

render impossible any other acquirements. If a boy learned Greek and Latin on the same principle on which a mere child learns with such ease and rapidity any modern language—namely, by acquiring some familiarity with the vocabulary by practice and repetition, before being troubled with grammatical rules—those rules being acquired with tenfold greater facility when the cases to which they apply are already familiar to the mind—an average schoolboy, long before the age at which schooling terminates, would be able to read fluently and with intelligent interest any ordinary Latin or Greek author in prose or verse, would have a competent knowledge of the grammatical structure of both languages, and have had time besides for an ample amount of scientific instruction. The rector went on to direct attention to the advantages of the study of classical literature, in the discipline which it gave to the intellect, the encouragement and help which it afforded in the pursuit of truth, and in the foundation which it laid for ethical and philosophical culture. In concluding his remarks on this subject, the rector referred as follows to the mode of classical instruction in English classical schools: For all these reasons, *I think it important to retain these two languages and literature in the place they occupy as a part of liberal education*—that is, of the education of all who are not obliged by their circumstances to discontinue their scholastic studies at a very early age. But the same reasons which vindicate the place of classical studies in general education show also the proper imitation of them. They should be carried as far as is sufficient to enable the pupil in after life to read the great works of ancient literature with ease. Those who have leisure and inclination to make scholarship, or ancient history, or general philology their pursuit, of course require much more; but there is no room for more in general education. The laborious idleness in which the school time is wasted away in the English classical schools deserves the severest reprehension. To what purpose should the most precious years of early life be irreparably squandered in learning to write bad Latin and Greek verses? I do not see that we are much the better even for those who end by writing good ones. I am often tempted to ask the favorites of nature and fortune whether all the serious and important work of the world is done, that their time and energy can be spared for these *negæ difficiles*? I am not blind to the utility of composing in a language, as a means of learning it accurately. I hardly know any other means equally effectual. But should not prose composition suffice? What need is there of original composition at all, if that can be called original which unfortunate schoolboys without any thoughts to express, hammer out on compulsion from mere memory, acquiring the pernicious habit which a teacher should consider it one of his first duties to repress, that of merely stringing together borrowed phrases? The exercise in composition most suitable to the requirements of learners is the most valuable one of retranslating from translated passages of a good author; and to this might be added what still exists in many continental places of education, occasional practice in talking Latin.

The rector then dwelt upon the indispensable necessity of scientific instruction as a process of training and discipline, to fit the intellect for the proper work of a human being, the ascertainment of truth; and showed that while mathematical science afforded a conclusive example of what could be done by reasoning in the ascertainment of truth, so the physical sciences which are not mathematical, such as chemistry and purely experimental physics, showed us, in equal perfection, the other mode of arriving at certain truth by observation in its most accurate form, that of experiment. He also commented on the value of logic as a part of intellectual education, declaring, as that science did, the principles, rules, and precepts of which the mathematical and physical sciences exemplified the observance. After passing in review and pointing out the value of the studies of physiology, psychology, political economy, jurisprudence, and international law, the rector proceeded to notice the subject of professorial instruction in moral philosophy, expressing the wish that it were more expository, less polemical, and, above all, less dogmatic.

Passing next to religious education, the rector spoke as follows on the relation of education to religion: The only really effective religious education is the parental—that of home and childhood. All that social and public education has in its power to do, further than by a general pervading tone of reverence and duty, amount to little more than the information which it can give; but this is extremely valuable. I shall not enter into the question which has been debated with so much vehemence in the last and present generation, whether religion ought to be taught at all in universities and public schools, seeing that religion is the subject of all others on which men's opinions are at variance. On neither side of this controversy do the disputants seem to me to have sufficiently freed their minds from the old notion of education, that it consists in the dogmatic inculcation from authority of what the teacher deems true. Why should it be impossible that information of the greatest value on subjects connected with religion should be brought

before the student's mind, that he should be made acquainted with so important a part of the national thought, and of the intellectual labors of past generations, as those relating to religion, without being taught dogmatically the doctrines of any church or sect? Christianity being a historical religion, the sort of religion which seems to me most appropriate to a university is the study of ecclesiastical history. I do not affirm that an university, if it represses free thought and inquiry, must be altogether a failure for the freest thinkers have often been trained in the most slavish seminaries of learning. The great christian reformers were taught in Roman Catholic universities; the sceptical philosophers of France were mostly educated by the Jesuits. The human mind is sometimes impelled all the more violently in one direction by an over zealous and demonstrative attempt to drag it in the opposite. But this is not what universities are appointed for—to drive men from them, even into good, by excess of evil. An university ought to be a place of free speculation. The more diligently it does its duties in all other respects, the more certain it is to be that. The old English universities, in the present generation, are doing better work than they have done within human memory, in teaching the ordinary studies of their curriculum; and one of the consequences has been that whereas they formerly seemed to exist mainly for the repression of independent thought, and the chaining up of the individual intellect and conscience, they are now the great foci of free and manly inquiry to the higher and professional classes south of the Tweed. The ruling minds of those ancient seminaries have at last remembered that to place themselves in hostility to the free use of the understanding is to abdicate their own best privilege, that of guiding it. A modest deference, at least provisional, to the limited authority of the specially instructed is becoming in a youthful and imperfectly formed mind; but when there is no united authority—when the specially instructed are so divided and scattered that almost any opinion can boast of some high authority, and no opinion whatever can claim all—when, therefore, it can never be deemed extremely improbable that one who uses his mind freely may see reason to change his first opinion—then, whatever you do, keep at all risks your minds open, do not barter away your freedom of thought. Mr. Mill then proceeded to speak of the culture which comes through poetry and art, and concluded his address as follows: And now, having travelled with you over the whole range of the materials and training which an university supplies as a preparation for the higher uses of life, it is almost needless to add any exhortation to you to profit by the gift. Now is your opportunity for gaining a degree of insight into subjects larger and far more ennobling than the minutiae of a business or a profession, and for acquiring a facility of using your minds on all that concerns the higher interests of man, which you will carry with you into the occupations of active life, and which will prevent even the short intervals of time which that may leave you from being altogether lost for noble purposes.

## II. Papers on Practical Education.

### No. 1.—ON TEACHING SCHOLARS THRIFT.

A teacher thus writes to the *National Societies' Monthly Paper*: I am Master of a small school in a poor agricultural district. Observing that many of my schoolboys, whose parents are very poor, spent what little money they obtained in trash, which I think is a very bad practice, I established what we call our little Bank. They now put into a box (kept by myself) what money they would have spent in rubbish. I began this plan some months back. They took out their money just before last harvest, and were very much surprised and pleased to find so much accumulated in so short a time. They have begun to deposit their little cash again. I am going to persuade them to put or remove their money into the Post Office Savings Bank when any one of them has saved 3s., and I shall go with them the first time they make a deposit. I am rather inclined to think that if something like the above was adopted in all poor schools, a great amount of good might be done, for we should be instilling into their minds the necessity of cultivating thrift.

### 2. GYMNASTICS AND MILITARY DRILL IN SCHOOLS.

The following recommendations of Dr. Ryerson, Chief Superintendent of Education for Upper Canada, concerning Gymnastics and Military Drill, have been sent to various Boards of Grammar School Trustees in Upper Canada.

“Although gymnastics and military drill are not specially mentioned in the proscribed programme, the formal instructions of the Government not being yet prepared as the law requires, it is desirable that whenever at all practicable they should be introduced. A set of gymnastic apparatus, which can be made on the spot, is by no