

*Inaugural Address of the Right Hon. W. E. Gladstone, D.C.L.
Rector of the University of Edinburgh. (Constable.)*

Those who listened to Mr. Gladstone's speech, at his installation as Rector of Edinburgh University, must have enjoyed an intellectual treat of the highest order. As a finished and artistic display of epideictic oratory, such as would naturally suit the occasion of an inaugural address—in its perfect skill and entire success—in its evidence of his subtle management and consummate mastery of the oratorical art,—we may pronounce it unrivalled, excepting by efforts of his own in the same field, such as his famous speech at Trinity College, Glenalmond. In displays of this kind he is approached by no living orator, with the exception of the Bishop of Oxford, and perhaps Lord Derby. But apart from the perfection of his address as a work of skill, the occasion challenged the heart and warmest sympathies of the speaker. Having himself played no small part in such reform of his own University as gave it greater powers of self-management and more elasticity of system, he was addressing himself to one which had just received a new constitution, fitting it to meet the exigencies of the age. He had been elected to his office by the suffrages of the Undergraduates, who, in the first exercise of the franchise conferred upon them by the British Legislature, had chosen the Member of that University which had given to their Professoriate—beside the present occupant of the Greek chair—the first names of our age in Philosophy and Literature,—Sir W. Hamilton, and Wilson of the "Noctes."

Mr Gladstone begins by alluding to the benefit of such powers being conferred on his constituents.

"This is a measure which would hardly have been adopted in any other land than our own, yet it is also one in the best sense agreeable to the spirit of our country and of its institutions. For we think it eminently British to admit the voice of the governed in the choice of governors: to seek through diversity of elements for harmony and unity of result; and to train men for the discharge of many duties by letting them begin their exercise betimes."

He continues, by showing the intellectual and moral links which as distinctly as the physical bind one generation to another, and the great debt we owe for the large inheritance bequeathed and transmitted by preceding ages,—an obligation so vast and manifold that it can never be adequately measured. On such a subject, the man who stands out in such bold relief amongst the most practical statesmen in the world—who is the most advanced leader in the van of social and political progress, representing its best spirit, a reverence for the past and high aspiration for the future,—deserves our most serious attention. He next points out the fact that Universities are essentially peculiar to Christianity, and rank amongst the greater lights and glories of Christendom.

"It is, I believe, a fact, and if so, it is a fact highly instructive and suggestive that the University, as such, is a Christian institution. The Greeks, indeed, had the very largest ideas upon the training of man, and produced specimens of our kind with gifts that have never been surpassed. But the nature of man, such as they knew it, was scarcely at all developed, nay, it was stunted, in its supreme capacity—in its relations towards God. Hence, as in the visions of the prophet, so upon the roll of history, the imposing fabrics of ancient civilisation never have endured. Greece has bequeathed to us her over-living tongue, and the immortal productions of her intellect. Rome made ready for Christendom the elements of polity and law, but the brilliant assemblage of endowments which constitutes civilisation, having no root in itself, could not brook the shocks of time and vicissitude; it came and it went; it was seen and it was gone; *Huic tantum terris ostendent fata; neque ultra Eas sinit.*"

He then proceeds to give, at great length, a general sketch of the history of Universities until the present reform in Scotland, with their objects, studies, and tendencies—moral, intellectual, and political. He notices the discontent felt by many with the existing Universities—the feeling that they do not perform all their work:

"Part of this discontent is exacting and unreasonable; another part of it is justified by a comparison of means which all or some of them possess with their performances, and ought to be met and to be removed. But besides the two forms of discontent I have named, there is a third, which is neither irritable like the first, nor yet remediable like the second. There must always be, especially in the most luminous and the most energetic minds, a sense of deficiency, which we may properly call discontent, in regard to the shortcomings of Universities when they are put to the test of measurement beside the abstract and lofty standard supplied by their conception, their aim, and their history. The truth is, that that standard is one which it surpasses human art to reach, especially in a period marked, as is this of ours, by a restless activity of the human spirit. For let us remember that it is the proper work of Universities, could they but perform it—while they guard and cultivate all ancient truth, to keep themselves in the foremost ranks of modern discovery, to harmonise continually the inherited with the acquired wealth of mankind, and to give a charter to freedom of discussion, while they maintain the reasonable limits of the domain of tradition and of authority."

He next deals with the perplexed question, as to how far endow-

ments are to be desired for educational purposes, showing that they are admirable where they foster and meet voluntary effort, but else useless. Turning now more immediately to his constituents—the younger portion of his audience—he speaks of the advantages to be derived from University education, and especially the immense value of that kind of training in which the subjects learned have for their chief aim, not the imparting of professional knowledge, but the working upon the mind itself, and by making it flexible, manifold, and strong, endow it with a general aptitude for the duties and exigencies of life:

"The means are less directly palpable which have made it the habit of our country to spend, where means permit, many precious years upon studies void in a great degree of immediate bearing upon the intended occupations of our after life. These may, however, be the means of showing, first, that even the direct uses of the studies which you include under the general designation of humanity are more considerable, when they are collected into one view, than might have been supposed; and secondly, that the most distinguished professional men bear witness with an overwhelming authority in favour of a course of education in which to train the mind shall be the first object, and to stock it the second. Man is to be trained chiefly by studying and by knowing man; and we are prepared for knowing man in life by learning him first in books, much as we are taught to draw from drawings before we draw from nature. But if man is to be studied in books, he will best be studied in such books as present him to us in the largest, strongest, simplest—in a word, the most typical forms. These forms are principally found among the ancients. Nor can the study of the ancients be dissociated from the study of their languages. There is a profound relation between thought and the investiture which it chooses for itself; and it is as a general rule most true that we cannot know men or nations unless we know their tongue. Diversity of language was, like labour, a temporal penalty inflicted on our race for sin; but being like labour originally penal, like labour it becomes, by the ordinance of God, a fertile source of blessing to those who use it aright."

We have only space for the concluding words, which must have been peculiarly impressive.

"Such as I have, I give; and now, finally, in bidding you farewell, let me invoke every blessing upon your venerable University, in its new career; upon the youth by whom its halls are gladdened, and upon the distinguished head and able teachers by whom its places of authority are adorned."

University Intelligence.

CANADA.

The Act which has recently been passed to amend the regulations with regard to admission to the Bar, enacts that: "Any person who, subsequently to the 1st day of March, in the year 1860, has been, or who may at any time after that period be, admitted into and stand on the books of the Law Society for Upper Canada, as a student of law for three years, and has conformed himself to the rules of the said Society; and has, prior to the date of his admission to the said Society and to the books of the said Society as a student, actually taken and had conferred upon him the degree of Bachelor of Arts or Bachelor of Law in any of the Universities of the United Kingdom of Great Britain and Ireland, or of any University or College in Upper Canada, having power to grant degrees, may be admitted to practice at the bar in Her Majesty's Courts of Law and Equity in Upper Canada." The object of the Act is to prevent a person from carrying on his legal and academical education simultaneously, serving his time as a law-student, and nominally keeping his terms as a member of the University of Toronto at the same time.

BISHOP'S COLLEGE, LENNOXVILLE.

Between the French parishes—which line the southern bank of the St. Lawrence, in Lower Canada, and the frontier of the United States, there is a tract of some hundred miles in length, and from thirty to fifty miles in breadth, which is being rapidly occupied by a population of Anglo-Saxon origin. The climate is eminently salubrious, though the winters are sometimes long and severe. The country abounds in minerals; and is well adapted for the rearing of cattle, and for most kinds of farm produce; and the beauty of its lakes and mountains is not easily surpassed.

In the heart of this romantic and little-known region is situated Bishop's College—an institution of which many of our readers may know the name, and probably but little more. As our object is to be an organ of the Canadian Church, at large, and to give an account of Church work and Church progress throughout the country, we need make no apology for devoting a few paragraphs to a sketch of the present state and prospects of an institution from which much may be looked for hereafter, and whose progress we shall watch with unfeigned interest.

The College itself is built on a rising ground, at the junction of the rivers Massawippi and St. Francis, close to the pretty village of Lennoxville, and about three miles from the rising town of Sherbrooke. It was founded to supply the want of a seminary for the education of candidates for the ministry of the Church of England, after the secularization of McGill College, Montreal. The site was,