

of the Oxford course, however, is not usually represented as consisting so much in the knowledge it imparts, as in the method it inculcates. It aims at habituating the mind to painstaking, logical thought. It first humbles the mind by showing it its weakness and credulity, and then points out the right road to strength and certainty.

But it is sometimes objected that such studies are well enough for rich men, but that they tend to unfit a man to face successfully the dull routine of business. Yet surely this is not so. It is true no doubt that at first a man coming from the luxury of Oxford—a luxury the more seductive because it is both material and intellectual—is apt to turn in disgust from the monotonous toil of a profession. But unless he be of a temperament so self-indulgent that no training of any sort would have corrected it, this feeling cannot last. The bad wears away, the good remains. He finds the studies he has been permitted for a short time to follow unremittingly have thrown a new glory over his daily work, and inspired it with an ever-growing interest. His profession is not to him a mere daily task, but he welcomes the necessity it entails of mastering a mass of uninviting facts, because they assist him in arriving, step by step, nearer to the philosophy underlying them. The fluctuations of commerce he now sees are but the outward manifestations of the secretly working laws of political economy. The more he learns of practical law, the more clearly he sees his way to a sound conception of jurisprudence, and he feels that he is gaining access to the only possible means of estimating the truth of the theories of the great speculators in that department of knowledge. If he is engaged in political life, he is not so likely now to be animated by a mere vulgar desire for self-aggrandisement; rather he will be elevated by the feeling that he too

is taking an active, even though a humble part, in the working out of those laws, by obedience to which the progress of humanity can alone be secured. If he is a doctor, he is little likely after such a training, to content himself with being a mere empiric, he will rather feel that in the truest sense he is the interpreter of the decrees of God to men. Surely such aspirations as these are not only justified by truth, but are well calculated to throw a glorious halo over human life, to inspire professional men with zeal, and to secure to the community at large, intelligent ministers to its various needs.

Furthermore, by teaching a man how great are the mysteries of the universe, by habituating him to the endeavour to grasp the greatest conceptions the mind is capable of, you raise his whole existence. You elevate his conception of the greatness and glory of the God who made this wonderful universe, and who gifted him with a portion of his own divine reason. You make his whole life more earnest, and inspire him with a desire to strive for the highest objects. Mere mean and sensual pleasures lose half their charm for him. In the midst of the immensities and eternal verities he dare not trifle. Moreover, by enlarging his vision you teach him to think less of his own petty troubles. True, it may be, as Shakespeare says,

"There never yet was born philosopher
That could endure the tooth-ache patiently."

This, after all, is a physical pain, pure and simple, and the acuter a man's intellectual perceptions become, the acuter, perhaps, will be his other perceptions. The larger part of human life, however, is not physical, and in the conception of the vastness of the universe, and of the all-pervading laws, many a man will find assistance in meeting, more courageously, such reverses as may be in store for him.