

power with which your diligence in a severe course of literary and scientific studies and exercises has invested you, is now to be employed on a larger scale and a wider sphere. Industry, energetic, ceaseless industry, with uprightness and the Divine blessing, will accomplish all. Even "national progress is the source of individual industry, energy, and uprightness, as national decay is of individual idleness, selfishness and vice."

POVERTY NO BAR TO SUCCESS IN LIFE—VARIOUS EXAMPLES.

Suffer me to say further, be not discouraged by poverty or difficulties. Some of you may have exhausted your own means and all the resources of parental kindness, in completing your Collegiate course, and you have now nothing to rely upon but your character, your talents, and your attainments. Be assured these are the best capital with which to commence the business of life, whatever be its profession or employment. I think it is a great error in parents to provide an annuity for their sons to rely upon in commencing their professional or business life; and, I believe, such an annuity is oftener an injury than a benefit to its recipient, much more what is misnamed a "fortune." Self-reliance, in dependance upon God alone, is the mainspring of individual success, usefulness and happiness. Lord John Russell once applied to the late Lord Melbourne, when the latter was Prime Minister, for a provision for one of the poet Moore's sons. Lord Melbourne's reply contains the following sound philosophy and useful advice. "Making a small provision for young men is hardly justifiable, and it is, of all things, the most prejudicial to themselves. They think what they have much larger than it really is, and they make no exertion. The young should never hear any language but this: *'You have your own way to make, and it depends on your own exertions whether you starve or not.'*" From the humble situation of a barber, in a underground cellar, with the sign "Come to the subterranean barber—he shaves for a penny," Richard (afterwards Sir Richard) Arkwright became the founder of the cotton manufactures of Great Britain; and Turner, from the same humble employment, became the greatest of British landscape painters; Dr. Livingstone, who is doing so much for science and history by his researches in South Africa, was, a few years ago, a weaver in Scotland; and George Stephenson, to whose genius and science we are indebted for the speed with which the railway locomotive brought us this morning from Toronto, was once a colliery engine fireman, scarcely able to read when he came to manhood, and teaching himself arithmetic and mensuration during his spare hours from labor. Professor Faraday—son of a poor blacksmith, and himself an apprentice to a book-binder until 21 years—is now one of the first philosophers of the age, and excels his great master, Sir Humphrey Davy, in lucid expositions of the most difficult questions of natural science. And Sir H. Davy himself was, in early life, an apprentice to a country apothecary, and said, on one occasion, "What I am, I have made myself: I say this without vanity, and in pure simplicity of heart." The great Lord Tenterden, one of the most distinguished of the Lord Chief Justices of England, took his own son Charles on one occasion to a little shed standing opposite the western front of the Canterbury Cathedral, and pointing it out to him said "Charles, you see this little shop; I have brought you here on purpose to shew it to you. In that shop your grandfather used to shave for a penny! That is the proudest reflection of my life." The still more illustrious Lord Chancellor Eldon, whose family name was John Scott, was the son of a Newcastle coal-fitter, was first intended by his father for the trade of a grocer and afterwards for that of a coal fitter. But at this time his eldest brother William (afterwards Lord Stowell), who had obtained a scholarship at Oxford, wrote to his father, "Send Jack up to me; I can do better for him." John, by his indomitable energy and perseverance, so distinguished himself at Oxford that he at length obtained a fellowship. But when at home, during the vacation, he fell in love, and running across the border into Scotland with his eloped bride he married, lost his fellowship, lost all hope of preferment in the Church for which he had been destined, and, as friends thought, ruined himself for life. He then commenced the study of law, and writing to a friend, said, "I have married rashly, but it is my determination to work hard to provide for the woman I love." The privations and labors endured by John Scott in the study of the law and during four years after his admission to the bar, almost exceed belief. He rose at four every morning, studied late at night, sometimes binding a wet towel round his head to keep himself awake. Too poor to study under a special pleader, he copied out three folio volumes from manuscript collection of precedents. The first year at the bar, his professional earnings amounted to but nine shillings; but he persevered, the more laborious in study as he was wanting in practice, until at length the large legal knowledge he had acquired was turned to account in a case in which, contrary to the wishes of the client and attorney who had employed him, he appealed against the decision of the Master of the Rolls to the House of Lords, and Lord Thur-

low, in behalf of the House of Lords, reversed the decision on the very point urged by John Scott. On leaving the House of Lords that day, a solicitor said to him, "Young man, your bread and butter is cut for life." And so it was. His practice soon brought him, and "the woman he loved," a princely income, and John Scott afterwards became Lord Chancellor Eldon, and Mrs. Scott, Lady Eldon; and the same Lord Eldon, when once asked what contributed most to success at the bar, replied,—"Some succeed by great talent, some by high connexions, some by miracle, but the majority by commencing without a shilling." If you look to the Bench—the stainless Bench of Upper Canada—you will find that every one of our Judges, I believe, commenced without a shilling, as has nearly, if not quite, every leading man at our bar. In the midst of poverty and difficulties then, let every young man before me commence his career of life with an honest, a religious, a resolute, and courageous heart. And I will add last, but not least, cherish, honor, defend, if need be, your Alma Mater, Victoria College, and love your country as yourselves. (Prolonged applause.)

8. THE REV. S. S. NELLES, M.A.

President of the University of Victoria College.

UNCERTAINTY OF THE FUTURE.—PARTING COUNSELS.

In reply to a complimentary address, which was presented to him at the close of the Session by the students, Mr. Nelles thus concluded: In closing, young gentlemen, the exercises of the present Academic year, I am affected to think that I have, of late, been so much separated from you, and that now from many of you I am about to be separated more widely and permanently. I can only say that my good wishes and prayers will follow each of you through life. It saddens me to remember how little of the future career of any one of you can be foreseen. The uncertainty of your several destinies after leaving these halls is perhaps less than that which attended your entrance. Your characters have become somewhat matured and settled, and you have been brought, I trust, under the guidance of principles which will lead you onward to usefulness and honor. Yet nothing can save you from the severe and perilous conflict of life. Much of joy and sunshine may await you, but also much of disappointment and sorrow. These are wisely intermingled in the system of divine discipline under which we live. Ardently as I could desire for you a joyous future, I cannot pray that you should be wholly free from "the days of darkness." I pray rather that each of you may become wise, and strong, and pure, and that you may cultivate in sunshine and shade that essential principle of all strength and excellence—a true faith in God.

What is called a prosperous life is commonly the most beset with dangers. With a proper interpretation, I may commend to you the paradoxical lines of Lover:—

"O watch you well by daylight,
By daylight you may fear,
But keep no watch in darkness,
The angels then are near;
Oh! watch you well in pleasure,
For pleasure oft betrays,
But keep no watch in sorrow
When joy withdraws its rays."

Remember that the goal of life is spiritual perfection, and those who have most fully attained to this great object have come round by the rough and thorny road of sorrow.

"Then in life's goblet freely press
The leaves that give it bitterness,
Nor prize the colored waters less,
For in thy darkness and distress
New light and strength they give."

I thank you, my young friends, for your costly and beautiful gift with your affectionate address. They will ever remain as precious mementos in my family; they will remind me that Victoria College has many devoted sons scattered through the land; they will oftentimes serve to cheer me and my dear companion amid future toils and trials, and will inspire me with new ardor for the advancement of our beloved University.

II. MODEL GRAMMAR SCHOOL EXAMINATION.*

OBJECT OF THE MODEL GRAMMAR SCHOOL.

Before proceeding to deliver the Prizes at this examination, the Rev. Dr. Ryerson, Chief Superintendent of Education, stated that—The object of the Model Grammar School, like that of the other Model Schools, established in this city, was not primarily to teach youth, but rather to teach teachers how to teach. The object of the Normal Schools was to train teachers for the teaching and management of elementary schools, and the object of the Model Schools connected with them, was to afford an opportunity of practising teaching,

* See page 126.