

This conscious organization of knowledge implies the process to which I must refer, regretfully, as integration. It is the special task of the university to maintain the conception of knowledge in its wholeness, of knowledge with an appropriate emphasis, with an appropriate centre, knowledge not dispersed but with the corporate form, without which there can be no sense of direction in learning. In other words, the university must represent and hold forth a coherent philosophy. It must help us, if I may use familiar words, "to see life steadily and see it whole".

This responsibility again is linked with another. The true university is not and never has been an "ivory tower". An essential aspect of its work is the interpretation of knowledge. The relevance of all knowledge, the relation of the whole sum of our cultural achievement to contemporary life must be clearly shown. This is the collective witness of the university. This should be the individual witness of every man and woman privileged to receive a true university education. Osler placed this passage from Froude in the clinical note-book he prepared for his students:

"The knowledge which a man can use is the only real knowledge, the only knowledge which has life and growth in it and cements itself with practical power. The rest hangs like dust about the brain and dries like rain-drops off the stones".

I can now explain very easily what I take to be the creative function of the university. In the past the men who have launched great creative movements have, as a rule, been men of extraordinary gifts perhaps, and of extraordinary experience, but they have been men grounded in the standard knowledge and philosophy of their day. St. Paul, Francis of Assisi, Luther and Wesley, each a religious revolutionary, was each grounded in the accepted learning of his time. The men of the Renaissance and of the Enlightenment had also as a rule orthodox training before they went each on his brilliant separate path. The corporate life of a university at its best is probably as I have suggested inimical to true creative effort. Yet by its nourishing and disciplinary functions, by its clear representation of the best that has been done, it is calculated to foster those who will later create, if only as an act of rebellion at conservative complacency which they think they perceive in those who have reared them. It is the function of the university to provide the grounding, the roots.

The question which universities are asking themselves today is, whether they are able to perform the function adequately. For one who is almost, if not quite an outsider to raise the question, and even to attempt to answer it, may seem presumptuous. And to suggest any doubts in this place and on this day when everything invites us to rejoicing and to mutual felicitations, must seem ungracious in the extreme. I am, however, profoundly convinced of the service demanded from our great Canadian universities to the nation, and indeed to the whole of western civilization. But I cannot follow up my warm and sincere congratulations merely with empty platitudes. I must show you my respect and my esteem by speaking frankly and directly of what I take to be some of the