

referred, less instructive than those of Scotland. There, too, the colleges are being remodelled in accordance with modern thought; so that, if our work here is to be undone, the future antiquary may have to visit Canada to get sight of the antiquated type. Mediæval traditions did, indeed, control the English system till very recent years. Heads of colleges, fellows, tutors, were all alike in holy orders. Men took upon themselves the most solemn vows, and were admitted in terms of awful significance to "the office and work of a priest in the Church of God," in order to legally qualify themselves for holding a college fellowship, or to devote their lives to the teaching of classics or mathematics. Even the celibacy of the ancient religious houses was perpetuated in those seats of learning as an indispensable adjunct to a fellowship. But all this is, happily, passing away. The fellowships have been for the most part secularized, and some of them converted into professorships. On the succession of Dr. Bradley to the Deanery of Westminster Abbey, it was for the first time in the power of the college authorities to present a layman to the mastership of University College, Oxford; and their choice fell on a distinguished scholar, whose worth is well-known to all here. That Professor Goldwin Smith declined this high office in his own ancient University, to cast in his lot with ourselves is appreciated by many as no slight gain to our young community. (Cheers.) But the case of University College is no exceptional one. Indeed, unless I am misinformed, the only headship of an Oxford College any longer constrained by mediæval traditions is that of Christ Church, which under the peculiar conditions of the great Cardinal's foundation, pertains to the Dean of Oxford Cathedral. The tendencies of the age are unmistak-

able. The old exclusive barriers are everywhere giving way. Oxford and Cambridge, at each fresh step, are seen to emancipate themselves more and more from ecclesiastical and denominational restraints. Science is successfully asserting its claims; and the wise liberality to which progress has given birth found happy illustration in the promotion of a man of rare worth, the late James Clerk-Maxwell, a Scottish Presbyterian, to the chair of Experimental Physics in the University of Cambridge, which he adorned no less by his influence as a Christian layman, than by his eminent gifts as a scientific discoverer.

With the example thus set us in those ancient seats of learning it is surely full time that Canada free herself from the traditions of mediæval Europe, which asserted for the clergy not only their legitimate claims as doctors of theology, but a censorship over all researches in scholarship and every discovery in science. Religion suffers from the timidity of its champions. It has nothing to fear, but everything to hope from the freest scholarly research and scientific discovery; and they who provoke a needless antagonism, whether they be divines or men of science, only prove how far they fall short of the lofty standard of Newton and Butler, of Berkeley, Chalmers, Whewell, Faraday, Brewster, Clerk-Maxwell, and all the noble band of intellectual peers who have found no difficulty in harmonizing the truths of science and revelation. Such a harmony between secular and sacred learning should be the aim of every sincere lover of truth; and it will be best attained by according to every honest searcher after truth the most unconstrained freedom. Looking to this as an aim worthy of many sacrifices, whatever tends to remove any antagonism between diverse organizations of our present educational forces has my