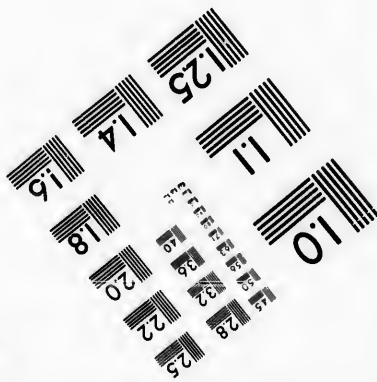
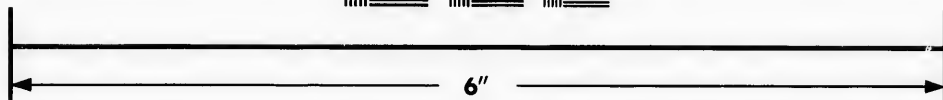
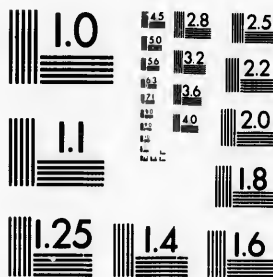


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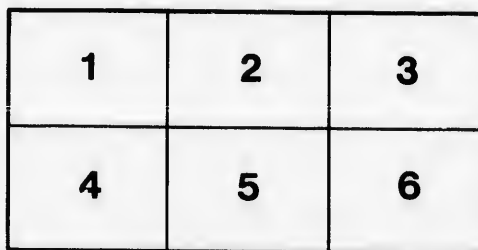
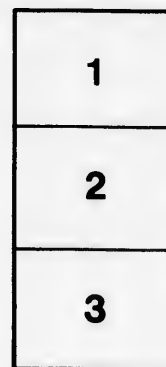
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# COURSE OF STUDIES

IN THE

## VICTORIA COLLEGE.

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"Seek first the goods of the mind, and the rest shall be supplied, or no way prejudiced by their absence.—*Lord Bacon.*

Doctrina sed vim promovet institam,  
Rectique cultus pectora roborant:  
Utique defecere mores,  
Dedecorant bene nata culpa.

*Hor. L'N. iv. Od. 4.*

Yet sage instructions to refine the soul  
And raise the genius, wondrous aid impart,  
Conveying, inward as they purely roll,  
Strength to the mind and vigour to the heart:  
When morals fail, the stains of vice disgrace  
The fairest honours of the noblest race.

*Francis.*

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T O R O N T O :

WESLEYAN-METHODIST CONFERENCE OFFICE, 9, WELLINGTON BUILDINGS.

J. H. LAWRENCE, PRINTER.

1841.

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# OFFICERS OF THE COLLEGE.

(Provisional.)

REV. EGERTON RYERSON,  
*Principal, with the Department of Moral Philosophy and Rhetoric.*

REV. J. HURLBURT, A. M.,  
*Professor of Hebrew and the Natural Sciences.*

REV. D. C. VANNORMAN, A. M.,  
*Professor of the Greek and Latin Languages.*

MR. W. KINGSTON,  
*Professor of Mathematics, with the charge of the English Department.*

MR. CROWLEY,  
*Assistant in the English Department.*

N. B. The number of Officers will be increased as the means of the College will permit and its interests require. All the departments of the Collegiate Course will be taught by the present Professors, or by competent Teachers specially engaged, until the employment of a regular Professor in each department.

REV. JOHN BEATY,  
*General Agent and Treasurer.*

MR. ROBERT WEBSTER,  
*Steward.*

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## COURSE OF STUDIES.

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(Candidates are examined, on admission, and placed according to their qualifications.)

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### PREPARATORY SCHOOL.

Spelling, Reading, Writing, Geography, Arithmetic commenced, Latin Grammar and Reader.

### JUNIOR DIVISION.

*First Form.*—Spelling, Exercises in Reading, Writing, Geography with Drawing of Maps, Arithmetic continued, Elements of History, Conversations on Natural Philosophy and Chemistry, Latin Reader and Cornelius Nepos.

*Second Form.*—Arithmetic completed, English Grammar, Cæsar's Commentaries, Cicero's Select Orations, Classical Geography, Greek Lessons.

*Third Form.*—Book-Keeping, Algebra commenced, General History, Use of the Globes, Cicero's Orations, Ovid, Sallust, Latin Prosody, Geometrical Drawing, Greek Reader completed.

### REGULAR DIVISION.

*Fourth Form.*—FRESHMAN CLASS. Algebra completed; Geometry, Geometrical Drawing; History of England; French; Virgil, Livy, Latin Exercises; Roman Antiquities; Graeca Majora, Xenophon's Memorabilia, Cyropædia, Anabasis, Herodotus, Thucydides; Physiology.

*Fifth Form.*—SOPHOMORE CLASS. Geometry completed; Logarithms, Plane Trigonometry, Mensurations of Superficies and Solids; Isoperemetry, Mensurations of Heights and Distances; Navigation, Surveying, Levelling; French; Cicero de Amicitia et de Senectute; Horace, Lysias, Isocrates, Demosthenes, Plato; Latin and Greek Exercises; Rhetoric; Evidences of Christianity.

*Sixth Form.*—JUNIOR CLASS. Spherical Trigonometry, Conic Sections, Natural Philosophy; Chemistry; Cicero de Oratore, Tacitus; Homer's Iliad and Odyssey, Greek Tragedies, Latin and Greek Exercises; Hebrew; Intellectual Philosophy.

*Seventh Form.*—SENIOR CLASS. Differential and Integral Calculus, Astronomy, Latin and Greek; Chemistry reviewed; Logic, Moral and Political Philosophy, British Constitution; Natural Theology, Hebrew, Natural History and Philosophy of the Bible.

Courses of Lectures will be delivered on Chemistry, Natural Philosophy, Classical and Biblical Literature. Lectures, either publicly or in connexion

with the recitations, will also be delivered on all the studies embraced in the foregoing course. The Institution is furnished with a Chemical, Philosophical, and Astronomical Apparatus, containing a Plate Electrical Machine, Telescope, Air-pump, &c.

#### COMMERCIAL DEPARTMENT.

This Department is intended for boys and young men who have made some progress in elementary studies, but who are not to take the Classical course. To such pupils will be given as thorough a preparation as, through the English Language, can be imparted for the active business of life, either as Merchants, Engineers, or Mechanics. The outlines of the course of study in this Department are the following:—1. English Grammar and Composition. 2. Geography and History. 3. Arithmetic, Algebra, Geometry, Trigonometry, and Geometrical Drawing. 4. Penmanship and Book-Keeping. 5. Natural Philosophy, Chemistry, and Astronomy.

#### TERMS AND VACATIONS.

The Collegiate year is divided into two Sessions;—the Summer Session, consisting of eighteen weeks, commences on the last Thursday in May, and is preceded by a vacation of five weeks; the Winter Session, consisting of twenty-six weeks, commences on the third Thursday in October, and is preceded by a vacation of three weeks. A public Annual Examination is held at the end of the Winter Session.

#### TERMS AND EXPENSES.

1. Board, including Room, Furniture, Washing, Candles, &c.  
per annum, ..... £22 9 0  
Or, per term of eleven weeks, ..... £5 10 0

N. B. Students are charged 5s per term, during the Winter Session, for sawing wood, and carrying it to their hall. Each Student is required to furnish two sheets, two pillow-cases, and two towels. Students will be charged for unnecessary damages done to the furniture, rooms, &c.

#### TUITION.

Regular Division, per term of 11 weeks, .....	£2 0 0
Junior Division, do. do. ....	1 10 0
Commercial Department, do. do. ....	1 5 0
Preparatory School, do. do. ....	1 0 0

N. B. No extras. Board and Tuition paid at the commencement of each Term of eleven weeks. But in case a Student is obliged by sickness to leave the College, his money will be refunded.

All the Books and Stationary used in the several departments can be obtained in Coloug, or from the Steward, at the office of the College. Books and Stationary must be paid for when obtained.

The expenses of attending this Institution are considerably less than those of attending any other similar Institution in America.

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Parents and Guardians are earnestly advised not to furnish "*spending money*" to students, especially when young, but to place it in the hands of one of the Officers of the College, to be furnished to the pupils when necessary.

Parents and Guardians are informed, that daily bills are kept of the merit, and demerit, of each student—the former denoting the excellencies of each, in his recitations, and other Academic exercises—the latter, the deficiencies and delinquencies of each in his respective duties. The Principal will furnish an exhibit of these records, in any particular case, when requested by the student or his friends; and in all cases where the delinquencies exceed a certain number, and where private and public admonitions have been given without effect, a statement of the bill of demerit will be forwarded to the friends of such delinquent scholar. This will be the last step of discipline, preceding the final one of suspension or dismission.

P. S. The operations of the College at the present time are *preparatory*. The *regular* commencement will take place in 1842. Until then all letters relating to the admission of Students, &c., should be addressed to the Rev. J. HURLBURT, A. M., Cobourg.

## REMARKS ON THE METHOD OF INSTRUCTION.

The method of Instruction pursued is as thorough as the course of studies is extensive and appropriate to the wants of the country.

The Junior pupils are under the eye of their Teachers, who have the supervision, not only of their education, but also of their morals and habits. Particular attention is paid to the preparatory and junior departments, with a view to the thorough instruction of the pupils in the elementary principles of correct reading, declamation, construction of maps, structure of language, &c. As an exercise in the definition and use of words, and the structure of language, the pupils are daily required to incorporate in sentences, to be written by them, words given them by their Teachers. There are also very frequent exercises in composition and declamation throughout the whole course.

The instruction in Latin and Greek is communicated by daily recitations in certain portions of the author; by questions on the subject-matter and words of the author; by remarks on the peculiarities of the language; and by requiring from the students translations, both oral and written, from the Greek and Latin into English, and from the English into Greek and Latin. The habit of thoroughly analysing sentences upon grammatical principles is

early formed. English sentences are given to the students, which they are to translate into Latin and Greek on the *black board*, until they acquire facility in writing the original text. The Professors translate and explain difficult portions of the languages, and lecture on the history, antiquities, and languages of Greece and Rome. As the student advances, his attention is turned to various points by suitable exercises. It is of the utmost importance that the languages be commenced in early life.

The course of instruction in the Mathematics is equally thorough. From the Arithmetic, through all the branches of Mathematics, the student is required to solve the problems without the assistance of his book, under the eye of the Professor. By this thorough course of instruction in all the departments of the College, it is believed that more can be learned in one year, than in four or five by the usual method. The Science itself is taught, and the text-book regarded only as the basis of the instruction communicated; and thus by analysing the various subjects of study, the mind is regularly trained for original and independent investigations.

We wish to direct particular attention to the method of reciting with the use of the *Black Board*, as it is generally unknown in this country, and far superior to the usual system. Parts of the lesson are assigned to the several members of the class indiscriminately, who, having completed their operations, take their seats and attend to the explanation given by each in order. The following are some of the advantages resulting from this course.

It precludes the possibility of using that species of deception, which is, generally, so successfully practised, where the student is simply required to present the result of his labours to his teacher, upon a slate or otherwise. Although the operation be correctly performed, the student may, nevertheless, be entirely ignorant of the subject, or, at least, have but a vague and imperfect knowledge of it. But where the black board is used, he is required, without reference to his book, to analyse and explain the entire subject, in the presence of his teacher and classmates. It also assists him in overcoming that timidity, so natural to youth, when required to communicate publicly their ideas, even of those subjects with which they are well acquainted. The attention of the entire class being constantly directed to the operations on the board, each student obtains as clear a knowledge of the subject as if he himself had performed the whole.

Instruction in the department of *Natural Science* is conducted by the double method of Lectures and Recitations. The same mode of teaching is also pursued on the subjects of Grecian and Roman Antiquities, Biblical and General History—especially the History of England.

The object of the system of instruction to the students who go through the whole College course, is not to give a *partial* education, consisting of a few branches only; nor, on the other hand, to give a *superficial* education, con-

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taining a little of almost everything; but to *commence a thorough course*, and carry it as far as the time of the student's residence at the College will allow. It is intended to maintain such a proportion between the different branches of literature and science as to form a proper *symmetry* and *balance* of character. In laying the foundation of a thorough education, it is necessary that *all* the important faculties be brought into exercise. When certain mental endowments receive a much higher culture than others, there is a distortion in the intellectual character. The powers of the mind are not developed in their fairest proportions, by studying languages alone, or *mathematics alone*, or natural or political science alone. The object of the Collegiate course is not to teach that which is *peculiar* to any one of the *professions*; but to lay the foundation which is *common to them all*.

In the whole course of his scientific and literary education, the views, *senti-ments*, feelings, and taste of a student should be directed and cherished in reference to his intended profession or employment; but the course of study above prescribed contains those subjects only which ought to be understood by every one who aims at a thorough education. The principles of science and literature are the common foundation of all high intellectual attainments. They give that furniture, and discipline, and elevation to the mind which are the best preparation for the study of a profession, or of the operations which are peculiar to the higher order of mercantile, manufacturing, *mechanical*, and agricultural pursuits. And while it is designed in no respect to lower the standard of Classical and Mathematical Education, as maintained by the best scholars, the studies more immediately connected with the business of life and the intercourse of society in this country will constitute a prominent and efficient department.

Such is a brief outline of the general method of instruction which will be pursued throughout the Collegiate course, and which is *now* pursued in the *preparatory* departments of this Institution.

An Annual Register will be published, containing a catalogue of the names of students, prizes, honours, authors used, &c., &c.

## ABSTRACT OF THE BY-LAWS.

1. The hour of rising is 5; of retiring, half-past 9, P. M.\* Prayers shall be regularly attended in the College Chapel in the morning and evening with becoming reverence.
2. About nine hours are devoted each day to study and recitation. During these hours each Student is required to remain in his room, except such as the Faculty may find necessary to have under their immediate supervision.
3. No Student will be allowed to go to the village, or take excursions in the neighbourhood, except between Breakfast and 9 A. M., unless in extraordinary cases, when permission must be obtained from one of the Faculty. The Junior Students shall not go beyond the ground assigned for recreation without the consent of one of the Teachers, and then only when accompanied by a Teacher, or some person in whom confidence can be placed. Permission will rarely be granted Students to spend the evening out, and that only when it is well known where and how they will occupy it,—in which case they must always return before the 9 o'clock bell rings, and report themselves to one of the Faculty.
4. Students are expressly prohibited frequenting any Tavern or Grocery, where intoxicating liquors are sold, lounging about any store or public place, or remaining in them longer than their business requires. Students are strictly prohibited from intruding upon the lands or property of the inhabitants, or meddling with their fruit, &c., without permission.
5. All indecencies or improprieties, such as writing on the walls or any part of the premises, loud talking or playing in the Halls or Rooms, entering the doors with dirty shoes, slovenliness of person, rushing to or from meals, unbecoming conduct at table, and the odious practice of spitting on the floor,—are strictly prohibited.
6. Bringing fire-arms or powder, throwing stones or other missiles on the premises, &c., are all absolutely forbidden.
7. It is required that the conduct of the Students be in all respects distinguished by moral propriety. Any Student guilty of profane, obscene, or indecent language, spoken or written; using intoxicating liquors; playing at games of chance; engaging in any riot; striking a fellow-Student, or of any other known vice,—shall be admonished, suspended, or expelled, according to the nature and aggravation of the offence.
8. Habitual indolence and inattention to study will be regarded as an offence against the Laws and spirit of the Institution, and will be made the subject of such discipline as the Faculty may deem expedient.
9. In addition to ordinary letters, the Students are *required* to write to their Parents or Guardians at the close of each Term. These letters shall be examined by one of the Teachers, who will insert a report of their scholarship and moral deportment.
10. All resident Students are required to attend public worship on the Lord's Day, both in the forenoon and afternoon, under the Ministry their Parents or Guardians may prefer. Neither riding nor visiting on the Sabbath, going abroad into the fields, frequenting the village, collecting in each other's Rooms, engaging in any of the ordinary week-day diversions, making any disturbance, nor lounging about the premises; in a word, no species of conduct by which that hallowed day would be desecrated, will be allowed.
11. No Student entering upon the last Term in a Session will be at liberty to leave before the Public Examination, unless in case of peculiar necessity, the reason for which shall appear satisfactory to the Faculty. On leaving the Institution, each Student shall receive a letter stating his moral character, general deportment, habits of industry and attention to business, the various branches he has pursued and his proficiency.
12. All Students from a distance, who are not accommodated by intimate family connexions in the town of Cobourg, are required to board in the Institution.
13. It is earnestly recommended to all within these walls to read a chapter in the Bible, and offer up prayer, morning and evening, to Him who, by the mouth of his Apostle hath said, "If any of you lack wisdom, let him ask of God; that giveth to all men liberally, and upbraideth not; and it shall be given him."

\* Young Students are allowed to retire between 8 and 9.

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## EXPLANATORY AND PRACTICAL OBSERVATIONS

MADE BY THE REV. E. RYERSON AT THE PREPARATORY  
OPENING OF THE COLLEGE, OCTOBER, 1841.

GENTLEMEN AND YOUNG FRIENDS,—

In opening this Institution as a preparatory College, with a view to its commencement as a College proper, at the beginning of the next Academic year, I deem it advisable to make a few observations on the leading features of that kind of Education which it is intended to impart at the Victoria College, and to offer you a few practical suggestions for your present assistance and encouragement as Students, in your ordinary and preparatory studies.

Lord Bacon has truly remarked, that "The mind is the man, and the knowledge of the mind. A man is but what he knoweth." It is mind that distinguishes man from the rest of the animal tribes; it is the cultivation of mind that distinguishes one man from another. In practical life, not to know is but one remove from not possessing the faculty of knowing. An uncultivated man, within the means of knowledge, is a voluntary animal. Education is the elevation of a thinking animal into a reasoning, active, beneficent, and happy intelligence; the culture and ripening of the seeds of reason, judgment, will, and the affections, into a teeming harvest of virtue, enterprise, honour, usefulness, and happiness. The object of education, rightly understood, is, first, to make youth good men—good members of universal society; secondly, to fit them for usefulness to that particular society of which they constitute an integral part—to form their principles and habits—to develop their talents and dispositions, in such a way, as will be most serviceable to the institutions under which they live, and to the interests of the country in which they dwell. Any narrower view of the great end of education is essentially defective and erroneous.

1. Education, then, to be useful—such as it is intended to impart at this Institution—must be *practical*. To be practical, it must, first, be suited to the station and intended pursuits of the educated. The elementary principles of a scientific education, are, indeed, the same under every aspect, as the laws of the human constitution are the same in all ranks and conditions; but the combinations and modifications of the several parts of a liberal education should be adapted to the various professions and pursuits contemplated by its subjects. An education for music or for commerce, for physic or for law, for mechanics or for literature, for navigation or for legislation, must be as different as are those professions and employments. Education is a means to an end; and ought, throughout the process of its acquirement, to be connected with the end proposed. Habits, views, tastes and feelings, should be

sedulously inculcated in the minds of youth, in the course of their education, in immediate reference to their intended pursuits. The absence of any thing definite or practical on the part of parents, and teachers, and youth, in the process of education, is one prolific cause of sending forth into the world so many educated and half-educated idlers and vagabonds. And in the selection of the objects or plan of life, with a view to which education is prosecuted, special regard should be had to those peculiar talents and tendencies which are incident to our mental and physical constitution. For the varieties of employment which form the circle of human action, our wise and beneficent Creator has endowed us with the requisite variety of talents. It is the province of education to cultivate and improve these talents, and fit them for their various spheres of appropriate exertion. A disregard of this undoubted law of the constitution of man is always attended with injurious, sometimes with fatal, consequences to his prospects and happiness in life. Addison has observed, with his usual elegance and correctness, that "the natural disposition to any particular art, science, profession, or trade, is very much to be consulted in the care of youth, and studied by men for their own conduct when they form to themselves any schemes of life." Secondly, Education to be practical, should be adapted to the country in which it exists. A proper education in France, in Germany, in the United States, and in Canada, must be as different as the institutions and social state of those countries. Education in a country of boundless wealth, and in a highly advanced and artificial state of society, such as England, is liable to create views, and expectations, and feelings, which cannot be realized in a more simple state of society, and in a country of limited resources, and widely different employments. Education is designed to fit us for action in the country of our birth or adoption; an object which it cannot accomplish if it be not adapted to, as well as include an acquaintance with, the civil and social institutions, and society, and essential interests of such country. Education, then, in this country should not only be *British*, but *Canadian*. An education unsuited to one's country cannot qualify its possessor either for personal happiness or public usefulness. We should be educated for our country as well as for ourselves; for, as an acute writer has remarked,—"self is not to be neglected, but to prefer himself to his country is to prefer one to thousands."

2. To be useful, Education should also be *Christian*—based, as the Royal Charter by which this Institution has been incorporated expresses it, "upon Christian principles,"—at an equal remove from the nut-shell selfishness of sectarianism on the one side, and the godless liberalism of indifference on the other. The halls of this Institution, like the promises of the Holy Bible, are open to all who acknowledge one "Lord, one faith, one baptism, and one God." I see assembled before me, the children of members of nearly every Christian community in this Province; in the Charter will be found a clause, and in our Register exists a Bye-Law, which says, that you shall attend such

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church every Sabbath day, as your parents or guardians may direct. But while the great principles of our common christianity are not restrained or perverted to promote the exclusiveness of bigotry and of party, neither are they abandoned to the irreligiousness of scepticism or false philosophy. Believing with the learned Hooker, that "Education is the means by which our faculty of reason is made both the sooner and the better to judge rightly between truth and error, good and evil;" we make the Book of Divine Truth and Morals the basis of all our instructions, as well as the foundation of our religious hopes. In a christian country, an educated man, and a christian man, ought to be convertible phrases. Some years since I heard an eloquent speaker remark—and the remark is as true as it is beautiful—that "knowledge is a double-edged sword; and everything depends on the arms that wield it. Wielded by religion, like Midas, it will turn all things into gold; wielded by irreligion, it must, like Medusa, turn all things into stone." To omit all religious instruction in a system of education, is to inflict an injury rather than to confer a benefit. The immortal Locke's dying advice to a young friend, is a part of the instruction of this Institution: "Study the Holy Scriptures, especially the New Testament. Therein are contained the words of eternal life. It has God for its author, salvation for its end, and truth, without the mixture of error, for its matter."

"How empty's learning, and how vain is art,  
But as it mends the life and guides the heart."

3. To be useful, Education must likewise include the formation of views and habits of industry. To pursue an education with a view to ease, is a capital error. Education is not a license for idleness, but a means of active, honourable, and useful enterprise. It is to be lamented, that from defective and erroneous methods of instruction, many young men, who have received an academical education, are indisposed to any active employment, and seem to regard indolence as an accomplishment, and industry as vulgarity. But it is the business of a sound education, to excite the feelings and promote habits of industry, as well as to instruct in the several branches of useful learning. A youth who leaves an Academy or a College less industrious than he entered it, is the subject of an awful calamity, and a reproach to his instructors. The noble race of profoundly learned men who constituted the brightest glory of Great Britain during the seventeenth, and part of the eighteenth century, were, with scarcely an exception, men of untiring industry in all the relations of life; and Lord Bacon, whose great mind embraced the whole circle of science, advocates various and general learning upon the ground, that "*only* learned men *love business and employment* as actions *agreeable to nature*, no less healthful to the mind than exercise is to the body; taking *pleasure in the action itself*: so that, of all men living, they are the most indefatigable, if it be towards any business which can replenish and detain the mind according to the dignity thereof."—(Advancement of Learning, Lib. I.



Chap. 2.) History abounds with examples in proof that men of the greatest learning, are the best disposed and fitted for the most active scenes and the most important stations of public life. Hipparchus, the Sage, was deeply learned,—governed Athens with the assistance of learned men; and his administration was called a revival of the golden age. Demetrius Phalereus, who presided over Athens for many years with the greatest dignity, and the illustrious Pericles, and Phocion, and Aristides, and Ephialtes, and Longinus, —remarkable for their abilities, and industry, and practical skill—were all deeply versed in the learning and philosophy of their times. So was Lycurgus, the celebrated Lacedemonian legislator; and the philosophers Zaleucus, Charondas, Archytas, Solon, Bias, Thales, Chilo, Pittacus, and Cleobulus, who reformed the governments and manners of several states, and the immortal Alfred, were the most literary characters of their age. Sir Robert Peel and Lord John Russel—the two ablest and most practical and industrious Statesmen in England, if not in the world, were the ornaments and pride of the respective Universities at which they were educated—the former at Oxford, and the latter in the Glasgow University. The lamented Lord Sydenham was the most literary man that ever governed Canada, and the most industrious, the most practical, and the most successful one. The present Chief Justice of Upper Canada is equally remarkable for his industry, his talents, and attainments, though his early literary advantages were confined to our common public schools. These and many kindred facts justify the opinion of Plato, that nations would never be well regulated until philosophers were governors, or governors were philosophers. Every branch of science contributes to make men wise, skilful and practical. “Histories (says Lord Bacon) make men wise; the mathematics, subtle; natural philosophy, deep; moral, grave; logic and rhetoric, able to contend.”

Having offered these summary hints as to the most essential elements of a useful education—such as is contemplated by this Institution—permit me, my young friends, to offer you a few words of advice, for your consideration and assistance in the prosecution of your studies.

1. Be deeply impressed with the *unspeakable value of a proper Education*, as a source of happiness, a means of usefulness, honour and distinction. Sir William Jones has quoted a noble sentiment of the Hindoos, that “knowledge attained by a man of low degree, ranks him with princes.” The Spectator has truly and forcibly observed, that “the philosopher, or the hero, the wise, the good, or the great man, very often lie hid and concealed in a plebeian, which a proper education might have disinterred, and have brought to light.” In acquiring, then, a solid education, you are securing an assemblage of innumerable blessings in one. An abiding conviction of this, will alleviate the toils, and sweeten the labours of severe duty.

2. Highly value your present opportunities. If misimproved, sighs and tears will not recover them—they are lost forever. Upon many of you, these

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opportunities are conferred by parental toil, self-denial, and affection. Requite not these "labours of love" by indolence or negligence. Add not to such parental toils and sacrifices, the bitterness of parental disappointment. Upon the improvement or neglect of your present advantages, is, in all probability, suspended your future success or defeat—honour or disgrace—happiness or misery. Weigh the remark of the great and learned Lord Bolingbroke, that "the foundations of a happy old age must be laid in youth, in the use of retirement and study."

3. Husband well your *time*. Of time, says Seneca, "it is a virtue to be covetous." Covet time, then, with an avidity that will secure the improvement of its every moment—especially those portions of it which are usually viewed as pastimes. The suspension of all application to refresh the mind is an error which wastes much of human life. The mind—especially in youth—will not admit of a very *long* application to any one subject, or one study, at a time. In such case, employment should be *changed* rather than *suspended*, in order to refresh the mind. The refreshing of your minds by a change of study, when you become weary in it, instead of being idle for a while, will save you an immense deal of time. It is in this way that vigilant students and scholars in Germany study sixteen hours a-day; so did the giant race of divines and scholars who flourished in England during the last two centuries. The Greek maxim is, that "variety of employment is rest"—and in nothing is it more true than in study. A slight change in the subject, or even the posture of the body, or its position in the room, will greatly relieve the attention. Young students require more bodily exercise than older ones; but all should value their time more than gold. He who loses no time lives twice as long as the time-waster, and will accomplish twice as much during the same period. "The idler (says Dr. Johnson) never applauds his own idleness, nor does any man repent of the diligence of his youth."

4. Cultivate and persevere in the habit of *early rising*. He that rises at five instead of seven every morning gains fourteen of the best hours of every week for study and devotion. The regulation of this Institution, which requires every Student to rise at five o'clock, is an admirable one, whether it be regarded as a saving of time, or the promoting of a good habit. But it is one thing to rise early, and it is another thing to cultivate the habit of rising early. If a person rises early merely because he is compelled to do so, he will do so no longer than the compulsion continues. As soon as the morning bell ceases to rouse him, his sluggish propensities will resume their wonted power, and keep him again soaking in bed in the morning, to the enfeebling of both body and mind. But if a person rises early with a view of strengthening the disposition and habit, he will soon succeed. "Let the same thing, (says the author of the Student's Manual) or the same duty, return at the same time every day, and it will soon become pleasant. No matter if it be irksome at first; but how irksome soever it may be, only let it

return periodically, every day, and that without interruption for a time, and it will become a positive pleasure. In this way all our habits are formed." Dean Swift asserts, "that he never knew any man come to greatness and eminence who lay in bed of a morning." Rise early, then, and you will perform at least one noble act every day,—such as will be likely to be followed by many others.

5. Whatever you learn, *learn thoroughly*. To be half taught, is little better than not to be taught at all. Ten lines well learnt is better than ten pages half learnt. Whatever is worth learning or doing at all, is worth learning or doing well. None but a *thorough* Student will ever make a profound scholar. Pass over nothing, not even a word, without fully understanding everything that is known respecting it. A great man explained "how he did so much," by stating, that he "did but one thing at a time, and tried to *finish* it once for all."

6. *Be not discouraged*. Your circumstances may have been unfavourable for improvement, your attainments may be very limited, and your talents may be moderate; but *diligence* and *perseverance* will triumph over every disadvantage. "Study, well directed, (says a late writer) will make middling talents respectable, give celebrity to the great, and consummate the greatest." The learned Buffon has even defined genius itself to be, "a greater aptitude to study;" and the celebrated Helvetius describes *capacity* to be "a power to persist with extreme sensibility and ambition." Sound common sense is the only capital which perseverance requires in order to the most splendid success in the commerce of science.

7. *Do not neglect prayer*. Pray regularly, believingly, fervently. Bishop Horne has said, "prayer is the most profitable employment;" Dr. Doddridge used frequently to state, "that he never advanced in human learning without prayer, and that he always made the most proficiency in his studies when he prayed with the greatest fervency." A similar testimony has been borne by many scholars and writers. The very exercise of prayer itself induces a state of mind favourable to study; and the infallible promises of the Divine Being assure us, that "He will give wisdom to them that ask him." Never commence or close your daily studies without prayer.

8. Finally, remember that the great object of study is to *discipline your mind and fit it for usefulness in life*. None of your studies may be pleasant at the beginning; some of them may be dry and hard throughout; but the driest and the hardest studies contribute most to the discipline of the mind, and to secure its obedience to you through life. Few studies are drier and harder than Geometry; yet none contributes more to strengthen the mind and promote precision in thinking and reasoning. Recollect that there is no other road than that of *eager toil* to the temple of science. On this point I adopt the language of a late distinguished scholar and jurist: "Take it for granted, that there is no excellence without great labour. No mere aspira-

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tions for eminence, however ardent, will do the business. **Wishing, and sighing, and imagining, and dreaming of great things will never make you great.** If you would get to the mountain's top, on which the temple of fame stands, it will not do to stand still, looking, and admiring, and wishing you were there. You must gird up your loins, and go to work with all the indomitable energy of Hannibal scaling the Alps. Laborious study and diligent observation of the world, are both indispensable to the attainment of eminence. By the former you must make yourself master of all that is known of science and letters; by the latter, you must know man at large, and particularly the character and genius of your own countrymen."

Gentlemen and Young Friends,—I cannot conclude these remarks without adverting to the new and elevated character with which this Institution has been invested by the Parliament of United Canada. His late most Gracious Majesty William the Fourth, of precious memory, first invested this Institution, in 1836, with a corporate character, as an Academy—the first Institution of the kind established by Royal Charter, unconnected with the Church of England, throughout the British Colonies. And it is a cause of renewed satisfaction and congratulation, that, after five years' operation as an Academy, it has been incorporated as a College, and financially assisted, by the *unanimous* votes of both branches of the Provincial Legislature,—sanctioned by more than an official cordiality in Her Majesty's Name, by the late lamented Lord Sydenham, one of whose last Messages to the Legislative Assembly was, a recommendation to grant £500 as an aid to the Victoria College—an aid which we trust will be increased and continued annually. We have buoyant hopes for our country when our Rulers and Legislators direct their earliest and most liberal attention to its Literary Institutions and educational interests. A foundation for a Common School system in this Province has been laid by the Legislature, which, I believe, will, at no distant day, exceed in efficiency any yet established on the American Continent; and I have reason to believe that the attention of Government is earnestly directed to make permanent provision for the support of Colleges also, that they may be rendered efficient in their operations, and accessible to as large a number of the enterprising youth of our country as possible.

The relation which I have been called upon to sustain to this Institution in consequence of its incorporation as a College, has been created against my own convictions of personal fitness. The studious habits and literary pursuits of my youth were followed too soon by the various duties and cares of public life to allow of their ripening into profound science or general literature. My public life has been active rather than literary; and I can only account for the choice and solicitations of the Directors and friends of this Institution—and can only reconcile my own compliance with their requests—upon the principle laid down by the great Locke, that youth should be "committed to the care of a virtuous and judicious Tutor, who is rather a

man of experience in the world than of profound learning; for it is more necessary that the pupil be formed for conducting himself with prudence in the world, and be fortified against those temptations to which he will be exposed in active life, than that his head should be (merely) stuffed with Latin and Logic." I am happy to know that any deficiency on my part is more than supplied by the attainments of the gentlemen with whom I have the honour to be associated; gentlemen whose freshness from College pursuits, whose attainments and successful labours in this Institution as an Academy, point them out as peculiarly qualified by their learning and zeal, to instruct the youth entrusted to our care in the various branches of a scientific and literary education; while it will be my province and my aim, in coming to their assistance, to occupy the moral and more practical departments of Educational instruction, by connecting the acquisitions of knowledge with the duties and interests of private and public life—that you may go forth from this Institution not merely sound scholars, but qualified and disposed to discharge your duties as Christians and citizens in all the relations to which the guidings of Providence, the authorities of your country, and the voice of your fellow-subjects may call you. Two of the best and most laborious years of my life have been employed in promoting the establishment of this Institution; and, if my humble labours will in any way contribute to its successful operations and usefulness, they shall be freely and unreservedly bestowed—deeply convinced as I am of its infinite importance to the educational, moral, and general interests of a large portion of my fellow-subjects, if not of the Province at large.

The Collegiate Course of Study, as well as the Preparatory Studies—prepared after much consideration—will be published without delay.

The present Session, commencing with the attendance of a larger number of Students than have attended at the commencement of any previous Session, augurs well for the future. Had we even commenced upon a scale more limited, and with an attendance less numerous, there would still have been ground for encouragement and hope. The University of Glasgow began, in 1450, with one Professor in Theology and three in Philosophy. Marischal College, Aberdeen, began with a Principal and two Professors. At the first foundation of the University of Edinburgh, only one Professor was appointed, and he the Minister of the city. And the celebrated University of Cambridge itself commenced in the twelfth century under the auspices of an Abbot and two Monks, who hired and delivered public lectures in a *barn*! Encouraged by such examples, and animated by our present prospects, we confidently anticipate extensive success and usefulness in the future operations of this Institution. For your success and happiness, my young friends, I feel the deepest solicitude; with the parents of several of you I have been a school-fellow in my boyhood; and it is my earnest wish and prayer, and will, I am sure, be the united endeavour of your Instructors, that your attendance here may be eminently beneficial to you all, and be followed by lives of virtue, honour, and usefulness.

