

LITERARY AND SCIENTIFIC SOCIETY.

INAUGURAL ADDRESS.

(Concluded from last week.)

Placing back the past in memory's shrine, and calling your attention to what concerns you more deeply, I would wish to treat the Society as an integral part of your University education. A university exists for the individual, and is a place where universal knowledge is taught. You are here not to procure the advance of literature and science; you are here to benefit yourselves. By earnest study, by association, and all those influences which one mind exerts upon another, you seek to develop what God has given you, and thus prepare for the greater university of life. Every hour well spent will be so much gain—every hour squandered will rise in judgment against you. Fidelity to lectures, extensive reading, close application, are not, however, the only factors in a successful university career. You cannot lock up the knowledge acquired from these sources in the storehouse of your own mind. You must scatter it like seed in the minds and hearts of others. The preparation for this lies in the essay-writing and public speaking offered to you by the Society. The Society thus completes the work of the University, and, like the University, exists for the individual. The more you keep this in view the more active a part will you take in its meetings. If you would lose sight of others and regard only the benefit which is to accrue to yourselves from a well-written essay or a carefully prepared speech; then, undaunted by criticism or urged to greater efforts, you would advance your own interests as well as those of the Society. Omitting essays, as I have not time to touch properly on both departments, I call your attention to public speaking.

Is it necessary to say anything to you concerning the advantages of public speaking? Call to mind the orator who by eloquence fanned to flame the smouldering embers of Grecian patriotism; call to mind the thrilling appeals of Cicero, the burning enthusiasm of Peter the Hermit, the eagle flights of Bossuet, the wit of Curran, the fire of O'Connell. What passion has not eloquence aroused? Sometimes it is the gentle summer wind making music in the forest of the soul; sometimes it is the hurricane sweeping on,—desolation marks its track. Now it is the gentle summer rain, as it were, from heaven, causing the noblest seeds of virtue and sacrifice to bud and bloom; anon it is the dreadful storm from the mountain, bearing confusion along with it. For weal or woe eloquence is one of the powerful weapons man possesses. It becomes the pleader at the bar as well as the preacher in the pulpit. It is the most brilliant jewel on the scholar's brow.

If you ask me how to cultivate this art rhetorical, I reply that you must make a two-fold preparation, remote and immediate. The remote preparation consists in the careful study of literature. Literature is the history of man, his thoughts, his language, and his actions. Strange history, is it not? Blood and tears on nearly every page—corruption showing its unblushing form at every turn. Still, that is literature. It is the battles, sieges, fortunes, through which man has passed. It is the vigor of Demosthenes, the polished art of Cicero, the versatile genius of our own Shakespeare. It is the

Era perennius monumentum,
Quicquid agunt homines votum, timor, ira voluptas,
Gaudia discursus.

In this study you will find the preparation of which I speak. "It will not answer," says Cardinal Newman, "to make light of literature or neglect its study; rather we may be sure that in proportion as we master it in whatever language, and imbibe its spirit, we shall ourselves become in our own measure the ministers of like benefits to others, be they many or few, be they in the obscurer or the more distinguished walks of life—who are united to us by social ties, and are within the sphere of our personal influence." Of all literary studies the best for the purpose of which we speak is the study of the classics. These are the great fountain heads. "Be sure," says Brougham, "that with hardly any exception the great things of poetry and eloquence have been done by men who cultivated the great exemplars of Athenian genius with daily and nightly devotion." Not only will a careful study of the Greek and Latin languages be of service to you; not only will a translation remedy our labour—but these authors are your models. Their care in the selection of words, their division and form still remain before you imitated by every age, improved by none. Their works are the works of genius, elaborated by industry. You have your share of talent; bring to bear the other element of success—industry—and you will yet stand on the height from which you can teach and command the world. This path of industry and careful preparation, rugged and steep, worn too with the feet of the great who have trodden it, this path is the only one open to you. As you walk it be not satisfied with any present success, nor be discouraged at failure. As with D'Israeli and Sheridan, so let it be with you. Let failure be a prelude to greater effort and success. And let me say a special word of encouragement to the gentlemen of the first year. There seems to be a growing opinion that it is not their place to attend the Society—or if they do they must content themselves with listening to the seniors. Your place is in the Society, and let it be yours to take an active part in its meetings. Nothing will be more beneficial to yourselves, or more gratifying to me. For you, the youngest member, I have a special care, and in the success which you may achieve I take a special pride.

A similar feeling has grown among the graduates that they are not wanted. I regret it, because while serving your own interest you can hand down the traditional customs of the Society from generation to generation. True, there is now established a link between the graduates and the undergraduates in the College paper, a hope long felt but lately realized, and which deserves further encouragement from all; still this is not nearly so strong a link as the cordial intercourse which has always existed between the members of the Society.

Let me return from my digression. I have spoken to you concerning the preparation best suited to cultivate your talents. I do not say anything

upon extemporaneous speaking, as that man is the best extemporaneous speaker who has for years been in the habit of carefully preparing his speeches. Your eloquence either in the Society or in life will be exercised concerning all the subjects with which the human reason deals—those subjects which form the complete circle of knowledge—God, nature, and man. These are the three arcs of the circumference. You may allow one arc to encroach upon the other; you cannot diminish the circumference. Upon these three your eloquence, as your University education, is exercised. A university, I have said, is a place where universal knowledge is taught. God, man, and the world are the triple object upon which reason exerts itself. I do not except theology. Is He who is infinite in Being yet personal, He who is above all yet who ministers to all,—is He not to be studied? The primary principles of matter are the work of his hand. His are the teeming myriads of motes invisible to the naked eye; his the restless vegetation; his the grace of the deer, the passionate cry of the lion. Man above all is his. "He is the sovereign Lord to whom are due the traditions of justice and religion," who writes his name on the walls of earth and composes the hymn of creation, whose shadow is seen in the olden mythology, whose voice is heard in the music of the spheres. Is God not to be studied? Is his science not to rank with chemistry or astronomy? Will you read the book of nature and not learn something of its author? Cursed is the nation that encourages its people to forget, to ignore their God. Happy is the nation which encourages that system of education by which religion can go hand in hand with secular knowledge—which protects the separate school system for the young, and accommodates itself to a scheme by which a more advanced religious instruction is guaranteed to the University student without impeding the cultivation of his mind in purely literary and scientific subjects. I say this to you not because I want theology taught in University College. Not at all. I am too earnest a friend to University College not to preserve it intact, and shall remain so as long as it is consistent with my principle. Nor do I say this to you because you are worse than the ordinary run of University students. I say it to you because I came to you with my priestly character, the highest diadem of my intellect, the strongest sceptre of my will, the sovereign of my heart, that character which shapes my life and orders all my thought. I say it to you because you will go forth from this University to be the pure-hearted and high-minded leaders of the people. You will go forth to teach the young, to dissipate the errors of ignorance and the follies of vice. How can you go? How can you teach the poor to be patient and the rich to be charitable without that knowledge of which I speak? Upon what principles will you frame your laws, and build up this country in all that can make a nation good and great if not upon the religious principles of justice and truth?

Who loves not knowledge? Who shall rail
Against her beauty? May she mix
With men and prosper! Who shall fix
Her pillars? Let her work prevail.

She cannot fight the fear of death.
What is she cut from love and faith
But some wild Pallas from the brain

Of demons? fiery—hot to burst
All barriers in her onward race
For power. Let her know her place:
She is the second, not the first.

Let knowledge grow from more to more,
But more of reverence in us dwell;
That mind and soul, according well,
May make one music as before.
But vaster.

Gentlemen, I have done. The year lies before you. Let union and energy mark its progress; then, at its close shall I thank you in all sincerity as I do once more to-night.

BELAGHOLLY DAYS.

Chilly Dovebber with its boadigg blast
Dow eubs and strips the beddow add the lawd,
Eved October's suddy days are past—
Add Subber's gawd !

Farewell, by cherished strollings od the sward,
Greed glades add forest glades, farewell to you ;
With sorrowigg heart I, wretched and forlord,
Bid you—achew !!!

UNIVERSITY COLLEGE.

FELLOWSHIP IN CHEMISTRY.

Applications will be received by the undersigned for the Fellowship in the Department of Chemistry, which will be vacant at Christmas.

WILLIAM DALE, College Registrar.

RODD WESTCOTT,

The Leading Barber of Yonge Street.

489 YONGE STREET,

OPPOSITE THE FIRE HALL.