

nature of the case, is impossible ; but it fails of its true function as a college, and is no longer either the one thing or the other.

The ideal of a great university where anybody might learn everything has a peculiar charm for the imagination. Bacon sketched the large outlines of such an establishment in his *New Atlantis* ; and ever since his day we have come to see more and more clearly that knowledge does indeed make prosperity, whether for peoples or for individuals. Nothing can be more charming, then, than the thought of a great central institution where the last word on every subject might be heard ; where the foremost scientist in every science, the foremost craftsman in every handicraft, should impart the entirety of his acquisitions or his dexterity to all who cared to seek it. Such a university ought, it would seem, to be accessible to every community in this modern world. But all this would not give us a college. That we have only when we have a company of competent scholars providing a course of general preliminary training ; a course selected with reference to its particular end of producing broadly educated men. The university, taking the man as he is, would propose to leave him as he is, except for the acquisition of a certain special knowledge or skill. The college, taking the youth as he is, proposes to make of him something that he is not. It proposes no less a miracle, in fact, than the changing of a crude boy into an educated man. A miracle—yet every day sees it more and more successfully performed.

An educated man—what is it that we understand by the phrase ? If it would not be easy to set down all that it connotes in our various minds, we should probably agree that it includes, among other things, such qualities as these : a certain largeness of view ; an acquaintance with the intellectual life

of the world ; the appreciation of principles ; the power and habit of independent thought ; the freedom from personal provincialism, and the recognition of the other point of view ; an underlying nobleness of intention ; the persistence in magnanimous aims. If there has not yet been found the system of culture which will give this result every time and with all sorts of material, it may at least be asserted that a course of study—whether in college or out—somewhat corresponding to the course pursued at our best colleges has a visible tendency to produce this result. Whether it might be produced, also, by some entirely different course is certainly a question not to be rashly answered in the negative. All we can say is that any course which has as yet been proposed as a substitute has proven, on experiment, to have serious defects in comparison with it. Our wisest plan is to hold fast what we already know to be good studies, making farther experiments with candour and fairness ; avoiding, on the one hand, the timid pre-judgments of those who are afraid of all that is not ancient and established, and, on the other hand, the crude enthusiasms of those half-educated persons who think that nothing old can be good, and nothing new can be bad.

Two principal proposals of change in the college course have been made. One is that the modern languages should be substituted for the ancient. So far as the complete substitution has been tried, most observers would probably agree that the experiment has failed. In other words, more persons are found to have studied modern languages without having become “educated” persons by that means than are found to have studied the classics without that result. College observers, unbiassed by any personal interest as teachers on either side, would probably be found unani-