

share in all that tends to make the life of man a perfect whole. The perfect citizen, e.g., is not the man who has amassed a fortune; a man may be wealthy and may yet live a mean and ignoble life. No doubt the process of acquiring wealth may be made a noble pursuit, and it is indispensable in the modern state; but, unless it is conducted in the spirit of a man who never forgets that wealth is only the means to a higher end, it arrogates to itself a place to which it is not justly entitled. Nor is the perfect citizen one who has merely been trained to do a certain work; man is more than a useful tool. Our citizens, then, must be, not merely money-makers or well-trained machines, but men who participate in "the best that has been thought and said"; and until we can discover the means by which all the citizens can be raised to this high level, we cannot say that we have reached the ultimate form of social and political life. Now, if the end of all government is the production of complete citizens—men who in all their actions are guided by a universal or world-wide view of things—what shall we say of some of our citizens? We give to all, and we rightly give to all, the privilege of expressing their convictions as to how the ideal citizen—the complete man—is to be produced; and certain of our citizens, by their actions, show that their understanding of the great privilege of citizenship is, that it enables them to sell their vote to the highest bidder. They make themselves not men, but tools in the hands of a mob of politicians, whose ideal of citizenship is not much, if at all, higher than their own. What is the remedy? That is a question too difficult for discussion here; but I wish to point out, that the university, by its very nature, works against this low ideal of citizenship, and makes for a higher ideal.

For, as I have said, it is the special function of the university to put the individual man at the universal point of view which has been reached by the best thought of all time. The uneducated man who misuses his political birthright we may pity; but for the man who regards himself as educated, and who, knowing what the true ideal of citizenship is, sins against light, what words of reprobation can be too strong? He sells his ideal; he tramples upon his birthright as a man; for selfish ends he defiles the image of God, which in his best moments has shone like a star before him, and beckoned him to follow. In these days, when short-sighted politicians are lauding our country and all its institutions as if they were an embodiment of the "New Jerusalem let down from Heaven," it becomes us, as members of a university in which we have learned to see the ideal too clearly to be satisfied with the actual, to be worthy of our privileges as educated men, and to resolve that, whatever others may do,

we shall "prove all things" and "hold fast that which is good." Let us also avoid the equally false extreme of a cynical pessimism. Canada is in her youth; she has, in her strong and healthy sons and daughters, the material for a great state. To the universities we must mainly look for the creation in their minds of the vision of the true citizen, and for the determination to make it actual. May they never be false to their high mission!

May I add another word of warning? The political ideal I have spoken of as the creation of perfect citizens—wise, prescient, intellectually regenerate—who, taught by the experience of the race, have learned to contemplate all things from a universal point of view. It should be observed, however, that the true citizen must, even in his attitude towards his own country, have before his mind the wider unity of the whole race, and of the race, not merely as it now is, but as it is in its possibilities. Just as a man must be a good member of the family, if he is to be a good citizen, while yet he can never be a good citizen if he does not conceive of the family as subordinate to the state, and existing as a necessary instrument for its realization; so a man must be a good citizen, if he is to be a good man, while yet he can never be a good man, in the fullest sense, unless he conceives of his nation as existing for the good of mankind as a whole. In ancient times the highest unity was the state, with the result that all other states were regarded as enemies, or employed as a means for the aggrandisement of the one state to which a man belonged. This imperfect ideal has lingered on down to our day; and even yet "loyalty" is by many assumed to involve antagonism to all nations but one's own. Now, it is the function of the university to raise its members above the limitations even of the individual nation, and to put them at the point of view of the whole race. This does not mean that a man must be indifferent to the prosperity of his own nation. But, just as a wise father and mother will have the intensest affection for their family, and will make it their special duty to train up their children in all that makes for the higher life, while they will never condone what is wrong from a weak and foolish affection; so the wise citizen will use his utmost efforts to develop the best in himself and his fellow-citizens, while yet he will be painfully conscious of those defects of his own country which prevent it from contributing as much as it might to the perfection of the race. It is therefore part of the educational task of the university to make us conscious of our national limitations; and we may even say that he who has the highest political wisdom will be most forward to recognize the imperfections of his own nation as compared with others.