

concentrating a turning into one whole the entire mental resources of man. In these great centres each man may now follow the special course of study for which he has a call or deems himself fitted. But to bring about this large result an almost unlimited supply of money has been required. In some countries the State has controlled the Universities on the ground that, as every man is a member of the State, so his education is more or less a matter of State interest, and this, of course, reminds us of the position of the citizen in ancient times. Our condition in Canada is very different from this. What the State does for us is simply to aid voluntary effort. It does not even inquire as to whether the result corresponds with the outlay. It would, indeed, be almost impossible, until we become a more concrete people, to have one uniform system. Our three different Universities of the Province of Quebec prove at a glance our diversities of language, creed and origin. Laval is French in character, McGill mostly Scotch and non-denominational, Bishop's College denominational, and, to the extent of its means, a copy in its Arts course of Oxford and Cambridge. The great want in Canada is money—the means to establish more than a very few chairs. In Bishop's College we have at the present time represented the so-called "Learned Professions," with an Arts course in addition. It is clear, therefore, that, if viewed from the standard of what a University should be, it is but a nucleus. We do aim, however, though our work is not broad nor varied in extent, to do that work well and thoroughly, so that those who have passed through our hands may prove themselves to be men of thought and action, fitted to cope with the peculiar difficulties which surround life in this new and ever-growing country. Beyond the special technical pursuits of Divinity, Law and Medicine, our means are applied to the study of language, and as language lies at the base of all knowledge—without which knowledge itself is inconceivable—we think it better to apply ourselves to language for the present rather than to attempt too much. And if the study of the Earth, of the Heavens, of Chemistry, and of matter generally is important—which we readily admit—yet language must be held to be of even greater importance, as containing within itself not only the means of interchanging thought between man and man, but of recording for all future ages the thoughts, discoveries, arts and sciences of each age, and everything relating to nature itself. Again, without language we could have no revelation of God's will, and we are brought back to first principles when we say that language is the main distinction between man and the brute creation. Recent discoveries, through the reading of the tablets found in the Assyrian monuments, have brought to light the fact that 1,000 years before the call of Abraham, there were enlightened people with a knowledge of astronomy and mathematics, keeping records of the events of their period, of the traditions of their origin, of the Creation itself, the Deluge, and the other incidents of the early

history of the world which we find recorded in the book of Genesis. With these people of a far distant age government was reduced to a system; the relations between rulers and people were defined; education was fostered; libraries were collected, and the tablets themselves (the books of the period) were studied with marginal references. Surely this study can yield to none in interest, and yet it is the language study of which I speak which has brought about these discoveries. I do not pretend to say that Bishop's College as yet has its chair of philology, or that it can boast a Max Muller amongst its professors, but I do say that we are endeavoring to walk in one branch of the great University system, and that, not the least important branch, when we make a special effort to teach soundly and well the often-abused but most important ancient classics. But I must bring these remarks to a close, commending the great cause of superior education to your hearty sympathy and support. One or two words in conclusion before the real work of this Convocation begins. The College and School at Lennoxville have been sadly afflicted during the past year by an access of typhoid fever, which has been unfortunately fatal in a few, happily a very few cases. As may well be supposed, none, not even the immediate relatives and friends of the sufferers, have been more grieved and pained than the authorities of the College. Immunity from sickness, except that which is at times epidemic, has been one of the boasts of Bishop's College and Bishop's College School, but the blow has come at last when least expected, for at the time of the annual Convocation in June last, for granting degrees in Arts, nothing could exceed the apparent healthiness of the students and scholars. On the emergency arising it was thought expedient to call in a commission of medical men to examine and report on the probable cause of the outbreak, and the report of this commission has been published. The authorities of the College feel deeply grateful to these gentlemen for so readily coming to their aid under the circumstances, and it is a matter worthy of remark, that this commission was formed from what may be termed rival medical schools, both McGill and Bishop's College being represented. These gentlemen worked together in perfect harmony, and used every effort to ascertain the cause of the outbreak and to suggest remedies. They have been more successful in the latter than in the former part of their work, for the true origin of the outbreak is still a mystery. At the same time, the remedies applied to the drainage and ventilation of the College and School buildings and premises will, I feel confident, render a naturally most healthy site proof against any recurrence of the disaster. I can scarcely explain how fully I feel the kind sympathetic aid of these gentlemen, and I believe I express the sentiments of our whole body.

Dr. F. W. CAMPBELL, the Registrar, then read the following :