

human soul, which he created in his own image. We smile as we recall some of the quaint and ceremonious requirements of the earliest college laws. Manners change, in external manifestation, from age to age, but the basis of good manners, respect for the right of others, modest estimate of self, honorable submission to established laws, deference to venerable age, illustrious character, and official station, and reverence for sacred things; these are the foundation of the manners and gentlemen everywhere and at all times. Our ancestors had this in view, in all of their rules of order, however quaintly expressed, and they were wise men, in requiring of the academic youth, good manners as well as good morals—the minor morals as well as the greater morals.

#### NON-UNIVERSITY MEN—SPONTANEOUS IMPULSE.

The young man who would achieve lasting renown must learn to curb his fiery impulses, and subdue the wandering of his impassioned thoughts, and this the studies of the university most readily help him to do. I do not say there is no other way of achieving this result but this is the shortest and most effective way. Great men conquer great difficulties, but they remember what the difficulties were and strive to put them out of the way of their successors. Washington and Franklin were not University men, but the former recommended and the latter founded a University. Franklin was not a classical scholar, but he provided the means whereby others should become classical scholars, and wishing to make a present for our Library which should signalize his appreciation of good learning he sent a handsome copy of Virgil. But if severe training be necessary for effective mental action, what room is left for spontaneous impulse, some may ask. What channel for inspiration? For among those who question the ancient methods we hear a great deal said about inspiration and spontaneity—pardon me the word. Without discipline there is no spontaneous action worth the having—no inspiration that deserves to be listened to. Paul drew an illustration from the Pagan games; let me ask the advocates of spontaneity what they think of the principle as applied to the boat race in which our young friends so much distinguished themselves? And the careful diet, the early hours, the daily testing of vigor and skill, the total abstinence from hurtful drink and food, the training of the eye, the ear, the hand—are all these spontaneous actions? Does the man who pulls the stroke oar do it by spontaneity? I know not, but I should not like to pull against such a man, with all the spontaneity I could muster.

#### 5. THE RIGHT REV. DR. STRACHAN,

*Lord Bishop of Toronto.*

##### PRIZES—PERSONAL REMINISCENCES OF THEIR VALUE.

After the delivering of prizes to the children attending the day School of the church of the Holy Trinity, Toronto,\* the Bishop proceeded to say that he had very great pleasure in being present to deliver the prizes to the children. He was much gratified in finding that such a large number had been given for good conduct. It must also be very gratifying to the parents to learn that their children had been presented with prizes for their good conduct while attending school. He sincerely trusted that the children would go on in endeavoring by their conduct to please their parents, as nothing would give their parents so much pleasure as the thought that their children were going in the right path, and earning the esteem of their teachers by their good conduct. Nothing, he could assure them, gave their mothers so much gratification as the thought that their offspring obeyed the command of their teachers while in school. He hoped they would continue the course they had so well begun. It must also be very gratifying to the pupils that they had got prizes and marks of honour for attention and proficiency in the several branches of knowledge. These prizes were simple in themselves, but how much more were they valued than if a friend merely presented any one of them with a book of the same value. The prizes which they had honourably and fairly gained would be treasured up in after years, and looked upon with great satisfaction. He had seen men nearly one hundred years of age, who had set the greatest value on the prizes they had gained at school. He (the Bishop) had in his possession, at the present time, a Greek Testament which he had gained as a prize at school when he was only fourteen years of age, and he could assure them that he turned over its pages with much pleasure, and set the greatest value upon it. When he looked upon this book it recalled to his memory the many happy hours he had spent in study and in play with those who were now removed from earth. He felt confident that the children before him, who had received prizes, would, if they treasured them up experience the same feelings in after life. He sincerely trusted that they would go on in the same way as they had been doing. He

hoped, however, that those who had not got prizes would not envy those who had, as he felt certain they had earned them honestly and fairly, but that they should endeavour by attention to their studies to earn the same rewards at a future time.

#### EDUCATIONAL SYSTEM OF UPPER CANADA—RELIGIOUS ELEMENT.

He wished now to make a few observations on education in Canada generally. He must say that the system of education in this country was more elaborate and perfect than could be found in any country in Europe. The concoctors of the scheme deserved a great deal of credit for the manner in which they had performed their work. But, however perfect it might be in general, he must say that the soul had been taken out of it by leaving out the religious element. This had been totally left out at first. Since that time, however, a little life had been given to it by the introduction, to some extent, of religion; and he sincerely trusted that they would bring religion more and more into the present system of education. It was impossible to separate religion from secular education, and by doing so, they as it were, separated the body from the soul. Religion pervaded everything; they found it in the books which they read, and while studying the works of nature. While, therefore, he would give the credit due to those who had originated the elaborate, and to a certain extent perfect system of education which obtained in this country, still he would use every effort to have religion infused into the education of the youth of the country. As far as he was able he would use his influence to give the children a religious as well as a secular education, and he regretted that their excellent system of education should be purely secular. Most distinguished men had in addition to their other qualities, been religious; and he wished to see the youth of the country brought up with a due respect and love for religion. Unless they combined religion with secular education, their system was not complete. [See page 126.]

#### 6. THE REV. DR. RYERSON.

*Chief Superintendent of Education for Upper Canada.*

##### DUTIES AND RESPONSIBILITIES OF EDUCATED YOUNG MEN.

At the recent Convocation of Victoria College, Dr. Ryerson thus addressed the Graduating Class:—To you, my young friends, this day is fraught with peculiar interest. It is an epoch in your lives. It is the moment that intervenes between your preparation for life and your vocation in life; between your pursuits of various and delightful studies and your pursuits of various and active employments; between your retired security under the powerful literary, social, and religious influences of this truly Christian, and, therefore, liberal because Christian, Institution, and the exposure and temptations of professional and other employments. While the retrospect of the past must present to your minds many grateful recollections, the uncertain and eventful future must excite in your minds many anxious apprehensions.

At such a juncture, and under such circumstances, may I not recommend to you implicit trust and consecration to the service of that God in whom we live, and move, and have our being? He is present with the statesman in his councils, the scholar in his study, the professional man in his vocation, the merchant in his commerce, the tradesman in his business, and the labourer in his husbandry. He has been the guide of my own youth, the strength of my manhood, and is now the support of my riper years. He is a safe counsellor in the hour of perplexity, an unfailing helper in the time of need, and a heart-consoling comforter in the hour of trial and suffering. With His blessing you cannot fail of the best success and the truest happiness; under His frowns you cannot escape disappointment and misery.

May I not also recommend, as did Pythagoras in one of his golden verses, to you, to reverence yourselves, and never act unworthily of the powers with which you have been endowed, the advantages you have enjoyed, the responsibility with which you are invested, the fond solicitudes and hopes of your parents, your instructors, your friends, and your country.

Suffer me to remind you, that in completing your college course, you have but laid the foundation of your real education; it remains for you to erect the superstructure. A student of Trinity College, Dublin, made a parting call upon one of his teachers, stating that he was leaving the University, as he had "finished his education." The professor replied "Indeed! I am only beginning mine." The great value of a Collegiate education consists not so much in the knowledge it imparts, as in the mental power which it creates by its studies and discipline, and the principles it inculcates for the exercise of that power. To cease, or even to relax your studies now, is to recede, rather than advance, is to throw away, in a greater measure, the fruits of your past labors. The principles you have imbibed are for your future guidance; the attainments you have made are but the rudiments of further acquisitions; the increased mental

\* See page 126.