

of Berlin, were called forth by the special question of Greek, not by the general question of classical education. To this written protest are appended among other names those of Mommsen, Droysen, Zeller, Helmholtz, Lepsius, Hübner, Curtius, Vahlen, Tobler and twenty-seven other names, many of which are more familiar to experts in the natural sciences, mathematics, and moderns, than to myself.

But, to return, I repeat that when it is said that Greek is equal to French with German nothing is said or necessarily assumed regarding the inferiority, even from the mere educational point of view of either French or German to Greek. Such inferiority may be, or may not be, a fact. I have shown, I hope, that the belief that it is a fact is not confined to "the home of dead languages and undying prejudices"—Oxford. But, even though this belief be merely a delusion of the metaphysical German intellect, or a blot upon the brain superinduced by the miasmatic mists of Isis (or the fens round Ely), the proposition that Greek is equal to French with German remains unaffected. That proposition asserts nothing in respect of any intrinsic inferiority of French or German literature; nothing (of necessity) respecting any educational inferiority in the French or German language; it asserts simply (1) that if Greek, French and German are for educational purposes equal, then the same amount of intellectual exertion should be exacted from each student whichever language or languages he chooses; (2) and that therefore if to English-speaking students modern French and German together are not more difficult than ancient Greek, then it is reasonable to accept Greek as an equivalent to the two modern languages combined; and, therefore, (3) most unreasonable to place the

three languages on an equality in the university curriculum when they are not equal in the nature of things; most unreasonable to attempt to join together what circumstances have put asunder; most unreasonable to legislate for Canadian undergraduates as if they had been born in ancient Greece; and most unreasonable, last but not least, to offer to students the seductive attractions of a "soft" course.

This demand for equality, I repeat, is partly a confusion of thought akin to that which appears in politics, when persons or races demand from the Government that "equality" which only the Creator can give, and which only He ultimately can take away. Where equality exists it asserts itself with or without the Government's sanction, and where it does not exist it cannot be manufactured by statute. The demand, then, is partly a confusion of thought introduced from the sphere of politics, and arising from a twofold confusion, partly between the intrinsic and the educational value of the languages concerned, and partly between the importance of the subject taught and the dignity of the teacher teaching it. But I am aware that it is sometimes based on something more substantial than this: on the real conviction that Greek, French and German are all equivalent each to the other to the student in regard to the labour demanded by them of him. If this be so *cadit questio*, I have no case. But I appeal to every man's experience; is it so? I have myself little French and less German, measured by the hours I have given to these languages; yet I still find even now that I can translate French at sight with considerable more ease than Greek, with somewhat more ease than Latin. I believe my experience is normal; it is endorsed by Mr. Dale, professor-designate of Latin in University Col-