

of his nerves. Putting aside the iced air of the difficult mountain tops of epic, tragedy, or psalm, there are some simple pieces which may serve as an unerring test of a healthy or a vicious taste for imaginative work." Some of these I shall mention hereafter.

"The intellectual system of most of us in these days needs to 'purge and to live cleanly.' Only by a course of treatment shall we bring our minds to feel at peace with the grand, pure works of the world. Something

we ought all to know of the masterpieces of antiquity, and of the other nations of Europe.

"To understand a great national poet, such as Dante, Calderon, Corneille, or Goethe, is to know other types of human civilization in ways which a library of histories does not sufficiently teach. The great masterpieces of the world are thus, quite apart from the charm and solace they give us, the master instruments of a solid education."

(To be continued.)

## LITERATURE AND CULTURE.\*

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WITHIN the recollection of many of us there has been a great extension of the range of subjects taught in school and college. Not very long ago classics and mathematics—perhaps I should say classics or mathematics—absorbed the attention of the student. Now it is possible to gain the highest academic honours without learning to distinguish Alpha from Beta, and without fastening it in the memory that the circle is divided into 360 degrees. It is not that the student may study less to-day than of old, but he may study other things. Modern languages, natural science, history, political economy and our own literature have not only secured a place in the Universities, but they sometimes displace and supersede the time-honoured subjects of classics and mathematics.

The claims of modern languages and natural science are generally recognized. Even the Philistines can find reasons for their promotion, but

to the average Philistine understanding there is a mystery past finding out in the elevation of the study of our own literature to the high place accorded to it in modern education. It is my object to-day to make some observations on the nature of the culture to be obtained from the study of literature, and some suggestions as to the best methods of pursuing this study.

I seldom use the word *culture* without misgiving, because of a certain widespread cant use of the word. The common mind has failed as yet to apprehend with clearness what is meant by culture in the true sense. At the same time we may hope that the idea will gradually become more clear and full to the many. One important feature of the truth has I think been fairly apprehended, and that is a certain difference between the fulness of mere learning and the hard-headedness of the intellectual athlete on the one side, and a certain sensibility and grace and refined common sense on the other side—the side of culture. The pity is that to

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