

appear as if she had undertaken the heroic task of making the environments adapt themselves to her. A Canadian Glasgow, or even Oxford, a classical school *par excellence*, seemed at one time the ideal at which she aimed. Then, overcome by the force of circumstances, there was a revulsion of effort. Other subjects, especially the natural sciences, have of late been developed with a vigor that promises to make amends for previous seeming neglect. And this notwithstanding the tradition that the so-called humanities alone, that is, the dead classics—Latin and Greek and Metaphysics—are educating, culture-imparting subjects.

How did this tradition originate? It may be answered, in some measure from real merit, chiefly, from the vanity arising out of the prestige of age. As already indicated, the subjects just referred to have always held the main place in the Scotch universities, as they did in all the other older institutions of learning, for a long time after their establishment.

These institutions were originally created for the training of the priesthood of the early Christian Church, and Latin was the language employed in them. For at this early date the vernaculars were only in the formative stage, and, consequently, had no literatures. The only available literature was the Latin, which had survived the political and linguistic convulsion following the collapse of the Roman empire, as a sort of learned and universal language. It was also the medium through which the Bible was carried down, and thus it became the ceremonial language of the church. A knowledge of jurisprudence and medicine, the study of which soon followed theology, could also only be obtained through Latin. Hence the study of Latin was a matter of necessity. It was a practical and utilitarian one.

Metaphysics has always been inseparably connected with theology, and in some respects it may be said that they are convertible terms. Greek philosophy in one form or another became incorporated with Christian theology at its beginning, and was studied in connection with it. As a means to an end, then, the study of philosophy was as directly utilitarian as that of Latin. Special suitability in itself for affording an unexcelled mental discipline is only a modern invention.

It was not till a much later period that the study of the literature of ancient Greece received attention, namely, at the time of those intellectual and moral movements called the Renaissance and the Reformation. It, too, was a utilitarian study. Though the language had been cultivated to some extent in Italy, the literature had not become generally known in Western Europe until after the Greek scholars took refuge there after the fall of Constantinople in 1453. The newly invented printing press

facilitated the multiplication of works previously existing only in manuscript. It was recognized that Greek possessed in its literature and its version of the Testament material that could be utilized in behalf of the new movement. Accordingly it became a subject of university study. Like Latin and Metaphysics, Greek was at first only a utilitarian study, a necessary means to a practical end.

But the vernaculars of Western Europe had now been formed, owing in a great measure to the invention of printing. They also began to produce literatures. Consequently, the necessity of writing learned treatises in Latin ceased to exist. The Reformation gave translations of the Bible that book of prime importance to the Church. From that time neither Latin nor Greek was necessary for its study by either clergy or laity, at least in reform countries. The work of translating the literary productions of ancient Greece and Rome also began. In this form they soon became accessible to all, and losing their identity went to swell the ever increasing store of human knowledge.

The direct necessity for the study of the dead languages had ceased; yet for a long time they retained their early prominence. Their original usefulness was gone; but around them gathered traditions of a mysterious educational power, which the vanity of succeeding generations of devotees contributed to magnify. This was still more intensified when the universities were the institutions of a class, as they used to be in England for instance.

However, the advancing civilization of the latter part of the nineteenth century has made imperative the study of other subjects bearing more directly on it. The most advanced institutions became timely cognizant of this and acted accordingly. They added to their old courses the new subjects as they were developed, the natural, social and political sciences and the modern literatures and languages. This is the stage at which Queen's has arrived.

But though the solitary reign of the ancient classics is greatly encroached upon, they are by no means dethroned; nor is it altogether desirable that they should be. Apart from some value as a direct literary study, they are useful for the advanced study of comparative literatures and of comparative philology. This seems to be the principal place reserved for them in the future.

After the literature of the mother tongue, the principal literatures and languages of modern Europe are the coming subjects of linguistic and literary study. They are in the first place essentially useful, as were originally the vaunted humanities. They are a means to an end. In the march of science the foremost nations are friendly competitors. It, therefore, becomes highly advantageous to know what our neighbors are doing. This is best done through their current literature in