

that familiarity with probabilities which is after all the highest degree of certainty which the human intellect is capable of acquiring. The great merit of the Greek and Latin classics is that their study does develop this habit of mind to a very great degree. Let me take two examples. Suppose that a number of students translate a passage of Shakespeare into Greek iambics. A competent scholar will have no difficulty in determining the varying degrees of merit among the several versions, and there would be found a consensus amongst competent scholars on these points, which would astonish anyone who was not familiar with such matters. Yet if for some reason or other the decision of these judges were disputed in a court of law, they would find it extremely difficult to assign reasons for their opinion which would satisfy the average intelligence of a British jury. Probably no reason could be given which would not break down under the cross-examination of an experienced counsel. Yet the opinion would be no less valid for that; it would be based upon an absolutely certain instinct, derived from the habit of weighing probabilities, which had become a second nature. Again, if a particular emendation is suggested in a corrupt passage of a Greek play, a practised scholar would be able to assert that a particular reading must be the right one, or perhaps, more often, that it cannot possibly be the right one, yet it would be almost impossible to explain in words precisely the reasons which determined this decision. It is this power of training a careful and well-balanced judgment that gives to classical studies their special and peculiar value.

I should, therefore, be inclined to conclude that of the three curricula which I have mentioned, the scientific, the mathematical and the classi-

cal, the last is by far the best, if it is applied to a mind suited to it. It is not difficult to ascertain at an early age whether a boy is likely to turn out a scholar or not. The class of mind which attaches a value to language, and is capable of appreciating minute differences of style and idiom, is one which reveals itself by unmistakable signs.

It is true that there is a school of educationists who think that all natural tendencies should be repressed, and the presence of a special faculty is a reason rather for repressing, or, as it is called, correcting it, than for developing it. This I do not believe. Observation of growing minds has taught me long since that more time is gained, and the best results are produced, by training the mind in that direction to which nature points, and that the cultivation of one faculty is the best means of strengthening all the rest. But of this classical curriculum, Greek is the most important part. Greek is not only more educative than Latin, but is far more suited to be learned by tender minds. Greek not only appeals to the mature intellect by its subtlety and refinement, but, by a certain childishness and simplicity, to the intelligence of a boy or girl. It is difficult in Latin to find any classical author which is really suited for beginners. On the other hand, a child will take quite naturally to the *Odyssey*. The way of telling the story suits it, and there is charm in the narrative, which sounds like a fairy tale. Therefore, I say fearlessly that if classical education is to be maintained, and if one of the two classical languages has to be sacrificed, I would rather it were Latin than Greek. Also there is great danger of the standard of classical education being seriously lowered by the sacrifice of Greek.

*(To be continued.)*