

university professors, and who prophesy grave peril to church and state from the wide-ranging curiosity and impulsive enthusiasms which give to youth both its charm and its promise, would turn to the writings of the noblest Englishman of the seventeenth century, if not of all time, and ponder the following: (This is from a petition addressed by John Milton to the Parliament of his day.)

"Ye cannot make us now lesse capable, lesse knowing, lesse eagerly pursuing of the truth, unlesse ye first make yourselves that made us so, lesse the lovers, lesse the founders of our true liberty. We can grow ignorant again, brutish, formal and slavish, as ye found us; but you then must first become that which ye cannot be, oppressive, arbitrary, and tyrannous, as they were from whom ye have free'd us. That our hearts are more capacious, our thoughts more erected to the search and expectation of greatest and exactest things, is the issue of your owne vertu propagated in us; ye cannot suppress that unlesse ye reinforce an abrogated and mercilesse law, that fathers may dispatch at will their own children. And who shall then sticke closest to ye, and excite others? Not he who takes up armes for cote and conduct and his four nobles of Danegelt. Give me the liberty to know, to utter, and to argue freely according to conscience, above all liberties."

I would mention as a **Third** element in the university tradition—**Conservatism**.

This may surprise you somewhat, but I state it not as a paradox and not as an ideal, but as a plain truth which may be verified again and again by reference to the facts of history—remote and recent.

To weigh the past, carefully, dispassionately, adequately, is to value the past; and the university, ideally at least, is the watch-tower from which one sees unrolled before him the vast panorama of human life from the cave-man to the League of Nations.

The university professor is one of the most conservative of mortals. For instance: During the war while nine men out of ten were urging and securing greater return for their services on account of the continued rise in the cost of living, the professor said nothing, or at most asked for and remained content with an increase which other working men would have scorned at patently inadequate. Later, when he asks for consideration, he is of course told that the need for that consideration has largely disappeared. And even if he does give expression to ideas, social, economic, religious, which some men regard as unsound, he states them, not as unsupported dogma, but as legitimate conclusions from premises whose validity may be tested by all who take the trouble to investigate. If he is called a radical, it is ordinarily due to the fact that, not having any vested interest in re-action, and being, as a rule, a lover of his fellow-men, he has every motive for speaking his mind and no motive, other than of sheer cowardice, for remaining silent.

The university student is often too conservative. He has not been made to think for the very reason that he has never felt sufficiently the compulsion to find a reason for those beliefs and attitudes which he has acquired by sheer imitation and habit from his environment. The business of the university, as I conceive it, is in this connection, to substitute a genuine conservatism for a conservatism of sheer inertia; to inculcate a regard for that part of the past which is the life of the present and the hope of the future, to emancipate from outworn habits of thought; to inspire a contempt for the life of thoughtless ease and of selfish absorption in material interests. The callous and cynical mind may sneer at the impossible aspirations of the young graduate, but the student who leaves the university

without the ideal of making the world a better place for all mankind, has failed, and his failure is to that extent, the failure of the university as well; but he must learn if he has not learned already, that he can make the world better only by understanding and using the world as it is. This is the sort of conservatism which one would wish to see become an effective element in the university life of the present day.

A **Fourth** element in the university tradition is the principle of service to church and state.

Early universities, of which we have been speaking, began, in the main, spontaneously. They existed, in fact, before they were recognized in any formal way. But their growth was fostered and their prestige enhanced by personal and official support from the secular and ecclesiastical authorities of their day, and they gave abundantly and cheerfully in return. The universities of modern time warrant, in the main, I think, the same confidence, since their contribution to the religious and political life of their time is no less conspicuous than was that of their predecessors. It is more than an accident that so many leaders in the professions and in politics at the present time are university graduates with wider qualifications than the purely technical ones demanded by their respective callings. And perhaps it is more than a coincidence that the present Premier of Canada and the present Leader of the Opposition in the Dominion Parliament, are both graduates of the same university within three years of each other.

Times have, of course, changed, especially in the matter of the relation of the university to the church. It is no longer thought that every university head must be an ordained minister of the Gospel, and the university has no longer (except in very rare cases) a faculty of Theology. Theology may be still "the queen of the sciences," but if so, she has lost much of the retinue which once attended her. But the old bond still survives. And it is still suggested by our formal acts and ceremonies. Our own British Columbia procedure at Congregation is deeply dyed with ecclesiastical tradition. And such terms as "Convocation," "Chancellor," and "Dean" more than suggest their ecclesiastical origin. But I would speak also of a more genuine recognition on the part of the modern university, of its relationship, historical and otherwise, to the church. If the university no longer teaches theology, it may and, I believe, does inculcate certain virtues without which the study of theology is a mere intellectual gymnastic, and the practice of religion a mere form. Love of truth—the open mind—the sense of duty—loyalty to the higher ideals of our civilization—one sees more of these in the halls of our universities, I fancy, than our critics, or even we ourselves, realize.

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