

college with the definite idea of getting the training necessary to practice law or medicine and having got that they want no more. Such a man is the antithesis of the unworldly minister and a much less tolerable person. There are conspicuous instances in law and medicine of men that took no Arts course, but who are shining lights in their profession, and good citizens of the state. But there are numbers of men in our law and medical schools that would be made immeasurably better men were they compelled to take a good Arts course. Some of the big American law and medical schools will not now admit a man unless he is a college graduate. But I am not arguing so much for an Arts course, as for the point that a man going into the unworldly work of the ministry should have a practical training, and that other men going into law, medicine, journalism, engineering or business life should have a few years devoted to an effort after genuine wealth of culture, so that those of either class will have a more complete training.

More than anything else a college course ought to train a man to get underneath and all round the questions or situations with which he has to deal. It should deliver him from, and make him hate superficiality, narrowness and error, and set him free either from a false conservatism or a shallow liberalism. The high value of a good college training is being more generally recognized in Canada. Last fall John Morley told in his speech at the university of Toronto convocation that in the British Government as constituted a short time before that, every man,

save one, on the Government front row were university men. Over in the United States where the Federal Government spends \$10,000,000 a year on research work, college men are in constant demand to serve the state in the work of getting and collecting information. Not much has been done in Canada that has called for the work of university men, but a beginning has been made, notably in the case of the Ontario Railway Taxation Commission. It is incumbent upon university professors and students to get closer to the life of the Canadian people. There does not need to be a separate life of town and gown, but only a distinction between them. The university could fill a larger place in our country if it would make a more earnest effort to come into sympathetic touch with the people whom it is trying to serve. By doing so, its worth as a determining factor in society would be made more manifest. But where a student graduates from a college and from under teachers that he feels are out of touch with the wider life of the country, he will have to labor in order to overcome the loss. If his teachers had enthusiastic admiration only for ancient art, for the literature of generations and centuries ago, and who cannot see the force, the greatness or the wonders of this present time the graduate goes into life maimed. The cure, however, is in his own hands. It is for him to prove that he is a man among men, that for him nothing human is to be treated with slight regard, and that he acts in the living present, stronger and surer because of his college training.

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