

(Snowball), with application to Geometrical and Astronomical problems. Exercises in plane and spherical Trigonometry. Conic Sections (Whewell's). Differential and Integral Calculus, with numerous examples.

#### NATURAL PHILOSOPHY.

Lectures on the properties of Matter, Statics, Dynamics, Hydrostatics, Hydrodynamics, and Hydraulics, Pneumatics, Electricity, Magnetism, Voltaic Electricity, and Electro Magnetism, Optics.

Earnshaw's Statics.

Examinations twice a week on Herschell's Astronomy, and the subjects of Lecture.

Essays and other exercises on the subjects of the course.

#### MENTAL AND MORAL PHILOSOPHY AND LOGIC.

On each of these subjects a pretty full course of lectures was given. During the afternoon hour the students were regularly examined on the lecture of the morning. They were also required to give a weekly essay of considerable length on some subject unfolded in the Lectures.

#### COURSE OF STUDY.

##### FACULTY OF THEOLOGY.

##### HEBREW CLASS.

Gesenius's Hebrew Grammar.

Read large portions of the Hebrew Bible, from the Books of Genesis, Numbers, Ruth, Psalms, Proverbs, Isaiah, Haggai, and Zachariah.

Elements of the Chaldee Grammar.

Frequent written exercises, being the analysis of passages—

Translations from English into Biblical Hebrew, and from rare Hebrew works into English.

For summer reading.—The Book of Genesis, and Psalms I.—XXX.

##### CLASS OF CHURCH HISTORY AND BIBLICAL CRITICISM.

History of the Christian Church from the 1st to the 9th century.

Fortnightly Essays by the Students on passages of Church History.

Davidson's Biblical Criticism, and Bishop Marsh's Lectures on the Criticism and Interpretation of the Bible.

Reading and Critical Analysis of Greek New Testament, 1st and 2nd Epistles to Timothy. Examinations and Exercises.

##### CLASS OF THEOLOGY.

A full course of Lectures was given this Session on Sanctification and on the various cognate doctrines. The Students were regularly examined in the afternoon hour on the subject of the morning's lecture. They were required to give a weekly essay on some subject in Theology; and also to prepare the skeleton of a sermon each week. Each, according to his status, delivered his regular discourses.

#### UNIVERSITY OF QUEEN'S COLLEGE.

From the Kingston Chronicle, May 5.

The examinations at this Institution occupied portions of Wednesday and Thursday, and we shall take an early occasion to publish the list of prizes awarded. At the close an eloquent address was delivered by Professor GEORGE, Vice-President of the College. We have been favoured with a copy of this address, which we give below:—

GENTLEMEN:—Your duties for the session have now ended. Before, however, dismissing you, I have to crave your attention to a few parting remarks, which may not be unsuitable to the present occasion. No one could blame you for bailing the close of this day with agreeable anticipations. The student, who has laboured diligently for seven months in the acquisition of knowledge, not only requires retirement for di-

gesting that knowledge, but must also stand very much in need of relaxation. And, if there are those to whom duty in this place has been an irksome task, they will no doubt rejoice in the freedom which to-morrow's sun will bring them, when they shall have escaped from the labours of the class-room; for the slothful student earnestly longs for deliverance from all restraint, and ardently seeks new scenes for frivolity. With his emotions on the present occasion one has no sympathy. I do not say there are not such young men now before me. Yet the number must be so very few that I know not if I am warranted in making any reference to them. From what I have learned from the other Professors, as well as from what has come under my own eye, it affords me great pleasure to think that your diligence upon the whole has been highly commendable, and your progress very respectable on the different branches of study to which your minds have been directed.

I cannot express the satisfaction it has afforded me in presiding over the distribution of the literary honors which so many of you have gained. These honors are pleasing evidences of your diligence as well as of your success in study. Let the student, who has won these honors by severe toil, carry them with him through life as tokens of his early achievements. But in this it cannot be expected that all should be alike successful; for all cannot excel. Besides some enter College but ill prepared to compete with those who have enjoyed superior previous training. Nor do all possess the same natural capacities for study. I of course offer no apology for that worst form of sloth or vanity, which is ever expert at finding excuses for deficiencies in the performance of duty. The student who is an adept in this will not be found at midnight or early dawn striving to make severe labour yield the fruits of rational hope. He lives on vain assumptions and reposes on his excuses, and after his own fashion can very well afford to live without College honors. Yet all, sufficiently acquainted with the history of literature, know that some have left College, not as marked students, who afterwards became men of high mark. The frivolous and lazy student, however, is very apt to draw two false inferences from this. He infers that, because some great men for one reason or other, fail to distinguish themselves in their classes, they had, just as he does, trifled away their time in College. And next he foolishly infers that he, too, may in some way or other yet become a great man. The first inference is false, while the second is likely to prove equally so. If those men who have become distinguished in life were not remarkable for their attainments in their classes, yet, be assured of it, they were so diligent and successful in labour that during their College life they amassed much knowledge and cultivated those habits which fitted them for eminence and usefulness. Yet this I would say, and I cannot say less: Let not the student who has toiled patiently, but has failed to gain the honors on which his heart was set, sink into despondency. Above all let not his disappointment take the vicious complexion of resentment or envy. The student whose eye glistens with delight, and whose bosom heaves with admiration, as he gazes on his more successful competitor, although he has failed himself to gain literary honors, has not wholly failed. Disappointed, and for the time defeated, yet, if he can look with intense admiration on excellence which he is at present unable to reach, and if he seeks no solace from envy, and no balm from dejection, he only requires more time and means to accomplish all that his best friends can desire. Such a student not only possesses the finest moral qualities, but some of the true elements of intellectual strength. Of the final success of that young man I entertain no fears.

Yet I repeat it, let the student, who has by hard labour won literary honors, wear them with high satisfaction. But beware lest your success in this should minister to your vanity or pride. As pride is natural to all men, it cannot be doubted but it often takes occasion from our triumphs to deepen its power in our bosoms. He, who

feels that his pride is strengthened by the honors he has won, has no little cause to mourn over his success. I would fain hope that I do not err in thinking that those among you of highest attainments, and who give the fairest promise of future distinction, are not noted in the College for vanity or pride. I should suppose this to be the characteristic of quite a different order of minds. But, be this as it may, let me guard one and all of you against pride. Do not believe what the devil says in commendation of it. For, if he were not the father of lies, no one could better tell than he what its disastrous effects are. Beware, also, how you listen to the opinions of the world and to the suggestions of your own heart as to the value of pride. Ah, my young friends, it has not only no value, but is the most pernicious passion you can cherish. "Had I life to begin," was the remark of a man of some observation, "I would begin it with the unalterable determination to war an exterminating warfare against pride. For I know from bitter experience it has done more than all other passions to prevent the growth of my intellect, to impair the health of my conscience, and destroy my peace of mind." This is a true saying. I beseech you, lay it to heart. For, if you cherish pride, no matter under what plausible pretences—and no passion can furnish more—it will be sure to damage your mental worth, to spoil your most valuable acquisitions of knowledge, and in many ways to produce unspeakable misery. I fear it is but little understood to how great an extent this passion has blasted the prospects of many students. For, while those under its influence may after a sort make certain attainments, yet for the acquisition of wisdom in its higher forms, as well as for listening to counsels and warnings, they are sadly unfitted.

For pride there is no cure but humility. Where this exists pride cannot reign. Let me therefore entreat you to cultivate humility. I should blush in secret, did I feel the slightest embarrassment or the least misgiving in urging you to be humble. I cannot but fear that the course pursued in many seminaries of learning is not upon the whole favourable to the growth of humility. The methods sometimes employed to awaken ambition and emulation have assuredly often tended to cherish a selfish vanity and a hardening pride in the minds of the young. Whatever the immediate results may be of this training, I cannot think it fitted in the end to yield valuable fruit, either to the student himself or to those on whom his mind is to act in after life. For my part I do not fear to affirm that the highest form of humility is scarcely less indispensable to true greatness of intellect than to true goodness of heart. Why should this be doubted? Humility is the seeing of things really as they are, and feeling truly the emotions which they should awaken. The humble man sees all above him with reverence, all around him with respect and forbearance, and all beneath him with a loving pity. As ignorance on the highest and most sacred truths is the grand cause of pride, so humility is the highest and most practical truth clearly and personally realized. Now this must be as favourable to the growth of intellect as it is to a healthy state of the conscience. But the sham of a virtue is often the most pernicious form of the opposite vice. This is never more strikingly exemplified than in spurious humility. Hence a want of self-respect or meanness of spirit is often mistaken for humility. No mistake can be greater. For meanness or baseness of mind, so far from being humility or springing from it, may for the most part be easily traced to vanity, moral cowardice, avarice or some other vicious passion. That the world should err on this is not wonderful; but it is wonderful and pitiable to think of the gross misconceptions of many Christians on it. The humility taught in the Bible, and exemplified by eminent saints, is, if not the greatest, at least one of the most beautiful of the graces. Nor has it ever failed to give a peculiar dignity to the soul, and to diffuse an exquisite charm over the moral conduct of men. Where there is true humility there will be an open eye to read all the lessons of