

in their modesty and from their greatness, they often lament their disadvantages in early youth, and their ignorance of ancient literature.

The studies of English Literature and Mental Science may well be pursued together with the Classics. With young or backward pupils it is a better way of teaching English Composition to require occasionally written translations from the Classics read, than to propose subjects for so called original Essays. When the Classics are not read, but Mathematical and Physical Science is necessarily the main study, as is sometimes the case, then the study of English Literature becomes peculiarly valuable as a substitute for the Classics, and as tending to counteract the one-sidedness I have referred to.

A very important element, as I believe, in a Liberal Education is the common life, the social intercourse indoors and out of doors which a young man has with his tutors and fellow students. The common table, the debating society, the cricket club, each has its part to do in polishing language and manners, or stimulating thought, or teaching the necessary lesson how to bear reverses and defeats with equanimity.

And it must not be forgotten that King's College owes a debt of gratitude to Dr. Cogswell, founder of the Cogswell Cricket Prize, for keeping up our interest in that manly and social game.

It is well that young men destined for different pursuits should be thus thrown together to make the College so far as possible a microcosm of the world. And it is perhaps especially beneficial to Divinity Students to be thus brought into contact with other minds. Whatever advantages may be derived from the course in a Theological College as supplementary to the Liberal Education supplied by a University, the former is no substitute for the latter. A more extensive acquaintance with Theology would be purchased too dearly at the expense of the power of understanding other classes of men, and sympathizing with their pursuits which can only be derived by personal intercourse with them in youth. The cause of the great influence which the clergy of the Church of England exercise upon their countrymen is to be found in the training the majority of them have received in the free life of the great universities, and on the other hand, we are told by observers not hostile to the Church of Rome, that one reason for the general alienation of the upper and middle classes in France from their Church, is to be found in the