

finance and accurate classical attainments. I have alluded to Mr. Gladstone. Let me remind you of the fact that his successor, Sir Cornwall Lewis, is distinguished for his work on the "Credibility of Ancient Roman History," while the writings of the present Chancellor, Mr. D'Israeli, prove that even light literature can charm most when imbued with a classical spirit. My Lords, is it not a practical blessing to be able to write with the easy grace of a Macaulay on Modern British History, and yet that highly favoured writer would perhaps never have attained to such excellence of style in treating of comparatively recent times, had he not been inspired in his youth with the feelings and tastes which display themselves in his "Lays of Ancient Rome." Indeed there seems to be some strong affinity between classical literature and finance—enough, at all events, to quell any alarm in this country, lest classical pursuits should obstruct the acquisition of wealth. Need I remind you that the greatest historical work of the present day, and that work a history of Greece, has emanated from the pen of a London banker—the now celebrated George Grote. 'Tis true that classical attainments are not prized in America—that they are not as at home the ladder which has raised so many from the very humblest position in life to the very highest attainable in Church or State; still there are practical results flowing from classical education, which are confined to no country nor climate. It may appear paradoxical, yet it is strictly true, that the best classical scholar will invariably be the best English scholar also. An acquaintance with the structure of the Greek and Latin languages, will give facility of expression, a purity of style and a terseness of diction, which he who would excel in our mother tongue can obtain in no other way so effectually. It is reported that the great Lord Chatham attributed his marvelous mastery over the English language to the fact that he had accustomed himself to translate passages from classical authors into English, never desisting until the exact word suggested itself to his mind, until at last he acquired such facility of expression that the best term to express the idea in his mind never failed to suggest itself. The very fact of early discipline, such as a classical education requires, affects the character for life. The very difficulties of acquiring classical knowledge call forth an energy of mind that seldom fails to leave the character through life. The severity of the study, while it gives an exactitude of thought scarcely less remarkable than mathematical knowledge, has this advantage in addition, that it supplies purity of language and facility in composition. And here perhaps it would be well to allude to an error widely prevalent, viz.: that the classics cannot be the best models for composition, because they are languages of the world's infancy, and are vulgarly styled the dead languages. Now I would not be thought to depreciate modern languages; but still, as it is an undeniable fact that the votary of fine art, who in the present day aims at perfection in architecture, statuary or painting, must now wander to the classic ground of Italy and Greece for his models, so I believe that he will never win a place among English classics who has not imbibed the spirit and felt the beauty of classics now 2000 years old. Dead those languages may be called; but "they are not dead, but sleep." And here another great advantage derivable from classical literature suggests itself. I allude to the liberality of mind and the largeness of views which it engenders. It compels to a knowledge of history. Multitudes make it their boast that they live in an age of extraordinary improvement, that they have a knowledge of the past, because a certain

amount of information is requisite when we would trace the increasing knowledge of mankind. To appreciate the wonders of our day, we must be able to contrast them with the achievements of the past; and what a field of exploration is here opened to the enquiring mind? What an inducement to the study of history! If we remain ignorant of the past, there will be danger, lest, in our supposed pre-eminency, we withhold from the giants in erudition, who adorn the annals of the past, the honor due unto their names. The study of classical literature is the best antidote to such illiberality, and he alone who has read the great authors of antiquity can occupy the true station of arbitrator between the ancient and the modern. But I fear lest I may prove tedious, were I to enumerate all the inducements to classical study. There is one more however which should not be omitted, and it is this: that not only is independence of thought one result, but a love of civil liberty is another. It has been remarked that the spirit of Englishmen, which brooks neither indignity or tyranny, is in a great degree attributable to the system of classical education for so many centuries in existence. I need not illustrate this position. I would only just remind you of the superhuman power of poetry to rouse the soul to exertion for liberty; and if we select two English poets who may be said to have obtained the highest place as writers, we instinctively recall the names of Milton and Byron. Both alike breathing the fire of poetry and of classical erudition, each stimulated to save the liberties—the one those of his native country, and the other those of that land which fired his imagination when he wrote the Isles of Greece, &c. But I must not forget that this subject of classical education has special claims on Divinity students. I can hardly realise to myself the idea of a Christian scholar who does not love to acquaint himself with those languages which Patriarchs and Apostles made the vehicle for communicating the Will of God, and which the Saviour of the world honored by speaking. We can realise the enthusiasm and intensity of interest with which a pilgrim to Mount Zion is agitated when he gains the first glimpse of those scenes which are "the joy of the whole earth." Should not the Christian scholar feel something of like interest as he reads and pronounces the language which conveyed to the world the sayings of God Incarnate? Hebrew and Greek are the languages which God delighted to honour, and shall not the Christian linguist feel it a privilege to interpret what was (as it were) written and engraved by the finger of God? If the marvelous flow of our authorised version rivet with delight the English scholar, what sensations must the original itself produce? It may perhaps be a slight exaggeration to say, that what the Greek *Iliad* is to Pope's translation, the same will the original Scriptures appear to be when compared to our English version; and the more it is studied, the more will it be appreciated, until the conclusion is obvious, that the oldest classic in the world is the noblest specimen of sublimity in style. My Lords, ladies and gentlemen, a thorough classical scholar will never dis sever a religious from a secular education, and this is no slight encouragement to exert ourselves in creating a taste for the classics. A classical scholar knows what is the result of the highest intellectual superiority without religious feeling. He can tell how nations, gifted with philosophy and science, could not save themselves from decay. The literature, the luxury and refinement of antiquity only precipitated the fall of the nations among which they flourished so eminently. Yes, the classical scholar knows that the world by wisdom knew not God, and that to educate the intellect at the expense

or the neglect of the heart and affections, is to put into man's hand a glittering sword, without any motive to use the weapon aright. The first man who ever combined the character of the Christian and the classical scholar was St Paul. His education had been classical, as appears from the familiarity with which he quotes Aratus, Epimenides and Menander; and whether he addressed the polished Corinthians or the refined Athenians, his tone was ever the same. He traced the wickedness of their lives to the worship of an "unknown God," and warned them that as their knowledge was unsanctified by religion, so their "hearts were darkened," and as they did not like to retain God in their knowledge, "God gave them over to a reprobate mind." The rev. gentleman proceeded to dwell at length on the pleasurable sensations arising from classical knowledge, and concluded by describing how happily the idle hour or vacant holiday may be spent in gaining acquaintance with the classics, excusing himself for so warmly asserting the claims of the classics on scholars of taste, by quoting from Horace those lines of censure on one who does not take a friend's part (and to him the teaching of his *alma mater* had indeed proved a friend)—

Amicum,  
Qui non defendit, alio culpante, solutus  
Qui capat risus hominum, famamque dicacis,  
Ilic niger est, hunc tu Romane caveto.

The Rev. Canon BANCROFT felt that it was presumptuous in him to appear before that assembly, to make even a few remarks on the occasion, having been, but a few minutes before, requested to stand in the gap occasioned by the absence of the Bishop of Vermont. He did not, however, hesitate, as it had always been his principle not to consider any consequences to himself, if there was the least chance of saying a word that might do any good. (Applause.) He felt great pleasure in being present that day. Having been a scholar and teacher himself, he could sympathize with the feelings of the undergraduates and Professors of the College, and he thought that in all he saw and heard there were good grounds for great encouragement. He was a Canadian, and he longed to see every thing that was good and useful organized in Canada. The University of Lennoxville had the coming of England, Ireland, Scotland and Germany, pressed into its service. (Applause.) And had begun, not on the lowest steps of learning, but on the high one which, through the wisdom and experience of ages, the Mother Country had prepared for its daughter, and there was hope that with this assistance Bishop's College would go free on her career of usefulness, and become one of the great institutions of a free and glorious country. (Applause.) He had been thinking how many anxieties and cares the founders of Bishop's College must have undergone. He had personally experienced great difficulties when attempting to establish a Primary, and a High School; when then must have been the troubles attending such an institution as this was? At the same time he appreciated to its full extent, the vast amount of good that this learned body had accomplished, even now when but at the beginning of the University, and he was glad to see that he had received an *ad eundem* degree, that he too might have the right to give what assistance he could to make it one that they might be proud of as members of the Church of England and as Canadians. The first obstacle in the way of the University was the difficulty of bringing parents to adopt the views so eloquently put forward by the preceding speaker. Yet, for his part, he should esteem it a privilege to go through the course for the undergraduates at Bishop's College, and he believed that he could work more