

at all questions, social, commercial, political, religious, from much the same point of view, forgetting that other standpoints are always possible, and to hold opinions that might neither demand nor display any inquiry of their own.

Now, Queen's seems to have her own type, her own individuality, and stands for a kind of training and influence that calls forth in a marked degree the loyal attachment of her graduates. There are certain ideals that this University has cherished, that it has more or less clearly tried to realize, and with which its very life seems to be identified. There is here an educational ideal. Founded upon the model of the Scottish Universities, it was the aim of Queen's from the first to provide a good, all-round education, selecting for this the old familiar subjects, classics, mathematics, philosophy, and physical science. Whatever special training a man may seek to fit him for his life-work, he should possess some broad and liberal culture before taking a technical course, if he would avoid becoming a mere narrow specialist. The idea of education is to develop the man, to quicken his desire for knowledge, to strengthen his moral and intellectual faculties, to give him a wider outlook, a fuller sympathy with truth and beauty and goodness, to broaden his horizon by making him familiar with the best thoughts of the best thinkers, to train his judgment so that he may form just and well-balanced opinions, to start him along lines of eternal progress, not only pointing out the way but giving him some helpful impulse. There will, no doubt, be difference of opinion as to the course best suited to give this all-round development. The studies that prevail in some quarters to-day have been handed down for centuries in European Universities. But

other subjects have forced their way into recognition in the modern University, not only on the score of utility, as furnishing a kind of knowledge of direct material benefit, but also for the sake of the mental discipline they afford. The physical sciences may be means of culture, of mental and moral training, as well as of direct utility in bread-winning. Our own English literature has become a field as rich and fertile as that of any other language. The intercourse of nations has made commercial, political and financial questions of increasing moment to the educated man. And so the field has widened, and, in recognition of this lengthening list of subjects, Queen's has moved forward, enlarging her curriculum and extending her benefits to extra-mural students, who may be unable to give personal attendance upon her classes. The provincial government has assisted the School of Mining which is in affiliation with Queen's, so that our students can take advantage of the provision thus made for technical instruction in various lines of engineering. But the ideal constantly maintained here is education before technical training. Facilities are offered to induce the medical and the science students to take a literary course before, or along with, their professional studies. We try to secure breadth of culture before specializing, the well-developed man before the professional.

Along with this, Queen's has tried to maintain a spiritual ideal. In the fore-front of her royal charter it is stated that this University is "for the education of youths in the principles of the Christian religion, and for their instruction in the various branches of science and literature." Perhaps the fact of church connection has made religious education more easily practicable, for Queen's has always been