

establishment, down to the period of his sudden demise, he laboured unceasingly for its advancement. Many able men have, at various times, been connected with it as lecturers or professors; but not one ever had its welfare more at heart or strove more earnestly and assiduously for its success. To Dr. Holmes, then, the last of the founders of this school, to his talented co-founders and their able successors, now no more, and to the older members of the present faculty, belongs the honour of placing McGill College in the proud position she now occupies in the estimation of the public, both at home and abroad, as a flourishing and successful school of medicine.

In the practice of his profession he was everything that a true physician ought to be:—courteous, kind, attentive, considerate, cautious. His sympathies were ever with suffering humanity. The querulous complainings of the sick, the stories of their manifold trials and sorrows, fell not upon an impatient or inattentive ear. The sympathizing countenance, the word of comfort, and the encouraging tone of voice were ever ready with him to soothe the pain-racked victims of disease, to cheer the mourning and desolate ones, and to raise the fearful and downcast.

In the life of Dr. Holmes, moral, social and professional, you and I, gentlemen, have an example which we would do well to closely follow. Strive, then, to live as he lived, and whether or not the summons to quit this weary world comes to you in as sudden and unexpected a manner as it came to him, happy and peaceful will be your end; for what saith the inspired Psalmist—"Mark the perfect man, and behold the upright, for the end of that man is peace."

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"Knowledge," says Addison, "is that which, next to virtue, truly and essentially raises one man above another. It finishes one-half of the human soul." Would you test the truth of this assertion, gentlemen? Then, look abroad into the world, and single out from the community of nations those that occupy the most commanding positions—whose might is feared—whose friendship is courted, and whose counsels are respected: examine into the causes of their superiority to other nations, and you will find the most prominent one to be—that they excel in knowledge. Look around you—and, whether you reside in a city—a town, or a village hamlet, what do you observe? Who are the men most honored and respected in the community, who are the men of power and influence, who fill the places of trust and usefulness? Are they not emphatically, as compared with their neighbours, the men of knowledge? Knowledge, then, must be desirable. "A certain degree of ease and independence," says Dugald Stewart, "is essentially requisite to inspire men with the desire of knowledge." I must confess to differ with this astute philosopher, as I believe that all men are actuated, to a greater or less degree, by a desire to acquire knowledge. Various existing circumstances, such as mental capacity of race, state of civilization, &c., inasmuch as they increase or diminish the motives which originate the desire, undoubtedly determine, not only what shall be the extent of the desire but also what shall be the kind of knowledge desirable. If, however, we except Cretins of the first degree, in whom every ray of intelligence is absorbed by the