

naulars to Sanskrit is much closer than that of English to either Anglo-Saxon or European classics. Hindu religion and society are more directly influenced by the thoughts and ideas contained in Sanskrit literature than English life by the political, social and religious ideas of the Anglo-Saxons, the Romans, the Greek and the Jews. And what is true of the Hindus in relation to Sanskrit, is equally true of the Muhammadans in relation to Arabic and Persian.

It is therefore impossible to avoid the conclusion that classics should be made compulsory in all the Arts Examinations of the University from the Matriculation stage upwards, a conclusion which has the strongest support of the Universities Commission.

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EXTRACT.

An American Rhodes's Scholar writes thus of University life at Oxford in the January issue of Macmillan's Magazine.

Perhaps the most important and characteristic features of the system are the tutors and the examinations. The tutorial method of instruction has made a thorough convert of me. Even my fellow-countrymen at home have begun to realise its virtues, as is attested by the fact that it has recently been adopted at Princeton. The strong points of the method can very easily be seen. The tutor's feeling of responsibility for the men committed to his care, his interest in each one of them, his more intimate knowledge of their characters, all combine to give effectiveness to his labours, while the student should find the mere personal association with his tutor a stimulus, or even, in the case of a tutor of great personality, an inspiration. The tutor, too, gives his pupil a steady hand to guide him through the chaos of conflicting authority. How often, when we adduce certain authorities for our statements, have we heard our tutor make remarks such as,

'Oh, bother Mr. X's HISTORY OF ENGLAND,' or 'I have the greatest, the very greatest respect for Mr. Y., you understand, but'—or, 'Mr. Z.'s book is out of date—oh, hopelessly out of date,' etc. etc. Then, when he has made us distrust one authority after another, he shows us how to derive good from all. Really the tutor's comments upon books and lectures are almost as valuable as the books and lectures themselves.

The examination system of Oxford compels admiration. Nobody but an impossible prodigy, I trust, could actually be fond of examinations but whoever goes through one of those probing ordeals in that beautiful building called the Schools, is quite sure to have at least the satisfaction of feeling that the examination was a reasonable one. For Oxford has reduced examining to a science. Instead of leaving the preparation of questions in the hands of the lecturers themselves, as merely an incidental duty among many others, Oxford entrusts this work to experts, who make it their special concern to prepare sets of questions that are as judiciously chosen as possible. The result is that, contrary to what is usually the case elsewhere, these examinations are truly a test of the student's knowledge. There are enough general questions to ensure that no well-prepared student shall be in danger of failing, and enough questions of minute detail to cause the undoing of the idler. The principal objection, to my mind, that can be urged against these examinations is the fact that they deal with such an immense amount of work at the end of, such long periods of the student's course. Students are thereby tempted to neglect their reading for an examination while it is afar off, and then to work with feverish energy when the day of reckoning draws near. Work would probably be much more steady under a system of terminal examinations such as is the rule in American universities.
