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The place of McGill in the body politic has been touched upon by many speakers, and its relation has been emphasized from different angles. There is one phase of the position of McGill which has not been emphasized. It has not been enunciated by any speaker and you will fail to find even a hint bearing upon it. It is sufficiently of an intangible character to be difficult in applying definite shape. Its bearing on the life and thought of the community is so great that it is remarkable that in the vision of all McGill thinkers it fails to reach form and substance. The idea may be outlined either faintly or elaborately, but the inherent difficulty lies in this, that if bold strokes are attempted in outlining it, it fails to take on the form in which it should be presented to different minds, and it is only when it is outlined but faintly that it can appeal to all who have at heart the advancement of McGill.

The thought lies rather in the attitude of McGill to what might be termed the real advancement of learning and the real search for truth.

McGill, above all other Universities, is in a favourable position with respect to freedom of thought. She is not hampered by any theological affiliations. She is not founded upon any denominational idea nor has she any political tradition.

Now this is not directly contrary to the idea of conservatism and rationalism which we all want to see maintain its form as diametrically opposed to the wave of radicalism and irrationalism with which certain elements are attempting to swamp the minds of the people.

The thought may rather be likened to the waves of advancement in learning in which the Universities of England, France and Holland became the centres as well as advocates and abettors during various stages of the World's history.

For instance, an analogy might be drawn in thinking back to the beginning of Wyclif's preaching. Wyclif did not attempt to advocate his theories at that time until he had first received an invitation from Oxford, or in any event it was brought about that he did first present them to Oxford. Oxford accepted them with an outburst of enthusiasm, which even today can be looked upon as most remarkable. Oxford adopted his theories as her own and moreover stood by him loyally and passionately. It may be too much to hope for that any inspired mind may enunciate a new phase of truth or a new gleam of light to guide the perplexed minds of today, but it is not too much to point out that if there is a receptive culture (used in the pathological sense) in which a new gleam of light or a new phase of truth may be imbedded, the possibilities are beyond description.

Surely McGill above all others, will not find it necessary to bow the knee to the Baal of the immediate present.

It is perfectly conceivable that a University cannot ally itself to

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