

gical sciences and in the new fields of thought which the mental activity of the last fifty years have opened up for cultivation. Modern languages may claim attention, but I venture to express the opinion that they should be held in secondary place. The student should be led thoroughly to master his mother tongue—that language which in schools of Northern Europe is now taking the place of Greek and Latin; that language, in the words of Macaulay, “less musical, indeed, than the languages of the south, but in force, in richness, in aptitude for all the higher purposes of the poet, the philosopher, and the orator, inferior to that of Greece alone.” No limit would be imposed to the student’s enquiry in Arts Modern. Philosophy could be studied side by side with the book of nature and the knowledge which relates to the phenomena of the universe. History, art, jurisprudence, political science, philosophy, and the whole circle of the sciences, mental, moral, and physical, would be made open to him, and his attention would be specially directed to “that noble literature, the most splendid and most durable of the many glories of England.”

These two main branches of teaching—the one based on the modern, the other on the ancient learning—would, although perfectly distinct, run in harmony side by side, as twin sisters under the nurturing care of the one loving mother. Their institution would conserve the venerated ideal of culture, the ancient literature which has come down to us encircled with a mystic antiquarian halo. The classics would be studied and continue to be valued, as they have always been, as scholastic accomplishments of great intrinsic worth. Free scope and opportunity would be given to every variety of intellect to develop itself. The newer knowledge which is becoming of greater importance

year by year as the world rolls on, would receive full and complete recognition, and the whole fabric of tuition would be calculated to meet every possible demand in this intensely practical age—in this essentially practical country.

I have dwelt at some length on this topic, but I trust the interest generally taken in the question of higher education with special reference to the peculiar circumstances of this country, together with an earnest desire to increase and extend the public usefulness of this institution, may be accepted as my justification. I am satisfied that the greatest elasticity possible in the teaching must undoubtedly result in the greatest good to the largest number of students. A university cannot bring into existence those gifted beings who now and then appear upon earth to exercise mighty influence and shed lustre on the human family. It cannot create a Shakespeare or a Burns, it cannot send out many unrivalled Admirable Crichtons, but it can call into action the mental faculties of ordinary mortals, and the attainment of their highest capabilities should be its aim.

In this institution we have a staff of professors with sound principles, high attainments, and on a level with the most advanced knowledge of the day. It will be their aim to call into activity the mental endowments of the students and direct them to the highest and noblest efforts. In unfolding the beauties of literature, the truths of science, and the lessons of history, these learned and enlightened men will always be animated by high ideals of true culture. The culture to inspire the mind with lofty conceptions of the infinite Being who has placed us here for a brief moment in endless time. The culture to lift the veil which conceals our own imperfections, and which opens our eyes to our own