

be referred partly to our inadequate conception of the importance of the higher culture which a university should seek to foster, and an inadequate conception of the special function which the university, as a member of the social organism, is called upon to discharge. Broadly speaking, the university is the mediator between the past and the future, the life of thought and the life of action, the individual and the race. There is, and can be, no "self made" man. Any one left to struggle single-handed with the forces of nature would soon find nature all too powerful for him. Without association and mutual helpfulness there could be no progress in the arts or in civilization. So without our schools and colleges we should all be condemned to a narrow, monotonous existence, unilluminated by any higher interests, and all scientific discovery, artistic creation, and deeper comprehension of life would be cut off at their source. How stagnant would that society be in which each child had laboriously to discover for itself those elementary truths which it now learns without effort and almost without conscience! It would be, as Plato says, a "society of pigs." I by no means say that even the highest culture may not be obtainable outside of our universities; but it is safe to say that it will then be won only by a useless expenditure of energy. I am aware that many men of genius have owed nothing to the direct teaching of the universities. Genius surmounts all obstacles, and is a law to itself. But I think it wise in most of us not to handicap ourselves at the start, but rather to assume that having no claim to the rank of genius we have no claim to be a law to ourselves. The universities are, or ought to be, the custodians and interpreters of the best thought of all time. The narrow experience of the individual needs to be supplemented by the wider experi-

ence of the race, and only he who has taken pains to enter sympathetically into this wider experience can hope to live a complete life. By a study of the masterpieces of literature a man comes to see the world "with other, larger eyes;" in history he learns how nationalities take shape, flourish and decay; in the record of philosophic systems he is carried back to the insignificant spring of human thought, and forward as they deepen and widen into a noble river that flows on with ever increasing volume and energy; in the study of science he makes acquaintance with those eternal laws which make the Infinite Mind visible to us. The result of this wide culture, if it is pursued in the right spirit, is to make a man look at things from a large and unselfish point of view, and to call up in him a passion for all that makes for a higher national, social and individual life. The work of the university is not simply to supply men with useful information, or to provide them with a valuable intellectual gymnastic, or even to make them skillful in their vocation. A university of the proper type cannot fail to do all these things, but it will do so because it aims at something more and higher. Just as it has been said that to seek for pleasure is the surest way not to find it; so we may say that a university that merely aims at being a sort of living encyclopædia, or seeks to prepare men for a special vocation, or tries to discipline their minds to strength and pliancy, will fail even in this limited object. The aim of the university is to produce noble, intelligent, unselfish men, and if it fails in that it has failed of its high vocation. The true ideal is to lift men to an altitude where they shall be able to contemplate human life as an organic whole, ruled by the idea of order and law, and where they shall be moved as by a divine constraint to consecrate their life to the