

not in justice, without great prejudice being displayed, be omitted from the University course of studies. And, furthermore, if it be omitted, it is so extensive that false conclusions will be drawn by subjects which extend out of their own province and into a subject too extensive for their own comprehension.

We all understand that it is a great advantage to the student to enlarge the course of studies in a University, and a great recommendation to the institution to possess a diversified course. While all the students may not be able to pursue all the branches, yet, by their very communication with one another, pursuing different branches, they become learned in all branches, or at least familiar with them, and certainly profit. This, then, is what we understand by a liberal education. He, therefore, by his associations, acquires that much coveted possession, known as the "philosophical habit," together with a wonderfully developed mind which possesses freedom; and this is the object or fruit of a University.

While the end of a University education, or the knowledge which it imparts, is real and sufficient in itself, it cannot be separated from knowledge. The desire for perfect knowledge in man is natural, and its end lies in its acquirement. "Knowledge, which a liberal education affords, gives a man a cultivated intellect, a delicate taste, a candid, equitable dispassionate mind, a noble and courteous bearing in the conduct of his life." All these excellent characteristics are only qualities of a large knowledge, and form the object and end of a University.

This perfection of the intellect is called philosophical knowledge, or Philosophy, or enlargement of the mind; and every University should make this intellect culture its aim. As the intellect is cultivated, so also is knowledge acquired. The development of the one produces the acquisition of the other. Knowledge, therefore, is the indispensable condition of the expansion of the mind and the instrument of attaining it. Thus the mind is being constantly developed by observation as well as by books. The coming in contact with people of a different race, studying their habits, customs and language, all produce an impression upon the mind, and tend to enlarge and elevate it. In the same manner, religion, when carefully practised, will also tend to the mind's enlightenment and enlargement. The desirable characteristic produced by our close communication with other influences is not the most important quality imparted; but it lies in that locomotion, that movement upward and onward to the desired end of all.