

their old place, at least in the estimation of the educated classes. In the learned professions the classics are an essential requisite. Modern European languages are principally made up of materials drawn from the Greek or Latin, and it is important that the derivations of a word should be understood before it can be fully appreciated. The term "language," for instance, is drawn from the Latin *lingua*, the tongue, and may be considered a fair specimen of the manner in which words are transferred from their primary to their secondary meanings. The tongue, or chief organ of speech, is put for the speech itself. The words "derivation" and "appreciate" are further instances. Dr. Hamilton then mentioned some words whose origin was striking and illustrative. The word "alms," only one syllable in English, is derived from a Greek word having six syllables, and which means "pity." In old French *almouse* (anmone in modern French) shows the manner in which the abbreviation to a single syllable, "alms," has taken place. It has been changed almost equally in meaning. Originally it meant the exalted virtue of mercy; now it only means giving relief to the poor. Similar changes had taken place in the meaning of the words "charity," "church," and "clerk." The Doctor then made some interesting remarks concerning the curious changes which had been made in words. The science of philology investigates the origin and affinities of languages. To fully examine any one language philologically, requires that its parent and cognate dialect be studied—an immense but most interesting work. The Bible tells us the East was the cradle of the human race: philology discovers that the Sanscrit, the sacred language of India, was the parent of the Greek and Latin language, while with these languages contribute to the substance of the English, the basis of the tongue is Teutonic, another branch of the Sanscrit. The study of Latin and Greek is not required to elucidate the terms of common life, the short pithy words that are used by the fireside. A large proportion of Norman French was introduced by William the Conqueror, but the mass of the language still remained Teutonic. The terms which express ideas of Religion, Law, and Science, were derived from the Latin. The reason of this was the books of science and law were at one time nearly all composed in Latin. Modern science had discovered that Greek was more flexible, and accordingly the new sciences have used that language in their terminology. An examination of the principal terms of Theology will show how largely religious ideas were expressed by Latin. Trinity, Unity, Covenant, Redemption, Predestination, Election, Salvation, Condemnation, Judgment, the full force of these words, is best learned by the study of Latin. The short words Heaven, Hell, Sin, Joy, Bliss, Woe, God, Good, Bad, Light, Darkness, are evidently Saxon. The learning of Latin and Greek roots with their prefixes and affixes, is extremely useful for those who cannot have a regular classical instruction, although it is like trying to learn geology by examining specimens in a museum. Then no one can fully understand the grammatical structure of any modern language without classical knowledge. Webster asserts that nine-tenths of all the words in the Spanish, Italian, Portuguese, and French, are from the Latin. Dr. Hamilton then showed the difference of words in the languages named, taking the word "poet," for example. The study of the classical authors opens to an ingenious mind, a new world of ripe and rich thought. Classical literature presents the noblest models of historical, rhetorical, and poetical composition. The freshness, originality, and beauty of Homer, the perfect polish and dignity of Virgil, the sublime daring of Pindar, the curious felicity of Horace, the severe strength and grandeur of Demosthenes, the copious fulness of Cicero, the picturesque narrative of Livy, the philosophic clearness of Sallust, the terse epigrammatic point of Tacitus, can be imitated or rivalled only by those who have devoted years of youthful study to their immortal pages. There were peculiar modes of expression and thought in those days. No translation can do justice to these great originals. "The thoughts that breathe and words that burn," are feebly translated into a foreign tongue, and are often wholly untranslatable. Let any one try to do Burns into Modern English, and he will soon see by his failure how impossible it is. Who can Anglicise,

"Come sit ye doon my cronies
And gie's a bit o' crack!"

The impossibility of translating Homer is shown by the attempts made by Cowper, Pope, Lord Derby and others—the blind old man of Scio's Isle remains unrevealed, except in his native Greek.

While the study of the exact sciences is, perhaps, the best means of strengthening the discriminating faculties, the practice of translating, especially from the dead languages, is pre-eminently fitted to cultivate the memory, cultivate the imagination, and develop the reasoning powers. Some modern writers have even contended that the study of mathematics, as instanced in the case of Bishop Colenso, disqualifies the mind for doing justice to such reasoning as is not demonstrative and absolute. The study of classics is not liable to any such objection.

2. THE WONDERS OF ANCIENT ROME.

Modern writers, taking London and Paris for their measure of material civilization, seem unwilling to admit that Rome could have reached such a pitch of glory, and wealth, and power. To him who stands within the narrow limits of the Forum, as it now appears, it seems incredible that it could have been the centre of a much larger city than Europe can now boast of. Grave historians are loth to compromise their dignity and character for truth by admitting statements which seem, to men of limited views, to be fabulous, and which transcend modern experience. But we should remember that most of the monuments of Ancient Rome have entirely disappeared. Nothing remains of the Palace of the Cæsars, which nearly covered the Palatine Hill; little of the fora which connected together, covered a space twice as large as that inclosed by the palaces of the Louvre and Tulleries, with all their galleries and courts; almost nothing of the glories of the Capitoline Hill; and little comparatively of those Thermæ which were a mile in circuit. But what does remain attests an unparalleled grandeur—the broken pillars of the Forum; the lofty columns of Trajan and Marcus Aurelius; the Pantheon, lifting its spacious dome 200 feet in the air; the mere vestibule of the Baths of Agrippa; the triumphal arches of Titus and Trajan and Constantine; the bridges which span the Tiber; the aqueducts which cross the Campagna; the Cloaca Maxima, which drained the marshes and lakes of the infant city; but above all, the Colosseum. What glory and shame are associated with that single edifice! That alone, if nothing else remained of pagan antiquity, would indicate a grandeur and folly such as cannot now be seen on earth. It reveals a wonderful skill in masonry, and great architectural strength; it shows the wealth and resources of rulers who must have had the treasures of the world at their command; it indicates an enormous population, since it would seat all the male adults of the city of New York; it shows the restless passions of the people for excitement, and the necessity on the part of their rulers of yielding to this taste. What leisure and indolence marked a city which could afford to give so much time to the demoralizing sports! What facilities for transportation were afforded, when so many wild beasts could be brought to the capital from the central parts of Africa, without calling out unusual comment! How imperious a populace that compelled the government to provide such expensive pleasures!—*Hours at Home.*

3. SOLOMON'S TEMPLE EXHUMED.

The London *Times* publishes an interesting letter in regard to the discoveries at Jerusalem, from which we select the following:—

"The colossal foundations of the temple wall, which are 'stones of ten cubits and stones of eight cubits,' laid by Solomon or his successors on the throne, are now being laid bare at the enormous depth of 90 feet and more beneath the present surface. The bridge that once spanned the ravine between the place of Zion and the temple of Moria is now proved to have been upwards of 150 feet high. If this be, as it seems, the ascent to the House of the Lord which Solomon showed to the Queen of Sheba, we cannot wonder that on seeing it there was no spirit in her. The pinnacle of the temple on which the tempter placed the Saviour has just been uncovered to the base, and is found still to have an elevation of 186 feet. The statement of Josephus is therefore no exaggeration. If any one looked from the battlements into the valley he would be giddy, while his sight could not reach to such an immense depth. Sections of the ancient wall of Ophel have been exhumed, showing that, as Josephus says, was joined to the southeast angle of the Temple. Aqueducts, cisterns, rock hewn channels and passages have also been discovered within and around the harem, throwing new light on the buildings, the arrangements and the services of the temple. The great work of a complete exploration of ancient Jerusalem is thus fairly and auspiciously commenced. The opportune visit of the Sultan and Grand Vizier to this country, and the representations made to the latter by the Archbishop of York, followed up as they have been by the energy, the wisdom, and the tact of Lieut. Warren and his admirable staff, have smoothed down Moslem prejudice, removed local opposition, and thus brought about opportunities for excavation and exploration, such as never occurred before, and besides, large numbers of Arab laborers have been trained to the work, and are eager to be employed; and the exact points for successful explorations are now well known."

4. WEALTH OF THE ANCIENTS.

Croesus possessed, in landed property, a fortune equal to £1,700,000; he used to say that a citizen who had not sufficient to support an army or a legion, did not deserve the title of a rich man. The philosopher Seneca had a fortune of £3,500,000. Tiberius, at his death, left £19,624,000, which Caligula spent in twelve months. Vespasian, on ascending the throne, estimated all the expenses of