

University education in particular. All persons had assented to the fact that high education was most desirable, and had an immense effect upon national culture; but there was one thought that suggested itself, that as one conferred prizes upon the most distinguished students of the University, and as those who had taken these prizes were no doubt most highly gifted with talent, they had also the largest measure of intellectual responsibility and liabilities; and it was, therefore, with a feeling of great interest and with no small emotion that one saw them going forth into a world so full of intellectual difficulty, doubt, and danger, as the world at present is. Our day appeared beyond all preceding days to be filled with general and especially with religious doubt. Perhaps in appearance the excessive scepticism and disturbance of our day were greater than in reality. Sometimes what we took for an increase of crime was merely an increase of the detection of it; and in the same way, what we took to be an increase of scepticism and difficulty was merely an increase in the means of its detection. We must recollect that this was the first age of the world in which there had been perfect freedom and liberty of thought. It, perhaps, was true that the diversity of opinion and amount of controversy were unequalled in the history of the world, and some people looked upon this as portending some great convulsion; perhaps, however, the convulsion would not come. He compared this state of things to crossing the Alps, where, as one advances through its mountain passes, there appears every now and again a point which you fancy having once reached, you can go no further; still, on reaching that point, you are able to continue your journey as before. Such was the course of history. Mankind always appeared to be approaching the brink of some great precipice, or about to encounter some insuperable barrier, but as soon as they arrived at it, the path was again clear; and thus those difficulties which threaten the very foundations of society will probably in the same manner disappear; still, there could be no doubt that these were days of great intellectual difficulties, and that questions had been raised such as had never been raised before; that the moral, intellectual and religious principles of this world appeared to be shaken; and the best preparation for entering into and meeting the difficulties of such an age was a sound education, which qualified those who had received it for taking a calm and intelligent view of those problems presented to them. With this preparation he hoped the students present to-day would go forth into the world; but there were perhaps one or two remarks for him to address to students who, like them, were about to find themselves launched upon this troublesome world. He might, perhaps, speak with some feeling upon this subject, because every one who was an Oxford student in his time must have found what the pressure of such disturbances was. In the first place, let us not exaggerate our difficulties. Let us not think when some new theory is propounded, when some new discovery is made, that its influence is more extended than it really is, that it is going to overthrow beliefs and convictions which it does not touch. All the world is now disturbed by the Darwinian hypothesis. It was a very ingenious one, and one which was not likely to pass away without leaving some little residuum of truth behind; that it was not essentially true already appeared. It was a hypothesis of perpetual and universal transition, but Darwin had not yet been able to produce from the existing *fauna* or *flora*, or from the archives of the rocks, one really transitional form. But, granting the truth of the Darwinian theory with respect to the descent of man, he (Mr. Smith) wished people would pay more attention to the ascent of man (hear, hear). Still, what mattered it with regard to our moral actions or conduct in life how we became man? We all knew that we had passed through inferior and rudimentary phases; we knew that man was originally created out of the dust of the earth; but why should that lead us to aim the less high or prevent our doing anything less than virtue has hitherto done? If we only considered for a moment, we would see that that hypothesis had really no bearing upon our moral life. He (Mr. Smith) had himself seen in his time things of this sort, which seemed at first very formidable and threatening, pass away. He remembered that when a student at Oxford, and attending the lectures of Dr. Buckland, who was in one sense the founder of English geology, that gentleman was driven to all sorts of subterfuges of language to draw people's attention away from the fact that he believed the world to be older than it had been thought to be. We had now accepted Dr. Buckland's theory, and what had happened? The great truth with regard to the unity of the Deity and the fact that the world was created had not been in any way affected by that change; but, on the contrary, it was now more evident than before. (Hear, hear.) Again, the question as to certain moral

difficulties in the Old Testament disturbed people's minds very greatly, and he recollected the sensation made when Dr. Monsell, the late Dean of St. Paul's, brought out a series of lectures to show that in point of fact man could know nothing of God, and therefore was not able to judge of His divinity. To this a very forcible answer was of course given, that if a man knew nothing of God, he could know nothing about His goodness. These facts had led him (Mr. Smith) to observe, to use a mythological figure, that the spear of Achilles often healed its own wound—that we must wait and let the science develop itself, and, when it has run its course, it will also heal the wounds it has itself made, and we would see that God is the author of all truth. He would say to those who were about to pass through the same ordeal he passed through as a student, Do not be much overcome by the dominant opinion of the time; preserve your independence and your peace of mind, and keep yourselves cool. Well he remembered the influence of Dr. Newman when Tractarianism was at its height. It was then high and dry Establishmentarianism. It possibly was high, it certainly was very dry. (Hear, and laughter.) Dr. Newman, with all the poetry of the new Catholicism, with all the poetry of Gothic architecture, took their young hearts by storm, and they thought that it was the culmination of all movements, and that it was the one which was to regenerate the world; and what was the result? Dr. Newman's party was now broken up, and its intellectual wrecks were cast upon every shore. Then he remembered the influence exercised upon the young mind by the first publication of the philosophy of Comte, dressed out as it was with the most imposing generalities of science and history. Now all writers of the same school of thought as Comte regarded his theory as a thing of the past. They admitted that it had stimulated enquiry, but on its ruins they founded other theories. The same with regard to Buckle's theory: nobody now believed that all the moral, spiritual, and social life of man are deducible from his primitive food. They could not help to a certain extent surrendering themselves to the influence of a great theory and of a great teacher of the hour, but they should still remember how many clouds have passed the sun, and that each successive doubt or perplexity that arose might in its turn be another passing cloud. They should remember that the great problems now before the world are problems requiring the most laborious investigation, and are not to be solved in a lifetime; and they must therefore be patient, they must remember that if they knew anything of themselves, they were in the hands of a divine justice, who would not lay on them burdens heavier than they were able to bear. They could themselves greatly aid the enquiry, not by taking part in it, but by keeping their minds open, by lending a willing ear to truth, no matter from what quarter it came, and by spreading around them a spirit of fairness, toleration, and candour, and putting down whatever is the reverse. He learned that in this University there were students of different denominations; and he presented himself before such an University with pleasure, because he was convinced that after all our religious divisions and dissensions the time was coming when we should remember the only One name mentioned in the Gospel—remember that we are not Unitarians or Episcopalians, or Methodists or Presbyterians, but Christians and nothing else. (Applause.) And they might depend upon it that it was the simple morality of the Gospel, without anything which in the course of eventful ages had been laid upon it, and the simple type of character presented to them in that Gospel, which would carry them through these perplexing times. Still he thought without disparagement to any other Church, the Wesleyan Methodists had a considerable advantage over other religious bodies. All except the Wesleyan Methodist churches had been more or less in antagonism to other Christian churches, but the Church of Wesley was founded in antagonism only to irreligion and immorality. It was founded in the eighteenth century, when nearly all the controversies between the different Churches were almost dead, and when the struggle was only one against the vice of the world.—The Wesleyan Church had a great advantage in its reuniting and harmonizing influence over all the other churches of Christendom. After a few further remarks, the learned professor concluded by expressing his cordial wishes for the success of Victoria University and those who were just going forth from it. Rev. Dr. Ryerson was then called on, and said it was nearly forty years since he went to England and obtained from George the Fourth a charter for Victoria University, the first charter granted to any institution of that description outside of the Church of England. (Applause.) At the same time he received by the authority of the Imperial Government a grant of £4,000; but the chief work in the establishment, erection, and maintenance of the University