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BY

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"FOR thou hast made him a little lower than the angels and crownest him with glory and honor."

The question, what elements enter into the making of a man, may be answered from several points of view. In the laboratory we are told about 150 pounds more or less of some sixteen chemical elements. Whether more or less is not vital. For the physical man is not the man. In spite of the popular admiration for the tall and broad-chested, for the impression of massiveness and power they convey, they have not done the world's work; the civilizing races have been relatively short in stature. Even in deeds of arms, mere physical bulk has been of little advantage. In all ages the Goliaths have bitten the dust. The burly Muscovites are as easy victims for the plucky, active Japanese as were the gigantic Teutons for the legions of Marius.

But these material elements are selected, arranged and animated, their interplay of phys-

ical and chemical forces co-ordinated and regulated, by that mysterious potency that we call life. If we turn to the biologist we are told that man is composed of sundry tissues,—of
6 bone and sinew, of muscle and cartilage, of nerve and gland, constituting organs that co-operate in the various functions of the vital process. Yet man's dominion over the beasts of the field does not depend upon the structural perfection or functional excellence of these forms of tissue. Neither chemical reagent nor microscope reveals any essential difference between his tissues and those of the ox or wolf. In fact man is far from the summit of the animal kingdom in physical perfection. As a machine for the liberation of energy he is inferior to birds and many mammals. His physical frame, aside from his erect position and the consequent freeing of his hands from locomotive functions, is of a relatively low and primitive type. In the activities common to animal life, in climbing, running, leaping, swimming, diving, he is distinctly surpassed by many forms. He has not the grace and beauty of the deer or horse, the strength of the

tiger, the endurance of the wolf, the long life of the elephant.

Man's supremacy does not lie in the field of physical efficiency; hence the folly of undue devotion to physical training. There should be exercise enough to secure sound health, to make the body the ready servant of the will, to enable it to perform with ease and grace all proper or useful functions. There is a discipline in courage, decision, self-reliance, and fortitude in many athletic sports. Yet is it not true that undue cultivation of these sports leads to the reincarnation of the savage cunning and ferocity associated with such modes of activity among our barbarian ancestors? The athlete and acrobat are not the moving forces in the world's progress.

Man's larger brain and more complex nervous system bring him no superiority in the simpler forms of intelligence, in keenness of sensation and in the immediate interpretation of sense-phenomena, or in promptness or accuracy of physical response to external stimuli in the ordinary course of life. He is inferior to the dog in the sense of smell, to the wild duck in sight and hearing, to the cat in deli-

cacy of touch, while the behavior of many insects impels naturalists to infer that they possess senses and means of communication quite beyond any with which man is endowed.

8 Nor yet is man's superiority to be found in the higher intelligence, in his memory of previous experiences, in his comparisons and generalizations, in his wise adaptation of means to ends as taught by experience, in his fashioning of tools to serve his needs, and multiply his comforts. Man is naked, yet he clothes his body with the varied products of a hundred looms; he is defenseless, and has invented weapons that have swept from the earth the larger forms of wild life; he is slow-footed, yet travels with the speed of the wind, and spreads his table with the delicacies of every zone; his senses are dull, yet he hears his neighbor's voice across the continent. But Robinson Crusoe built no ocean steamships, laid no cables. Isolate the individual from childhood, cut him off from all social intercourse, deprive him of the tools and arts created by his fellows, and his larger brain and adaptable hand prove of little value. If he survive at all, he leads the most precarious and miserable existence.

Man owes his pre-eminence to his power of social combination. Out of this come all the arts and sciences. This does not mean the mere herding together of human beings that like the gregarious animals are brought together by the need of mutual protection. It is rather that combination which divides the burdens of life, which shares the social product, which co-operates in mutual service. If twenty men join to lift the bar of iron it is as if each had the strength of twenty, but when the twenty make different things and exchange their products, it is in effect as if each had twenty times his own equipment in tools and skill, and knowledge. Society has advanced not thru the resourcefulness and originality of all its individuals, but because of the facility with which each has learned from his fellows, because of the ability of each to appreciate and use what others create, because of the social order which guarantees to every man the protection of property and person, because of the generosity that outruns justice and would withhold from no man anything needful for the development of capacity and character. The virtues that create, sustain, and nourish civili-

zation are moral virtues. Our complex social organization is not an intellectual product in the sense that some single human brain has been able to conceive and call into existence, any art, or science, or institution. Our institutions, or forms of co-operation, especially, have grown thru the centuries. We are born into them. Few of us know their origin and history, or comprehend in any complete sense the significance of many of their features. But for generations they have schooled men in the courtesy, the justice, the self-control and unselfishness that underlie and support institutional life. Only as man loses himself in the larger life of the community does he enjoy the rich stream of benefits that civilization brings. The annihilation of time and distance, the banishment of crime, the abolition of poverty and want, the orderly society, the immunity from disease, the retreat of old age, the diffusion of knowledge the cultivation of refined taste, the ideals of noble living that brighten our day owe more to the moral fibre of our people than to our intellectual discernment.

The story of human progress, the education of the race at the hands of divine Providence,

is the story of the evolution of those moral qualities that make social combination possible.

It began with the domestic love that grew out of the mere mating instinct and has built the home for the nurture and training of children; it continued in the patriotism, loyalty, devotion, and self-sacrifice developed in inter-tribal wars; in the courtesy, truthfulness, justice and social order that are the foundations of the great commercial state; in the regular industry, punctuality, and self-control vital to the complex life of modern civilization. These qualities have not arisen as the deliberate product of an enlightened self-interest. They are due rather to the growth of altruistic sentiments, of sympathy and pity, of brotherly love, of all that group of impulses that finds satisfaction only in the happiness of others—a growth that in its early stages may have obeyed the blind laws of evolution. These sympathies waxed strong because in the struggle for existence this spirit of mutual helpfulness gave an advantage to any tribe which it permeated.

The further development of this spirit in the recent centuries has been due to the great

teachers of righteousness, the prophets that have founded great religious systems, the Wesleys that have roused nations from slothful indulgence, the Thomases that thru word and

deed have taught the beauty of holy living, the martyrs that have lived to spend and be spent in some great cause. Their power has been the moving force of great ideals; and it is to the everlasting glory of human nature that no other motives are in the long run so effective in enlisting self-sacrifice and devotion, as the desire to free the body or the soul of man from some form of degrading servitude. The armies that have wrought the deeds of heroism believed that they were the veritable soldiers of the cross. Gibbon may say of the crusades that they are the greatest monuments of human folly in the history of man, yet whenever a Peter the Hermit lifts his voice with a tale of wrong and outrage, young and aspiring souls will be stirred to like heroic endeavor. Napoleon might reach a few soldiers of fortune with his "Beyond the Alps lies Italy" but the youth of France who won his victories were fired by the universal gospel of liberty, equality, and fraternity. And in our own recent

wars, whatever may have been the motives of politicians at Washington, the men that climbed San Juan hill, or rolled back the tide at Gettysburg were men who had heard the cry of an oppressed race.

It is a question often argued whether great moral reforms originate with the people, or with their leaders. It seems clear to me that while no leader can do his work unless he strikes a sympathetic chord, unless he is supported and sustained by the sturdy resolution of his followers, yet Carlyle is fundamentally right in his contention that the history of the world is the biography of its great men; that a people's contribution to civilization is counted in the number of great men that it produces,—men whose eyes have caught the glory of the world that is to be.

On the lower commercial plane we call the great man the promoter; his eyes glow with the promise of prosperity. He has visions of oil wells and copper mines, of Canadian wheat fields and booming cities, of great factories and interurban trolley lines. He silences all our objections. His enthusiasm takes us off our feet, and our dollars out of our pockets but

some day we find that his energy and foresight have made us rich. Or he may be the inventor, who catches a glimpse of some human need supplied, or the burden lifted from some weary
14 back; or the statesman, who sees thru the removal of some hampering restriction, or the wise use of public aid, the freer play of the productive energies of the people; or the reformer who assails the hoary injustice that wrongs the long-suffering and helpless; or the preacher of righteousness who, recognizing that the tyrants that enslave the soul are within us, proclaims the gospel of deliverance.

Everywhere in human history we find the spiritual uplift, the great achievement due to some great man. Every great cause has its prophet that with clear vision beholds, and with unawed voice proclaims the truth of God. Their names are forever linked with the great ideas that have seized upon them and made them instruments for the emancipation of mankind. Their leadership lies in their contagious personality, or rather in the fervor of their conviction which has as with lightning from heaven kindled the weaker souls around them. The beacon lights of history are not, therefore,

the world's great captains and statesmen, or even the inventors that have alleviated toil and suffering, but rather the creators of new ideals of brotherly love, of self-sacrifice, of moral heroism.

If the true ranking of the various elements that meet in man is now apparent, if we know something of the process by which the determining forces in manhood have been developed in the race, we may attack the specific problem proposed in this address,—the making of the individual man. It is often said that to make a good violinist, you must begin with his grandfather. The influence of heredity in determining tastes and capacities has long been recognized. Abundant examples can be brought alike from the rolls of genius and from the annals of crime. It was no mere incidental factor in the making of Ralph Waldo Emerson that he was the seventh in a line of puritan ministers. At times it seems almost as if the wisdom and skill acquired by the father were actually transmitted to the son.

But modern education far outruns popular opinion in the weight given to heredity. It sees the purpose of education is to fit the child

for the civilization in which he is to live. But this civilization strikes its roots deep into the past. The child is the heir of all the ages,—heir to the powers to know, to feel, to do, acquired by his forefathers while creating this civilization; heir also of the permanent works, the arts and sciences, the literature, the institutions, the standards of taste and ideals of conduct of which this civilization consists. To bring him into this second inheritance is the function of education, for by so doing we develop the personal capacities named in the first. In other words, the making of a man is to bring him into possession of the inheritance of the race, its knowledge, its arts, its institutions, but above all it is to make its moral ideals the law of his life.

Modern education sees too the tastes and powers of the child unfold in substantially the same order as that in which they have appeared in the history of the race. Hence it infers that the education of the individual, in order, material, and method should follow the education of the race.

The insistent demands for the food, exercise and sleep required for adequate physical

development reach so far into the past, are so necessary to survival, as to need little but free opportunity to insure their proper satisfaction. The same is largely true of the primitive sense-activities. It is upon the higher intellectual, and especially upon the moral, nature that school, church, and society rightly lay the chief emphasis; for as already shown, it is upon the development of character that social combination and all its material and spiritual products depend.

There are two governing ideas that may be said to rule the actions of mankind, to determine their habits and character. These two share the dominion of all human souls,—the idea of pleasure and pain, and the idea of the worthy and the unworthy. Every one in his deed follows either what he enjoys, or what he admires. It is thru the pleasure-pain discipline that animals are trained, and slaves managed; its tendency is always to produce the servile character. The freeman acts from within on the suggestion of ideas, the slave is the creature of outward coercion. It is the last and worst curse of personal slavery that it destroys the notion of rights, and with it

the sense of duties. It quenches the desire and the capacity for better things. The servile life is spent in fleeing from pain or in pursuit of pleasure. A mere pleasure seeker belongs
18 in the same class. A threat or a bribe is the force that makes a tool of both. But he that is truly free is moved by what he reveres; he implicitly submits himself to what he deeply venerates. He is free because he is ruled by no power that he feels to be a usurper; free because he does only what he admires, is never driven to do what he knows to be beneath him; and finally free because he recognizes the beauty and holiness of the law of love that is to him the law of life. To quote an old writer: "Of this moral law there can be no less acknowledged than that her seat is in the bosom of God, her voice the harmony of the world; all things in heaven and earth do her homage, the very least as feeling her care, the greatest as not exempted from her power; both angels and men and creatures of what condition soever, tho each in different sort and manner, yet all with uniform consent, admiring her as the mother of their peace and joy.

Now character is a matter of habits and

ideals. To the buoyant and aspiring plastic soul of youth it is most largely a question of ideals; it is their function to mold his moral nature, to determine his habits. But for the efficient performance of this function, they must be clear, attractive, noble, compelling conduct by their inherent strength and beauty. Conscience is only the criticism which the ideal self makes upon the real self. When the will is free our ideals determine our choices. But every conscious act of right or wrong fulfills two offices. It produces certain immediate external results, and it helps to shape the internal disposition. Every act of kindness goes forth and relieves suffering, it goes within and serves to strengthen the spirit of mercy. Every ungenerous deed goes forth on its errand of distress, it goes within to blacken the heart. Its external work may be short-lived and transitory. Its internal work is permanent and beyond recall.

The purpose of an unselfish act is to bless another, but its greatest blessing comes to the actor himself. It is in this sense that the deed returns upon the doer. Our present characters are the result of all that we have

desired and done. The essential character of every deliberate act is to be found in its tendency to promote or diminish the purity and dignity of the soul. The child is the father of
20 the man. No one can escape his past. The passing years rivet the chains of habit. Whether in our old age we shall be saints or hardened reprobates, whether we shall float into havens of rest among the islands of the blessed, or be carried by swift currents to the whirlpools of destruction, depends not so much upon the stream of tendency upon which we originally embarked as upon the stars by which we steer our craft.

There are many forces in our modern society that tend to its undoing; none so potent as the influence of false ideals. We have become a great commercial nation. The railroad and telegraph, the vastness of our continent, render possible operations of magnitude never dreamed of before. Fortunes have grown beyond the dreams of oriental magnificence. The spirit of gain subdues every other passion or pursuit by which men can be occupied. Not pleasure, nor art, nor glory, can beguile our people from the temple of mam-

mon. It perverts our just and natural estimate of happiness, for it elevates into the greatest of ends what is justly only the means to certain physical comforts. We live to get rich instead of getting rich to live. In shop and store we pace around the mill of habit and turn the wheel of wealth. We forget that knowledge, truth, beauty, goodness, faith, and love alone give worth to life. We make money the measure of all things. We measure education by its ability to increase our earning power, we measure vocations in life by their promises of pecuniary profit; still worse we make it the measure of morality, and prize those virtues of industry, regularity, and pecuniary integrity that sell in the market; but slight the generous affections that give life its grace and charm. We make it the measure of utility; we value the truths that affect the market and denounce as mere theory all scientific or philosophical investigation that promises no return in dollars and cents. We even degrade the ideals of free manhood and call him independent who, by hook or crook, by fawning subservience, has acquired financial competence. Shall we all spend our

mortal lives in childish struggles for a higher place on the roll of fashion, in jealousies that poison the cup of present joy, in ambitions that sicken in the shadow of a new want?

22 Can we not see how little a palace can add to the joy of a loving home, that nature must dwell at its hearth after all, and that it is from the simplest materials that the hand of taste weaves its colors into the web of life?

Surely the manhood that we strive to build is not nourished by ideals of possession but by ideals of achievement and character.

We have men among us whose chief characteristic is what they have; they are always spoken of in terms of revenue; and would hardly be noticed but for the large account that stands opposite their names. Their greatness comes from their rent rolls, they are apprenticed for life to matters of bargain and sale. If they think of the past it is to recall its gains and losses; their children are their heirs, and the making of their wills their preparation for death.

There are others who live to enjoy—not doing the work or joining in the worship of life, only feasting at its table, they have associates,

no friends. They drive off into oblivion when the lights are out.

There are still others who seek wealth as the means of display, whose mighty passion is to outshine their less gifted or less fortunate neighbors. The social impulse that prizes generous recognition and praise for worthy endeavor merely as evidence of its efficiency is distorted into a monster that feeds upon the envy and jealousy of rivals. But none of these sons of the House of Have, however imposing their present grandeur shall live on the rolls of the House of Fame. There are written the names of men who were here that they might do. To them life is a glorious labor. They believe with President Roosevelt that "the law of all worthy national life like the law of worthy individual life is fundamentally the law of strife. It may be strife military, it may be strife civic, but certainly it is only thru strife, thru labor and painful effort by grim energy and resolute courage that we move on to better things." Like the knights of mediaeval story they abandon the tents of ease, and advance to the dangers of lonely enterprise and personal combat with the giants

of vice and wrong. Strong in the faith that this is God's world and that to do his will is the most splendid service they enlist in the campaign of justice, content with the wages of life, and scorning the emoluments of wealth.

Wherever you find such men—in the senate, in the pulpit, at the bar, in the school, or in private life you see the genuine hero, the clear mind, the noble heart, the indomitable will all pledged to the achievement of some worthy task.

In the ideals with which we nourish youth we must see to it that qualities stand in due order of merit and that self-consciousness sinks to its proper place. There are men and women who are ruled by conventional standards who make the world's opinion the glass in which they dress themselves for life. There are others ruled not by expectation without, but by obligation within. They do not the agreeable but the just; they are ever loyal to a sense of duty, and forget that love is a higher word in the vocabulary of God. Conscious of unswerving rectitude of conduct they attain to the lofty sense of personal merit that makes the stoic.

It is said we do nothing well until we learn our worth, nothing best until we forget it. It is in self-forgetful yielding to our generous impulses of service that the highest merit lies. There is no especial merit in paying one's debts, we take it as a matter of course. To make it a matter of praise implies a dishonest society. To speak and act the simple truth is to do no more than men may rightly expect from us. To lead a temperate life, to avoid excess and waste, to remain master of one's self are only the requirements of the prudent life that we look for in every man. These qualities we may commend when they appear amid guilty surroundings and inducements to a low and lax career. So long as all service is weighed in the exact scale of justice, and only that is done which law and honor have nominated in the bond, no especial merit appears. The great law for the followers of the Master is, Thou shalt love thy neighbor as thyself. The first entrance of merit is when love rather than mere duty becomes the law of life.

It is where our performance goes beyond the acknowledged rights of another, and we spontaneously offer what mere obligation could

not ask. Yet we are satisfied with no lower ideal. Instantly we discern as a true demand upon us what before we had fancied to be at our discretion, and to redound to our praise
26 if we conceded it. Love and sympathy become duties, charity a just debt. All good that is not impossible becomes a solemn duty, to be performed not to be seen of men, but as in the presence of God.

Members of the class of 1904—You are to become teachers—You have enrolled in that great profession whose ministry it is to touch the growing lives of children. In the daily routine of the schoolroom we are likely to overlook the greater ends of our service, that it is above all to nourish their lives with noble ideals of unselfish conduct, to fill their souls with the spirit of high endeavor. The great ideals of our race are to be found in the biographies of its heroes. These you will bring into your classes, but after all the effective ideal is the personal ideal. You may never become a Thomas Arnold, or a Mark Hopkins, a Mary Lyons, or a Frances Willard, whose mere presence was an atmosphere, whose attainments and character the horizon of aspira-

tion for devoted pupils; but in a more humble way it may be yours to rouse the sluggish, to inspire the indifferent, to plant the seeds of worthy ambition, and feed the flame of noble aspiration.

No educational system was ever founded upon a philosophy of pessimism. Every schoolhouse is a monument to the conviction that this world is not the best possible world, that humanity presents vast possibilities of improvement, that there is a good time coming and that it must come largely thru the ministry of the teacher.

In these days of dollar-chasing, when so much value is placed on shrewdness and cunning and mere intellectual sharpness, when the best thing in the world, a good will, is so far depreciated that to say "He means well" becomes the cheapest of apologies, when even men in high places declare they would rather be called knaves than fools, society looks to you to give things their true perspective in the eyes of youth. It is for you to show that knowledge, truth, and beauty, goodness, faith, and love are still the chief things in life. That the highest manhood is not the manhood of

limbs and life but of spirit pure and free, of an intellect open to all truth, of a heart chained by no conventionalisms, bound by no frost of custom, but a perennial fountain of
28 sympathy and love; of a will at the beck of no tyrant without or passion within; of a conscience yielding to no pressure of convenience, guided by no voice but the everlasting laws of duty and love. In such manhood and such womanhood may you stand fast; in its spirit do the work, accept the blessings, and bear the burdens of life.