

Universities which the Church recognizes yet does not control. But, if these facilities be not otherwise provided, she may, herself,—as in the foundation of Queen's University and of Manitoba College, and of that earlier College of Pictou which was the progenitor of Dalhousie,—undertake the task of supplying them.

Why should she require this training? How does it serve her purpose in regard to the young men whom she is to set apart for the ministry? Partly, no doubt, by way of securing that they shall be fairly well informed on matters with which the educated are supposed to be familiar, but largely as a means of developing those personal gifts and qualifications that she values in her ministers. In all education the development of the man himself, not the mere task of storing him with information, is the essential matter.

The study of the classics may not be of great importance as a mere source of information, since most of the great works of Greek and Roman genius that are known to us are accessible in the form of translations; and the knowledge of those languages is less necessary now than formerly, because books are now so rarely written in them. The growth of modern literature has, in these respects, greatly affected what might be called the market value of the classics. But still it is worth our while to know something of those few remnants of ancient literature that have survived through so many centuries. The study of them may help to make us respectful towards the past, a grace in which our modern life does not abound. It is essential if we would perfectly know our own language; and even the translation fails to give the full meaning of Greek and Roman writers, just as the plaster cast, however helpful, fails to fill the place of the original marble statue.

Indeed, the study of languages, ancient or modern, has, for purposes of mental training, a peculiar value. No two languages absolutely correspond in vocabulary or in construction. It is impossible, therefore, to render expressions and idioms of one with perfect accuracy in terms of another. We may reach a very close approximation, not a complete equation. Yet this very fact, with the consequent effort to get the best possible rendering, may make this department of study a helpful training for dealing with many of life's practical problems, where a fair approximation and not a perfect solution must so often be accepted and be acted upon.

The value of philosophical,—of Logic, Psychology, Metaphysics,—as prescribed by the Church for her students, none would be inclined to call in question. The study of the mind itself, of the powers of thinking and of acquiring knowledge, the examination of the very faculties by which we do examine things and become acquainted with ourselves, the outer world, and God; this is a department of study so evidently important as to need no advocacy. And, whatever be the extent of information we may gather from it, we may admit with Sir William Hamilton, himself one of the most eminent in this field of enquiry, that this kind of study is fitted to show us at once our weakness and our worth, and be the discipline alike of humility and of hope.