

The extension of university work arises chiefly from the progress of the physical sciences; but we have to remember that the newer sciences, or departments of science, have not rendered obsolete or useless the old academic studies, although they have deprived the latter of the monopoly which they once enjoyed. We have to provide for the ancient as well as the modern. Even the old classical and metaphysical departments are far from being stationary, but involve both new lines and new methods of research. I have no need to set up any special defence of classical studies as against modern science and literature. There is no proper opposition between the two forms of discipline, and no occasion for exalting the one at the expense of the other; but when the popular sentiment runs strongly in one direction, as it now appears to do, it is perhaps as well for us to insist a little more on that which is in danger of being unduly displaced. We may, indeed, value too highly the study of ancient literature, but we may also over-estimate, or mistakenly estimate, the value of physical science. True culture is not one-sided, but many-sided, consisting, as Butler says of human nature, "not of some one thing alone, but of many other things besides." The popular current of to-day will, in all probability, soon go rebounding in the opposite direction, according to that salutary law of action and reaction which governs the river of human progress, as well as other flowing streams. And when men tell us that it is better to study nature than literature, as the works of God are nobler than the works of man, we can but use the decisive argument which I once heard employed by Prof. Goldwin Smith, and say in reply, that man is also one of the works of God, and the highest one known to us, and that the study of man requires the study of his language and literature,

and among others, the language and literature of Greece. It is noteworthy to find the following language used by Todhunter, whose specialty is not Greek but mathematics:—"A decline in the state of Greek scholarship implies more than the failure of esteem for the most valuable and influential of all languages; it involves with it a gradual but certain decay of general culture, the sacrifice of learning to science, the neglect of the history of man and of thought for the sake of facts relating to the external world." We may, indeed, deny that Greece fully represents the varied wealth of modern learning, but we cannot deny that Greece gave the first great impulse out of which all modern culture has sprung, and beyond which, in some forms of excellence, no advancement has since been made. "Earth," says Emerson, "still wears the Parthenon as the best gem upon her zone." For many minds of the highest order Homeric studies and Homeric inspiration have lost none of their interest and power. All philosophy, according to a great modern metaphysician, is but Plato rightly interpreted, and the most eminent French moralist of our day announces himself as the disciple and expounder of Aristotle. What is good in these ancient writings agrees with the Gospel, and therefore confirms it; what is false or defective shows the need of the Gospel, and therefore confirms it in another way. The spirit of the olden time, whether from the plains of Marathon or the halls of the Academy, still runs through the generations of men and "enriches the blood of the world." There is no break, and, except by a return of barbarism, there can be none, in the continuity of the world's intellectual life. Men may come and men may go, but this goes on forever. The stream, as it sweeps down the ages, may receive new contributions, but it