

## ✻EXCHANGES.✻

WE can not do justice to all the exchanges which have come to hand, so that we shall be obliged to touch from time to time on points of which they treat, and which we think of special importance. The *Rouge et Noir* is a welcome visitor. It is the exponent of the thought of an institution which is decidedly conservative in its educational views, of an institution which professes to be modelled on the University of Cambridge, and which desires to respect in its choice of subjects of instruction the views of the masters of British scholarship. For this principle we have profound respect. A branch of the great Empire, which has its centre in Britain, our country can ill afford to neglect the wisdom of our mother land.

As might be expected Trinity College, Toronto, has given the maximum of its attention in the past to the teaching of classics and mathematics, apparently on the ground that these subjects furnish a double phase of culture of the solidest kind obtainable. But we are glad indeed to see that our friends of Trinity do not find their conservatism a bar to real progress. No true conservatism can be such. We are informed in a recent number of the *Rouge et Noir* that henceforth a special honor course will be provided in modern languages. Classics and mathematics will as before retain their deserved pre-eminence, but greater facilities will be offered for a more perfect acquaintance with the literature of continental Europe, which, though modelled to a far greater extent than most people imagine after the ancient classics, is yet highly deserving of the attention of every student who aims at a broad, a liberal, and a philosophic culture.

A University should furnish means of instruction in as many branches of knowledge as possible. Where this is aimed at there results a confluence of students who are seeking mental development by different avenues.

The intercourse of students of different mental characteristics, and devoted to different subjects, tends decidedly in the direction of liberal culture. One phase of mental development is not allowed to tyrannize over others; and the student who is of a sufficiently critical mind to survey calmly the mental development of those who are chiefly devoted to a different department from himself, can not fail to be benefitted. If we admit the principle of individuality we can minimize the conflict of studies. It may not be too much to say that all studies may be shown to be related. The student of the ancient classics may sympathize with the Greek idea of beauty, of order, and of harmony. Why should he not also find intellectual delectation in the beauties of geometry? We know the Greeks themselves were intensely devoted to the science, and the motto Plato placed over the door of his academy need not be repeated here.

We fully believe that the student who has obtained a comprehensive grasp of the spirit of ancient culture will be induced to look with reverence on a department of

thought, which when joined with and modified by others of a more sensuous character, results in a form of beauty both severe and sensuous, such as we think is unparalleled.

No English poet has more successfully grasped the Greek idea than Shelley. Let any person of taste read his lyrics, and he cannot fail to be impressed with the wonderful harmony, order, and perfection of form found in them.

There is a tendency plain enough at present among many to find out what books should be read. This may appear at first sight highly laudable, yet it would be thoroughly pernicious for a true student.

Gentlemen of great distinction in scholarship are interviewed as to what books they would most highly recommend, and these are put forth to the world as the desirable books. We often see lists of, say a hundred, books which ought to be read, and which one would suppose are the "elect" of literature. This is thoroughly pernicious except for those who can never expect to have leisure for anything but a very slight acquaintance with literature. It is high time we were growing out of such swaddling bands. To follow such a method is not the spirit of liberal culture, but rather of a dwarfish nature and a narrow mental vision such as must never be preached in University circles. Milk may indeed be administered to mental babes, but should not our Universities—the mental nurseries of our land, the centres of her highest and purest thought—strive to digest stronger food than this?

The mind which is desirable in a University is not that of one who feels himself—mentally—the citizen of a narrow state or of the bigoted devotee of the form of thought and type of culture in vogue in his own age or country, but of one who recognizes the world-wide breadth of his heritage, and who sees in the thought of men of other nations and of other ages the expression of the mental life of one who was a brother man.

### THE EXCHANGE EDITOR EXPLAINS :

NO! The exchange editor is not dead. We rise to inform an expectant public that despite the vast hordes of exchanges, which, for some months past, have been pouring in upon us like wolves on the fold, we have at last reached a comparatively impregnable position, and can now serenely gaze upon the invaders, before, behind, in fact, all around us. Here are the *Notre Dame Scholastic*, *Lehigh Burr*, *Niagara Index*, *University Monthly*, *Acta Victoriana*, and, actually a *Sunbeam*, from Ontario Ladies' College, Whitby. That last is rather an interesting paper, and the title is more than upheld by the contents. It is very neatly got up and the literary attempts are admirable in their way. To please the exchange editor, we will refrain from calling it a "ray" or "bright beam," or even as she suggests, a "twinkling star." The *Sunbeam*, as a college journal, is not a *whit-by-hind* its more sedate and solid contemporaries, and we gladly welcome it to our sauctum.