

from this discipline of the intellectual faculties, there are other reasons for the encouragement of classical study and other advantages which may be derived from such study by the faithful student—I mean the student who works from a love of his subject and of the culture it imparts. If he does not, no branch of study will be efficient, though it does not invalidate the efficiency of a study that it is not in all cases efficient. There are, I say, other advantages to be derived by the student from classical study. I will enumerate some of them. They are the stock arguments upon the subject; but none the less true because somewhat old. The cultivation of a good prose style is reasonably considered a part of education. Every author, as Sydney Smith says, be his aim either to please or to instruct, must at least please. If he does not please he will not instruct. This cultivation of style is simply a mastery of those literary forms which literary experience has discovered to be most pleasing. Now the classical student has in his hands models of style which have pleased in every age. He will not find elsewhere, others which he can rely on with the same confidence. And if he really desires to improve his power of expression, throws himself in translating, upon his own knowledge of English, and strives faithfully to attain in some measure at least to the beauty and force of the original, he will find that no exercise tends more to enlarge his knowledge of his mother tongue and increase his facility in English composition. Again: From the frequent necessity under which the classical student lies of comparing works, for the proper comprehension of his author, text with text, and passage with passage, whether from the same author or from different authors, he obtains by degrees some knowledge of general literature and learns the first principles of literary criticism.

Further: To master thoroughly the Grammar of one language is to obtain a conception of Grammar in general: a conception, namely, of the laws which regulate the use of those terms by which we express our thoughts. As instruments for the expression of thought—as pieces of mechanism—Greek and Latin are infinitely superior to any language ever elaborated by the mind of man. And this reason alone is sufficient to justify their selection for educational purposes, as being the nearest approach to a perfect type of language. Again: without mastering to some extent at least the vocabulary of the Greek and Latin languages, no really precise knowledge can be got either of our own tongue or of any of the Romance languages of Europe—Italian, French or Spanish—to such an extent do the classical languages enter into their structure and composition. And again: There is no subject of University study round which seem to centre so many subjects of general interest. Around it cluster all the facts of ancient biography, and history, geography, and philology. With it is associated a knowledge of ancient national life, public and private, of ancient law, of ancient religions. And lastly: The mere fact that a great part of the Holy Scriptures has come down to us in Greek, (the New Testament was first written in Greek, the Old Testament was first translated into it) is reason sufficient, if none other existed, why a knowledge of that subject should be kept up in the universities of every Christian country. A knowledge of Greek is therefore indispensable to the theologian. But so is a knowledge of Latin to the lawyer, if he wishes to study some of the greatest works on jurisprudence in the original. So it is to the medical man if he wishes to avail himself of the ancient medical writers. The scientist will find a knowledge of Greek a practical help both in understanding and forming his scientific nomenclature. The poet, the historian and the philosopher can serve no better apprenticeship than in studying the masterpieces of ancient Greece and Rome; nor the legislator and statesman than in studying Greek and Roman life, and laws, and institutions. In short by none of the higher walks and profes-

sions of life can the classical languages be neglected or ignored. But it is asked by many who acknowledge the value of linguistic study, if languages are indispensable as educational instruments, why not substitute for Greek and Latin, the languages of modern Europe? These languages are more easy of acquisition and therefore more attractive to the student. They are more useful practically, being, as they are, the key to literatures of no mean importance, as well as two much of the best original work literary and scientific, of modern times, and at the same time they are no less valuable educationally as imparting a discipline, intellectual, literary, and æsthetic, in no wise inferior to the languages of Ancient Greece and Rome.

The literatures and languages of Modern Europe are no doubt too important for some of the reasons mentioned, not to take a high position in any system of liberal education. But a satisfactory or efficient substitute for the classical languages, as a means of intellectual disciplines, they never can or will become. Less difficult of acquisition they are, it is true, demanding little intellectual exertion and depending for their acquisition almost upon the memory alone. But as educational instruments this is just their weakness. The process of translating French or German is, after the first labor is over, almost mechanical, a matter merely of looking out words in the dictionary; and in course of time it becomes almost intuitive and involves no intellectual effort whatever. But without intellectual effort there is no intellectual training; while the greater the effort, the greater the culture received. The difficulty of the classical languages is one of the chief reasons for their superiority as educational instruments. As vehicles, too, for the expression of thought, modern languages are vastly inferior in their structure, syntactical and etymological, to Latin and Greek and are therefore vastly inferior for conveying a general notion of Grammar and Philology. Nor, again, will the student find in modern literatures models of literary style, either in poetry, or rhetoric, or history, or philosophy, to place for one moment in comparison with the models of Greece and Rome, models which have pleased in every age and formed every literature in Europe. On the other hand without the knowledge of classical literature it would be impossible ever to appreciate or understand modern literature, abounding as it does with classical ideas, and classical allusions. And finally, the student who has a thorough knowledge of Latin will require less time in mastering the Romance languages—Italian, French and Spanish—than if he were to study each of these languages separately, and without such knowledge. Such, then briefly and I feel most inadequately stated, are the arguments which may be adduced in defence of the old time-honored classical education. Some of the arguments advanced, taken singly, may seem comparatively of little weight; but taken together they seem to justify incontestably the prominent position assigned to Latin and Greek among the subjects of the university curriculum. Most of the objections which have been brought against classical education are valid only as against education exclusively classical. They find no application in a University like this, where the course of study is modified in accordance with the spirit of the time and the want of the age, where the great discoveries of modern science, the great facts of modern history and philosophy, and the great truths of modern literature are not ignored; and where every subject is cultivated that seems worthy of cultivation. To one objection and one only is it to my present purpose to refer. It is the usual objection of the utilitarian: "But what is the use of your classical studies?" implying by the question that these studies are of no practical utility in after life and have no practical bearing on any of its callings. But such a view is based, as I said before, upon a shallow and superficial notion of what, from an educational stand-point, the useful in knowledge