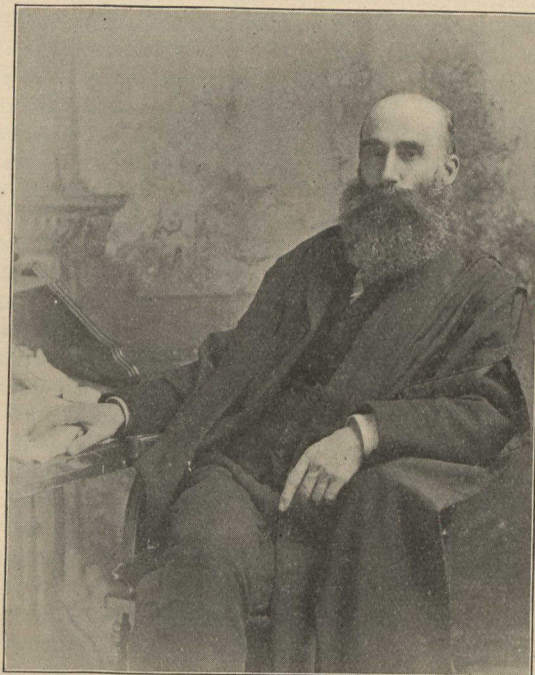


stop? No human brain, however powerful, can know all the facts which have been accumulated by the combined energy of the race; and the attempt to do so would, if persisted in, lead a man to his grave or to the lunatic asylum. But, even if it were possible to learn all the facts belonging to every department of human enquiry, we may safely say that the man possessed of this enormous mass of detail would not be "educated." He would be a very convenient perambulating encyclopedia, for those who were acquainted with him—though not nearly so convenient as a printed book, which is never sick, and may be kept always at hand—but of education, in the proper sense of the term, he would be entirely destitute. Education, then, does not consist in the acquisition of useful knowledge. Nor does it consist, as has sometimes been supposed, in training the mental powers. The idea that a man is educated because he is an intellectual gymnast—because he can write or talk on a great variety of subjects with ease, or even brilliancy, without having really mastered any of them—is an entire delusion; he is no more educated than the man who prides himself upon his store of "useful information." What, then, is education? I do not know that we can answer better than in the words of Matthew Arnold: it consists in "knowing the best that has been thought and said." Education does not lie in the acquisition of facts, but in the grasp of principles; it does not consist in the mere strength or suppleness of the intellectual faculties, but in the development of the whole man, through contact with the accumulated wisdom of the whole race. No doubt we cannot comprehend principles, in a living and concrete way, without an adequate acquaintance with the facts upon which they are based; nor can a man become familiar with "the best that has been thought and said" without finding his intellectual powers enlarged and quickened; but the education of the man lies in his grasp of principles, not

in the remembrance of facts, or in the facility with which his mind has been trained to work. These things are incidental, not essential.

The function of the university, then, is to put the student in possession of the principles which underlie and give meaning to life—taking the term "life" in its widest sense. It is because it teaches men principles, that it is so important a factor in the advancement of society; it is because it teaches them principles, that it makes them more complete men; it is because it teaches them principles, that it de-

velops their mental faculties. Here, as always, we must "die to live." The first moral lesson which the true student learns is to set aside his immediate perceptions and opinions as in the main false: to learn that "things are not what they seem," and that he has been living on the surface, not at the centre. The scientific man of the highest type, as has been pointed out by Seeley, has always in him much of the Hebraic consciousness of the overpowering might of the Eternal. Penetrating to the heart of nature, he comes to see that there are no breaks in the continuity of its processes: that the world is not liable to be invaded by the unexpected and incalculable interference



JOHN WATSON, LL.D.,
PROFESSOR OF MORAL PHILOSOPHY,
QUEEN'S UNIVERSITY.

of a capricious Being, but is a national system, everywhere governed by unchanging law. This truth, which has impressed itself upon the human mind more and more with the growth of knowledge and experience, is one that must be thoroughly learned and taken to heart before a man can call himself "educated." But, if his education stops here, it is of a very partial and inadequate type. It is, perhaps, for this reason that men whose education has been confined to the study of nature are apt to have so imperfect a comprehension of human life, and to be the victims of superficial or conventional ideas in all regions beyond their special sphere. It is therefore the function of the university to lift its students to the point of view from which they can discern the principles which govern the destiny of