

own, because it was more universal, because it was alone, and because it moulded the modern world. The laws, the civilization and the religion of Europe and America bear to this day deep impress of the influence of the Roman people. In matters of religion, even Protestantism has the marks of the influence of the Roman Church. Half Christendom still actually adheres to Rome, and our Protestant churches have not yet shaken off the last traces of Roman influence, and I pray God it will be long before they do. If the men who spoke in Latin have shaped the world, we who have entered into their heritage may at least do them the compliment of reading their will. It is never an idle study to learn the minds of men.

But I may be told that this is a young country and a poor country, and one must not expect great things when there is necessarily so little leisure for the study of Latin. The greatest of all the English kingdoms was Northumbria; it was planted by savage Angles, pirates and plunderers, who continued such till the Latin Gospel was preached to them. In seventy years their barbarism had rolled away to such an extent that that kingdom gave the world one of the greatest of women saints—St. Hilda of Whitby; the great ecclesiastical statesman who brought the English Church in line with Rome, St. Wilfrid; the poet Caedmon; that great agent of ecclesiastical and social development, the Abbot Benedict Biscop; and greatest of all, one who was at once astronomer, mathematician and theologian, and second in the order of Latin historians, the Venerable Bede. That was the record of one small and poor country in seventy years. Another small country and poor country is Scotland, the nurse of poor men and great minds. As a whole, it always has been poor, and always will be poor, and yet in every

quarter of the globe Scotsmen come to the front—they control the great business enterprises, and they are the Chancellors of the Universities. The secret lies in sound learning and religious education. Scotsmen take pains and study the humanities.

Turning to ourselves, in conclusion, we have much to do. I can do nothing by myself—I depend on the co-operation of my students. Together we mean to raise still higher the reputation of Queen's for classical learning, till throughout the length and breadth of the continent it is a household word that the man who takes classical honors at Queen's is in the highest degree a master of his subject. Working together, we will win our College a reputation for thoroughness and for a high standard—a high standard which will not turn men away, but will draw from every direction men who desire to study. It will mean steady work and hard work, and in the gallery and on the floor of the hall I see the men and women who with me are going to do that work, who will be my fellow-students. They are the students who will unlock with me the heart of the old world, and enter with me on the heritage of the Latin race given to us by God.

Religious instruction in public schools should be based on fundamental and common doctrines, on life and morals. Doctrinal teaching can be carried to the point where it inevitably leaves a deeper impression of religious rivalry than of religious duty. This is the weakness of Separate Schools. They emphasize division more than duty. In the following fundamentals there would be a minimum of division and a maximum of duty, (1) a personal God; (2) individual responsibility; (3) immortality; (4) future judgment; (5) Ten Commandments, and (6) the Sermon on the Mount.