

— **SMALLER HISTORY OF ROME.**—From the earliest time to the establishment of the Empire; by Wm. Smith, LL.D.; with a continuation to A.D. 476, by E. Lawrence, A.M. This is an admirable reprint (with Mr. Lawrence's additions) of the English edition of Dr. Smith's *Smaller History*. They are deservedly popular. This book contains numerous illustrations, maps, &c., and a full index.

## IX. Educational Intelligence.

**UNIVERSITY COLLEGE CONVERSAZIONE.**—At the recent annual *conversazione* of the University College Literary and Scientific Society, Toronto, the following prize poem by Mr. John Taylor was read:—

Long years of peace had blessed our land by forest, lake, and shore,  
And war was all forgotten save in memories of yore,  
Well had the people prospered in the arts of love and peace,  
And many a fervent prayer was breathed that these might never cease  
To gladden free Canadiau homes; when sudden comes from far,  
Along our front, the gathering storm, and threatening clouds of war;  
And through the land there flashed the call to guard its sacred soil,  
Prompt then arose, to meet their foes, the stalwart sons of toil;  
From furrow, forge, and mart, and from College halls they come,  
Banded in stern resolve to drive the foul invader home;  
Along their serried ranks there gleamed a line of bristling steel;  
And in their hearts there burned the thoughts which only freemen feel,  
They met the traitors on the heights near Erie's well-known shore,  
Where wreaths of glory had been won by Britain's sons before;  
Near where the heights at Queenstown, and the fields at Lundy's Lane,  
Had felt the force of Britain's power in storms of leaden rain;  
Then backward o'er our border fled the banners of the foe,  
And peace restored smiled through her tears shed for our country's woe;  
As, with their gallant dead borne home, we hailed our Volunteers,  
While thousands murmured blessings sadly mingled with their tears,  
For all did not return alas! some who had bravely stood,  
To battle for their native land, now dyed it with their blood.  
Bright lives of promise offered up in Freedom's sacred cause,  
The old allegiance to maintain and to defend our laws.  
And "Alma Mater" bore her part on that eventful day,  
Her sons were ever foremost in the thickest of the fray,  
Boldly they marched to battle with hearts so full and free,  
But left upon the blood-stained field our noble gallant *Three*.  
Tread the slow march, breathe the last prayer, spread the sad funeral pall,  
Their memories graven on our hearts, and blazoned in our hall;  
Mewburn, McKenzie, Tempest, record each honored name,  
And hand it down upon the page of never-dying fame;  
Each comrade, drop a farewell tear upon their hallowed graves,  
And consecrate the resting place of Canada's young braves:  
Plant mournful cypresses around o'er each cold, narrow bed,  
But let the laurel with them twine above our noble dead,  
And monument and pillar raise, full high inscribe their deeds,  
That each may bless their memories as their glorious death he reads;  
Drape with no mourning tapestry our well-loved College halls,  
Where their names a lasting glory shed around her marble walls,  
Yet weep thy sons O! Canada, they bravely fought for thee,  
The last sounds from their dying lips spoke joy that thou wert free;  
They fought not all for honor, nor for glory did they die;  
They battled for their homes and friends, and now they calmly lie  
Beneath thy soil, each gallant son, the bravest of the brave,  
Sleeps his long sleep untroubled in the land he died to save.

— **VICTORIA UNIVERSITY.**—The closing exercises, in connection with the University of Victoria College, have taken place during the past week. On Sabbath evening, the Baccalaureate Address to the Graduating Class in Arts was delivered by the Rev. Dr. Nelles, the President, before a large audience, at the Wesleyan Church. The Rev. gentleman took for his text, I Cor. xvi, 13,—"Quit you like men." Different countries produced different staples; but *man* was a universal production; and the land which produced the wisest, the bravest, the most devoted, and the best men, was the best land. A university might be said to be a manufactory, at which the elements furnished by the boy were worked up into manhood. Having received the prescribed cultivation, the class were called upon to act upon the principles of the manhood instilled,—to "quit themselves like men." First, there must be *Manliness of Thought*. This was opposed to shallowness. Thought must be free, and bold, otherwise it would be null and void. Great courage was required. The world was not now beginning to think; and the great thoughts and doctrines of former times must not be allowed to overawe, but must be *questioned*. Reverence was due to what was ancient; but a higher reverence to what was true. It was not arrogance to question, any more than it was arrogance on the part of Galileo, Copernicus, Luther, Calvin, Melancthon, or Columbus, to propound thoughts which overthrew the erroneous systems of former ages. Secondly, there must be *Manliness of Sentiment*. It was

a poor education which impoverished the imagination. Affection, sympathy, tenderness of soul, were all essential to true manliness. The Rev. gentleman eloquently referred to the examples of great men, and to that of Our Saviour Himself, to establish this proposition. Thirdly, there must be *Manliness of Speech*. The educated man was a debtor to the past. He was a debtor, also, to the artizan, who by his daily toil secured *him* the leisure to pursue his studies. This debt should be paid back by scattering the clouds of ignorance, and promoting the cause of science and education. Speech was the great medium by which this could be done. The power of a word could not be measured. Their speech must be honest, earnest, true, courageous; for though the day of persecution might be said to be over, there would be sufficient of trial in their support of the right; and when their tongues were silent, their words would still make heavenly music. Fourthly, there must be *Manliness of Action*. To do was greater than to speak. Though they might not be eloquent of tongues, yet their daily life might make a lasting impression for good. The examples of Cromwell and Wellington showed that men might be great men without being great speakers. They might lead the thoughts of the age if they could; but they *must* aspire to deeds of excellence, a spotless example an unswerving integrity, and a fidelity to truth and honor:—they must be true to themselves and to God. Their manliness must have a moral and religious basis; and amid the confusion of theological thought, they must find a path by which they could maintain their faith in God, in virtue, and in immortality. In conclusion,—they must *grow in manliness* as they advanced in years. Hitherto they had consulted books; in future they would be called to deal with men and things. Inhabiting a new sphere, their judgments would receive a greater precision, and they would acquire a deeper power of thought. They must "put away childish things." By the influence of the discipline of life, they must grow in knowledge, in wisdom, and in virtue. Age would hereafter whiten their locks, and they would commence the down-hill course; but until then, it was their privilege to grow wiser and better every day. They must not lose their young enthusiasm of spirit. If their views and habits were rightly directed, they might retain the freshness of their better years; and when they had finished the great curriculum of life, death would come to them as another birth; and they would graduate into a brighter and nobler sphere. The Rev. President's discourse was listened to with profound attention throughout. The Annual Address before the Alumni Association was delivered by Prof. Burwash. The subject of the lecture was "SYMBOLS." The extent of the subject, as touching upon every field of human thought, was pointed out; and especially its relations to Mathematics, Metaphysics, and Language. The philosophy of symbols was next dwelt upon. A symbol was defined to be the "representation of the moral by the images or properties of the natural." This was based upon the order of nature. The relation of man to the material world showed that he was a progressive being. And if progressive, he must, therefore, be *immortal*; and his immortal progress was evidently not natural, but spiritual. To this spiritual progress the material world was made to contribute. All natural things had been created symbols of spiritual things; the earthly of the heavenly. And by converse with natural things, the faculties of man were developed, so that he could step upward from the natural to the spiritual, by the Symbols of nature being prepared to grasp spiritual ideas and enjoy spiritual life. This theory was next illustrated in the history of the past. The spiritual consisted of "The true, the beautiful, and the good;" and of these, philosophy, poetry, and religion might be taken as the historical representatives. The basis of philosophy was the idea of power or cause; and this, through an intuition of the mind, was brought into distinct consciousness by the aid of symbols. Of the earliest philosophers, Job was a representative; and his reasoning was largely by the aid of symbols or analogy. So also Socrates, who formed his fine conceptions of the Deity by the aid of the analysis of nature. The Hindoo philosophers, on the other hand, overlooking the symbolic teaching of nature, fell into materialism. In poetry, many of the best emotions were awakened by the aid of symbols. Of these we had examples in the most striking descriptions of Homer, in the sublime imagery of Ossian, and in the refined and philosophical transcendental poetry of our own age. In religion, the symbol had ever been the great teacher of man. The sacrifices and ceremonies of the Mosaic economy, the imagery of the Hebrew poets, the visions of the prophet, the parables of Christ, and the sublime and mysterious symbols of the Apocalypse, were examples of the use which God Himself made of the symbols of nature to prepare man for a higher and spiritual life. Thus, by this law of symbolism, we might learn even in this lower world something of the spiritual and eternal, of higher laws