

of the curriculum of your University is nothing less than the most distinctive sign of the times. Fifty years ago, no University in any way corresponding with this in the enlarged range of knowledge it comprehends existed among the English-speaking race. I well remember exclusive education was observed in the study of what was called the classics; by which was meant the Greek and Latin. Not only so, but those things were taught in a peculiarly pedantic way. Boys were suffered to grow up in ignorance, which was limitless and unfathomable; an ocean without bottom or shore. The system in vogue not only neglected some of the powers of all minds; but, far worse, all the powers of some minds. It was said boys like Samuel Parr were considered prodigies, and boys like Humphrey Davy and Walter Scott were sent out as little dunces. It was a system which treated plastic clay as unyielding metal, and endeavored to put the same polish to slate as to the diamond.

I remember when I first went to Harrow school boys were suffered to grow up almost entirely ignorant of the history of even their own nation; they were taught scarcely anything of modern languages; they were left in ignorance of science; and, I may say left in ignorance of all which was best worth knowing and learning often in the two things, Greek and Latin, to which everything else was ruthlessly sacrificed.

Several years of the brightest period of the boy's life were spent in not acquiring even the inflection of a single Greek verb, and in not writing elegiac couplets. Many of them could write Latin prose; but, I fear, except where it was borrowed, it was Latin prose that would make Quintillian stare and gasp. Although they could write something that passed for Greek verse, even a commonplace Athenian school-boy would have died of laughter at sight of it. In those days, every boy was required to devote a certain number of hours in the week to the fantastic folly of writing verses in languages of which he had not mastered the simplest elements.

In those days again, in even the amplest schools, their minds were cramped and limited by the same devotion to the classics. At Cambridge, mathematics flourished, and the knowledge of Greek and Latin was mainly tested by the knowledge of the languages themselves. At Oxford, mathematics had comparatively few adherents, and Greek and Latin were tested chiefly by a knowledge of their literature. I may speak of these things because they are matters of the past. We have changed all that, and have now learned to give due honor to every single branch of human knowledge.

For many minds the study of mankind is man; and, if history and literature must form a large part of the education of the young, then certainly we cannot afford to throw aside the study of those great languages which form the noblest literature of the noblest ancient races. What I endeavored in past days was only to plead that the study of Greek and Latin should not be exclusive; now I should plead that the study of Greek and Latin should never be excluded. As matter of fact, however, they are now studied in so thorough a manner, so enriched by comparative philology, that I should go so far as to deprecate the longer application of the word science exclusively to the physical sciences. I should endeavor to maintain no such preference; as, after all, the study of Greek and Latin has become a scientific study.

There are two worlds—the world of Nature and the world of Man. Man controls Nature, but Nature includes Man; and, therefore, the comprehension of the laws of Nature must include not only the study of things and forces, but also the study of men and their ways. In other words, if man is to be the lord of creation, he must study its laws and fashion himself in accordance with their teachings; and, therefore, we cannot for a moment contend we can

do without the accumulated experience of ages stored up in the literature of Greece and Rome. We are children, after all, of the Past. The Past throbs and tingles and lives in every fibre of our Present. Our finest hope is finest memory; and there is not only beauty, but also deep esteem and veneration, in the answer of the old Carthusian monk, who, being asked by a trifler how he managed to pass his time, answered—"I have considered the days of old and the years of ancient time."

The exclusive dominance of Greek and Latin is due to their inherent power. It was the survival of the Renaissance. That revival of the study of Greek and Latin shone like a new dome—perhaps like a new life; blew in like a freshening breeze upon minds so long drawn, by a preference, to scholasticism. By seeing the mighty power which it exercised over the minds of men like Shakespeare and Bacon, and also by reading of the perfect passion for knowledge it inspired in the minds of European scholars, you will be able to understand some of its force. Those were days in which Erasmus studied by moonlight, because he could not afford to buy a penny dip. Queen Elizabeth was able to answer learned deputations once in Latin and once in Greek, and studied Socrates and Thucydides as daily and earnestly as any student at the University. They were days when Lady Jane Grey, at seventeen, preferred Plato's *Phaedo* to the exhilarations of the chase, and was able to read seven or eight languages. Even in those days, you see, the right of women to higher education was recognized.

Greek and Latin, if only for the grandeur of the languages themselves, should be studied. It has been many years since I read Henry Nelson Coleridge. I still recall some of his expressions. "Greek," he said, "is the shrine of genius and of art. It is of infinite flexibility, as universal as the whole race, as individual as yourself, to which nothing vulgar is known, from which nothing refined is excluded; with words like pictures, with words like gossamer threads of gorse; not fathomed to its depths by Plato, not even lit up with all its ardor, nor rolling with all its thunders, under the Promethean touch of Demosthenes." Latin is the voice of Empire and of law, breathing the impulses of races and not the tenets of schools, instinct with the spirit of nations and not with the passions of individuals; tried, indeed, to its utmost by Virgil, and by him not found wanting. Greek and Latin are among the noblest instruments of thought ever elaborated by the human race, and we cannot possibly, without great damage to ourselves, neglect any system of education so fraught with the best possessions providence has preserved to mankind from the wrecks of barbarism and decay.

For a thousand years Greek was not only the language of Homer and Hesiod, of Plato and Epictetus, but of the holy Emperor Marcus Aurelius, and the language of the noble later Stoics. It was the language in which the New Testament was written, and into which the Old Testament was first translated. If you can read Greek, you can read any modern Athenian newspaper to this day. Read it, and hear Demosthenes speak. St. Paul spoke it, and in it St. Chrysostom thundered his words.

Latin was not only the language of Ennius and Virgil, but of St. Augustine; the language which, for many centuries, was almost the sole medium of communication between European scholars; it is the language of freedom, for in it Magna Charta is written; it is the language of theology, from Tertullian to Thomas Aquinas; of legislation, from the laws of the Twelve Tables to those of William the Conqueror; it is the language which at this very day is the means of communication between citizens who know no others. Besides all this, Latin is the first language in which many of the greatest discoveries were communicated to the world; the language of *De Revolutionibus Orbium* of Copernicus; the language of *Novum*