

is all in conformity with what we know, and have been taught, then every step we take, every advance we make in wisdom or in 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, 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 reverence.

It is to descend perhaps,—if from the contemplation of such high motives to individual exertion, we should proceed to consider academic study, when conducted in a rightly religious spirit, and with a view not only to the cultivation of the intellect, but the inculcating and nourishing of high and honorable principle, as being intimately connected with the social and political well-being of this rising country. Yet on this point, there is, as it seems to me, room for speculation neither unimportant nor uncertain. It is manifest, that as we are already, so we are likely long to continue subject to institutions essentially democratic. The monarchy which we hold in reverence seems 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 “*oi aristoi*” who must ultimately rule—rule, *i. e.*, by directing the impulses and guiding the opinions of the mass may be of one or another character. There are not here even the elements of a feudal aristocracy such as exists in Europe. But there may be an aristocracy of mere wealth; or there may be an aristocracy of intellect, strong in will, but untrained and unenlightened,—of narrow views, and under the influence of early acquired prejudices, which no enlarged knowledge of the history, or extensive 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 but 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, or the formation of that public opinion, which ultimately guides both, can be safely entrusted? Or how, under a democratic constitution such as ours, is such a result to be avoided, except by combining in the education of the youth, who in different professions and spheres of exertion, are speedily to occupy permanent and influential positions in the country, the highest training of the intellect, with the most sedulous attention to the cultivation of moral and religious principle? It is by such means, wherever it exists, that, right and true men

will be reared—the “*oi aristoi*,” in the best and highest sense,—the only “*oi aristoi*,” it is desirable to see in a community like this—men, who in virtue of their intellectual training, can rule—*i. e.* guide public opinion, with wisdom, and who, in virtue of their moral training, will rule *i. e.* guide public opinion, according to principles of reason and justice. For such union, we may most reasonably look to institutions, constituted on similar principles with our own—however their actual working may have hitherto been cramped and injured by adverse influences. And it is the result of such union in you the students of this University, that for your own, and for the public good, we do most desire to see.

It has been the public policy of the Province, to devote the whole property set apart for University purposes, to the support of one Institution unconnected with any religious body. And this, with a view to unite in one great University all the youth of the Province desirous of obtaining an academical education. It may be doubted whether such a result, if it could be attained, is the most desirable. But it is at least a matter for consideration, whether it is at all likely to be attained,—whether the other Colleges of the Provinces are likely to shut their doors—or those who have established and supported them to withdraw their confidence,—and whether a greater amount of encouragement should not be given to Institutions, already enjoying the confidence of large bodies of the people. The cry against sectarian Institutions, like others, equally idle, which impose on the multitude to the detriment of the general interests, will probably tell unfavorably to us, in the consideration of such questions. But with how little reason? Those of you who do not belong to the Presbyterian communion, can I am sure readily testify, that here you have not heard points of sectarian difference even mooted, and that you have never seen even the slightest appearance of a desire to proselytize. All that is sectarian here—apart from the classes strictly theological, is the presence of teachers belonging to the communion, and enjoying the confidence of that branch of the Presbyterian Church in Canada, which is in connection with the Church of Scotland. But surely to any wise parent—sending his sons from under his own roof—and exposing them to influences over which he is unable to watch himself, it must be a satisfaction, that they into whose hands he commits them, are known as belonging to a Christian communion, and known to enjoy the confidence of its members. During the short time I have been honored to have the superintendance of this University, nothing has given me more real satisfaction than to observe, in each and all of my colleagues, the warm and affectionate interest they take in their students, and the regard and respect which are the natural consequence, on the part of the students. But all this, which is most desirable and delightful,

when there is full confidence in the moral and religious principles of the teacher, a parent would very specially dread in the case of his son, if such confidence he had not. There is a charm to ingenuous youth, in such association with intellectual eminence in those over them, combined with kindness and courtesy, which renders even the knowledge or suspicion of sceptical or doubtful principles in a teacher, dangerous and to be dreaded. I cannot believe that the ultimate judgment of the people of this Province will be in favour of reducing to the lowest point, the religious element in University education.

However this be, and whatever influences may finally tell on the public policy of the Province, I trust the Church will not lose sight of the interests of the University which she has founded, but will rather encourage and foster it to the utmost of her power. It has had to struggle with many difficulties. Its pecuniary resources have always been limited. It early lost some of its most valued teachers. It suffered grievously by the division of the Presbyterian body. But it is gradually increasing in strength and popularity. The examinations of the last week have given ample evidence that there is much and valuable work done within its walls; and, in particular, there has been ample proof, that the Medical Department is conducted with an energy and ability justly entitling it to public confidence. Colleges spring not up in a day or a year. Ours is as yet in its commencement. But what has been already accomplished gives reasonable ground of hope, that progress will continue to be made, and that there is before, what you will honour, as your Alma Mater, a long period of ever increasing prosperity and usefulness. Many of those, who, twenty years ago, took part in its establishment, have passed away—to that better land, I trust, where the strifes and controversies which alienated friends and brethren, have no place. Some of us still remain—and far from having any ground of regret, we see cause to rejoice and be thankful that we had a share in the original institution of Queen's College.

And now, Gentlemen, I bid you farewell. I pray God to have you in his holy keeping—to guide you through life—and to make you heirs at last of his kingdom and glory, through Jesus Christ, our Lord.

Address to Principal Cook, from the Students of Queen's College.

At the conclusion of the session, the Students of Queen's College presented a complimentary address to Principal Cook, expressive of their attachment and gratitude for his kindness and the advantages they had derived from his instructions. This is a token of respect and esteem well merited by the illustrious individual on whom it has been conferred.