

nor history, nor philosophy. Latin was already the vernacular of the learned in every country in Europe. But now the attention of all whom the great revival had reached was turned toward the masterpieces of Greece and Rome as the only literature deserving the attention of cultivated men. In the absence of a universally diffused literature, such as the newspaper and magazine of the present day, classical subjects formed the one theme of educated thought and conversation. For the encouragement and prosecution of the new learning, colleges and seminaries, such as many of those in Oxford and Cambridge, were founded and endowed. And thus the classical languages soon gained sole possession of the field of literature and education. From the revival of letters to the present day there has been no more powerful influence in moulding European civilization than the diffusion of Greek and Roman ideas. "From the Middle Ages downward," in the words of Gladstone, "modern European civilization is a compound of two great factors, the Christian religion for the spirit of man, and the Greek and Roman discipline for his mind and intellect." To Christianity is due the moral element in our civilization; to Greece and Rome the intellectual. Upon the models of Greek and Roman literature the taste and literary style of the educated world have been formed, and after centuries of emulation the pupil has never surpassed his master. No modern has attained to the perfect art of Sophocles and Virgil, or the descriptive power of Thucydides and Tacitus; to the simplicity and dignity of Herodotus and Livy, or the pathetic tenderness of Euripides and Tibullus. Literature so important and inimitable can never be neglected by the universities of any country that is, or is to be, the home of a class of

literary men. They are interwoven with the whole fabric of our social life and thought and speech, and can never be set aside without lowering the tone of our civilization. They must always be valued as containing a record of the thought and feeling of the ancient world—as the links that connect us with the intellectual efforts of the past—as the repositories of the traditions of centuries of intellectual life. But, more particularly, language and literature in themselves are by all acknowledged to be important subjects of study, and the more important as the languages studied are more and more perfect. Language is the expression of thought, and in studying language we to some extent study the laws of that process by which thought is evolved. And whatever awakens and develops the faculty of language, awakens and develops the faculty of thought. But language cannot be studied without studying also the thought which it conveys, and the student of language tends not only to grasp the form of that language which he studies, but also its matter and spirit. He lives with the great masters of learning, and makes their thoughts his own. From the classical languages, being, as they are, the most perfect instruments ever evolved for the expression of thought, and from the classical literatures, affording, as they do, the most perfect models of literary style the world has ever seen, the student derives the most thorough discipline which can be derived from linguistic and literary study. It is not claimed for classical study that it tends to develop and discipline all the intellectual faculties. There are many other branches of study which ought to occupy an important position in any system of liberal education, both because of their value as educational instruments, and because at least some knowledge of them is necessary to the mental furniture of every educated man.