

comes to us from Greek, and from Greek alone.

Let us now trace the history of this second language. We may consider that Greek was very little studied in the middle ages. Dante probably knew nothing of it ; Aristotle was read by the schoolmen in a Latin version of an Arabic translation of the Greek original. The study of this language did not become general until after the capture of Constantinople by the Turks in 1453 ; the second Renaissance was deeply affected by it ; but it had little or no influence on the first. What I have said before of Latin in this epoch of history, may be repeated, with equal truth, of Greek. It was studied with the same enthusiasm throughout the civilized world ; a new reading or a new version spread like wildfire through Europe. The study of Greek, as well as that of Latin, fascinated not only by its intrinsic value, but appealed to that love of excitement and notoriety which will always deeply sway the human heart. The Reformation had an influence in developing the study of Greek, as we have shown above ; and it assumed, together with Latin, a larger importance, even in the more enlightened parts of Europe, than was ever contemplated for it. By the time that Ratich and Comenius appeared upon the scene, with their teaching of realism, which was destined to have so much influence on education, the yoke of the humanities was so firmly fixed that it could not be shaken off. The Catholic reaction of the seventeenth century was not favourable to educational reform. The political troubles, of the same epoch, prevented energetic action in Protestant countries. The apathy of the eighteenth century succeeded to the wars and rebellions of its predecessor. The agitation due to the French Revolution, and to Napoleon, again prevented improvement, and therefore it has not

been until our own day that we have had leisure and opportunity to review our educational system, and to see whether it corresponds with the demands of the age in which we live.

If what I have said about the historical aspect of the question be true, the study of Greek and Latin cannot claim any special importance on the score either of antiquity or of deliberate choice. Nor, indeed, has the study of language, as such, any great prestige to recommend it. The Greeks themselves, who were not a badly educated people, learned no other language but their own ; their very name for foreigners implied that in their opinion they talked gibberish. The Romans learned Greek, not so much as a linguistic exercise, as for the sake of studying Greek literature. Horace advises his readers to pore over Greek examples night and day, as Lord Macaulay once advised two undergraduate nephews to steep themselves in Plato. Greek does not appear to have had much influence over the forms of Latin sentences. Caesar, the greatest of all Latin writers, was purely Roman. Cicero learnt his style we know not where ; probably in Asia, certainly not at Athens. The Greeks derived their culture from the Egyptians ; but it is more probable that the Egyptian priests knew Greek than that Greek travellers knew Egyptian. The Greeks and the French have left us a splendid example of what may be effected by the study of the mother tongue, but that is of no value in determining the utility of learning an ancient tongue.

Still I have no desire to minimize the great educational effect of the study of Greek. No language compares with it as a vehicle for thought. If we cast our eye over the field of Greek literature, what a diversity lies before us. Each writer that has come down to us has his own distinct individuality, so that the Greek scholar