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THE UNIVERSITY.

Encœnial Exercises This Afternoon.

Orations by Prof. Bridges and Dr. Macrae.

Valedictory by M. A. B. Boyer.

List of the Degrees Conferred,

And Other Notes of Interest.

The Senate Decide in Favor of Co-Education.

The University Senate at its regular meeting this morning decided in favor of Co-Education in the University. The encœnial exercises began at half-past two, the attendance being much larger than on any former occasion. The University library in which the public exercises were held, was well filled long before the time arrived for opening although the accommodations for visitors had been greatly extended this year.

Among those seated on the platform beside Dr Harrison were:—Senator Wark, Chief Justice Allen, Dr Jack, Chief Superintendent Crocket, Surveyor General Mitchell, Hon. A A Davidson, Dr Travers, Judge King, Dr Pugsley, Revs. A J Mowatt and Mr Ross, E McLeod, Dr Coulthard, Hon. Archibald Harrison, J Douglas Hazen, Prof. Bridges, Dr Barker, Dr Bailey and Rev. G G Roberts.

The President, after a few opening remarks, called upon Prof. Bridges who delivered his oration on behalf of the faculty as follows:—

Oration in Praise of the Founders of the College by Prof. Bridges.

Mr. President, Members of Senate, Ladies and Gentlemen:—

Some four or five years ago an oration delivered at Harvard College opposing the study of Greek, caused no little excitement among the supporters of classical culture in the higher institutions of learning throughout the American Continent. Indeed this oration may be said to have caused quite as much commotion as that golden apple which "Discord" rolled among the celestial goddesses in mythological times; let us hope, however, that although the ultimate effect of the one was the overthrow of the famous city, the other may produce no such disastrous result on the position, which the ancient languages still hold in most of our colleges. Yet, owing to attacks of this kind, which have been made from time to time upon the classics, modifications have been made in the time-honored courses of instruction. When matters are thus, as it were, in a transition stage, it is fitting that an address delivered on behalf of the founders of our own Alma Mater, should contain some reasons for thinking that classical training cannot well be dispensed with in the higher education. The whole question of classical training, we must all admit, is a subject of the utmost importance, requiring much experience and deep reflection before opinions can be formed; and those, who try to expound it, should strive to convince the understanding and furnish material for thought, rather than to gratify their hearers by a display of words.

The question as to the utility of instruction in the classics is by no means a new one, but, as I have hinted above, it has been agitated of [illegible] the adverse party with [illegible] than usual earnestness and [illegible]acity. "Is there any knowledge" it is asked, "in these ancient languages of such worth that in order to acquire it we must devote to the study so many of the best hours of our youth." To put the question in as few words as possible; "what is the use of so much latin and greek?" This is a question which every one has a right to put and a right to have answered. It is in vain that we try to avoid a direct reply by talking of some indescribable charm, some special excellence and perfection in the language and literature of antiquity known and appreciated by the initiated, and by refusing on such grounds to reason at all with the opponents of classical education. We might urge, in defence of classical culture, long established usage and the authority of the most distinguished seats of learning, but if we intend to defend either the principle or the practice that has hitherto prevailed, we must take some firmer ground of defence than custom or usage can furnish.

We may arrive at a clearer conception of the whole question by considering for a moment the proper object of university training. What then is the business of your higher institutions of learning? I should say that it is not to teach immediately professional knowledge, though various branches of professional pursuit may be, and often are, profitably taught in such establishments; this main object is to give that kind of preparation which is necessary in all, and to lay a good foundation for a broad and generous culture. Now no well ordered system of instruction will omit entirely either the study of mathematics or that of classics. Of the study of mathematics it is not my purpose to speak today; thus practical utility is patent even to the most superficial, but it may not be out of place to call attention to the words of Sir William Thomson when addressing the students of the John Hopkins's University": "No person," said he, "can have a thorough acquaintance with physical science, as it is at present, without a profound knowledge of mathematics." To allow a student to omit entirely either classics or mathematics is to leave him half-educated. If a person be capable of receiving such culture, he cannot be called a liberally educated person; and it is not true education to allow a person to follow any line of study to the entire neglect of all others. Its special personal proclivities may, perhaps, thus be drawn out; not the mere specialist is apt to be bigoted and intolerant; "the truest and best specialist" is the one that is well acquainted with subjects other than his own. It is, therefore, of prime importance that the college curriculum is so framed that certain subjects be incumbent on all students, and there can be no reasonable doubt that those qualities of mind and character, which make a man eminent in one line of studies, will also enable him to master the elementary difficulties of another subject of it brought before him as something which must be done. If, however, he is left to his own choice in the matter, some whim of his may make him turn aside from his study, in which he has not learned to feel any interest, and, is not also a very valuable result of mental discipline to be able to command the attention and direct the mental powers in such a way as to master even those studies, which are not particularly attractive to us? "No matter," says Dr Whewell, "how acute or profound a man may be in a special subject, if he is so helpless that he cannot bring his mental faculties to bear upon some other subject, we cannot regard him as a person of a well cultivated intellect, and we ought not to frame our higher education to give men such an intellectual character."

I have deemed it important to make these observations on options in colleges as the whole question of electives is the most difficult problem with which we have to deal in the higher education of today. All through educationalists believe in elevating learning, and hope to see every new branch of true learning introduced into our colleges; but while young men should have some freedom in choosing their studies, freedom should not be allowed to degenerate into license, and should be kept within certain well defined limits, grave evils may arise from too much freedom in the choice of studies, inasmuch as the majority of young men on entering college do not know their minds, and if left to themselves might make wrong selections which will impair their future usefulness. On this point a writer in an American review called Education has some pertinent remarks. He says the following: "Speaking from personal observation and experience in a large college, the student at eighteen knows positively but a very few things, and is obliged to unlearn most of these. Over two hundred of us were mustered into the Freshman class at ——— college in 1875. Out of the one hundred and fifty whom I knew not more than thirty could have selected a course of study with any sharply outlined purpose or conception of future occupation. Any arrangement of studies which I should have then made for myself would have omitted chemistry. I have had since neither time nor inclination to study it. But I was at that time obliged to take up the subject, and now can fortunately appreciate a range of phenomena to which, otherwise, I must have been blind. Every class book, however elementary, which commands the attention of the impressionable mind of the young student, evokes a new intellectual sense active only in the subject world. I am confident that it would be the experience of every college class to form intelligent plans for future study or work in the closing months of collegiate life, and often not until the ensuing years." These remarks are well worth careful attention on the part of all who have the interests of our college really at heart. For myself I feel no hesitation in saying that the required subjects should be disciplinary and should afford the student mental training; that it would be well if our higher institutions of learning require their students to follow those studies which "the wisdom of ages has pointed out as being at the foundation of all true education."

Of all the institutions of learning on this continent, none has gone so far in the matter of elective studies as the University of Harvard. "There," to use the words of Dr. McCosh of Princeton, everything is scattered like the star dust out of which worlds are said to have been made." And what, may we ask, has been the practical result of such a widely extended system of options? An able and discriminating article in the New York Independent by Prof. Webb of Princeton College, shows that owing to the heavy temptations, which Harvard is now offering to our higher students to become immature specialists without gaining a liberal education and general intellectual training, they are yielding in large numbers to such inducements also that the lower students, who are most sorely deficient and in greatest need of mental discipline avoid the more severe and flock in to the easier studies. But most discouraging of all is the fact, that in the last twenty years, there has been a general movement of undergraduate effort away from the more severe and disciplinary studies into the easier ones; nor must we omit to notice, among other things, the disintegration and dissipation of meaning to which the B. A. Degree has been subject, so that it is rapidly losing all definite character. Whatever may be the outcome of the Harvard movement, "this new education run mad," as one writer somewhat maliciously styles it, smaller colleges with a limited number of professors, cannot afford to imitate such a course in the entirety, but should rather aim at sound teaching in those studies which have been found to afford the best mental training for all students; "and if special subjects are allowed this should be the higher departments of studies, whose elements are obligatory on all.

One of the most important studies for all persons is that of written language, for language is the machinery by which knowledge is communicated and preserved. Language in the hands of one who uses it with precision and accuracy, is the means of instructing, convincing and persuading: Its misapplication, on the other hand, often leads to confusion in our ideas, and to many serious errors in the conscience of morals, legislation and other kindred subjects. Of the importance of accurate and precise language in the matter of legislation, the following illustration will, I think, be deemed conclusive. The late Hon. Caleb Cushing, of Massachusetts, spent the larger part of his mature life as a member of legislative bodies. For years he was mentor of the Massachusetts Legislature, at a time when his politics put him always in a minority on any political measure. Yet he saved the State from much unconstitutional legislation by his power of command over the English language. It has been said that no suit at law is known to have been brought into court by any lawyer, in which the success of the suit depended on proving to be unconstitutional or defective any statute of which Caleb Cushing had the control in the committee which framed it. He was able to say, and to assist legislators to say, so exactly what was meant, that clear-headed advocate could misunderstand the statute, or find a flaw in it by which to sustain a law suit. The explanation of that power of his of precise utterance, as given by those who knew him best, is that he read and conversed in half a dozen languages, and made language the study of his life.

Proceeding then upon this view of the great importance of the study of language, I am prepared to contend that no language can compare with the classics as an instrument for the training and discipline of the youthful mind. In the first place, no faculty of the mind admits of being exercised and trained at an earlier period than that of memory. What then, I ask, can be better fitted to train the memory to habits of retentiveness and exactness than the elementary parts of Latin and Greek grammar? To use the words of Sydney Smith; "Latin and Greek inure children to intellectual difficulties, and make the life of a young student what it ought to be, a life of considerable labor. If they do nothing else, they at least secure a solid and vigorous application at a period of life, which materially influences all other periods." Even in the initiatory steps of classical instruction ample opportunities are afforded the able and judicious teacher for fostering the just efforts of the reasoning faculty and of the judgment and for developing and exercising the power of attending to what is passing in the mind itself, a result which must be regarded of the highest importance. Let us not, however, dwell too long at the threshold, but let us imagine the young student launched right into the midst of what Dr. Thring has humorously termed the "youth's briar-patch," and engaged in the perusal of the works of the great writers of antiquity. At this stage the judicious teacher requires of the student a careful analysis of sentences, as well as a thorough examination of decomposition of each word. Such a method ought never to be dispensed with in classical instruction; it is quite as necessary and useful to the young scholar towards gaining an insight into the structure and idiom of a language as dissection is to the anatomist. When skillfully conducted there is no better exercise for the student, as it is admirably adapted for sharpening his powers of memory and analysis, and for teaching him to discriminate and to decide. Indeed, its efficacy in these respects must be just regarded as one of the most important benefits of a well ordered education, and I confess that I am utterly at a loss where else to look for the means of conferring the same results so certainly and so completely, if we once abandon the exact training afforded by the classics. This careful analysis of sentences and words followed up, as it ought to be, by a rendering so literal as to make it certain that the student has a thorough and exact acquaintance with all the minutiae of grammar and syntax is but a prilliminary part of classical instruction after all. All this should be made subordinate to the main objects in view, namely, the translation into vigorous and correct English of the works of ancient genius and the study of ancient literature — that literature which has been the admiration of every past age, and which has influenced the thoughts and morals and led the minds of the human race for more than two thousand years.

What may be made out of the business of translation by a competent instructor can easily be seen from the plan adopted by Dr. Arnold, the famous head master of Rugby. It was his plan to distinguish construing, in which the Latin or Greek is rendered word by word into English, from translating, in which whole sentences are *read into English*. This latter course he recommended as alone fit for advanced scholars, and he required the translation to be subjected to conditions which made it an exercise in extemporaneous English composition. For example, when the order of the words in the original is emphatic, it shall be preserved as nearly as possible in the translation; but this must be done without violating the idiom of our own language. Further, he recommended that in the choice of his words, and in the style of his sentences, the scholar should follow the age and character of the writer whom he is translating. Thus, Homer should be translated by words mainly of Saxon origin, as the sentences are mainly a series of simple propositions. In translating the tragedians, he would have such a mixture of Saxon and French derivatives as we have in Shakespeare; and the like in other cases. Now is it not evident to translate this, and at the same time to supply, when demanded, the knowledge of grammar, history and antiquaties, which are requisite for the explanation of the translated passages, is a performance well calculated to bring into play the highest scholarship, knowledge and talent? Far be it from me to say a simple word in disparagement of accurate observation and attentive study of external nature—for this also has its proper place in every well ordered scheme of instruction, but I would ask any person of intelligence what collecting of fossils, or ticketing of plants and minerals, what watching of retorts and crucibles can supply the mental training afforded by the processes, which I have just described, much less supersede or supplant them.

Side by side with this translation of Latin or Greek into English should go translation from English into Latin or Greek. Too much importance cannot be attached to this as a mental discipline. It may almost be said that one does not know his own language thoroughly until he can express it in some other. Latin and Greek are better fitted for this purpose than in modern language for the following reason. Their mode of expression is so different from that of English that the student must understand the exact thought embodied in his own tongue before he can correctly turn it into Latin or Greek. I need scarcely add that this constant study of the thought rather than mere words will bring about the best results in education. How imperfectly the thought in an English sentence may be understood by students of even more than ordinary intelligence is known only too well to the experienced teacher of Latin and Greek.

But, objects the opponent of classical instruction, after all this process of translation and retranslation, for students of Latin and Greek after graduation can translate an ordinary passage taken from any other source than the books in the prescribed course. There is, perhaps, some truth in such a statement as this. Objections, however, of a similar nature might easily be urged against the study of mathematics or natural science. Few young men leave college with more than elementary knowledges in these branches, yet this would be but a poor argument to use against the utility of either mathematics or natural science. In their course at school or college men may have acquired but an imperfect acquaintance with Latin or Greek, and the little they once had may eventually be lost. Still they have gone through the drill and they move with a firmer step and a more graceful carriage. They cannot, perhaps, read either Latin or Greek at sight, but they have read and dwell upon the noble passages with which the works of antiquity abound; they have had them explained and illustrated by their teachers, till the sentiments they contain have become part of their being, and continued to influence their character and conduct long after the words in which they were first conveyed, have faded from their memory. "The world will never know," says Dr. Thring, "what it has been saved from in the way of outrages on good sense and taste even by the limited knowledges of Greek and Latin authors that the average school boy acquires."

Enough has been said to show the value of the study of Latin and Greek in exercising and training the mind; still the following reasons are enough, even if all others were wanting, to make us place our education so as to retain these studies. Latin and Greek have mixed themselves etymologically with many of the languages of modern Europe, and with none more than the English. Even an elementary knowledge of these languages is, therefore, a very important aid towards requiring a critical knowledge of our own tongue. If we wish to trace words to their sources we must at once go out of our own language and ca to our aid both the classical tongues, mainly the Latin; and it is not too much to say that the man who has not some acquaintance with Latin can give but a loose and inaccurate explanation of a large number of English words. If this be so in the case of English, how much more essential is a knowledge of Latin when we come to study those modern languages which are its more immediate descendants—Italian, Spanish, Portuguese, and French, all of which are little more than corruptions of the parent stock, altered in appearance, but still one and the same in substance. Again, the classical languages are the foundation of modern literature. In connection with this statement I cannot refrain from quoting the words of Professor Palgrave. In a lecture delivered recently at the University of Oxford, on "The Province and Study of Poetry," he says: "I hope I may be allowed to briefly express a very strong conviction upon two points. First: the thorough study of English literature is hopeless unless based on equally thorough study of the literatures of Greece and Rome. But, secondly: when so based, adequate study will not be found exacting either of time or of labor. To know Shakespeare and Milton is the pleasant and crowning consummation of knowing Homer and Aeschylus, Catullus and Virgil. And upon no other terms can we obtain it." To all this we may add that Greek is the language in which the New Testament was first written and into which the Old Testament was first translated. It was the language spoken by the greatest poets, the greatest orators, the profoundest philosophers that the world has ever produced. The revival of letters owed its rise mainly to the study of Greek. And that intellectual activity which we now see about us is concerned largely with questions which society has not asked itself, since Greece started them more than twenty centuries ago. To quote from Professor Mahaffey's Social Life in Greece: "The masterpieces of Greek literature are the writings of men of like culture with ourselves, who argue with the same logic, who reflect with kindred feelings. They have worked out social and moral problems like ourselves, and have expressed them in such language as we should desire to use."

Let me add a few words from the lips of eminent men. Goeth, the great German poet, expressed a wish that the classics might always be the basis of all higher culture. Lord Dufferin, when Governor General of Canada, expressed himself as follows in an address delivered at the University of Toronto: "In a new country like this, where there is such an exuberant display of all the riches of nature—where every one almost is primarily concerned in material pursuits —it is a point of the highest importance that the lessons and the experiences of antiquity should not be lost sight of, but that a knowledge of the learning, of the poetry and of the history of the past, should liberalize our modern ideas." But the highest testimony as to the efficiency of the classics comes from Germany. The distinguished professor of chemistry of the University of Berlin, Professor Hoffman, gives it as his unhesitating belief "that all efforts to find a substitute for the classical languages whether in mathematics, in the modern languages, or in the natural sciences, have been hitherto unsuccessful; that, after long and vain search, we must always come back finally to the result of centuries of experience, that the surest instrument that can be used in training the mind of youth is given us in the study of the languages, the literature, and the works of art of classical antiquity." This was also the unanimous opinion of the entire Philosopical Faculty of the University of Berlin, after they had tried for ten years the experiment of admitting students from the real schools to the university without a knowledge of Greek.

No doubt I may have seemed to some to have pleaded the cause of ancient learning in too cold a manner, but it was my intention to state what I deemed to be the real merits of the case. Though often condemned by the ignorant, the inner spirit of classical study is sound and true. Were the great works of ancient genius lost or neglected, what a blank the past would be, and how many sources of pleasure would be left untasted! The stores of the great thinkers of antiquity are yet far from exhausted, because far from being understood. They are always teaching, even from the relics of their labour; ever suggestive when read over for the hundredth time. In one word, what the Parthenon and the Panthon are to the sculptor and the architect of modern times, that the literature of antiquity is to the philosopher, the historian, the orator, and the poet.

Though I have already somewhat exceeded the limits which I proposed for this address, I hope I may be excused if I add a few remarks on the four years course. The proposal of a four years course is not altogether a new one in the University, though it is only lately that it has assumed any definite shape. A committee of the Alumni Society made a report to that body as far back as '82 in favor of the adoption of such a course; but while the majority of the society expressed themselves in favor of the change, they did not at that time feel willing to take the responsibility of recommending its adoption to the senate. The points in favor of such a course are in brief these. The majority of our under-graduates are young. They consequently lack that maturity of mind which is necessary to grapple successfully with the problems presented in philosophy, political economy, the higher mathematics, classics and science. What wonder then that in a great many cases there is substitution for thorough and sound knowledge a process of cramming a result greatly to be deplored, and one which should be resisted by all careful educationists. This, if all other reasons were wanting, would in my opinion have justified the Senate in making the change. Again a four year's course is necessary to place our University on an equality with the other institutions of a similar character throughout Canada. It is impossible to expect that we can in three years do work equal to other institutions, when they have found that in order to cover the same ground four years are absolutely necessary. The students also of our college, those who have, to a large extent, to bear the burden and heat of the day, with one voice speak in favor of the change.

And lastly, we need four years in order to make some provision for an extended course for our best students, and, to allow all somewhat more freedom in the choice of their studies. As a graduate of the institution, I must express my firm conviction that the time has come when such a change is necessary; and although it may meet with some opposition at first, I have no doubt that it will ultimately commend itself to the judgment of the friends and patrons of the University.

And, to you, young men, who have gone out and in among us for the past three years, who have listened to our prelections and lectures, dry no doubt, though they sometimes were, but who to-day are to don the manly toga and go out in the world to fight life's battle, let me address a few parting words. It has been said that if education teaches a man to conceal his ignorance it has done much; let me rather say that if it has clearly revealed to him his real ignorance and given him a thirst for greater learning, it has been of the highest possible benefit; if you wish to advance still farther, and "to drink deep of the Pierian Spring" you need "that resolute effort of the will called perseverance." Genius without work has never accomplished much; it is work that brings ultimate success. We hope that some of you have gained nobler thoughts and formed higher aspirations in these halls. May you all become earnest seekers after truth. Do not forget the Alma Mater who has deserved so well of you, and be sure you deserve well of her. To each one of you rendered stronger, we hope, by the education you have received at her hands, she says: "Vale" et "nostri memor."

When Prof. Bridges had finished his oration, Dr Harrison called upon Mr Wm. Murchie,

The Prize Winner of the Douglas Gold Medal

to read extracts from his essay. The subject on which the essay was written was: "The duties which the civilized man owe to the uncivilized man whose country he has invaded and settled." The portions of the essay read were as follows:—

Civilization being superior to a primative state of savage life, it is obviously the duty of the civilized invader to confer upon the invaded savage that boon which he himself enjoys. Under no circumstances can he withhold the influences of civilization, and at the same time fulfil all important duties devolving upon him. The occupation of a territory previously held by savages should imply a desire on the part of the invader to civilize the comparatively degraded aborigines. Justice imperatively demands that the condition of the savage be improved, that he be so guided and aided that ere long he can rank among civilized men. He requires to be improved materially, mentally, and morally. Effecting this three fold improvement a nation may be said to discharge her chief obligations, and may quietly ignore all criticism. Improvement in any one respect is inadequate; all three are necessary.

It must not be supposed, however, that any definite order exists in which the savage is to be influenced by the different civilizing agencies. Material advancement is essential to satisfactory mental progress, while the latter in turn is necessary for the success of the former. The moral and spiritual life must also be quickened, and made to react upon the external. Between any one and the others there is a constant action and reaction; and consequently in discussing the three requisites to improvement, the order taken is unimportant.

I. It is the duty of the civilized invader to improve the *Material* condition of the savage.

How this can best be accomplished is a question that has received considerable discussion. Although it is true that no definite conclusion has been, or ever can be reached, since circumstances alter cases, yet a decided preference has been given to indirect support. Even direct support is often necessary; but whenever this is granted danger exists lest the means defeat the end in view. In providing for the wants of the savage wisdom is of much greater value than money; the character of the ruler is more potent for good or evil than the wealth of the nation. In some respects the dispossessed savage bears to the civilized invader a relation similar to that existing between the pauper and the man of wealth; and just as indiscriminate almsgiving is hurtful even to the recipient, so a full and free support granted the savage will, in all probability be accompanied by evil results. As in the case of the civilized pauper, the means of support rather than the support itself, should be given him.

But why should measures be taken to provide for the wants of the savage? Once having granted him remuneration for his territory, why should he not be allowed to shift for himself? The answer is evident. The very term "savage" signifies one lacking in perseverance in any occupation; one having a disposition to roam, with an abhorrence of a fixed habitation; and therefore one who can support himself only under favorable circumstances. Life is maintained only because the country is large and its natural resources varied. He subsists on the spontaneous gifts of nature; hunting and fishing are his chief occupations, and furnish him with the greater portion of his food. The vast extent of territory, in proportion to the population, affords plentiful game and thus guards against all danger from starvation. But no sooner does civilized man come upon the scene than old things pass away. The peculiar nature of the savage, however, remains unchanged; he is still a hunter however much the product of the chase may have diminished. Nimrod cannot readily transform himself into a peaceful agriculturist; and yet, unless such a transformation take place, the savage will continue to be an object of sympathy, or an ever increasing burden to his new masters.

Discouragements will certainly be encountered in the noble effort to teach the uncivilized man the ways of peace; but, since such a course has for its object the disclosure of the paths to p[illegible] to the deluded savage, no amount [illegible] toil should be considered too grea[illegible] [illegible]ized races, such as the Indians [illegible] North West Territory, will [illegible]