

remind me of those creatures devoid of a backbone, which breathe through pores in their sides; for they seem to absorb and be influenced by side issues more readily than direct ones. But over and above all, as an agent, is the power of song. Let our hearts

respond to the words of one of our own poets who says:

We are growing weak and listless
There is need of righteousness, inflexible as fate—

Thou last child of British destiny,
Untorn by wars, Canada arise!
The years to come are thine.

THE PLACE OF THE CLASSICAL LANGUAGES IN MODERN SCHOOLS

(Continued from February Number.)

WHEN I had an opportunity, some five-and-twenty years ago, of examining the education given by the French Government schools, I was horrified at the low standard then attained in the Greek language—and I may say in the Latin also. Scholarship, as we understand it, was almost unknown in France and Italy, although it then held its own in Germany, which was indeed a model to other nations in this respect. In France, at the beginning of the eighteenth century, an agitation began against the study of Greek, similar to that which is now going on in England. The university of Paris was not strong enough to withstand the tide of popular opinion, and surrendered Greek as a compulsory subject. The Jesuits—a very powerful and independent teaching body—were able to keep to it, and the consequence was that the education of the Jesuits took a very high position in France, and left the university far behind. Indeed, this had much to do with the influence which the Jesuit teaching had over the whole of Europe. You will have gathered from what I have said that I am strongly of opinion that Greek should continue to be an essential part of classical education as long as that education is preserved, and that

to give it up would probably prove the deathblow of what is called scholarship in England, and would seriously tend to lower the whole standard of the higher culture.

In conclusion to this part of my subject, I will quote the eloquent words of a friend of my own: "Greek and Latin live. They live in the first place by the existence of modern tongues which more or less exactly reproduce them, and for the study of which, especially in the case of Greek, an acquaintance with the ancient forms gives immense facilities. They live because the books which are written in Greek and in Latin are still eagerly and constantly read by thousands of readers throughout the civilized world. Do not the same emotions which thrill the reader who surrenders himself to the magic of Shakespeare, still wake in the heart of him who studies the words put together ages ago by Homer and Æschylus, by Lucretius and Vergil? Is it a dead language which in Horace furnishes the apt and unsurpassed expression of a thousand thoughts familiar in our mouths as household words? Is there any sign of death in the flexible and accurate language in which the Fathers of the Christian church still speak to students of ecclesiastical lore, or the great