

stood? Readers of M. Renan will remember the exquisite passage in which he describes the sacrifice of his whole life, of all his time and talents to the study of Scripture, and the delicate irony with which he adds his conviction that the average Parisian *gamin* who spares himself all this trouble, and disbelieves without knowing why, is much the wiser of the two. Those who have been privileged to attend his lectures can bear testimony to the patient and careful research which every step of his exposition reveals, and the enormous difficulties with which he patiently grapples. To be able in any degree to appreciate the results of such labour requires something of that honest work and thought which are necessary for the appreciation of great discoveries (or what pass as such) in any other branch of learning.

One sometimes wonders whether the acknowledged leaders of opinion on both sides do not feel themselves slightly embarrassed by the mental

condition of their followers, as is said to be often the case with parliamentary leaders. Will they not ever determine on "educating their party"? It is true that on both sides something is done in this direction. On one side, we have numerous books and pamphlets issued. On the other, the side which has hitherto been the ruling one, we find an appearance of systematic instruction for younger members. Public school time-tables generally contain one weekly Scripture lesson at least, and Paley's ghost is as yet unlaidd at one of the great universities. Yet, somehow, on both sides, the results are as we have described them. On both sides there is the same absence of thorough study, and, alas! the same lack of fairness. May we hope for any improvement, or are we hurrying on to a time when people will be more honest than they are now, and openly confess that they care for none of these things, and therefore do not study them? — *Journal of Education*.

THE PLACE OF THE CLASSICAL LANGUAGES IN MODERN SCHOOLS.

THERE is no subject which demands more pressing consideration at the present day than the place which Latin and Greek shall hold in a modern education. In discussing a question of this kind, it is worth while to enquire how the classical languages came to hold the position in English schools which is at present given to them. Latin stands of course in an exceptional position. It was at one time the common language of the civilized world; from it some of our most important modern languages have sprung. Before these local dialects grew into languages, Latin was the only means of intercommunication

between men of letters. Long after this period, almost, indeed, unto our own days, the knowledge of Latin was indispensable to a man of learning. Milton's "Tractate on Education" is a proof of this. It is generally regarded as a compromise between the claims of humanism and those of realism, and to the superficial reader it appears to make too much concession to the dead languages; but on a closer inspection this is seen not to be the case. Cato, Columella, and Cebes are recommended to the young student, not because they are Latin, but because they are written in the foreign tongue which it was at that