

## ALL FOR THE BEST.

"All for the Best." It is a lie  
 To say that it were best to part.  
 Oh, Love! how often you and I  
 Have sworn together, heart to heart,  
 That it were better far to die,  
 Than live and love, and live apart;  
 "For what were Life if thou wert not!  
 And what were Death if thou were there  
 To share with me my heavenly lot,  
 Or sweeten all my sad despair!"  
 'Twas thus I cried in the days gone by,  
 And a passionate kiss was thy fond reply.

All that is past. And now you say  
 You never loved me as you thought;  
 That all these years we've been astray—  
 You cannot love me as you ought,  
 And it is best to know the truth  
 Before we've stepped beyond recall,  
 And wrecked too soon our budding youth,  
 Our Life, our Love, our All in All.  
 And wearily I acquiesced—  
 That, after all, perhaps 'twas best.

Thou coward heart! thus to receive  
 A solace for thy broken rest  
 In empty words; thus to relieve  
 The ache within thy throbbing breast!  
 Words are not Truth; they cannot heal  
 The tortured quiverings of a heart  
 That in the throes of Death will feel  
 The life-blood give one last fond start,  
 If mention be but made of thee—  
 And then throb through Eternity.

It can't be best that we should part:  
 God knows it can't be best that I  
 Should bear within my breast this heart  
 That thrills with life, yet longs to die.  
 It can't be best that I go mad  
 At thought of one that used to be  
 My Life, my Love, my Ecstasy.  
 It can't be best—and yet I'll try  
 To whisper, Love, for thy dear sake,  
 Though brain doth reel and heart doth break,  
 "All for the Best;" and God on high  
 Already doth record the lie.

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## THE STUDY OF CLASSICS.

In one of the educational journals a few weeks ago Mr. H. Rushton Fairclough discussed the present state of the teaching of the classics in our schools and colleges. He admitted that the common objection against the study of Greek and Latin, viz., that the time spent upon them is out of all proportion to the results achieved, was only too well founded. He showed that the fault lay not in the languages but in the method employed in their elementary teaching. The literatures of Greece and Rome are so closely connected with all the later branches of knowledge that they must never lose the prominent position they hold in the curriculum of liberal studies; but the mode of teaching Greek and Latin in the schools rests on a principle completely false. To quote his own words: "Under the present system we fail to give our students a reading power in Latin and Greek. As Professor Hale puts it: 'What they get is not the power to read Latin—to confine what I have to say to that language—but the confirmed habit of attempting to dig out the meaning by a slow, painful and dangerous process. We set our students to work at learning to read Latin by a method founded on unreason—a method which refuses to think the thought as the Roman thought it, and substitutes instead a process of hunting up one thing wherever it may be in the length and

breadth of the sentence, and then another, perhaps far removed, and then another to be patched upon the first and then another to go with the second, and then another and another, and so on, with the blessing of heaven on the result, or not, as the case may be.'"

After explaining the existing evil Mr. Fairclough pointed out some means by which the system might be improved. Among these he urged that pupils should be taught "to think in Latin and Greek." It is not often that classical subjects are discussed in Ontario journals and perhaps no writer hitherto had made any attempt to infuse vitality into the present lifeless method of teaching the dead languages. When the Classical Association is organized and engaged in active work, more enthusiasm may be looked for among those whose duty it is to foster a love for the magnificent literatures of Greece and Rome in the students of Ontario.

It might be interesting now to examine wherein defective elementary training has affected the student who pursues the study of the classics through the Honor Course in our own college. A belief is prevalent among the students, although not to so great an extent as it was a few years ago, that classical men, as a general rule, take little or no interest in college life. There is also a tendency among men in other courses to look upon the study of Latin and Greek as useless for one who is aiming at one of the professions or at some other sphere of active life. In answer to this latter objection little need be said. The practical uses to which a knowledge of the classics may be put are, of course, not very widely extended; but the training which the mind receives from a proper study of the Greek and Latin languages and of the works of the great thinkers of Greece is not such as can be despised by any man in whatever calling he may be. The former belief, however, seems to have some slight foundation. Most students enter the classical course, not as intelligent readers, but as mechanical construers, previously taught to use "that slow, painful and dangerous process," and those among them who cannot adopt a more rational method must develop under the pressure of work in the upper years into inevitable "pluggers."

One of the most conspicuous features of the classical course in our college is the lack of any organization for pursuing study beyond what is prescribed by the curriculum. It is whispered on reliable authority that a small band of Homeric enthusiasts used to meet last year under religious auspices for the study of their patron saint, but it appears that they made no attempt at the formation of a larger society. The action taken by the Freshman class a few days ago in forming a classical society of their own is commendable, but it may be doubted whether it is the better plan to have separate year's societies or only one society for all the years. At any rate the absence hitherto of a classical organization of some kind is but another evidence of the lack of spirit that has existed among the students of the classics. The need of a College Classical Society is manifest. By such a society the study of the classics would be made much more vigorous and interesting. Here the student would escape from the hard and fast lines of the curriculum, here he could learn to read Greek as the Athenian read it, and so find again the lost half of the grandeur of Homer and of the wit of Aeschylus and Sophocles. The members of such a society would be more able to catch the true spirit of the Greek tragedies; they might get as near to the mind and heart of Sophocles as we do to Shakespeare's.

A few years ago one of these dramas was played in Convocation Hall and it was by far the most remarkable event of the academic year. Nothing would give a greater impetus to the study of classics in the true spirit than the regular repetition of such a performance, and this would be one of the best works in which a Classical Society could engage; unless, indeed, the question is of sufficient importance to demand the attention of the Provincial Classical Association which is to be organized in the Christmas holidays.