



MORRIN COLLEGE,

QUEBEC.

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1882-3.



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QUEBEC.

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FIRST SESSION.

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1862-3.

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# MORRIN COLLEGE.

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SESSION 1862-3.

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PRINCIPAL, AND PROFESSOR OF DIVINITY,

THE REV. JOHN COOK, D.D.

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## Faculty of Arts.

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PROFESSOR OF CLASSICS AND MORAL PHILOSOPHY,	} REV. EDWIN HATCH, B. A. Of Pembroke College, Oxford. Rector of the High School of Que- bec; late Professor of Classics in Trinity College, Toronto.
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PROFESSOR OF MATHE- MATICS AND NATURAL PHILOSOPHY.	} To be appointed before the opening of the Session in November next.
PROFESSOR OF HISTORY AND ENGLISH LITERATURE.	
CLASSICAL LECTURER.	

## STUDENTS.

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J. W. Cook,  
H. Macnab Stuart,  
Ivan T. Wotherspoon,  
Henry D. Scott,  
R. H. Browne,  
Thomas J. Oliver,  
A. Robertson,  
William Cook,  
Robert Cassels, jr.,  
D. R. Wilkie,  
William\*Clint,  
Henry J. Morgan,  
Joseph R. Racey,  
John MacNaughton,  
Charles Hamilton,  
J. G. Colston,  
Frederick Lampson,  
John Hugh O'Neill,  
Theophilus H. Oliver,  
Edward Shaw,  
W. A. Walker,  
Alexander L. Russell,  
E. Herrick,  
James Oliver.

The College Session commences on the first Wednesday in November and ends on the last Wednesday in April.

Any person is eligible for matriculation on examination in the rudiments of Classics and Mathematics.

The course in Arts extends over a period of four years, but permission may be given to students who upon examination show themselves sufficiently qualified, to enter at once upon the studies of the second year.

Students not wishing to go through the whole course, may be admitted to special courses of study on application to the Principal.

The college fee is ten dollars for each sessional course of lectures : those of the Professor of Classics and of the Classical Lecturer will be considered as one course.

Arrangements with the University of McGill College, for the granting of degrees, are in progress but have not yet been completed.

Further information may be obtained on application to the Principal.





## PROCEEDINGS

AT THE

## OPENING OF THE COLLEGE.

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- 1.—OPENING ADDRESS BY THE PRINCIPAL.
  - 2.—INAUGURAL LECTURE BY THE REV. PROFESSOR  
HATCH.

The College was opened on Thursday, November 6th, 1862. The following addresses were delivered before a large audience in the Hall of the Masonic Buildings, which was kindly lent for the purpose :—

Morrin of this city, on the 26th September, 1860, and of a Statute passed in the 24th Victoria, 1861.

*[The Principal here read the Deed of Trust, which will be found appended below.]*

It was long and seriously considered by the Governors under this statute, whether it would not be expedient to delay the practical working of the College till a building should be erected on the site which has been purchased from government, or even to

the Governors, and as Principal, to declare, as I now do, Morrin College to be opened in conformity with the Statute 24 Victoria, chap. cix., and with the will of the Founder, as expressed in his deed, of date the 26th September, 1860; and I now call on you to join with me in humble prayer to Almighty God, that he may be pleased so to bless and prosper the Institution, as that it may abundantly fulfil the benevolent intention of its Founder, and prove a means of giving to successive generations of the youth of this city and neighborhood, an enlightened education, conducted under Christian influences.

*[After prayer, and the admission of Students, the Principal proceeded as follows :]*

Having thus far discharged the duty entrusted to me, I am desirous now to take advantage of this opportunity to state shortly and simply the views entertained by the gentlemen to whom the management of the College has been committed, in respect of its purpose, utility, and prospects.

And first, as to the purpose of the Institution. That is correctly stated in the Act of Incorporation to be "the instruction of youth in the higher branches of learning, especially such young men as are intended for the ministry of the Church of Scotland in Canada." The latter clause, "especially such young men as are intended for the ministry of the Church of Scotland in Canada," has led some to suppose that Morrin College is to be simply a Presbyterian School of Divinity, and that the course of education which it is contemplated to give in it, will be regulated exclusively or mainly with a view to the professional education of ministers. This, however, is an entire

misapprehension, and as it is a misapprehension which might in various ways prove injurious to the Institution, I think it desirable, at the risk of stating what must be familiar to many, to enter into somewhat larger explanation on this point than might otherwise be necessary. The misapprehension arises in some, from mistaken views of the proper office of a College or University; and in others, from imperfect information as to the course of education prescribed by the Church of Scotland for those who are candidates for the ministry.

The only notion which some people have of a College is, that it is a school for the education of young men intended for the learned professions,—and that the object of attending it is to be prepared for the active and intelligent and successful discharge of the duties of a Physician, a Lawyer, or a Divine. While others, altogether excluding professional from University education, consider it the sole and proper work of a College to give that general education which should precede the studies of any peculiar profession—by which the mind is trained and disciplined for such studies, or for a better enjoyment of life, and a nobler discharge of its duties, if circumstances render such studies unnecessary. The latter view, if a choice is to be made, undoubtedly the sounder and more correct of the two, is that, which is to be found in the legislation of this Province, the only Provincial University being established, on the principle of excluding from its course of instruction the pre-eminently important sciences of Law, Medicine and Divinity. But neither view need be accepted as just. It was the

original design of Universities, and it is that, which, as far as means and opportunities admit, the most distinguished Universities carry out in actual practice, to include in their teaching all branches of learning; nor can any University be considered fully equipped and provided for the discharge of its high office, unless it is prepared to give that general and preparatory education, which is suitable to all, and that special scientific education which is required for the exercise of the liberal professions.

The general education first, however,—that which trains and disciplines and enlarges the mind for further and more special study. And of what, it may be asked, should such general education consist? or rather of what, in well regulated seminaries of learning does it consist? For it need not, at this time of day, be considered a matter of investigation, of what it should consist. And first, by common consent, in any general course of academic education, stands the study of those noble languages, in which there have come down to us the treasures of Greek and Roman learning; in one of which has been preserved to us the most perfect revelation of God to man,—a study, recommended by the varied exercise of intellect which it requires and involves, by the more perfect knowledge of our own language, and of kindred languages, and of the principles of general grammar, which it communicates, and by its necessarily familiarizing the mind with the facts of ancient history, with the forms of the old civilization, and with the thoughts and speculations of the men of finest genius in ancient times. Next there is Mathematics, pure Mathematics, conversant only with the abstract rela-

tions of number and magnitude; and mixed Mathematics, the application of the knowledge acquired of these relations, to natural objects; the one inuring the mind to those strict processes of thought, which, however lengthened and complex, terminate in conclusions of absolute certainty; the other, in connection with the observation of actual facts, and with the process of induction from the facts so observed, giving rise to what are called the exact sciences, Mechanics, Optics, Astronomy and the like; the application of which to useful arts has so immeasurably increased the enjoyments of life, and the dominion of man over the natural world. Then there is what is now termed Natural Science, all those branches of knowledge derived solely from observation and experiment, Chemistry, Geology, Mineralogy and the like; the theories formed in regard of which are liable to be daily altered and modified by new discoveries. Last and greatest of all, for the proper study of mankind is man, is the science of mind,—Psychology, the natural history of the mind—the science which investigates the powers, operations and laws of the human understanding: Logic, dealing with the laws and relations of thought: and Moral Philosophy, investigating the ground of moral distinctions, the nature of virtue and the laws of duty. If in this enumeration I have not mentioned the study of modern languages, it has not been from any disposition to disparage the necessity or the usefulness of it, but because elementary instruction in any language, ancient or modern, is the business of school, rather than of college education, in which, however, courses of lectures on modern literature, say of France, Ger-



many or England, or expositions of any work of singular genius, requiring elucidation, such as are said to be given of the *Divina Comœdia* of Dante in Italy, might properly and beneficially have a place.

Take the enumeration, however, as I have given it, and no one can deny the advantages of a course of education which embraces, such subjects of study. Though not intended to prepare for any particular line of life, and though no one subject should be pursued with that exclusive devotion which is necessary to the attainment of special eminence, it cannot fail to improve and enlarge the minds of those who go through it, or to give, even in the peculiar studies, and the subsequent exercise of any of the learned professions, an infinite advantage over those whose course of instruction has been less extended. Now, such education, to the extent of the means which it possesses, to the extent of the means which by public or private liberality may be put into the hands of those who have the management of it, it is the purpose of Morrin College to give. Nor is this inconsistent with the especial desire of the Founder in respect of the education of young men for the Ministry of the Church of Scotland in this Province. For such course of education extending in Scotland over four, and in this Province over three years, is expressly required of candidates for the ministry, before entering on the studies proper to the clerical profession: the theory of the Church being, that before men enter on the study of divinity, they should have received a good literary and scientific education. Undoubtedly, should students for the ministry of the Church of Scotland in this Province, present them-

selves at Morrin College,—a doubtful matter in the meantime, for Queen's College, from its locality, and its older standing is likely to prove to such, both more convenient and more attractive,—there will be provision made for their instruction, according to the views of Christian truth and ecclesiastical order, which obtain in the Church of Scotland; but the main object will and must be to give that general education which involves no peculiarity of creed or profession, and which cannot be in any way affected by the circumstance of a few young men, in a separate apartment, receiving the instructions of a Theological Professor. That, the most timid, in respect of sectarian influence, can scarcely affect to look upon with apprehension.

In what I have already said, I have spoken to the usefulness of such an institution as that which we are this evening commencing, in humble circumstances, and on a small scale. But this is a subject on which much more may properly be said. There are few in this community who devote themselves to the service of the Protestant Church, in any of its branches. The temporal inducements to adopt the clerical profession are not great, and any literary institution having regard to it only, could not prove extensively useful. But the number is considerable of those who betake themselves to the other learned professions; and assuredly nothing would tend more to raise the character of these professions, and their standing in the community, than that those who enter on them should, before doing so, pass through a regular course of academical education. To pass at once from the school to the special study of a profession, tends to

make a mere lawyer or physician, rather than a generally able and enlightened man. But why, it may properly be asked, why should such improvement of the mind,—such exercise, and by exercise, strengthening of the powers of the understanding, as is given and implied in academical education, be limited to what are called the learned professions? Are they not equally desirable for those who are engaged in the honorable pursuits of mercantile life? Is it not desirable that such advantages should be widely extended? Should they not as far as possible be extended to the humblest, who have sense and taste enough to desire them, and whose time admits of their enjoying them? Would not such education tend to dignify the character of those who obtain it? And would not the diffusion of such education by increasing the number of minds interested in the facts and applications of science and the observations on which it is founded, tend to the advancement of science, and to the obtaining ultimately, a clearer and deeper insight into the mysteries both of mind and matter, than men have yet been able to reach.

A collegiate course of instruction should be considered as carrying out and perfecting the classical education of the school, much of which must otherwise be lost. That indeed many are disposed to think is all lost, because the knowledge which had been acquired is so soon forgotten amidst the active pursuits of life,—a great mistake, however,—for the exercise and training of the intellect, in the acquisition of such amount of classical knowledge as is gained at school, is never lost, but the advantages of it remain throughout all life. Certainly however it would

be better that it should not be forgot—better that it should be increased, and so extended as to give what the school seldom gives, such command over ancient languages, as to give command also over the thoughts of ancient writers—the men who have furnished to the world the most perfect models of taste and genius. Such a course of education is moreover especially desirable and important, at the season of life, when school education ceases,—the season, when the passions are beginning to exercise a dangerous influence and to claim an unlicensed indulgence. To have the mind occupied with intellectual pursuits and animated with the honorable ambition of attaining intellectual eminence is then a very special aid to the power of moral and religious principle. Nor can any one fail to see how advantageous would be attendance on a regular course of literary and scientific study, did it only displace the light, often immoral and corrupting literature, which is apt to form the staple study of our youth, and redeem from frivolity and folly the large portion of time, which is usually spent in idle and expensive amusement.

Academic education, when conducted in a right spirit, and with a view not only to the cultivation of the intellect, but to the inculcating and nourishing also of high and honorable principles, is moreover intimately connected with the social and political well-being of this young and rising country. It is manifest that as we are, so we are likely to continue, subject to institutions essentially democratic. The monarchy which we hold in reverence seems disposed rather to relax, than to tighten its hold over us, and the tendency of the times is all in the direction of

popular power. Now under any institutions, however popular their nature, it is the "*aristoi*" who must ultimately rule,—rule, i. e., by directing the impulses, and guiding the opinions of the mass. But the "*aristoi*," who must ultimately rule, may be of one or another character. There are not in this Province even the elements of a feudal aristocracy, such as exists in European Kingdoms. But there may be an aristocracy of mere wealth, or there may be an aristocracy of intellect, untrained and unenlightened, of narrow views and early acquired prejudices, which no extensive knowledge of the history, nor experience of the working of human society has tended to dissipate and do away. Or there may be an aristocracy of intellect, trained in the schools of ancient learning and of modern science, but in whose training little respect has been paid to the higher elements of man's nature, and who are in consequence but little restrained by any deep feeling of moral or religious obligation. Is it to such that the legislation or the government of any country can be safely entrusted. Or how under a democratic constitution like ours, is such result to be avoided, except by combining in the education of the youth, who in different professions and spheres of exertion are soon to occupy influential positions in the country, the highest training of the intellect, with a due regard to moral and religious principles. It is by such means, wherever found, that right and true men will be reared; men who in virtue of their intellectual training *can* rule, i. e., guide, public opinion with wisdom, and who in of virtue their moral training *will* rule, i. e., guide public opinion, according to principles of reason and justice

For such union, it is not necessary that all the teachers in an institution should belong to one religious body, nor that there should be the direct inculcation of religious doctrines in literary and scientific classes. But it *is* necessary that the teachers should all be Christian men, and whose daily example and whose whole tone of feeling should be known and felt, as on the side of religion and virtue. There is a charm to ingenuous youth in associating with men placed over them, who combine intellectual eminence with kindness and courtesy, which renders the knowledge, or even the suspicion of sceptical principles in a teacher dangerous and to be dreaded. This it will be the object of the authorities of Morrin College to avoid. To obtain Christian and well qualified teachers is all which the sectarian government of Morrin College contemplates, and if successful the desired combination will be gained, without injury to any, of Christian influence and enlightened education.

It is true such combination may be found elsewhere, and why, it may be said, multiply Colleges, of which there are already more than are well attended. The answer is simply this, that of those, to whom an academical education would be advantageous, a large number have not means or opportunity to attend Colleges at a distance, while the University established here, and conducted, I believe, in a munificent and liberal spirit, being exclusively Catholic, and its instructions given almost entirely in the French language, can never be extensively useful to the Protestant and English speaking youth of the city. It is to be considered too that the establishment of a College is advantageous, by adding to the general society,

a few men of high attainments, and whose special business it is, not only to satisfy, but to create a taste for intellectual improvement. Our society as at present constituted, requires the living voice of an enthusiast in his special department, to charm us into sympathy with his tastes, and to induce us to follow him in his pursuit of intellectual attainments. We need a ministry of science, as of religion, to meet and to arouse the taste of the community.

I come last of all to speak of our prospects—and this I desire to do with great humility and diffidence. They may be considered in a twofold point of view. There is first the prospect we have of being able to give such a course of education, as that, of the value of which we have been speaking. There is, secondly, the prospect we have of students to take advantage of such a course, when we are fully able to give it.

In respect of the first, we shall, it is expected, be able to add to our present staff, before another session, a professor of Mathematics and Natural Philosophy—if found necessary a classical and mathematical tutor to supplement the labours of the Professors of these branches—and two lecturers on different branches of Jurisprudence, and, should assistance come to us from private sources, or from such public grants as are given to similar institutions, our next aim will be to procure the services of a professor of Chemistry and Natural History. We have been fortunate in obtaining the convenient accomodation of this building, and have to acknowledge the politeness of its proprietors, and their disposition to assist us in every way in their power. We have also to acknowledge with much satisfaction the promptitude with which

the Literary and Historical Society entered into an arrangement which promises to be beneficial both to the Society and the College, and by which their valuable Library will be thrown open to Professors and Students, and be placed in the College building. It is right too, to state that by the statute under which we act, there is authority given to affiliate Morrin College with the University of McGill College—that overtures for affiliation have been made us by that body—and that in the probable event of affiliation, the education given in Morrin College will entitle Students to present themselves to that University, as candidates for degrees.

As to our prospect of students, we are not sanguine. Neither are we disposed to despond. We have opened with as many as could reasonably be expected. Our second and third years will furnish more searching test of the amount of desire there is among us for academic education. Any marked success, in the attendance of a large number of students is not to be anticipated. The number of our population does not admit of it, and the experience of all other Colleges in the Province shews clearly that any expectation of the kind would prove utterly fallacious. One thing is in our favour, and should operate powerfully, the peculiar circumstance of our young men in business, being to a great extent unemployed in the winter months, in which the College will be in session. The advantages which we have to hold out, are: first, cheapness,—second, accessibility—and thirdly, a convenient season and convenient hours for young men engaged in business.

It is impossible not to feel that it is an experiment which we are now making—and that it may not



prove successful. The munificent donation of Dr. Morriu may both fail of its immediate purpose, and of another purpose, which he often expressed his hope and desire that it would serve, that of inducing others to follow his example, and to set apart for public purposes, some portion of what like himself, they had gained by honorable exertion. But it will not fail, at least of its direct purpose, if parents, if employers and guardians of youth will do their part and recommend those under their influence to take advantage of the benefits which it enables us to offer. Above all it would not fail, if we could impress upon the hearts and minds of the young, the importance of the few precious years between boyhood and maturer manhood, during which alone, the whole energies of the mind can be directed to the pursuits of learning and science—if we could make them feel how needful it is that these be well employed, and that they be not allowed to pass away unprofitably, either through indolence, or the indulgence of a taste for low and trifling pursuits and pleasures. In them, to have their minds enlarged, and their taste refined by acquaintance with the best models, and to acquire habits of observation and reflection, is for all life to make them nobler and happier beings. Next to the existence of right principles and of good affections, does a love of knowledge and a taste for intellectual occupations add to the enjoyment, and the dignity of life. Then they add largely, let it be remembered to a man's powers of usefulness in the world, and that is what all should desire—what all must desire, who hold in reverence Him who went about continually doing good, and who came not to be ministered unto, but

to minister. Even in the common occupations of life, more extensive knowledge, more refined tastes, and a better trained and exercised understanding readily make themselves felt—and give influence and authority to those who possess them. And in the higher walks of life amidst the labours of those professions in which learning is not only graceful, but necessary, eminent attainment and eminent usefulness generally go together. It was a favorite saying of Dr. Chalmers, that the most learned of the Apostles was also the most successful.

Nor in urging to intellectual exertion, need there be left out of view, the most powerful motives, which can be brought to bear on the nature of man, whether of sacred duty or of wise expediency. Rightly to employ the noble powers, with which our nature has been endowed, is both a duty which we owe to the Giver of them, and a befitting expression of gratitude for the gift. And if we regard man's life here, and in that future state, of which reason gives indication, and religion assurance, as one whole, of which death is only a momentary interruption, and does only introduce into a change of circumstances, without effecting any essential change, in the moral tastes or intellectual capacities of the soul—and this is all in conformity with what we know and have been taught, then every advance we make in wisdom or virtue, in intellectual or moral excellence, is a step in advance for eternity,—places us forward in that high path, in which, from the progressive capacities of our nature, we may conclude, that we shall be ever travelling,—ever, as we advance learning more of the ways, and the working of God, and rendering to his adorable

perfections, the homage of a more profound and loving reference. Our earnest hope and desire is that the youth of this community, may never be found insensible to the power of such motives and considerations.

For myself, I would only say in conclusion, that it is now more than eighteen years since assisting at the opening of the High School, I expressed a hope that an academical institution might eventually be established for the English in this city. I heartily rejoice to see my expectations realized in the establishment of Morrin College. I count it a high honour that I have been named by the Founder to preside over it, and I shall feel it a sacred duty to his memory, and to the community, to contribute to the utmost of my ability, to its usefulness and success. And though the flight of time, and the sudden and lamented departure of one of my co-trustees under the death of Dr. Morrin, not greatly more advanced in life than myself, are warning me that the shades of the evening are closing round, and that soon the management may fall into other hands, I yet hope to see—at all events I trust others shall see in the progress and prosperity of this institution, ample cause for believing, that the name of Joseph Morrin shall be thereby perpetuated in this city, and himself held in honourable remembrance, as a public Benefactor.

## INAUGURAL LECTURE BY THE REV. PROFESSOR HATCH.

In entering upon the duties of the office which it is my privilege to hold in this College, it is very desirable that I should give some account, both of the field which lies before us, and of the manner in which I propose to explore it. And since there is considerable confusion in the common idea not only of the nature of classical studies, but also of their utility, it will be well perhaps to offer a few remarks at the outset in vindication of the place which this College, in common with the great Universities of the old World, assigns them in general education.

It is not infrequent to look upon them as being merely the coping-stone of a series of accomplishments which qualify a man to hold his own in society, as being necessary chiefly because society considers a man incomplete without them. And there is no doubt that they have suffered very much from the weak arguments of their advocates. Take up almost any defence of classical education and you will find statements true enough, and often eloquent enough, of the force of Greek oratory, of the delicacy of Greek sentiment, and of the refinement of taste which follows the acquisition of scholarship. In other words, the collateral and accidental advantages have been brought prominently forward, while the real purpose has been kept out of sight.

And this method of argument has given rise to two important classes of objections.

I. It is said on the one hand that a delicate sense of poetical beauty, and the ability to understand a classical allusion are not the truest preparation for the hard business of life; and that the physical sciences, by the greater strictness of their method and the more immediate value of their results, afford a better mental discipline, and are, therefore, a better educational instrument.

I admit fully that if classics were what they are represented to be—mere ballast for the voyage of life—I should not claim for them any great prominence in education; and I admit also that classics as they were taught and understood half a century ago—and as unfortunately they are often taught and understood still—have given just cause for the objection. But I maintain that in the study of classics the chief advantage lies not in the positive result which is acquired, but in the mental discipline; and I maintain also that, if rightly studied, they constitute an *inductive science* in the strictest sense in which the term can be applied to chemistry or geology. They are therefore at least equally valuable with the physical sciences as a mental discipline; they are more so in their results, because the facts with which they deal lie nearer to human nature. I do not underrate the study of the external world: I can appreciate the moral exaltation which follows the ability to trace out the varied workings of a great natural law. But after all there is something nearer to man than nature. The most important object of our study is not so much the world without as the world within. We want not so much reverence for nature as knowledge of ourselves and sympathy with one another. If the purpose of

our existence be not the mere mastery of matter but our own elevation in the scale of being, we must acquaint ourselves with those unconscious processes of thought which are marked by the growth of language, and with those more conscious products which find their expression in literature ; so rising upon the stepping-stones of a past humanity into a higher life, and profiting by the experience of those who have gone before us, to lift up our eyes with a less clouded vision into the same ever-present light.

II. But it is urged on the other hand by men of a different school, and one with which I have far less sympathy, that if languages are to be studied at all it would be better to take the language and literature of our own country or of modern Europe. "Of what use is it," it is asked, "to learn a language which can never be of any practical use, and to study a literature which can never have so great an interest to us as that of modern times?"

The objection involves several fallacies. 1. It is based upon a confusion between the educational value and the practical utility of a study ; if education be anything more than the imparting of information which will have an immediate pecuniary value—if it be really the discipline of character and the discipline of thought, the first and only question can be which of the two classes of languages will be the best gymnastic of the mental faculties. 2. It involves a confusion between language and literature. It is the former rather than the latter which is the chief object of attention in the study of the classics, because it is through the former rather than the latter that the mental discipline is given.

But granting these distinctions, it may be asked, are not modern languages as good as ancient languages as educational instruments? The answer is, first, that in this as in all studies, the attention is more readily fixed on the subject-matter when the words which embody it are unfamiliar to the eye and ear; and secondly, that to study English as we study Greek, would require a cultivation of the faculties which is itself the result of considerable training. Its idioms are too many, its laws too subtle, its forms too fluctuating, to be grasped by a mind which is not to some considerable extent already familiar with intellectual processes. I maintain, then, that if education be in reality something more than the acquisition of reading, writing, and arithmetic—something more than the gathering together of information of an immediate marketable value—the study of the languages and literature of Greece and Rome, has a value which neither the physical sciences or modern languages can afford.

But in this as in every other study, not much only, but everything depends on the *method*. A science is so only by virtue of its method. And in the study both of languages and of literature the method must be a *strict induction*. The student must learn not to accept blindly from others, but to form inferences for himself: he must take not whatever he can find in the first dictionary or grammar that comes to hand; he must sift and analyse; he must compare and generalise; he must criticise and doubt, rejecting all theories which the facts do not justify, widening his induction with the caution of a mathematician. This will be the method of study which we shall pursue here: we shall

deal with our subject matter not as a mass of traditional lore but as a collection of facts which, being the result of laws, are capable of generalization. For it is when studied thus that classics are chiefly valuable as a mental discipline.

And now I proceed to show as briefly as I can what the subject matter is to which this method must be applied, what, in short, is gathered up in the expression "classical languages and literature."

The broadest and most necessary distinction is that which the words themselves contain—*language* and *literature*. They exist in combination, but they must be carefully distinguished in study; and I lay stress upon the fact that it is the study of the language itself, apart from its literature, which is chiefly valuable in education. For it is language rather than literature which shows most truly the working of the human mind, and thus affords material for the analysis of thought. "The one is the spontaneous production of the nameless many; the other the artificial creation of the illustrious few."

First of all, then, we must consider these languages not as a means to the knowledge of literature, but as something valuable for their own sakes.

The language of a country is the aggregate of a mass of dialects, more or less closely bound together by the links of a common organization and a common idea.

Two common errors on this point must be carefully avoided: In the first place there is a frequent confusion between the language of a country and its literary dialect. It is, to use a logical term, an *accident* of a language that it should possess a literature. So long as we consider language from our present



point of view, it would be equally valuable whether it contained a literature or no. The Greek which we call classical, is from a philological point of view, merely the dialect of Athens at a particular age: the Latin which we call classical, is one out of many dialects spoken by the inhabitants of Italy. And "as political history ought to be more than a chronicle of royal dynasties, so the historian of language ought never to lose sight of those lower and popular strata of speech from which these dynasties originally sprang, and by which alone they are supported."\* A language is thus not simple but composite; and secondly, it is not at rest but in motion. Just as we cannot say that the language of Athens is more thoroughly Greek than the language of Sparta, so we cannot say that the language of the time of Pericles is more thoroughly Greek than that of the time of Homer. We may speak of the birth and growth and decadence of a language; of its periods of organic perfection and decay; but these must be determined by philological not by historical criteria.

If then language is to be studied *scientifically*, it must be studied *historically*; it must be regarded not as having had a fixed and permanent character in any one age or district, but rather as something which in its very nature compels us to make inductions by comparing it under its modifications of place and time.

And in this historical investigation two elements must be looked for.

Language consists of two parts, matter and form; the

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\* Max Muller's *Lectures on the Science of Language*: p. 51.

roots which correspond to ideas themselves, and the moulds into which they are thrown in actual use ; the former are represented by the dictionary and the latter by the grammar. Each of these must be studied separately, and each by itself comprehends several distinct investigations.

First, as to the grammar :—There is this essential difference between the classical languages and our own, that they are what is termed synthetical while our own is an analytical language. That is, they expressed the complex relations of an idea by a single inflected word : we, on the contrary, combine many words, each of which retains its separate force. We shall have then to investigate these inflections,—to determine what forms of language correspond to certain forms of thought. Nor will this be so easy a task as it may at first sight appear. We must compare one dialect with another, one period with another, in order to ascertain the original form, and thereby the original meaning, of the inflection. And when this is done, we must trace it out of the domain of Greek or Latin itself, following it closely up until by comparing together the forms which it assumes, not in the Graeco-Latin family only, but in all cognate languages, we find in what seemed an arbitrary sign a predicative or pronominal root.

And having established certain forms of inflection, we must ascertain the laws which regulated their use : in the ordinary phrase of grammarians we must pass from the accident to the syntax.

No part of the whole science of language has a higher educational value. There is the diligent collation of similar constructions, the careful distinction of true

from false analogies, the tracing out of subtler laws than words can catch, and therefore books record. The gain to the student is a capacity for deep and rapid generalisation, a quick insight into complex phenomena, and a power of gathering up these results into a law. And although perhaps for a time we shall confine ourselves to the materials which the Greek and Latin languages themselves afford, still we must deal with these laws of syntax, as with the inflections which they regulate. We must trace them back to their earliest forms, from the time when they were used consciously, to the time when they only existed as unconscious intuitions in the mind—as the first rude efforts of the mind to construct a higher syntax than that of juxtaposition.

But even when we have gone so far, we shall but have accumulated the materials. For in this as in all other cases we must rise from bare facts to causes, we must penetrate if we can into the inner laboratory of the human mind, and see in these inflections which gradually modified themselves and in these laws of syntax which gradually became more subtle, the unconscious unfolding of the human spirit: and by comparing together the analogous developments of the linguistic forms and laws of different races, we may learn something of the growth not of the intellectual activity of a particular nation, but of human thought in general—thus affording perhaps the surest of all foundations for the science which looms out as the master-science of ages yet to come—the science of comparative psychology.

The second part of the science of language deals not with the forms in which the *relations of ideas* are

expressed, but with the root words in which *ideas themselves* are enshrined. Herein, as before, a strictly inductive method must be pursued: We must ascertain facts before we seek for causes, and we must study well the facts of a smaller sphere before we ascend to a larger one.

First of all will come the enquiry as to the meaning of a particular word in a particular author: for in language as in nature the most complex phenomena are those which lie nearest to us. We must begin by collating the passages in which it occurs in the particular work before us: then, if the same author have written several works, we must diligently bring together its uses in them, commencing with those which are nearest in point of time or subject to that upon which we are engaged: when this is done, we must proceed to other writers of the same age, and, if possible, of the same department of literature, in order to ascertain the current value of the word at the time: and then, widening the circle of induction still further, we must compare with this the meanings which it bears in all other writers of the same country: we must trace it historically through its earlier forms and its dialectic modifications, reducing to unity its various shades of meaning and its metaphorical applications, until we have arrived at once at the earliest form and at the primitive idea which was connected with it. Nor must we stop even here, but having learned from comparative grammar with what group of languages the one which we are studying is connected, we must endeavour to trace the word back into them. In doing so we shall pass from *philology to comparative philology*. This will pre-

bably be the most interesting part of the whole study; it will also be that in which there will be the greatest need of a scientific method, and, if I may use the expression, of a scientific scepticism. We must not allow ourselves to be led away by fanciful resemblances and plausible phonetic variations we must be satisfied, at least in the first instance, with nothing less than *laws*: the strictest canons of inductive investigation must be applied, and we must be content to pause when analogies fail us and mere conjecture begins.

And as with the forms of Grammar, so with the roots which they modify: although the investigation which I have just been describing be the first and most necessary, we must ascend from it to altogether higher ground. We must treat roots, as we proposed to treat inflections, in relation to the human spirit which lay beneath and gave them their value. We must watch—and after all, it will be the study of the play and development of human thought—the formation of abstract from concrete notions—the grouping of classes—the colligation of individual phenomena under a common law—the subtle association of ideas by which secondary ideas were educed from primary ones—until each bare root became, so to speak, a mighty tree, the ever-active human spirit beneath it continually putting forth new foliage, and all the winds of God which have blown upon the human soul shaping its branches.

So far I have dealt only with the study of Language: it is now time that we should pass to the other main division of the subject which lies before us. We have hitherto considered language as some-

thing to be studied for its own sake, as exhibiting in itself the formation of ideas, and the unconscious operations of thought : we must now look upon it as a means to an end, as the shell which must be broken before we can arrive at the still more valuable deposit of *Literature*.

What is literature ?

That which from one point of view is national thought becomes from another national literature. It is that portion of the product of the intellectual activity of a people which has assumed a fixed form and thereby become perpetuated. Like language, it may be distinguished into two parts, form and matter : we shall thus have, as before, a double object of study.

1. By the *form* of literature, I mean that ideas in their effort to find expression, shape themselves in prose or verse, in dialogue or narrative, in epic or lyric verse. We must endeavour to ascertain the conditions under which each of these modes of expression arose, flourished, and decayed. In doing so we must search the history not of one people only but of cognate races. For example, the great Epic poems of early Greece, which, studied, as they have often been, in isolation, have given rise to a mass of controversial literature which of itself would be almost a life's study, must be treated in connection with the Epic poetry, and quasi-Epic romances, of other Indo-European races ; for in this way we shall be able to refer them not to historical accident or to an inexplicable caprice of genius, but to the intellectual necessities of a certain stage of national growth—in short, to human nature itself.

2. By the *matter* of literature I mean the ideas

themselves which the writer intends to convey. In the study of them is commonly thought to reside all that is valuable in, if not all that is meant by, classical learning; and even to us, although it will not be the only, it will still be among the most important branches of our study.

Our first endeavour must be to ascertain by the inductive processes which I have described, what the writer says. This is by no means so easy a task as it may at first sight appear. It requires a kind and degree of attention which forms a marked contrast to the unreflecting hurry with which most men in these days pass from page to page and from book to book. And herein lies its special benefit as a means of education. It involves the necessity of studying at least some books thoroughly. The power of doing so is not innate in us; it is a habit which is formed by exercise. And in the formation of it the study of ancient literature has a decided advantage over that of modern countries. In the latter, as it has been well observed, "the trouble may be considerable for a time but it is short and the student soon comes to read a foreign work as he would English, and finds the powers of interpretation go on intuitively. But it is precisely here that the real difficulty of studying an ancient language begins. The books of reference which the scholar uses, the lexicons and the grammars, are far more elaborate and helpful than anything which he could obtain for studying a modern language, but they remind him that the need of assistance is far greater. They furnish him not solely or principally with patent and unquestioned facts, such as a few days' travel might verify, and the slightest authority may

consequently guarantee; the certainties in which they deal are frequently such as it requires the toil of months or years to discover, and perhaps the reputation of a life to accredit. The sense of many of the words before him is to be made out, not on direct evidence, but by a long induction of instances, the full appreciation of an idiom or construction has often to be gained by the inward exertion of sympathetic thought, as well as by wide reading; nay, the very text of the author is often itself a matter of doubt, so that the critic has, as it were, to tell both the dream and the interpretation.”\*

And if the study of literature be as the same writer has well defined it “the entering into the mind of men eminent in thought and in power of expression” we must make our understanding of an author complete by endeavoring to realise his historical position. We must look at the country in which he lived, at its geographical position, at its national peculiarities, at its intercourse with other countries. We must look again at his age, at the writers who had gone before and at those who were contemporary with him, at the state of literature and art, at the political and social questions which were being agitated, at the moral theories which were floating on the surface of society, at the religion which lay beneath it: thus reading each author by the light of his age, and learning what he gathered from and what he contributed to it.

If we study literature in this way we shall gain a benefit which may be perhaps even more valuable than the habit of thought and the spirit of induction:

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\* Professor Conington's Inaugural Lecture at Oxford: p. 16.



We shall be able to appreciate writers as *men* : we shall read what they have left to us, not as mere combinations of statements to be measured by an iron standard of truth or falsehood, but as thoughts which once burned in the mind of a thinker, as the record of ideas struggling with words to gain an utterance, of attempts at the solution of those great problems of our nature which hung above them as they hang still above us,—outreaching into that great unknown into which we ourselves have not penetrated much farther. The gain will be not only a greater height of knowledge, but a greater breadth of sympathy. It will be a gain not for the intellect only, but for our whole nature. And thus the past will always live again in the present; we, the “heirs of all the ages,” will be the better as well as the wiser, for our inheritance; and when all the actual information we have gained has passed away, one thing will always remain, the ever-deepening human interest and the ever-widening human sympathy.

This then is involved in the study of any classical author. There is the application of a strict induction, first to his form, secondly to his matter. The application of it to his form involves on the one hand the tracing grammatical inflections and laws through various dialects and cognate languages—in other words, the science of *Comparative Grammar*; and on the other, the inference of the meanings of words by patient comparison of the passages in which they occur, not only in his own works, but in those of his contemporaries and his predecessors, until we pass out of the language itself altogether, and gather up their

traces in all the languages from India to Spain,—in other words, the science of *Comparative philology*. The application of it to his matter involves, on the one hand, the tracing of the conditions of the growth of the particular kind of literature in which his thoughts found expression, and on the other the reconstruction of the whole literary and social edifice of his time. All this we must find out for ourselves; we must take nothing, so far as we can help, at second hand; for whatever real good is to be done must be done by making the process as well as the results our own.

One word I may add in conclusion. It is not unimportant that some of us will study together within these walls, not merely the language and literature of a particular age, but human thought and human nature in all their manifold expressions. The coincidence is not accidental; it is based upon a deep truth. The tendency of modern times is to view sciences in isolation. To do so may be convenient in practice but it is not true in fact. And it will be no unimportant result of the combination of our studies in this place, if we are led thereby to conceive of the universe as being not a mass of fragments but an organic whole, of nature and man as being not at strife but in harmony. For the branches of the Tree of Knowledge are like the branches of the Tree of Life, every one of them connected more or less remotely with every other. Science, like Nature, is at unity with itself, one and indivisible.



## Appendix to page 9.

## DEED OF TRUST.

On the Twenty-Sixth day of September in the year of Our Lord, One thousand eight hundred and Sixty, —Before us, the undersigned Notaries Public, duly commissioned and sworn, residing at the City of Quebec, in the Province of Canada, personally appeared Joseph Morrin, Esquire, of the City of Quebec, Physician and Surgeon, of the one part ;

And the Reverend John Cook, Doctor in Divinity, William Stewart Smith, Doctor of Laws, and James Dean, Senior, Merchant, all of the City of Quebec, aforesaid, of the other part ;

Which said parties have acknowledged, declared, covenanted and agreed together as follows, that is to say :—

Whereas the said Joseph Morrin is desirous of leaving some permanent memorial of his regard for the City of Quebec, of which he has been a citizen for more than fifty years, and over which he had twice the honor of presiding as Chief Magistrate, and at the same time of marking his attachment to the Church in which he was reared and to which he has always belonged ;

And whereas he considers none can be more suitable for both purposes, than a provision for increasing and rendering more perfect the means of obtaining for the youth generally, and especially those who may devote themselves to the Ministry in the said Church, the means of obtaining a liberal and enlightened education ;

And whereas the said Joseph Morrin has this day by a deed of Gift, executed in presence of us the undersigned Notaries, given, assigned, and made over unto the said John Cook, William Stewart Smith and James Dean, Senior, and unto the Survivor or Survivors of them and the heirs and assigns of such survivor or survivors, certain immoveable properties, and sum and sums of money therein described and mentioned ;

And whereas the said deed of Gift was made as aforesaid, unto the said John Cook, William Stewart Smith and James Dean Senior, and unto the Survivor or Survivors of them and the heirs and assigns of such Survivor or Survivors, in trust, in order that they might carry into effect the wishes of the said Joseph Morrin, herein above expressed, by founding within the City of Quebec, or the Banlieue thereof, a University or College for the instruction of youth as herein after more particularly set forth ;

Now therefore these presents, and We the said Notaries, Witness, and the said parties hereto do declare, that the said deed of Gift was made upon the trusts, and under and subject to the terms and conditions following, that is to say, in trust for the Establishment of a University or College, within the City or Banlieue of Quebec, for the instruction of Youth in the higher branches of learning, and especially for young men for the Ministry, for the Church of Scotland, in the Province of Canada, with power to *purchase a site* upon which the same shall be erected, and on condition that they shall make application to the Provincial Parliament at its first meeting, for an act incorporating the following persons to be Governors of the said College under such name or designation as the said Trustees shall see fit to appoint, which name shall be irrevocable, and which act shall Vest in the said Governors the whole management of the said College, *including the amount to be laid out in buildings, &c,* to wit, the said Reverend John Cook, the present Minister of St Andrew's Church, who shall be Chairman of the Governors, and first Principal, with the right to choose any Professorship, in the said College, the Minister of said St Andrew's Church for the time being, the said William Stewart Smith, who shall be the first Professor of Classical Literature; Daniel Wilkie, Esquire, of Quebec, who shall be Secretary Treasurer of the said College, with such remuneration as the Governors may see fit, a Trustee of St. Andrew's Church, to be elected by the Trustees, two Ministers from the Synod of the Presbyterian Church

of Canada in connection with the Church of Scotland, to be chosen, by the Synod, on the second day of its annual meeting, an Elder of said St Andrew's Church, to be elected by the Session, James Dean, Senior, Esquire, Doctor Alexander Rowand, James Dean, Junior, Esquire, Frost Wood Gray, Esquire, Andrew Thomson, Esquire, and John Wilson Cook, Esquire:—

Vacancies among the Governors, not *ex officio* such, to be filled up, as they occur, by the remaining Governors, conditional that they shall be members of the Presbyterian Church of Canada in connection with the Church of Scotland, or in the event of the Union of that Church with other Presbyterian bodies, members of the United Church.

Also upon the further trust, that, ample accommodation shall be provided in the College building, for the High School of Quebec, free of all charge, on condition that the said High School, shall be subject to the College Government and ancillary to it, but should the Governors deem it proper at any future time, to have the School and College in separate buildings, they will be at liberty to do so, if considered by them for the advantage of the said School and College.

And the said Joseph Morrin doth hereby declare that as the said William Stewart Smith is to be first Professor of Classical Literature, in the said College, it is his express wish and desire that some provision should be made for him in case he should from ill health or otherwise be prevented from fulfilling the duties and receiving the emoluments of that Office, and that the Governors of the College should make a reasonable allowance for his support, as his circumstances and the funds at their disposal may warrant

And the said John Cook, William Stewart Smith and James Dean, Senior, parties hereto, as aforesaid, do hereby accept the said Trust and do promise to execute the same faithfully and to the best of their ability.

And for the due execution of these presents, the

said parties hereto, do severally make election of domicile irrevocable, at their usual and respective residences at the City of Quebec.

At which places, &c.,

Done and Executed, at the said City of Quebec in the office of William Bignell, one of us the said Notaries, on the day and Year first above written, under the number three thousand two hundred and Sixty-nine, and signed by the said several parties, with us the said Notaries in testimony of the premises, these presents having been first duly read.

(Signed,) JOS. MORRIN,  
JOHN COOK,  
WILLIAM STEWART SMITH,  
JAMES DEAN.

WM. BIGNELL,

N. P.

LS. PREVOST,

N. P.





# Morrin College.

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SESSIONAL EXAMINATION: 1863.

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FIRST YEAR.

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PURE LOGIC.

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I. Logic has been defined as "the science of the formal laws of thought as thought."

(1) Explain, (2) criticise, this definition.

II. Logic has been divided into General and Special: and General Logic has been subdivided into Pure and Modified.

(1) Explain, (2) criticise, this division.

III. Show the relation of language (1) to thought, (2) to Logic.

IV. What mental processes are involved in the formation of a concept?

V. Distinguish between the connotation and the denotation of a concept, and show the bearing of the distinction,

(1) on division and definition,

(2) on the syllogism,

VI. Divide judgments according to (1) their quantity, (2) their quality.

VII. Distinguish between mediate and immediate inference, and state what mental operations have been, by different logicians, regarded as forms of the latter.

VIII. State the leading theories which have been

entertained as to the nature of a judgment, and show how they severally affect the theory of the syllogism.

IX. What is meant by the "*Dictum de omni et de nullo*" and to which class of syllogisms does it properly apply?

X. State what is meant by the *figure* of a syllogism, and show the informality of each of the following examples:

All M is P		Some P is M		All M is P
No S is M		Some S is M		All M is S
Some S is not P		Some S is P		All S is P

XI. Criticise the attempts which have been made to reduce Hypothetical to Categorical Syllogisms.

XII. Give an account of the two forms of the Sorites and show that each of them may be resolved into a series of syllogisms.

XIII. The Enthymeme has been defined as a rhetorical Syllogism: is this (1) a true (2) a sufficient account of it?

XV Explain the following terms:

Presentation, representation, sensation, perception, notion, intuition, abstraction, sumption, premiss, argument, conversion, dilemma, genus, species, difference.

# Morrin College.

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SESSIONAL EXAMINATION : 1863.

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FIRST YEAR.

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ARISTOTLE'S ETHICS.

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I. What are the main differences (1) in the mode of investigation (2) in the questions proposed, between Aristotle and the English school of moralists?

II. State and examine Aristotle's theory of final causes in its relation to human life.

III. What theory of virtue is implied in the word ἀρετή?

IV. State and examine Aristotle's analysis of a moral action, as distinguished (1) from actions for which we are not responsible, (2) from other operations of the mental faculties.

V. How do circumstances affect responsibility? Examine the question (1) from an Aristotelian, (2) from a modern point of view.

VI. What is Aristotle's view of the relation between justice and virtue? How far does it depend upon a Greek conception of society?

VII. On what principle does Aristotle base his division of the intellectual faculties, and how far would the classification which it affords be admitted in modern times?

VIII. In what way does Aristotle recognize the passions as a disturbing element in his theory of human nature?

IX. What is the relation of Books VIII and IX to the rest of the Ethics?

X. State and examine Aristotle's theory of the origin of friendship.

XI. What is Aristotle's view of the relation between pleasure and happiness, and how far may it be accepted?

XII. How does Aristotle connect his theory of habit with that of civil government?

# Morrin College.

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SESSIONAL EXAMINATION: 1863.

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FIRST YEAR.

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GREEK PHILOSOPHY.

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I. Show the advantages which the critical study of the history of philosophy has over a dogmatic system.

II. Explain in detail the method of study which must be pursued in order (1) to arrive at an author's meaning, (2) to understand his position in the history of thought.

III. Give a brief account of the views of Thales, Anaximander, and Anaximenes, and point out (1) the error, (2) the truth, which underlies any attempt to reduce all phenomena to a single principle.

IV. Give an account of Heraclitus, and show in what respects he was in advance of his predecessors.

V. State in detail the subsequent developments of the train of thought which was started by Xenophanes.

VI. State the leading theory of the Pythagoreans, and show what relation it bears to the rest of pre-Socratic philosophy.

VII. Give a short sketch (1) of the character of Socrates as a man, (2) of his value as a philosopher.

VIII. Show the relation of the Sophists (1) to previous, (2) to contemporary, (3) to subsequent philosophy.

IX.—State and criticise the various principles, on which Plato's writings have been classified.

X.—State the points of analogy between Plato's 'idea', and the modern conception of 'law'.

XI.—What is the value of Plato's logic, compared with that of Aristotle, as an instrument (1) of proof, (2) of discovery ?

XII.—What elements in the philosophy of Aristotle are of most value in modern times ?

# Morrin College.

SESSIONAL EXAMINATION: 1863.

FIRST YEAR.

HOMER. ODYSS. I.

I. Translate one of the two following passages :—

(α) vv. 45-62.

(β) vv. 331-351.

II. Parse the following words :—

πλόγῃθι. σπέσσι. εἰκότι. ἀπόλοιο. πεισόμενον.  
μεθήμενος. ἐπεστέψαντο. ἀρησαίατο. ἔβαν. λήσομαι.  
κατάλεξον. ἔπλετο. ἐφείη. διέπτατο.

III. Give the equivalent Attic forms of the following words :—

ἔμμεναι. νηυσί. ἔχρησιν. ἀφίκεο. πόλιος. ἀέκοντα. εἶατο.  
νεμεσῆσαι. παρτιθεῖ. ταύ. αἰέν. ἕοντα.

IV. Collect the forms of the present tense of εἰμί which are found in this book, and compare them with the corresponding forms in (1) Sanskrit, (2) Latin, (3) Attic Greek.

V. Compare the modes of forming the genitive case (1) in Homeric and Attic Greek, (2) in Homeric Greek and Latin.

VI. What is the augment, and what are the reasons of its occasional omission in Homer?

VII. Give some of the various ramifications in Greek and other languages of the roots which are contained in the following words:

γινώσκω. ὀδύς, οἶκος, κρείων. οἶδα. βοῦς. γίγνομαι.

VIII. State the leading arguments for and against the traditional common origin of the Iliad and Odyssey.



# Morrin College.

SESSIONAL EXAMINATION: 1863.

FIRST YEAR.

PLAT. REIP. I. C. I-XIV.

I. Translate (1) literally, (2) freely, one of the two following passages :—

(α) Plat. Reip. p. 320, D. ἀλλά μοι ἔτι τοσόνδε εἰπέ.....συμβάλλεται.

(β) ib. p. 323, E. οὐκ ἄν οἶν, ὃ φίλε,..... βλάπτειν δὲ τοὺς ἐχθρούς.

II. Analyse the structure of the sentences in the first of the above passages.

III. Parse the following words :

(α) ἄ, ἄν, ἐ, ἐν ἐν, ἦ, ἦ, ἦ, ἦ, ἦ, ἦν, ἦν, ἦν, ὦ, ὦ, ὦν, ὦν.

(β) δραμόντα. ἐωράκη. ἦμεν. πυθοίμην. ἀποφυγών. κτισάμενοι. ὦσι. ἐνεγκοι. ἀποδόσθαι. ὦρμα. ἐγνωκώς.

IV. State and explain the euphonic laws of inflection of which each of the following words contains an illustration.

περιμενοῦμεν. ἴστε. ἀμείνων. ἔγουσι. ἀνδρός.

V. State and explain the principles of Greek syntax of which each of the following sentences is an illustration.

(α) καί μου ὄπισθεν ὁ παῖς λαβόμενος τοῦ ἱματίου. . . .

(β) εἰ μὲν γὰρ ἐγὼ ἔτι ἐν δυνάμει ἦν τοῦ βραδύως πορεύεσθαι πρὸς τὸ ἄστυ, οὐδὲν ἂν σε εἶδει δεῦρο ἰέναι. . . .

(γ) τοῖς ἐχθροῖς ἀποδοτέον, ὅ τι ἂν τύχη ὀφειλόμενον ;

(δ) καί μοι δοκῶ εἰ μὴ πρότερος ἐωράκη αὐτὸν ἢ ἐκεῖνος ἐμε, ἄφωνος ἂν γενέσθαι.

VI. Compare by instances from this book the conversational idioms of Greek and English.

VII. State the drift of the arguments of this book, and show their relation to the rest of the Republic.

VIII. In what respects may the influence of the circumstances (1) of Plato's personal history, (2) of his age, (3) of his country, be especially traced in the Republic.

# Morrin College.

SESSIONAL EXAMINATION : 1863.

FIRST YEAR.

CIC. I RO CAECINA.

I. Translate :

(α) C. VI

(β) C. XXIV. §§. 68-69

II. Show by an induction of instances the meanings of the following words :

Religio. benignitas. malitia. ratio. necessitudo. familia. calumnia.

III. Explain the precise meaning of the following legal terms :

Actio. tutela. res mandata. sponsio. exceptio ampliatio. jus civile. denunciatio. auctor. procurator. precario possidere. exsilium. advocatus. consilium. edictum.

IV. State, and illustrate by examples from this speech, the construction of conditional sentences in Latin.

V. What is meant by the 'sequence of tenses' ? Illustrate by examples from this speech.

VI. What were the chief points of difference between the *Interdictum* ('*quotidianum*') *de vi*, and the *Interdictum de vi armata* ?

VII. Explain in detail the various stages of the proceedings in this case, commencing with the *denunciatio* of Aebutius.

VIII. Was Caecina or Aebutius in possession at the time when the *moribus deductio* was proposed ?



# Morrin College.

SESSIONAL EXAMINATION: 1863.

FIRST YEAR.

HORAT. CARM. LIB. III.

- I. Translate into idiomatic English.
  - ( $\alpha$ ) Carm. IX.
  - ( $\beta$ ) Carm. XXVII. vv. 25-48.
- II. Explain the grammatical construction of the following passages:
  - (1) III. 45-53. (2) V. 14-18 (3) XVI. 1-8. (4) XXIV. 6-11. (5) XXVII. 7-12.
- III. Explain the meaning of the following expressions: *arata triremis*. *camenta demittit redemptor*. *capitis minor*. *tribus aut novem miscentur cyathis pocula audaces dithyrambos*. (Græco trocho).
- IV. Point out any phrases in this book which are constructed according to the principles of Greek rather than of Latin Syntax.
- V. Show the train of thought which runs through the third ode of this book.
- VI. Give a metrical analysis of the Alcaic stanza, and compare its structure with that of the Sapphic stanza.



# Morrin College,

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SESSIONAL EXAMINATION : 1863.

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FIRST YEAR.

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ROMAN HISTORY.

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I. What place do the Italian races occupy in the Indo-European family ?

II. What materials exist for the construction of early Roman history, independently of the narratives of Livy and Dionysius ?

III. Examine the extant traditions of the foundation of Rome, and show what inferences may be drawn (1) from their general similarity, (2) from their specific differences.

IV. Give a short sketch of the constitution of Rome under the Kings, and show what analogies may be found in the early constitutions of cognate races.

V. What were the laws of the XII Tables, and what was their relation (1) to earlier, (2) to later Roman laws ?

VI. What were the leading causes of the internal disturbances of Rome during the first two centuries, of the Republic ?

VII. What were the Agrarian laws ?

VIII. What was the constitution of the Roman army during the first two centuries of the Republic ?