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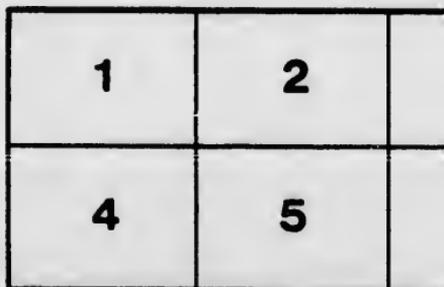
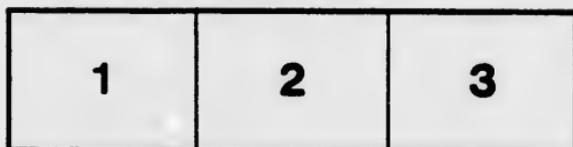
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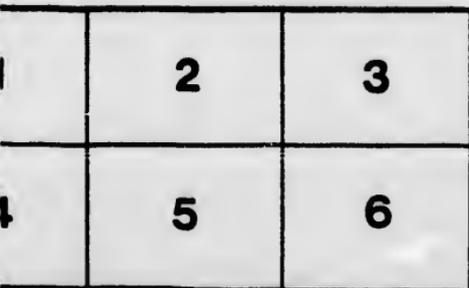
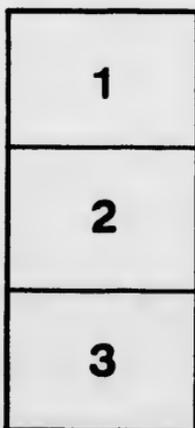
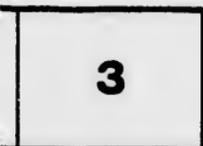
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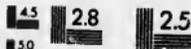
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ADDRESS

BY

DR. PARKIN

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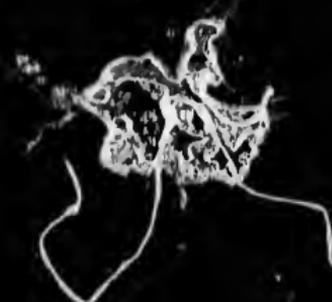
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ADDRESS.

NOW, boys, I am here as your new Principal to welcome you back to work and to play. If you could see what I think about it myself, you would find that you are welcoming me chiefly to work. A schoolmaster knows that if he is to exact work from his boys, he has to exact ten times as much from himself. Still with the certainty of the severest work before me, it fills me with the utmost delight to look into your boyish faces. I have taught school many years, I am almost afraid to mention how many, because you might think me a very old fellow, but one thing that has seemed to keep me young is the fact that for a great part of my life I have been in touch with young hearts and young lives and can sympathize with them. I think I can enter into boys' feelings, know what they wish, know what they enjoy, and I hope that I know what is good for them. Whatever I have to give, I am coming here to give it to your service, in as simple and humble a way as I can; not so much as your master, but rather I hope you will in time grow to look upon me as your friend; one to whom you can come either now or in later years for such wisdom as one has picked up in life, and such guidance as one is able to give you in working out your own difficulties, your own lives, your own careers and aspirations. Now, I do not know how it is with you boys—perhaps a boy takes things as they come, and is not surprised at what is around him—but I want to tell you one thing which occurs to me in meeting you here this morning. We are meeting in a noble building. I have travelled round a great many parts of the world, and I have seen most of the great buildings which are erected for educational and other purposes, and yet I do not hesitate to say that, after seeing all this, the Upper Canada College in its architectural effect and in its arrangements for your comfort, impresses me. I think it means that the people who erected this great building must have had some striking idea and some very noble view in their minds when they did it. You look around from this place and you see that it is the most beautiful site that can be found near Toronto. You boys and we masters have been placed where we have the noblest prospect that God has given to this part of the country, the highest ground, the widest outlook, the very best place that can be found around the city, and probably one of the finest in Ontario. Upon



that site a very large amount of money has been spent. Besides the beautiful building we have, as you know, fine grounds, a bicycle track, a gymnasium, swimming baths, and other things of the kind. As you approach you have that noble entrance, worthy of Buckingham palace, where the Queen lives, and you come in and you find a noble hall like this with pictures adorning it. The banqueting halls of some of the old Kings were not finer than this in many ways. You go into those beautiful class rooms and find plenty of air and light and brightness, and the finest of woods used in the furniture, as if men had put their consciences into every corner, so that you boys should not have a poor bit of work or anything unworthy before your eyes. You see what ingenuity has been applied to light, heat, and ventilate this building. You go into your bedrooms and you find there everything that is necessary to a clean, pure, and happy life. Your principal rooms look out on some of the finest views in the Province. It is a palace of beauty in many senses; it is finer even than many of the palaces of European kings in olden times. And all this has been built for you boys. Now, I say that the people who did that, and who spent three or four hundred thousand dollars in making a place like this, must have some profound reason for doing it. People do not spend nearly half a million of dollars for nothing. What was the reason it was spent? There is only one reason that can justify it, and the justification of the work lies with every boy here, and with every master in this room. What would be the use of building a palace like this unless we make it a palace of truth and goodness? Ask yourselves that. The boy that comes to a school like this and does not recognize what others have done for him, has not a soul worthy of the place he is in. Let me add something more. Not only has this splendid place been given to you, but we have to-day a body of able and prominent men in Toronto giving up their time, giving up their thought, doing what in other business they would be paid high fees for, coming here from day to day, and week to week to advise your masters, and help us to make this place more worthy, better, more fully equipped in every direction in order to meet the wants of you boys. Cannot you see that this makes a very great demand upon you? The life that goes on in this school must be noble and good. Coming here to take charge of you, I have only one word upon which I wish to dwell. I am not going to talk about any hopes I have about you being prize winners. That may come or it may not. God may have given some of you a large amount of brains—some of you may have comparatively little. To my mind this does not make a great deal of difference. You may get intellectual strength here, but this school can give you more than that. Out on those beautiful grounds you ought to get physically sound, you ought to become strong in

wind and muscle, but though it should turn you all out athletes, the school has something much better to give you than that. The school may, and I hope will, give you manners. I want every boy in this school to know and feel that his manners, the way in which he behaves to superiors, the way in which he behaves to ladies, the way in which he behaves to his fellows, must be a cardinal feature in the training of the school. I would like to feel that anywhere an Upper Canada College boy would be known, not so much by any coat or cap or badge that he wears, as by his bearing as a gentleman. The College ought to give you manners, but it has something still better than that to give you. What is it? It is character. Now, what does character depend on? Does it depend on the amount of brains you have or your power to learn a thing readily? Not at all. It does not depend on your strength. Nor even upon your manners. It does depend upon something else; and it is the only word I want to say to you. The corner stone on which this Upper Canada College can be made worthy of these noble surroundings, and of this noble place, may be concentrated into one word. It is Truth. Truth from the top to the bottom. Truth in all, from the Principal down to the humblest servant in the kitchen. And truth we must have. I give you fair warning, boys, that anything in the form of a liar, will find the school too hot to hold him. If we can clean out all untruth the fortunes of Upper Canada College are saved. There is not the slightest doubt of it. What do I mean by this? I expect every boy here to tell the truth, even if he knows that he is going to get a licking in five minutes or to be punished severely in any way. There must be truth in small things as well as in great. If you have that all the rest works smoothly. If a boy is lazy, for instance, and one asks him the reason why he does not get his lessons, he tells the truth frankly, and the right kind of pressure is applied to him. If something wrong has been done, and I ask who did it. A boy gets up and says "I did." That is truth. I arrange as best I can that he shall not do it any more. A boy produces an exercise which, in my opinion, he could not do himself, and I ask, "who did you copy that from?"—"From Tom Jones." The boy's mind is set on the right line of training, and the teacher knows where he is. The exercise of discipline, must be faced in the same way. A boy in trouble must come forward and take his punishment like a man, and not by falsehood sneak out of it like a cur. That is the way you make men; that is the way you get character; it is upon that principle of truth in everything that this school must be built. Don't think for one instant it is only to you I would apply the principle of truth; it is to myself, and it is to every master of the school. No people in the world have such temptations in that way as masters have. We may do our duty faithfully or we may shirk them. We have to deal with you boys

not only as a body, but as individuals. Truth in the master consists in seeing that every boy has a fair chance; that every fellow is fairly treated; that every boy can have the amount of teaching he ought to have. It will be my business to urge that always there shall be a sufficient staff of masters to train individually every boy here; whether he be clever or stupid, we must train each and every individual boy and be able to tell his parents what kind of a boy he is; whether he is getting along, and if not, why not. In our dealing with you, we must, as teachers, establish a standard of absolute truth. I want the truth to extend to the kitchen, to your food, and your rooms; to every phase of your life; from the top to the bottom of the school. It must begin with yourselves. I hate a liar, and I never want to have one in the school.

You probably are anxious to know what my views are about punishments. This is a very important question to boys. I have spoken of truth in the school. Let me illustrate my views of punishment from that. I will tell you the most terrible punishment that can happen to a boy; the lowest depth to which a boy can go. I don't know whether you ever thought that in one way it does not in practice make much difference to people whether a man or a boy is a liar or not; the difficulty is when people think he is speaking the truth, whereas he is telling a lie. If I am dealing with a man, and I know he is a liar, I take account of him at that valuation, and then it does not bother me a bit.

Now, every one of you boys is going to stand in this relation to this school. You will be taken at your own valuation. In a very short time the masters, including myself, will be saying, "What is the character of that boy; does he always look me straight in the eye; does he always answer me directly; does he always tell the truth?" Some day a little difficulty comes up, one boy is untrue; another speaks the truth whatever the consequences may be. So you will rapidly find yourselves being divided in the masters' minds into two classes. There will soon be an understanding in the school amongst the masters as to the boys who tell the absolute truth and those who cannot be relied on. The most terrible punishment I know for a boy is to be reckoned in the minds of his masters or fellows as untrustworthy. I wish you would point that out to your parents at home, and I will tell you what will happen; that there is not one here who leaves home for school in the morning, but his father and mother will be praying that their boy will be kept from the shame of being reckoned a liar. I am dwelling upon this point because, as I said, it is the corner stone upon which a good school must be built. If a boy is not true, it may at first only be a matter between himself and his master; if it goes on, it will then be a matter between your masters and your parents. And if any boy cannot

learn to tell the truth, he must be expelled. We must in this school have a sharp distinction between those who tell the truth and those who have recorded themselves as untrue.

In regard to other punishments—sometimes boys do not like to be flogged. Sometimes parents do not like their boys to be flogged. I myself believe that the less flogging a school can be managed with the better it is. But I can give you a very simple rule as to the best kind of punishments, leaving aside the fact that school justice has to be a rough and ready kind of justice. I would be almost willing to promise any boy in the school that I would punish him just as he pleases,—on one condition. Suppose a boy comes and says "my father does not like me to be flogged, or I do not like to be flogged." Another says "I do not like to be punished by detention." What would I say? "Show me the punishment which will cure you of your fault and I will give it to you." The whole object of punishment is to cure the boy. The master does not give it for his own satisfaction. Suppose a boy is lazy, I look around and see what will cure his laziness. One boy may be flogged and his laziness cured; another boy has something else and he is cured. You will find when you come before me to be punished for your follies, I will punish you in the way that you please, provided it will thoroughly and speedily cure you. That generally is my principle about punishments, and you will find it working out in many ways throughout the school.

There are one or two other vital points which I wish to mention, and I am glad that the governors of the school have honored us with their presence, and I am able to mention them in their hearing. The difficulties of governing a residential school in a large building are very great. Every boy who lives in this building will find that there is a strong pressure upon him to do right. Let me give an illustration. Within the next day or so, every servant in this house from one end to the other will know that any one of them who assists a boy to violate a rule, must expect dismissal within twenty-four hours. If a boy ever attempts, therefore, to induce a servant of any kind, high or low, man or woman, in this place, to assist him in violating a rule, he is not only doing injury to his own character but he is ruining the career of the servant. I would like you to hold that closely in your minds, not for to-day, not for next week, not for next year, but as long as you remain in this College. There is one more point, and it refers to the difficulty of managing a school that has the combination of two classes of boarders and day boys. Boys within the school can be kept under more perfect discipline than those without. Out of all the great public schools in England, there are very few that have had to face the problem we have to face here, that is, the discipline of a school composed partly of boarders and

partly of day boys. It seems necessary, therefore, to say, that a day boy who assists a house boy to violate a rule, does it at the risk of being dismissed from the school. Will you fix that carefully and firmly in your minds, you who are day boys.

Practically these are all the things which I now have to say to you in regard to your discipline. I may appear to you to be talking on some of these lines with severity. It is not severity that is in my heart. I am ready to love, to work for, to do anything that is in my power for each and every boy in the school, but I know this, that where a large number of boys have come together, where their parents have no charge of them, there must be strict discipline, where habits have to be fixed on right lines there must be a strong compulsion behind. You come here for discipline, your parents send you here for discipline; it is because your home life is not suited for the discipline that you get here that you are sent. Your business is to obey. If a boy finds anything unreasonable in his treatment, I am always willing to discuss that question, but in the first place he should obey and then come to me afterwards to reason about it. You will then probably find yourselves treated in the right way. The first duty is obedience.

Next think of the splendid possibility that is before us. Here is a school surrounded by the loyalty of generation after generation of "Old Boys." I do not think that there is in Ontario to-day a spot to which more anxious minds and hearts are turned than to the Upper Canada College. People want to know what its future is to be. Now, this may grow into a school of three or four hundred boys. But we are in no hurry about that. If it comes in five years or ten years hence I am satisfied. But I am in a hurry about another thing, and it is that those interested in this College shall know that a boy here shall represent what is pure and healthy in work and in play. That there shall be no doubt about the general tone of the school. I want any mother in this country to know that when her boy comes here, if he is a little fellow he won't be imposed upon by a bully of a big boy, that there are fellows with pluck who will see that he is not harmed; that if a large boy tries to injure a small boy wrongly, it is the big boy who will come to grief. This school is built on a hill in more senses than one. It is in a place where it cannot be hidden; everybody is watching it. I feel the responsibility of it, but I do not believe that my responsibility is any greater than the individual responsibility of any boy around here. The character of Upper Canada College will depend upon the individual character of the boys in the school. We are in no great hurry about numbers. I have just been told that the entry for the first form is the best entry that has taken place in the school for several years. That is encouragement, but I attach not nearly as much importance to this as I do

to the fact that the boys who are here are going to make this a core, a centre of honest workers, honest players, of honest gentlemanly character, of truthfulness, of fair dealing with each other, of a proper regard for those about them, and all those other things which go to make up the character of a Christian gentleman. This is what I am anxious about. This is the object I am working for. In the present condition of this school, I feel that I will be right in branding as a traitor to one of the holiest and highest causes imaginable, the boy who by any baseness degrades the character of this school. We are going to try to make this place worthy of its surroundings, and a place where parents can trust their boys. You must rise up to that level, the smallest boys and the largest boys, and particularly the largest boys, because more is expected of them.

I had no thought of speaking so long in setting these things before you, knowing that I will have many occasions to speak to you; knowing that I will have to study and learn the names and look into the minds and spirits of you boys; to know whether you are good or bad; to discover by degrees what you are like; to judge from that fact what your homes are like; to form an opinion of the fathers and mothers who have trained you; to see how far you carry out their training. I feel very deeply at meeting you here for the first time. You will have lots of play and lots of work. The sum of a happy life is plenty of work at the time for work; and plenty of play when the time comes for play. A school boy's life may be very delightful if he will do the things he ought to do, enjoy the pleasures which are freely given to him; not be anxious about the pleasures which are denied him; and constantly feel that the things which are denied him are denied for a wise purpose. I shall not now say anything more to you. As the work goes on, I shall, no doubt, have a great many reasons for speaking to you. Most of the time I hope it will be with gratitude for help given me; sometimes, perhaps, with severity for wrongs done. But be assured that if ever a man entered upon a great work, with the sincere desire to be of service to every one of you, it is myself. The greatest satisfactions of my life, in a rather varied career, have come from the love, the affection, the respect and friendly regard given to me by pupils whom I have trained up, whom I have seen grow into manhood, who have in many cases risen to positions of influence, and who tell me that they look back upon the days of our association in school, as the happiest days in their lives. I trust that in years to come, our record will be the same. My part will not be wanting in trying to bring that about.





