and hereditary refinement the number of students will be greater instead of less than it is today." "There is nothing in the world that moves which is not of Greek origin," says Sir Henry Maine, and, "Out of a Greek (Plato) come all things that are still written and debated among men of thought," says Emerson. Does Professor Hutton intend us to take the above quotations literally, and as forming the basis of an educational theory? As rhetoric, I admit that they are very pretty; they express in an elegant and forcible way an extreme admiration for what is Greek. Taken literally and as seriously defining an educational theory, they make the study of Greek a genuine fetich-worship, and they are characteristic of a type of educational philistinism which regards all studies but one with narrow and unreasoning contempt. But these exaggerated claims are so far alien to the question in hand that they need not be further discussed here.

Regarding the superiority in university standing of the teacher of Greek he is liberal, even condescending. "So far as persons are concerned" there should be equality, he

says, but, as I understand him, the inequality incidental to the inherent and intrinsic superiority of Greek is one of those things which being incurable must be endured. He assures us that he had occasion some years ago to prove the sincerity of his convictions with regard to this equality of persons. What the occasion referred to is, I am at a loss to conjecture, and I am sure many of my readers are in like uncertainty.

Although nothing was to have been said of the inferiority of French and German from an educational point of view, the writer, doubtless led away by his zeal, devotes a large portion of his article to the discussion of this topic. Now, speaking generally, what is meant precisely by the "educational value" of this or that branch of learning? For example, Greek may be said to have an "intrinsic" value, an "educational value," a "commercial value," and, moreover, a "utilitarian value," and, perhaps, a "social value," etc. My own impression for a long time has been that this much-abused term "educational value" is largely a figment or a word for pedants to conjure with. All kinds of real knowledge accurately acquired have surely some educational value, and, to my mind, it is mere pedantry and futility to attempt to determine with a pair of apothecary's scales, or in per cents., what is the relation of the educational value of Greek to that of Latin, French, chemistry, etc., or the relation of the educational value of Greek to its various other values. Many educators hold, for example, that the educational value of one language *mastered* is about the same with that of any other language mastered. Greek is difficult nay, (by Professor Hutton's own showing) impossible of mastery. What then shall be said of the educational value of an unaccomplished and impossible task? Ad-