

INSTALLATION OF PRINCIPAL GRANT.

On the afternoon of Wednesday the 5th inst., the ceremonies connected with the installation of Principal Grant commenced in Convocation Hall, Queen's University, Kingston. At four o'clock the procession entered, consisting of the Janitor, the Chancellor and Sir John Macdonald, the Trustees and Benefactors, Principals Caven and McVicar, the Senate, the Professors of Royal College, Elective Member of the University Council, Graduates and Alumni. These, along with a large number of other gentlemen (ministers and laymen) took seats on the platform. The installation opened with the reading of the forty-seventh psalm, and prayer by Rev. D. M. Gordon, B.D., Ottawa. Berg called upon by the Chancellor, the Registrar read the minutes of the appointment made at a meeting of the Board of Trustees held on the 2nd of October. The Chancellor then put to Mr. Grant the questions prescribed by Statute 39, and having received explicit and satisfactory answers, declared him to be fully installed Principal of Queen's University. This first part of the proceedings was then closed with the benediction. In the evening the City Hall was filled to its utmost capacity by a most intelligent and respectable audience, and when the academic procession entered, much enthusiasm was manifested in favor of the new Principal. The proceedings were opened by the reading of Scripture and prayer by Rev. D. J. Macdonnell, B.D., after which came the

CHANCELLOR'S ADDRESS.

Dr. Cooke, addressing the newly installed Principal, expressed in felicitous terms, in the name of the Convocation, the very great satisfaction that was felt by its members when they found that he had been appointed to the Principalship and that he had accepted the appointment. Describing the qualifications which he considered indispensable for the proper discharge of the duties of principal of a University as well as those other qualities of mind and heart which might be desirable though not always absolutely necessary, he stated his firm conviction that Mr. Grant possessed all these qualities—the necessary and the desirable. In closing he paid an eloquent tribute of praise to the character, the ability and the services of the late principal.

Principal Grant, who was received with great applause, then delivered the following

INAUGURAL ADDRESS.

MR. CHANCELLOR AND GENTLEMEN OF THE CONVOCATION:—Permit me in the first place, to thank the Governing Body of the University, for having unanimously appointed me to the honorable position into which I have now been installed, and to thank all others connected with the institution for cordial congratulations and hearty welcome. When my attention was first called to the vacancy, caused by the resignation of one whose name shall ever be associated with the stability and prosperity of Queen's College, and my own name was freely mentioned in connection with the appointment that fell to be made, many considerations prompted me to decline, by anticipation, the high honour. My work hitherto has been that of a pastor, preacher, churchman; not forgetting—and not finding inconsistent with that work—the duties incumbent on each and all of us as citizens and members of the common weal. I liked my work and had no desire to change. The grooves had been worn smooth by long use. The trust of my people, and of my brethren in the Provinces by the Sea, made it everything that the heart of man could wish. I believed that an older and more scholarly man, a more systematic theologian, and one whose tastes would change all the duties of the position into pleasure could be found. These considerations gave way before what I felt was the united and independent call of the Church. In coming to you, I have simply obeyed that call. Another side of the question had to be considered. Queen's is no mere Divinity Hall. It is an University with a Royal Charter. It has its Faculty in Theology, a well-equipped Faculty in Arts, and a Medical College affiliated and in living connection with it. The relation of the Medical College to the University is peculiarly happy. The Professors manage their own affairs and pay their own way; but their action shows that they recognize the importance of being united to a University that is not only an Examining Board and a Fountain of Honour, but also a Teaching Body. Their students are thus enabled to avail themselves of the classes in Chemistry,

Botany and other branches of natural history, and also of those classes that are universally recognized as essential to a Faculty in Arts, and to a liberal education. Such a liberal education every intending physician should resolve to acquire. It should not be enough for him that he has studied his own bread-and-butter subjects. And merely professional education gives a one-sided development to the powers of the mind, and leaves the student with marked limitations of ideas, and altogether an imperfect, because a one-sided man. And it is only in men of the Bailie Nichol Jarvie type—and that type though respectable is not the highest—that the being a bailie, a physician, or a clergyman, is honor so overwhelming, that it makes him forget that he is a man, and that no honour and no gold can compensate for neglect of that which makes the man. Besides, in order that anyone should rise to distinction even in his own profession, two things are requisite. First, well educated mental powers; secondly, a thorough knowledge of the facts and principles of his profession, and the former is by far the more important of the two. How then shall we most successfully develop our mental powers? Certainly not by confining students to one class of subjects. What is known as a liberal education, should be given to those who are to be our men of business, the officers of our army, our lawyers, our farmers, and emphatically to our doctors. In an appendix to his Philosophical Discussions, Sir William Hamilton reviews the evidence that was given before a Royal Commission on the propriety of a liberal education for physicians, and he sums it up thus: "The authority of all Universities out of Scotland, and of the whole disinterested intelligence in this and every other country, professional and non-professional, intra and extra academical" Were he writing now, he would—unfortunately for us—have to write "out of America," and not "out of Scotland." It is then a matter for congratulation that the connection of the Medical College with the Queen's, is of such a nature that intending and actual students of medicine can study those subjects which, according to the testimony of all nations, tend to produce "a general and harmonious evolution of our mental faculties and capacities in their relative subordinations." May the connection become more cordial and increasingly useful! May the result be, that the majority—if not the whole body of Physicians who go out from Queen's College, shall be Bachelors of Arts or of Science as well as Doctors of Medicine! And to this prayer—which regard for my own physical well-being inspires in me—all the people say Amen;—for they are all deeply interested in such a consummation.

But here the question came up, is it wise for the Church to undertake the burden of a Faculty of Arts in connection with Queen's? Or as others put it, is it wise to maintain a Faculty of Divinity in Queen's? For our University has many candid friends, and they speak their minds as candid friends are wont to speak. One looks at her head admiringly, and cries, how beautiful you would be if only you were all head! Another gazes at her corporation, and enthusiastically exclaims, what a magnificent torso you would make! On this subject it is enough to say that life is too short to be always discussing the same subject. The question of consolidating our various institutions delayed the union of the Churches for two or three years. It was found that Knox College, whose honoured head we all gladly welcome to-night (loud applause), though then without buildings or endowments, refused to move East; that Montreal Presbyterian College, to whose Principal we extend an equally cordial welcome (loud applause), though without endowment, would not move West; and it could not be expected that old Queen's, with buildings and endowments, would abandon her limestone foundations in the ancient Capital of Canada. The matter then "took end," as far as legislation is concerned. But it only took beginning, as far as action is concerned. The Church in accepting Queen's, of course, meant to preserve, cherish and honor her. Her special friends, in insisting upon the maintenance of her integrity, of course meant to develop and strengthen her in every department. They considered that Ontario was too vast a country for one College, however nobly endowed that College may be; that there was an undoubted advantage in a combination of the Arts and Divinity Faculties when the constituency was extensive enough to support both; that Queen's had too illustrious a record to consent to extinction; that her vitality had been proved by sur-

viving shocks that had killed other institutions; that the number of students who flocked to her halls showed that she supplied to the country a felt need; that she was required by the Church now, and might be still more required in future. As far as Provincial action was concerned, it was surely well, it seems to me, that Ontario should devote the whole endowment accruing from the land set apart for University education to one good College, rather than fritter it away on several institutions. If others are in existence from local, denominational, or other necessities, let the necessity be proved by the sacrifices their friends are willing to make for them, and the real extent of the necessity by the survival of the fittest. The existence of one amply endowed from Provincial resources will always be a guarantee that Provincial educational interests shall not be sacrificed to the clamours of an endless number of sects and localities, and a guarantee also of the efficiency of the various Colleges, the Provincial College included. Competition, when there is room for it, is a good thing even in education. Dr. Chalmers thought that the best possible condition of things for promoting the religious well-being of a country was an Established Church surrounded by a vigorous Dissent. I quite agree with him when the country happens to possess a free historical National Church;—I would submit whether a similar condition of things does not offer the best security for the educational welfare of Canada. That Queen's is a necessity is perhaps sufficiently shown by the nearly 200 solid proofs she can show in the shape of students. But much requires to be done before we can say that the University is discharging her work fully, and is therefore secure. We have no right to ask young men to attend an institution unless we believe that there are in connection with its various Faculties all the means and appliances required according to modern standards for full mental development or professional training. In order that Queen's may stand on this broad and solid foundation various additions are indispensable. The necessity of a new Convocation Hall for its own sake and for the sake of having more class-rooms is universally acknowledged. In order that the degree of B.Sc. may be on an equal footing and occupy an entirely distinctive position from that of B.A., an additional Professorship of Physics is needed. Any one who has seen the appliances with which Professor Dupuis has to work must feel ashamed that he has not a well-equipped Laboratory. And additional Bursaries and some really good scholarships are much required. But it is in the Faculty of Theology that enlargement is immediately called for. Thanks to the John Watkins foundation, a lectureship of Elocution and Sacred Rhetoric is now permanently provided. But we must have a third professorship in Divinity at once. The General Assembly at its last meeting acknowledged this, and urged us to raise the required endowment as soon as possible. Has Queen's no single friend wealthy and large hearted enough to establish this chair, and so earn our undying gratitude, and link his name for ever with our Divinity Hall and the training of a Canadian Ministry? If not, surely there are half a dozen willing to undertake it between them. Let them come to the front, and I will guarantee that many others, according to their several ability, will follow their example until everything really necessary has been done. One thing more I ought to mention is required—pecuniary independence of the Mother Church. In the most generous manner she has for many years given us £550 sterling per annum. We have no right to ask that the grant should be continued much longer. We have always been an independent Church, but our recent auspicious union indicates that the Canadian Church expects to do its own work with its own means; and that the aid of the Mother Churches should be sought only for our new Provinces in the North-West, for newly arrived emigrants, or to wind up the threads of old work. Have I tramped out too much ground for our labour? Every one who knows the facts of the case will bear witness that I have referred only to what is indispensable. And when the Principalship was offered to me I knew that the old friends of Queen's meant to confer no barren honour, but that they in effect said: "You may depend on our honest cordial support; we have made sacrifices for this University in the days of Liddell, Machar, Cook, Leitch, and Snodgrass, and we are not sorry; we see the good fruits in our own day, and from the policy that characterizes the administration of the College we know that our children and children's children shall see fruit yet