to expect of those educated in the higher institutions of learning is a decent respect for the service of the state.

I am sure I express the sentiment of all men of serious purpose who have stood in executive places in Washington when I say that there is no greater source of discouragement to those who are honestly striving for good administration than the facility with which good and honest and intelligent men will ascribe the worst motives to those in government office. There is a feeling—and it finds expression perhaps more often in our institutions of learning than elsewhere—that, although a man may be perfectly honest the day before he goes to Washington, he is to be suspected of any crime the day after; and the discouraging part is that the record of a whole life of consistent devotion to duty is no defence whatever against the most sensational accusation.

Let me say that no man can be brought into contact with the actual machinery of our government, can mingle with the men who make our laws, who interpret them and who execute them, without gaining not only a wholesome respect for the service of the state but also a reasonable hopefulness for the future of our institutions.

Another quality of the education given to the youth upon which the state has a right to insist is its catholicity. The state makes no distinction in the matter of education. It aims to make its highest training accessible to the humblest as well as to the most aristocratic. No system of education is a good one for a free state, in which the students and graduates of its institutions of learning get out of touch with the great body of their fellow-citizens. Such a lack of contact between the men of education and those who lack education brings about a feeling of distrust as between men of distinct classes. Under such circumstances, the educated man is likely to lose the perspective of social facts and tendencies, and becomes suspicious and narrow; to feel that the country is fast going to the bad and that the advice and the service of the educated man are not properly appreciated.

It is the protest against this feeling of superiority, whether real or imagined, which is at the basis of most of the objections now offered to a college education as a preparation for the active work of life.