

jurists of Justinian's reign still expound the principles of their noble science for the benefit of youths studious of learning? The power to endure through long series of centuries is a sign not of death but of vitality; and it is an abuse of terms to speak of a language as dead which has preserved for us, in the freshness of their original fire, those scattered remnants of Sappho which sparkle like jewels on 'the stretched forefinger of all time.' An abuse of terms: for it is no answer to criticism to say that 'a dead language' is merely a convenient synonym for a language which is no longer currently spoken among men. The phrase, like most phrases, inevitably implies a certain attitude towards the objects to which it is applied. Whatever meaning it may originally have had, it serves to fortify and emphasize the contemptuous attitude towards classical studies which belongs to the latter part of our own century; and, to do their work properly, the words 'dead languages' should be amplified, as in men's minds they often are, into the complete and rounded phrase fathered on Cobbett by the authors of the 'Rejected Addresses.' I prefer to speak of Latin and Greek as *par excellence* 'the living languages'—holding that no language are more truly alive than those by the re-introduction of which into the studies of educated men Europe was rescued from darkness and brought into the paths of reform, and which have ever since been heard in the courts and class-rooms of our great centres of education—and freely accepting that attitude towards Latin and Greek which the reversal of the common phrase may seem to imply."

I must now pass to another subject. I mentioned at the beginning of my lecture that there appeared to me to be four possible courses of study in these modern days; the classical and

the mathematical, the scientific and the course based upon the study of modern literature. The last of these has yet to be created; but I believe that if it were properly developed it would be found to be, in educative effect and instructive value, in no way inferior to the other three. A serious attempt was made some thirty years ago to introduce this method of study into France. It was organized by M. Duruy, then Minister of Public Instruction, who was warmly supported by his sovereign, Napoleon III. It received the somewhat insufficient name of "Enseignement Secondaire Spécial." But there were great difficulties in the way. In the first place, special books had to be written for it; it was then discovered that there were no competent teachers, and a normal school had to be founded in which the necessary instructors might be trained. The scheme had proceeded no further than this when the Second Empire was overthrown, although I believe that something has been done to carry out the scheme by the present Republican Government. The central idea of such an education is that it should fit a man for the problems and the work of modern life; that it should not be scientific nor mathematical nor professional. It should deal—as classical education deals—with that higher preparatory education which ought, in any case, to precede the training for professional or bread-winning work. A man disciplined in it would understand the best thought, the best literature, the best art of his day; he would be acquainted with the problems with which the world has to deal—political, social and moral; he would be cosmopolitan in taste and culture; he would be at home in any civilized country; and his interest in the life which he had to lead and the environment in which he would move would not be depressed and overweighted with the burden