

which moved the late Bishop Strachan and led to the establishment of Trinity College. We had hoped that this uncharitable and unchristian desposition had died out. But it is to be regretted that such reprehensible efforts should be made to keep it alive as are manifested in the bigoted letters of "Parent," and the recent untruthful and virulent diatribes of the *Dominion Churchman* directed against University College.

We are sorry to learn that the recent trouble in the Rugby Club, referred to in another column, has brought matters into such a state as to threaten its complete disorganization; and at a time, too, when the enthusiasm of the members and their interest in the club should have been at their highest. At a meeting which was being held as we went to press, a resolution of want of confidence in the committee was passed by a vote of fifteen to eleven. The committee, as a consequence, immediately resigned, and although the remarks of those in favour of the resolution plainly showed that it aimed only at the removal of one or two of their number, refused on any account to stand for re-election. Under the circumstances, with the match with Guelph arranged for this morning, and the McGill affair so close at hand, the action of those enforcing the want of confidence motion was certainly hasty and ill-timed, showing quite the reverse of the interest which we know them to feel in the club. We trust the committee will think seriously over the matter, and see the necessity of continuing in their positions. We are sure that they have the confidence of the undergraduates generally, if there does happen to be, as has been shown to be the case, fifteen whose self-interest knows no expediency.

The *New York Nation* gives a brief notice of the great trio of British mathematicians, Sir William Thomson, of Glasgow, Prof. Cayley, of Cambridge, and Prof. Gillespie, now of Oxford. The last has been for years a member of the staff of Johns Hopkins University, and the first has just finished a special course of lectures in that institution on Light. Prof. Cayley appeared before American audiences as a lecturer some years ago. According to the *Nation*: "All three are distinguished from the ordinary lecturer by the absence of bookishness, by a power of fresh and vivid presentation which one may naturally expect from a man who speaks on a subject which is largely his own creation. Sylvester is the most unequal, perhaps the most stimulating as well as enjoyable when full of triumph and enthusiasm, and the least so when uninspired by fresh achievements. Cayley is the most even and methodical; nothing ruffles the serenity of his steady progress, either in exposition or in research, Sir William Thomson has in the highest degree the power of putting himself *en rapport* with his hearers—of making them, as he has said, his co-efficients in the work before him. His numerous mechanical inventions show the practical bent of his mind. All three are splendid examples of the frank kindliness, the desire to lend a friendly helping hand to all with whom they come in contact, which are so much the secret of the English charm of manner."

Printed elsewhere may be found a communication from a member of the always recruiting Freshman ranks relative to the system of conducting the debate of the Literary Society. Our correspondent pours forth in rather more forcible fashion than usual the ever-recurring complaint on this much vexed question. The burden of his lament is to the effect that there exists in the well-recognized freshman modesty, not to speak of liability to extinguishment at the hands of senior brethren, an insurmountable barrier to all attempts to pluck Demosthenes down from the highest pinnacle of oratorical fame. He concludes with a suggestion, nay even with a vehemently expressed desire, that the Promethean spark should be inspired once more into the now cold ashes of the quondam Forum. Jest aside, the very mention of the name of a Society which

was quietly, though suddenly inured at the beginning of the year indicates that there yet remains a radical defect in the character of the meetings of the Literary Society. It is an unquestionable fact that something more than the ordinary yawning provoking disputation will be found necessary to allure the studious undergraduate and the would-be future orator to the Society's chambers in Moss Hall. At present the only remedy seems to be a recourse to the former plan of providing a double ring for the eager belligerents, a more liberal sprinkling of the class of meetings denominated 'open,' as well as a vigorous personal encouragement on the part of the members of the Committee to those whom they find to be of a timid and retiring disposition. And here we may just say that our correspondent need have no apprehension that any member of the Society, not even though he belong to the class of undergraduated Freshmen will be discouraged in his "crude attempts to display his stunted oratory," provided, to be sure, that their 'attempts' be made in the proper spirit, and with some measure of decorum. But if, after all is said and done, our correspondent and his confreres find that their peculiar wants are not satisfied, then we recommend them by all means, to look vigilantly after their own interests, even should they go to the length of resurrecting the Society already mentioned. For the rest we may say that we look forward hopefully to the time when the Literary Society will be freed from the embarrassing trammels of the Council's supervising jurisdiction. We confidently believe that the spirit of the graduates and undergraduates will one day rise and rescue their Society from a patronage, which however well interposed cannot fail to have a blighting influence, and place it to flourish in the wholesome atmosphere of independence, then do we prophecy, and not till then, there will be a genuine collegelife, leaving in its train imperishable memories, to say nothing of the substantial influence that would be exerted by the sons of Toronto University on the affairs of both their college and their country.

THE DECLINE IN CLASSICAL EDUCATION.

Previous to the Renaissance the study of the classical languages was carried on partially for the sake of the mental discipline which those studies involved, but mainly, perhaps, for the sake of information and instruction. The Renaissance and the Reformation introduced a new motive, more especially for the study of Greek. Since it was the language of the New Testament, the greater prominence which that book now began to assume naturally led to increased interest in the study of the language in which it was written. Moreover, western philosophy was oppressed with the yoke of Aristotle, and the flight of the Greeks from Constantinople brought relief through the medium of Platonic study. This circumstance also tended to extend the rank and widen the influence of the classics in general. During subsequent centuries a truer idea of the potential advantages in classical study gradually began to prevail. What that idea was we shall see presently.

Of late years, however, we appear to have returned to the old view that the object of classical study is classical knowledge and not classical culture, or what has been called by that name in virtue of the fact that it is, perhaps, most perfectly obtained through the medium of intelligent classical study. To be specific, the classics are eminently adapted for the development of a habit of close observation, the cultivation of the faculty of discrimination and literary taste, and for the improvement of the capacity for expression. But as they are at present studied these powers and faculties of the mind are but little exercised, and the special *ratio essendi* of classical learning has ceased to exist. All the intellectual revenue that is now derived from this source is a vast amount of intrinsically useless facts of so-called classical knowledge, along with which is obtained a certain cultivation of the memory. There is little valuable mental discipline in the study.

This state of things seems to point to the prevalence of an erroneous conception of what intellectual education in its essence really consists. The true conception