

science are the true Humanists of our own time, and the old-fashioned Humanities must give place to them. Now, if we were prepared to assume, as Professor Huxley to some extent seems tacitly to assume, that classical education had reached its final development, and that nothing more was to come out of scholarship and antiquities than was got out of them by English scholars forty or fifty years ago, we should entirely agree with Professor Huxley's conclusions. But, for our part, we are not prepared to assume anything of the kind. There are matters not adverted to by Professor Huxley, and to which, as they certainly lie outside his business, his attention may naturally have not been directed, which appear to us necessary to be taken into account before we acquiesce in the view of Science and Humanism as two litigant parties, or attempt to pass a final judgment upon their alleged strife.

It may seem a strange thing to say, but Professor Huxley has underrated the strength and the victories of science. They are not confined to the bounds of natural history or physics, or to any or every branch of what we call the natural sciences. The modern spirit of science is too mighty and subtle not to penetrate into every region of the field of human knowledge. It is transforming and quickening the Humanities themselves; and we make bold to say that classical studies, so far from waning before the light of science, are awakening and waxing to a new Renaissance of which not we, but our children and children's children, will see the full splendour. What is it that Sir Josiah Mason's foundation excludes, and in Professor Huxley's judgment rightly, from the benefits and encouragement of his bounty? "Mere literary education and instruction," such mere drilling in language as until a recent date was understood to be the staple of our so-called classical learning. But our Universities are now awake to the truth that knowledge of the ancient languages is an instrument, not an end in itself. The end is another kind of knowledge, and knowledge not undeserving to be compared for worth with the knowledge of things and of nature. It is the knowledge of man in the works of his hands and his thought, of the men from whom we inherit our laws, our art, and our civilization; the praise of famous men, and our fathers that begat us. Socrates and Plato, the fathers of philosophy; Pericles, the father of statemanship; Alexander, the father of conquering