

abled to keep the necessary arrangements for the constitution of the University; and after the Senate had been constituted, much time was lost in acquiring the information which was absolutely necessary to enable them to set about their task. Without going into details, I may be allowed to mention, perhaps, that the statutes under which the convocation has this day assembled were not returned to me until the middle of September, so that we have not been enabled to give more than a few week's notice of commencement; and considering the shortness of that notice, the results are such, I think, as ought to gratify all who take an interest in the cause of education. I find that at the commencement of the Queen's University in Ireland, held during the last month, the whole number of degrees conferred in the Faculty of Arts was thirty, and they were drawn of course from the three colleges of Belfast, Cork, and Galway. Now when I state that we have this day conferred nineteen degrees, and that thirty-seven students have been admitted in the Faculty of Arts, five in the Faculty of Law, and one in the Faculty of Medicine, it might be admitted, I think that the results are highly satisfactory, and argue well for the prosperity of this institution. But there is that objected to in this University, which if true, must prevent it ever producing those beneficial results to which we look forward with so much hope. It is said that is an unchristian, or perhaps I should say, an antichristian institution, unworthy the support of Christian men in a Christian country. That is a charge which well deserves the attentive consideration of all, but especially of those upon whom the administration of the affairs of this institution have been devolved, and it becomes us therefore, to consider deliberately the foundation upon which it rests. It is quite true that the Faculty of Divinity in this University has been abolished; but that was a matter of necessity, and not of choice. (Applause.) Had there existed in this Province an Established Church, the adoption of that church as the church of this University might have been justified perhaps on the grounds of reason, and in that event the retention of the Faculty of Divinity would have been consistent and proper. But there was no Established Church in this Province. (Great applause.) Each denomination had an equal right to claim that its church should be the church of the Institution, and the retention of the Faculty of Divinity as a necessary consequence became therefore a simple impossibility. But is this institution therefore chargeable with being an unchristian institution. Had the Christian religion consisted in the observance of rites and ceremonies; and doctrines could have been justly regarded as an embodiment of that Christianity, then, indeed, refusing to adopt these ceremonies, or to teach these doctrines, the University might justly have been designated as an antichristian institution. But the Christian religion is a spiritual and not a ceremonial religion. (Applause.) (It appeals to the heart and not to the senses. It teaches us not to know our creator merely, but to love him. It professes to purify and mortify the corrupt affections of our evil nature, and to foster and perfect the work of the spirit of God. If that be the true nature of the Christian religion, then I am at a loss to discover how it can be objected that this is either an unchristian or an antichristian institution so long as it holds fast to that great foundation of our faith, the Bible. But the Bible and the great fundamental truths of the Bible are acknowledged by all Christians of all denominations alike. With that great bond of union and agreement, the Senate feels that the minor differences between Christian and Christian may well be sunk, in carrying on this great work of Education, as comparatively unimportant; and if there be any man who feels himself at liberty to stigmatize us as therefore unchristian, he must feel himself equally at liberty to stigmatize as antichristian and unchristian every denomination other than that to which he himself belongs. If that be the true nature of the reproach, the University is

content to bear it. I admit that any system of education which would exclude moral science would be in my humble judgment, a very imperfect system, because it is in the formation of the moral principles and habits that education in the true sense of the word consists. And I will also admit that I know of no standard of moral judgment for Christian men than the Bible. But does this University exclude moral science? Does she ignore the Bible as the standard of moral judgment? If to found scholarships for the promotion of this particular branch of science,—if to require proficiency in it from all students throughout the whole course,—if to reward a thorough acquaintance in it with the highest honours,—if that be to exclude moral science, then we are justly liable to the charge. And how can it be said with truth that we ignore Christianity, when our statutes expressly require a knowledge of Paley's Evidences and Butler's immortal Analogy, from every student who is a candidate for a degree in Arts. On the contrary, I am bold to affirm that the field of moral knowledge which is laid open is large, and the degree of cultivation required as perfect, as in any other establishment of the same character on the face of the earth. [Applause.] I am anxious to refer to the munificent provision which has been made by the University for the promotion of literature and science, by the considerate foundation of ninety scholarships. The Senate, after the most anxious deliberation, has found itself at liberty to appropriate to this high object no less a sum than £3,000 a year. It may be thought, and, indeed, I have heard it said, that this is an extravagant expenditure of the national endowments of this national institution. I admit that it is, so far as I am aware unprecedented. Larger funds, indeed, are devoted to this particular object in other counties, but that has been fruit of individual munificence, accumulating through many ages. But there will not be found any instance, I believe, in which an institution of this sort has devoted so large a portion of its funds to that object. The Senate, however, felt that our social position was peculiar. Ours has not been a natural growth, in which, by a gradual and simultaneous development of all the powers, nations, like individuals, grow up to manhood. Our physical powers, if I may be permitted so to speak, have received an undue development. The avenues to wealth lie open all around us, and are everywhere coveted by men pressing onward to fortune. The national industry is stimulated, therefore, to the highest point, and the love of money, with all its kindred evils, is becoming deeply rooted in the hearts of our people, while the pleasant paths of literature are becoming deserted, and the general tendency is towards a state of mental decrepitude, destructive of all our national greatness. We have a fertile soil and a salubrious climate, and we live by the favour of Providence under free institutions, which secure to us that most inestimable of all privileges, civil and religious liberty; and we enjoy all under the fostering care of that mighty empire, of which it must ever remain our greatest glory that we form a part. (Great applause.) But what will any or all of these advantages avail us if our moral and intellectual faculties are suffered to lie dormant. True national greatness is not necessary growth either of fertility of soil or salubrity of climate. Look around the globe and you will find everywhere, fertile regions once the abode of civilization and art, now sunk to the lowest point of degradation, while the barren island and pestilent marsh have become the seats of empire and wealth. Look at Holland or at Scotland—consider what these countries have been, and what they now are; and then look at the past history and present condition of Spain, or of Italy, and you will find the the contrast a melancholy proof of the truth of the statement. Melancholy in truth it is, but full of instruction and full of hope, for it demonstrates with unmistakeable clearness that it is to the cultivation of his moral and intellectual faculties that man owes all his godlike pre-emi-