

sults. But in the study of the classics, the patient toil, the severe exactness of thought, the frequent exercise of judgment, the continuous process of adjusting to each other opposite types of language, the constant contact with great intellects—all of this gives to the mind of the student a strength, vigour and acuteness, which, in my humble opinion, can not be furnished equally well by any other instrument. Further, just as surely as the sun in spring-time awakens the dormant life of this earth, so to contemplate the life, thought and work of people far removed from the conditions of our own times, cannot but broaden our minds widen our sympathies and enlarge our views.

But over and above these undoubted results, there is a crowning virtue, which the *sensus communis* of man has declared it to be the peculiar power of the classics to impart. Refinement of mind, good taste, nice discrimination, power of expression, in a word, culture—this is the fairest fruit you can gather from a classical training, and so the grace and beauty inherent in the poetry, oratory and philosophy you study will reappear in yourselves; you will become refined and cultured men and women.

Classical study of to-day has a wider scope than the old-fashioned verbal scholarship. To-day it is a study not of the languages alone, but of the literatures, institutions, history, art, social life of the Greeks and Romans, not as standing by themselves, but as being the antecedents and interpreters of much of the complexity of our modern life. The classical student, then, must beware of narrowness; he should ever bear in mind the solidarity, so to speak, of classical studies. Though in his earlier years his principal aim should be to get a thorough command of his tools—the languages themselves—he should ever take a keen interest in

all sides of ancient life; he should learn what he can of the philosophy, the history, the politics, the art of the ancients, for it is only by so doing that he can see in proper perspective the various sides of our nineteenth century life. He should consider, too, the past in its relation to the present; he should be no mere anti-quarian, but should be able above all others to claim the right of interpreting the present in the light of his knowledge of the past.

It follows then that the classical student should take a keen interest in modern literature. Freeman, our greatest modern historian, pleading for the continuity of history, protests against the use of the terms ancient and modern. Literature too shows continuity. There should be no antagonism between classics and modern languages, the two should work in harmony. The classic is foolish who does not follow up his special studies by acquiring a knowledge of modern literature; the modern language student is even more astray if he fancies he can penetrate into the heart of modern literature without a fair knowledge of the ancient, especially Greek. Let me urge you to study in particular the great literature which, as Britons, we can claim as our national heritage. Read our great poets, especially if you are not fond of poetry. They will awaken your imagination, arouse your sensibilities, and give you a keener relish for intellectual life.

Am I wandering from my subject? I trust not. What I would have you keep before you is a lofty and beautiful ideal, which even though never fully realized, will draw you into right paths, and save you from disappointment and self-reproaches.

And the contemplation of the beautiful, whither will it lead us? Let the divine Plato answer with that exquisite passage in the Symposium: