

up to their utmost, or to any desired, pitch of development, whether for the noblest or the most ignoble uses, only by dint of the voluntary, and continuous exercise of those very faculties, in the discharge of their own proper functions.

This course of remark is too trite and too obvious to need the support of argument. *Cui Bono?* Whither does it lead? To this one important point that *there is, after all, but one method in Education.* This method all are obliged to use and in all cases. For practical purposes, then, it is scarcely necessary to discuss, much less to quarrel, about abstract theories.

The reader who assents to the train of thought up to this point will readily admit that the great practical questions in education, for utilitarians of all classes, are resolvable into these two:—What subjects and courses of study are best adapted to supply the mental needs, or to strengthen and develop the mental faculties, of the particular student?

What means and motives can the requisite faithfulness, and thoroughness on the part of the pupil, in doing the work which he must do for himself, be best secured?

The question of courses of study is a large and complicated one, far too large and complicated to be discussed in the present paper. This, however, can hardly be too strongly insisted upon, that for any and all educational purposes a broad and comprehensive range is indispensable to the highest success. The tendency to one-sidedness is one of the chief dangers to which our Collegiate systems are just now exposed. Whether for knowledge, or culture, or character, the too exclusive pursuit of special lines of study cannot but be cramping and harmful. Those essayists who from time to time contend, often in a style marked in every sentence with the indefinable precision

and polish which are one of the first fruits of classical studies, that the time spent at College in reading a few of the masterpieces of the ancient orators, poet- and historians in their own inimitable languages, is wasted, seem no less short sighted than ungrateful. To say nothing of the disciplinary value of a study which in a manner compels the student to master the best thoughts and closest arguments of intellects well nigh peerless, and to say nothing of the intrinsic value of the classical writings as sources of knowledge of the past, both directly in themselves and indirectly through the agency of comparative philology, so long as we are dependent upon language for the expression and preservation of our ideas, and so long as language and thought continue to act and react upon each other, clear thinking alone producing precise expression and the means of precise expression being indispensable to clear thinking, so long shall we be unable to dispense with the study of the almost perfect models afforded us in the Greek and Roman classics.

Again, to illustrate the same point from the positive instead of the negative side. Nothing would seem much easier than to demonstrate the utter insufficiency of any one study, or class of studies, to accomplish the end which any worthy theory of education has in view. Take, for instance, Natural Science, which seems more in favour just now with an influential class of thinkers than any other. As an invaluable stimulator of thought, a fosterer of high intelligence and a source of much useful knowledge, and as an indispensable means of cultivating a very important class of faculties, Science unquestionably merits a place in the front rank of educational agencies. It may well be doubted whether it has even yet received the recognition and appreciation in our High-Schools, Collegiate Institutes, and Universities, which