

ceding ages are absolutely insignificant; resulting also in the fact that the spirit of scientific enquiry, criticism, and judgment, is the all-pervading and dominant influence in every department of the knowledge of our time; and resulting also in the additional fact that our social development is everywhere and in every manner inexplicably bound up with and dependent upon those arts, inventions, and physical discoveries which are the practical outcome of this wonderful advancement in scientific attainment,—therefore, in every course of university education, whether general or special, and obligatory on every university student, there should be a sufficient opportunity for the acquisition, as far as possible by inductive methods, of such a *knowledge of modern science, especially in its broader and more cosmic aspects*, as will put the university graduate in complete harmony with that peculiarly scientific intellectual environment which this nineteenth century perforce places him in, and which in the coming twentieth century will be still more characteristically scientific.

(5). And, fifthly, that as in communities organized in harmony with the social ideal, that is, organized with reference as far as possible to the equal moral, intellectual, and material advancement of all its members, as assuredly all communities will, in the less or more remote future, be, the individual must be taught to know exactly what his social obligations are; and with still more force as a present reason, that as in every human likelihood, before this social ideal can be realized, our civic institutions, both municipal and national, will be subjected to the fiercest strains, because, on the one hand of the irrational impatience for social reconstruction begotten of the anarchical forces everywhere around us, or, on the other hand, because of the passionate despair of social amelioration begotten of almost equally prevalent nihilistic tendencies; therefore, in every university course, and obligatory on every student, whether general or special, there should be the amplest provision for the acquisition of *a real knowledge of the principles and methods of social organization*,—of government, legislation, jurisprudence, taxation and other methods of revenue production, of municipal, national and international rights and obligations, of civic rights and obligations, of the methods by which industrial production can best be regulated in the interests of the community, of the means by which capital can best be equitably distributed and labor can best be equitably allotted, or (if this last be too ideal an aim) of the means by which capital and labor can be made most reciprocally beneficial, of the regulation of public currency, and of the means for best promoting trade and commerce, and of other subjects involved in our modern idea of society which it is not necessary here to enumerate. When one reflects how important every one of these questions is to our social well-being, and how ignorant not only the average citizen is of them, but almost every citizen, one cannot but be amazed at the strength of that inert and crass devotion to an ideal of education five centuries old, which has hitherto prevented the placing of the study of social questions in its due place in the university curriculum, that is, in