

and recognize the great debt of gratitude we owe them for their part in history. But in passing we may say, that, looking over the Synchronological Chart of Universal History since we have been here on these grounds, we find that we were able, with the flag, to touch some monument or ruin, the writings or work of some prominent man, of nearly every century from the age of the Ptolemies in Egypt to our own time. But my limited time forbids even the catalogue of the names; and we pass to the great centres of intellectual activity, the originating points of the great educational forces in the world's history.

We are in Athens now, and stand, with flag in hand, at the prison where they locate the confinement of Socrates; where he reasoned with his friends on duty, the soul, and immortality, and then so calmly drank the hemlock. No wonder that the men of his times so hated and caricatured the man who exposed their follies and the fallacies of their false religions and philosophies. No wonder that this strong, brave soul has been the admiration in all ages of those who love the true and beautiful and good. We go over to the groves of the Academy where Plato taught his lofty ideal philosophy, that had such a profound influence for ages on religious and speculative thought. And just as we pass here from the Amphitheatre to the Hall of Philosophy, so there we could pass from the Academy to the Lyceum, where Aristotle, the Stagirite, the most logical and systematic of the philosophic thinkers of Greece, taught his methods of deductive reasoning, that for two thousand years guided the investigations of men in every realm of speculation and study.

From Athens we visit Rome, Alexandria, Byzantium, Pisa, Paris, Frankfort, Geneva, Worms, Oxford, the centres of the philosophic systems of later ages, but all using the Aristotelian categories and dialects, until we come to Francis Bacon and the beginning of the seventeenth century; and here we salute the man who led the way to a new method in the study of nature. His inductive philosophy, his method of reasoning from facts to laws, really worked a revolution in every branch of human thought and investigation, and was the beginning of our present period of philosophy and science.

But let us pass on to notice the outworking of the intellect in art, in its efforts to interpret and fix in beautiful form the thoughts and harmonies of the soul. We stand on the Acropolis of Athens, and salute the ruins of the Parthenon and the surrounding temples that give to us the highest expression of Greek art, especially of its great ruling ideas of repose, finish, completeness, and perfect beauty. In the galleries of Rome, Florence, Paris, and London, we find the works of this age which must ever be "the despair of the artist and the admiration of the world." In the Vatican we infolded with the flag that old torso that taught Michael Angelo the possibilities of marble, and led the way to that most wonderful period of the Renaissance. In St. Mark's of Venice, St. Peter's of Rome, Milan, Strasbourg, Cologne, Rouen, and in scores of the great cathedrals, we walked with reverence, and laid the flag on many an altar and shrine, realizing how much the world owes to Christianity for its noblest architecture, sculpture, painting, and music. And still more do we feel this truth as we go back to the