

this tie will be retained, but this will not make Queen's one whit less national in reality, national in the open door with which she welcomes all comers, national in the kind of education she tries to provide and in the breadth of service she tries to perform. And, after all, however much we might desire to see our University renowned as a seat of learning or as a school of research, the test and touchstone by which it must be tried is the service it is rendering to the country. How far is Queen's helping to purify and to uplift the life of the people? With what force and along how many lines does there radiate from this centre a vitalizing impulse for the improvement of the nation?

The number of college graduates in Canada to-day is much greater in proportion to the population than it was thirty years ago. What effect are they having upon public opinion and upon public morals? How much do they make their influence count for purity in our political life, for integrity in business, for clear thinking and for clean living in the communities within their reach? And the lady graduates; has their influence been felt in brightening the life of home and its neighbourhood, in bringing currents of elevating thoughts, like a freshening breeze from the hilltops, into lives that would otherwise be stagnant and cheerless? Every University is a fountain of power, equipping its students with mental resources, making them capable of higher kinds of work. But the value of power depends on the purpose to which it is applied. Intellect is as open to abuse as money. The responsibility that goes with great mental gifts is weightier than that which is attached to the rich man's millions because they are capable of so much better service; and there is no class so dangerous to society as the

well-educated criminal. We must therefore put into our schools and colleges what we want to bring into our public life, the purity, the honesty, the charity, the faith in God and duty that build up a people in true and abiding worth. In Germany, where so large a proportion of men pass through the universities, they have a saying to the effect that, as the young men in the universities think to-day, so will the nation think to-morrow. To what extent are our students in Canada preparing to mould the opinions and life of the people to-morrow or next year or in the next decade?

We grieve over the corruption that exists in our political life. The blame does not rest merely upon the men in parliament; far from it; many of them are quite as anxious as any among us to have it otherwise. The blame rests upon us all. Parliament is what we make it, a committee of our own choosing to attend to the interests of the commonwealth, and the election of our representatives is just one of the ways in which the life of the people expresses itself. But the question is, how shall this life of the people be purified? How shall the heart and conscience of the nation be touched, so that men shall recognize the responsibilities of freedom and self-government, and shall receive an impulse towards the nobler Christian virtues? Who shall be the seers and the pathfinders to lead the people out to a larger, better life, for "where there is no vision the people perish?"

Earnest men and women are looking for the development of a richer manhood and womanhood. They turn to the home, to the church, to the public school, to the government. Have they not a right to turn to the universities, and to ask what these are doing for the improvement of the national life? None are more ready than our students to respond to lofty