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CULTURE AND RELIGION.



UNIVERSITY is a home for ideas and ideals, a seat of learning and also a school for character. Perhaps it is the influence of Queen's along both these lines that has endeared her so greatly to her graduates.

I have been asked to say something to the students through the columns of the JOURNAL at the opening of another session. College ideals may be a somewhat hackneyed subject, but each of us forms some vision of life to which we are more or less faithful, and it may not be out of place for us to compare two ideals that are presented to us in the familiar words, Culture and Religion. By culture we mean making the most and best of ourselves in all parts of our many-sided nature, the full well-balanced, harmonious development of all our faculties. To the man of culture life consists not in the abundance of that which he has, but in the abundance of that which he is. While he cultivates the moral virtues he does not confine himself to them. He seeks to share the ripest thoughts of the best thinkers, to possess the refinement, the breadth of outlook and of sympathy, that come from converse with the educated, the wisdom to know what is best, the spirit

that welcomes light on every subject and from every source and that appreciates the true, the beautiful and the good.

This is the old Greek ideal, in which so much was made of wisdom, of beauty, and of well-balanced growth, an ideal differing from that of the Hebrew, whose great aim was righteousness, obedience to the moral imperative, doing rather than knowing. It is more or less acknowledged in all pursuit of learning, when learning is sought not as a means for gaining money or other outside advantage but as an end in itself. It is recognized in all centres of education, where the purpose of study is to develop the faculties to their best in full-rounded, harmonious proportion. It is included in Christian training, which at the same time embraces other elements and is not confined to the pursuit of this as its only goal.

Goethe was a great exponent and illustration of this ideal of life. With him self-culture dominated all other aims. Even the affections that in others imply self-forgetfulness, and that can never be perfect unless they are disinterested, were used by him as if with conscious purpose to make his own individual life more full-orbed and complete. He regarded no field