

CAMBRIDGE, Oct. 11.—At a congregation this afternoon Mr. C. Graham, of Gonville and Caius, and Mr. A. J. C. Allan, of Peterhouse, were appointed Moderators for the year beginning May 1, 1884.

After the Examiners had been appointed, the conferring of degrees was proceeded with. Amongst others receiving degrees were Mr. Henry Sidgwick and Mr. Endicott Peabody, LL.D., both of Trinity. The former received the degree of Doctor in Letters, and the latter who is now a resident of Salem, Mass., U.S., was allowed to proceed to the degree of LL.M. by proxy.

The Vice-Chancellor has given notice that the office of Director of the Fitzwilliam Museum has become vacant by the resignation of Professor Colvin. The election to the vacant office was to take place on Saturday, November 10. The duties of the Director are:—"To take charge of the pictures, sculptures, casts, books, engravings, coins, gems, and every other object included in the collections, and to see that they are properly cared for, protected, and kept in order. To make arrangements, under the sanction of the Syndicate, for the placing and exhibition of the various objects which at present compose or may hereafter be added to the collections. To exercise a general superintendence over the subordinate officers, and to see that all rules laid down by the Syndicate are carried out. To undertake and superintend, under the sanction of the Syndicate, and with such assistance as they may think necessary, the formation of inventories and catalogues of the collections. To give, so far as is consistent with the performance of the above duties, assistance and guidance to persons visiting the museum for purposes of study. To make inquiries and give advice upon the propriety of making acquisitions for the museum, as opportunity may arise, by purchase, donation, or bequest." Candidates are requested to send their names, and twelve copies of testimonials, if any, to the Vice-Chancellor, on or before Saturday, November 3. The electors are the members of the Fitzwilliam Museum Syndicate, the Disney Professor of Archaeology, and the Slade Professor of Fine Art. The stipend is £300 per annum.—*English Paper.*

The following is the address delivered by Lord Coleridge to the students of Yale University, on the 26th of October, as reported by the *New York Tribune*:—

If I had had the least idea of the gathering that was to meet me here to-day I certainly should have endeavored to put my thoughts into some order, because having been a university man myself—having been a young man once—I know that young men—that university men—are sharp and severe critics, and I know well enough that any man who attempts to lay down the law or to teach young men will not perhaps be discourteously interrupted, but will be unmercifully criticised. But after what your principal has been so good as to say, I cannot let you pass from my sight without saying how profoundly touched and deeply interested I am in the spectacle which is before me. I have seen three universities in this country. I have seen Harvard, Pennsylvania and St. Louis. All of them are remarkable; all of them have their peculiar gifts, their own peculiar advantages and distinctions. But I was not prepared when I came here, though I knew Yale by name—every Englishman knows Yale well enough by name—for the singular and admirable beauty and interest of the building and the whole aspect of the place which I have seen to-day. I was myself brought up at Eton, and after Eton at Oxford. You will excuse me for thinking that Oxford is the most beautiful city in the world. When I came on into life I became a member of the Temple in London, the buildings of which have come down from the Knights Templars, and are occupied by persons who fight indeed, but with different weapons from those used by the Knights Templars. Your buildings are more like the buildings at Eton College and the Temple than any buildings I have seen in America, and I am exceedingly interested and delighted with the outside aspect, which is all that a chance visitor can say of the university of which you are members.

Now, perhaps it would be wiser if I were simply to content myself with wishing you "God-speed," and hoping that the prosperity which this university deserves might never desert it,

and stop my observations. But there is a word which I should like to say, elicited by the remarks which your principal has made here. I did not require to learn from him, because we know it in England, that in Yale more than in any other place in America the old curriculum is maintained, the old standards are referred to, the old classical cultivation is insisted upon and defended. I learned to-day for the first time that a very distinguished man in another part of the United States has committed himself to an attack upon that curriculum and has rather suggested that it has interfered with possible success in professional life.

Now without any desire or purpose of entering into a controversy, but merely to repeat here what, without the smallest idea of controversy, I have said in public over and over again in my own country, I venture to say to you as a lawyer with some practice, as a judge of some position, and as a public man of some experience, that which I have said there. I have done many foolish things in my life and wasted many hours of precious time; but one thing I have done which I would do over again, and the hours I spent at it are the hours which I have spent most profitably, and the knowledge thus gained I have found the most useful, and practically useful. From the time I left Oxford I have made it a religion, so far as I could, never to let a day pass without reading some Latin and Greek, and I can tell you that so far as my course may be deemed a successful one, I deliberately assert, maintain and believe that what little success has been granted to me in life, has been materially aided by the constant study of the classics, which it has been my delight and privilege all my life to persevere in. This is not said for the sake of controversy; still less is it said to an audience of American University young men for the purpose of appearing eccentric; but it is said because I believe it to be true, and I will tell you why. Statement, thought, arrangement, upon them, and public men, however they may dislike it, are forced to admit that, conditions being equal, the man who can state anything best, who can pursue an argument more closely, who can give the richest and most felicitous illustrations, and who can command some kind of beauty of diction, will have the advantage over his contemporaries. And if at the bar or in the senate anything has been done which has been conspicuously better than the work of other men, it has, in almost every case, been the result of high education. I say high education, not necessarily classical, because every man cannot have that. The greatest orator of my country at this moment, as he himself has often said, has "only a smack of it." But he takes no credit to himself for that. On the contrary, he declares it like a man and honestly, and he has striven to make up for what he has lost, and what he cannot learn because he is so advanced in age, by doing the next best thing—studying the English classics—studying the best, the highest and the finest writers in the English language. And so it is in my judgment in almost every case that I can think of. The man who has influenced his contemporaries the most is, generally speaking, the man of highest education, and I do not hesitate to say that the highest education, if you can get it, is the education to be found in those magnificent writers, who as writers, as masters of style, as conveyors of thought, have never been equalled in the world.

I have put my defence of the studies, which I understand you to prosecute, upon a low practical ground, but I do not wish it to be supposed that I defend it on a low practical ground alone. I take your opponents upon the ground which they themselves assume, because in argument it is necessary to find some certain point upon which you and your adversary are agreed, and reason with him, if you can reason with him, upon that point. I desire to put it upon higher ground still and away from controversy. I say that God has given us hearts, minds and intellects as well as bodies, and that it is just so much our duty to cultivate and do the best we can with the mind that He has given us as it is our duty to do the best we can with the bodies He has given us. It is our duty then, if we can, to commune with the greatest thoughts of the greatest men in all times, and he will be the best man at the end of his life who has made himself most familiar with the