

ever it may seem to affect the questions that divide the world.

As to political science, it is inseparably associated with historical study, for it must be to a large extent founded on induction from the experience of the past, and so embrace the whole philosophy of history. Two great names stand out in marked preeminence among the masters of Hellenic intellect, who have bequeathed to later generations works of undying interest; those of Plato and Aristotle. To the dialogues of Plato the student of ethical science and metaphysics reverts, as to the fountain head of speculative thought, and to the politics of Aristotle, the student of political science must be no less indebted for the wealth of national experience in the youth of the world's freedom at one of the most memorable periods of political development. For it must not be overlooked to how large an extent the ethical and the political philosopher had as their common aim the reformation of existing society and its elevation as far as might be to the ideal standard of a perfect social organization. The demands, moreover, made on humanity in the Republic of Plato, if more fanciful, scarcely surpass in stringency those of Aristotle's ideal state. Both clearly recognized that man is himself the prime factor in every social problem, and with true Hellenic sympathies, both no less clearly discerned that, intellectually at least, all men are not born with equal capacity for civic responsibilities. As to the modern literature of this subject, it is only too ample in its compass, and in its conflicting variety of opinions on those great social problems which are ever pressing for solution, yet are never finally solved. With such teachers as our guides we shall be able to rise above the mere professional training which is the bane of scholastic study, and dwarf our best aims at higher education. Our

colleges must be centres of intellectual life and not mere marts for retailing certain kinds of knowledge as wares available for professional advancement in life.

Universities no longer monopolize the functions exclusively theirs in earlier centuries. The press encroaches alike on the pulpit and the professor's chair, and both preacher and lecturer more and more address themselves to that wider audience for whom it is available.

For words are things: and a small drop of ink,
Falling like dew upon a thought, produces
That which makes thousands, perhaps millions, think.

But all the more incumbent is it that the university shall maintain its high character as a centre of such pregnant thoughts. Genius is indeed independent of academic training, and stands in need of no university degree to accredit it. But the fact is of no slight significance that speculative thought, and those secrets of science within which lie all the grandest possibilities of the future have found appreciative welcome there, while, as yet they seemed to possess no practical value. It is from such speculation the ideas that rule the world have their birth, and from those abstract truths the great results proceed which have revolutionized the life of modern centuries. Hence the present cry for endowed research, and with it the recognition that the acquisition of a university degree should be regarded as but the close of preparatory studies and the entering on real work. The increasing number who are now following up post-graduate studies in our own university, at Baltimore, in England, or in Germany, is full of promise for the future. President Gilman, of the Johns Hopkins University, thus writes to me: "We have had such a noteworthy succession of your graduates among us that I should