

new differentiates itself from the old, as well as the points of contact and resemblance. The study of origins is always among the most fascinating of all studies, and not least when applied to the consideration of the lineal succession in which the universities of the modern world stand to their prototypes. For me this chapter of history has lately acquired something of a personal interest by the discovery that the founder of the college and university which I represent was, before he came to Canada in the third quarter of the eighteenth century, a duly matriculated student of the University of Glasgow. Now, Glasgow was founded by a papal bull on the model of the oldest of all universities — the University of Bologna, famous for the study of the civil and canon law; so that from Bologna in the twelfth century to Glasgow in the fifteenth, and from Glasgow in the fifteenth century to McGill and Montreal in the twentieth, is but a step.

But, apart from that particular and personal reference, some degree of general interest may attach to a comparison of the forces to which the earliest foundations owed their origin, and the conditions that have given birth to such a University as this. In spite of the great and obvious differences in the surrounding circumstances, there is nevertheless much of the same spirit that led to their establishment to be descried in the missionary energy and enterprise which have marked your efforts during the last fourteen years. One point of contrast, however, suggests itself at once. The various universities which were founded many centuries ago at short intervals on the European continent were the nurslings of the church — the church which, after keeping alive the sacred lamp of learning from the fall of the Western Empire to the eleventh century of our era, had become the great centralizing agency of the then known world. They had grown out of the schools attached to monasteries and cathedrals in which facilities were offered for the education of young "clerks," the only teachers being the monks. Princes and people might unite with learned men to supply the impetus which resulted in the elevation of such schools into universities; but it was from the popes that there came the immunities and privileges conferred on the corporations thus formed, of which the most important was the power of granting degrees, that is, licences to teach anywhere throughout the world. The first chapter in the history of university extension was introduced when, in addition to the professional training of priests and monks, the more practical studies of medicine and law began to press for recognition. Before the beginning of the twelfth century the rudiments of physical science and some branches of mathematics had emerged more clearly into view. Next came the scholastic philosophy, arising out of the study of Aristotle, and claiming attention,