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ANOTHER term is passing away, and nothing is being done towards the formation of a Debating Society. Often as we have brought the subject before the School, we have never heard a single cry raised against our proposition. True we have been met by a stolid acquiescence, which augurs badly for the success of our scheme; but the worst it can possibly mean, as far as we can see, is "Try it yourselves."

The truth is that many of the School think we could not keep up such a society; that our debates would be poorly attended; that a vast amount of common place would be talked; and that none of us would be the better for it.

To all this our only answer is "Try." If Rugby cannot keep up what Harrow and Eton keep up with such success, the sooner we know it the better; if common place *per se* is a bad thing,—and, of course, all debating societies are liable to it,—how is it that every old member of such a society looks back to his time spent in debate with real interest?

But it is almost a truism to say that we can only get readiness by passing through the stage of common place talk; readiness, we mean, not only in speaking, but in seeing the points of a speech, in weighing two sides of a question, in giving weight to our convictions and persuading others of them. Most of our readers can see this, but what they cannot see or will not confess, is the want of interest in general subjects throughout the School, the tendency to be indifferent to politics, as if we could hope to be superior to these paltry questions

which so excite the newspaper writers. The genuine Rugbeian, if he cultivates his mind, likes to write an essay for the "book"; if he cultivates his body, he likes to win a goal for his side. In either case immediate pay is what he aims at.

The Etonian or Harrovian, in many cases himself born to a political life, is not content with talking football shop all the evening, but feels an interest in what his father and his brother have discussed in his hearing all his life.

Now, however, that the power of the country seems less likely to be vested in a few governing families, it is possible that Rugbeian homes may hear more politics talked and have them in every way brought more before them. If we are wise we shall seize the opportunity, and determining at once to have a debating society of some kind or other, only discuss now what form it shall assume. And here, again, let us consent to learn something from the examples of Eton and Harrow. Let us admit old members of the School and any masters who may wish to join us. So alone shall we secure our society from the rise and fall which is so fatal to most school institutions. Nor is there any fear that our seniors will crush us either by long speeches or freezing silence.

At any rate let us try at once to get together a society of some twenty-five members, pledged to begin debating next term, and let us ask the President of the last School Debating Society, who fortunately happens to be one of the masters, to assist in re-establishing it on a similar basis.