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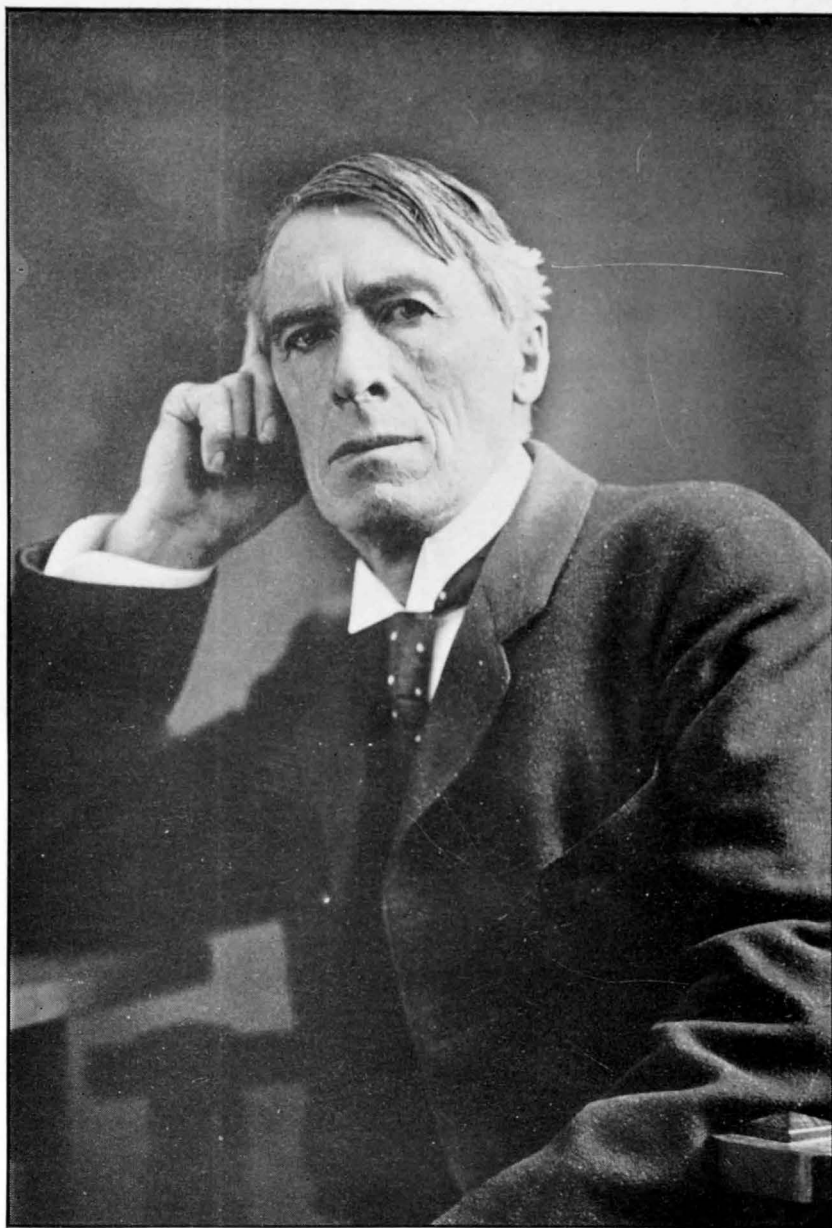


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JULIAN DANIEL TAYLOR, LL.D.,
Professor of Latin since 1873.

THE COLBY ALUMNUS

VOLUME 1

JULY, 1912

NUMBER 5

NINETY-FIRST COMMENCEMENT.

The enthusiasms engendered by the Commencement season tend to express themselves in superlatives, and each succeeding year the exercises are declared "the best yet." But viewing the Ninety-first Annual Commencement of Colby College after the crowds have gone, thinking calmly and critically, it is none the less true that the verdict must be in words equivalent to the stock phrase. Never were the exercises as a whole better than this year. The weather was well-nigh perfect; the attendance was larger than last year; the graduating class outnumbered any previous graduating class; and a wholesome spirit of optimism pervaded every gathering.

It is the purpose of this issue of the COLBY ALUMNUS to give, so far as possible, the story of Commencement week in such a way as to reflect the atmosphere of the gathering. Of necessity this, the first attempt of the kind, will be far from perfect. Equally of necessity, this report will deal more largely with the graduate side of the exercises. No effort will be made to give in full an account of the undergraduate's share in the week; a mere outline is all our space will permit. But of the rest we have tried to give at least an adequate report. Many difficulties have been met, and not all have been overcome, but we trust the result will commend itself to those who read these pages. A brief summary of the exercises follows; the sermons of Sunday and the Phi Beta Kappa address of Tuesday evening will be found in full elsewhere, as will accounts of the various class reunions, so far as they have been obtainable.

The Junior Exhibition at eight o'clock on Saturday evening, June twenty-second, was largely attended and creditably performed. Eight members of the Junior class

Saturday. delivered addresses which displayed careful preparation and some original thinking—as much as can be expected of the average undergraduate. The names of the successful contestants will be found among the awards of Commencement day.

The services of Sunday morning and Sunday evening were of unusual interest. Seldom have two addresses of greater

excellence been delivered on Commencement Sunday, and the key-note of both was much the same, although the sermons were complimentary rather than similar. Each was a clear call to service for the good of the community, and each emphasized, though in a different manner, the great problems which confront the American citizen of this generation.

Sunday.

The Presentation Day exercises of the Junior Class came at half past ten o'clock on Monday morning on the Campus. The class gift to the College was a sum of money to be added to the fund started last year for the erection of a memorial gate at the entrance to the campus.

Monday.

The alumni ball game was called at three o'clock in the afternoon, and a crowd of nearly three thousand people gathered to witness the contest between the alumni team, led by John W. Coombs, '06, and the college team for the present year. The game was tame and uninteresting, resulting in victory for the alumni by the score of 10 to 7. The usual meeting of the Maine Beta of Phi Beta Kappa came at five o'clock, when thirteen members of the class of 1912 were admitted to membership. At the same hour the annual meeting of the Alumnae Association was held at Foss Hall. The President's Reception at eight o'clock in Memorial Hall was largely attended.

The Class Day exercises of the class of 1912 were held at the Baptist Church at ten o'clock and continued on the campus at three o'clock. The usual histories, poem, oration, prophecies, address to undergraduates, and parting address were well delivered, and the historic Pipe of Peace was once more drawn from its hiding place for use.

Tuesday.

The Alumni Luncheon at half past twelve in Memorial Hall was the event to which the thoughts and feet of the assembled graduates turned. The attendance was larger than last year by nearly twenty, reaching a total of 118. The speeches were excellent, and the expressions of loyalty heartfelt; there was no maudlin sentimentality. President Roberts gave a most masterly address in which he outlined the policy of the college, emphasizing two points: The increasing efficiency of equipment and faculty; and the constant emphasis upon scholarship and character as requisites for membership in the undergraduate body. Those who spoke for the classes were: John H. Barrows, 1872; W. C. Crawford, 1882; W. C. Emerson, 1884; W. B. Farr, 1887; W. N. Donovan, 1892; and W. W. Drew, 1902. The officers elected for the coming year will be found on another page. The report of the Necrologist was distributed in pamphlet form; sketches of the deceased alumni have already appeared in the preceding issues of the ALUMNUS. The Phi Beta Kappa oration was delivered in the Baptist Church at eight o'clock by Professor Nathaniel Butler, D.D., LL.D., of the class of 1873, of the University of Chicago.

A nine o'clock on Wednesday morning Prayers were held in the College Chapel. At half past nine the procession formed

on the campus, and the line of march to the church was taken up.

Wednesday. In accordance with the custom adopted last year the faculty wore caps, gowns, and academic hoods. They were followed by the candidates for honorary degrees, the senior class, the classes holding reunions, the other alumni present, and the undergraduates. The Commencement exercises at the Baptist Church were of unusual interest. The speakers were Etta Alice Creech, Wilford Gore Chapman, Jr., Emma Louise Clark, Walter John Rideout, Florence Sargent Carll, and Russell Hinckley Lord. The bachelor's degree was conferred upon sixty-nine members of the class of 1912, and honors in general scholarship were awarded to nineteen. Six honorary degrees were conferred, as recorded on another page.

The one saddening feature of the Commencement Dinner was the absence of President Roberts, who was called away by the sudden and serious illness of his father. In his absence Judge Cornish, Chairman of the Board of Trustees, presided. Judge Cornish expressed most feelingly the gratitude of the graduates and friends of the college to the strong personality and sterling achievements of President Roberts, and introduced the various speakers in his own witty way. Those who spoke were Chief Justice William Penn Whitehouse, 1863; Dr. S. D. Brooks, the President-elect of the University of Oklahoma; A. L. Goodwin, 1902; Hon. R. C. Shannon, 1862; Rev. Woodman Bradbury, 1887; W. W. Perry, 1872; Professor H. S. Philbrick, 1897; Hon. W. C. Philbrook, 1882; Rev. G. A. Andrews, 1892, who announced a gift of \$1,000. from the class to "Rob"; and Dr. Nathaniel Butler, 1873, President of Colby from 1896 to 1901. Rev. George M. Preston, of the class of 1852 was present, and was given three rousing cheers as the oldest graduate in the room. Dr. G. B. D. Pepper, President of Colby from 1882 to 1889, was also present and received a warm welcome. The entire class of 1872 were seated together and stood to give three old fashioned "hip-hip-hurrahs" for Colby. The capacity of Memorial Hall was taxed to its utmost to provide accommodations for the guests, and the time is evidently not far distant when some larger room must be sought for holding this closing number on the Commencement program.

THE FUNCTION OF THE COLLEGE*

BY NATHANIEL BUTLER, LL. D.

At a hotel table in one of the larger towns of Iowa I recently sat at dinner opposite a gentleman whom I had never seen before. After the manner of human kind, we did not allow the fact that we had never met before, to prevent our engaging in conversation. It turned out that he was a prosperous man of affairs owning a number of banks and small factories in various parts of the state and that he had occasion to employ a large number of boys and young men.

"At what age do you employ these boys?" I asked.

"Well," he replied, "I prefer to get them at about fourteen years of age and train them for my business."

"What, then," said I, "becomes of the education of these boys?" And then a curious thing happened. The boys of whom he had been talking faded out of his consciousness, and in their place there came into his thought his own son. He did not seem aware of the change of scene, but his face lighted up with interest, and he said:

"That is the most interesting question you could ask. My only son is a student at college at Mount Vernon in this state. He will be twenty years old at his next birthday. I am keeping him in college for two things, first because I want him to get an intelligent outlook upon life and the world, and second, because I want to discover without mistake precisely what his gifts and temperament best fit him for. Some of the men in my factory say, 'Why don't you let us have the boy and train him for the business?' But I reply to them, 'Not on your life; until he gets his education.'"

Evidently it makes a difference *whose* boy you set to work at fourteen years of age.

Precisely what did this man mean? Evidently this: that the possession of wage earning skill and even technical and professional ability do not comprise the entire significance of education; that there are values in life and, therefore, in education, not to be expressed in economic terms; that the production of an intelligent citizen and a cultivated individual is no less important than the production of a skilled workman, that broad social intelligence, personal taste and the development of individuality are no less truly practical ends of education than vocational ability.

That this is the case is further evident if we consider that all the activities of our waking hours reduce themselves to three kinds, namely: those of work, those of social and civic relations, and those of personal leisure. Education that does not make a man effective in his work is obviously defective education but not the less clearly is that education defective which does not make him effective as a neighbor and citizen and, if possible,

* Phi Beta Kappa Oration, Baptist Church, June 25, 1912.

more clearly is education defective which does not teach him how to use his leisure. The values of education, are, therefore, to be tested in three directions: vocational, social and individual.

We are familiar with definitions of education. Many people object to definitions and appear to think that in proportion as we are vague and unintelligible our thought and our discourse are profound and wise. There can be no objection to definitions except the danger that we persuade ourselves that a definition goes deeper than it really does and so become superficial in our thinking; or that we allow ourselves to become so familiar with the terms of our definition that we finally lose an appreciation of its real meaning. This appears to be the case with our definitions of education. What we need to do is neither to despise nor revise them, but to see that we lay to heart their real meaning.

Mr. Herbert Spencer made the world familiar with the statement that education is training for "complete living." Mr. Spencer's definition of education has been accepted as on the whole satisfactory, but an objection lies against it in as much as it still leaves something to be defined; for it remains to ask, What do we mean by complete living? A better statement of the end of education, and one that has become so familiar as almost to have lost its force, is made by saying that the purpose of education is to train for social efficiency. This seems to put the emphasis precisely where it belongs, for it draws attention to the fact that the purpose of education is to fit the individual to live intelligently and effectively in community life, to practice what Arthur Help calls, "the art of living with others."

The term social efficiency will bear a little analysis. Its meaning is well illustrated by the kind of efficiency a player puts forth in an athletic game. In the first place, for this sort of efficiency it will appear that the individual must be an expert. He must play his part better than any other man on the team could play that part. That is to say, there is one thing which he has mastered and does exceedingly well. But in the second place it is equally necessary that he have general intelligence about the game as a whole. In the third place, he must be alert and alive intellectually and physically. And in the fourth place he must have the right moral attitude toward the game. These four things appear to be indispensable to complete efficiency, but they fall under two categories. The first has reference to his individual play; the other three are important to him in common with all other players.

Social efficiency seems to be precisely analogous to athletic efficiency in these respects. The same four elements enter into it. For, to be socially efficient, one must have mastered some vocation, he must have command of mind and body, and that settled and crystallized tendency toward sound and appropriate conduct, which we call character. And here again the elements of efficiency are to be grouped under two categories, namely: on the one hand those that train a man for his calling and on the other, those needful—whatever his calling may prove to be;—

those that fit him to be a skilled workman and those that fit him to be an intelligent human being; those that train him to meet the demands of his vocation and those that fit him to meet the equally imperative demands of home and church and society. Those two classes of demands are never to be thought of as antithetical. The problem of education, so far as these are concerned, is not to settle their rival claims, but to discover their true relations. Any number of thousands of people who could not earn their living would never constitute a community. It is equally true that any number of thousands of persons who neither knew nor cared for anything except earning a living would not be a community.

Doubtless, in time past, the advocates of liberal culture have attached too little importance to the vocational value of education. At this moment we are in great danger of attaching too exclusive importance to that phase of education. Let us for a moment, at the risk of a seeming digression, consider one or two of the reasons for this. How is it that in Massachusetts, New York, Ohio, Illinois, Wisconsin, and nearly all the great industrial, commercial and agricultural communities, we hear so much of industrial or vocational education? And what is the real relation of this form of educational activity to the individual and general welfare?

No doubt the economic value of vocational studies is the occasion of the present interest which they are arousing. An actual social and economic necessity has drawn our attention to them. At least seventy out of every one hundred boys and girls enrolled in our public schools never enter the high school. They leave school early to go to work earning wages. They are without any degree of manual skill; they cannot earn desirable wages, they cannot render any valuable service to society. They cannot achieve for themselves and those dependent upon them, a desirable social position. In the large towns especially, the situation of these boys and girls who at fourteen years of age leave school and seek employment with neither training nor advice, is pitiable and even tragic. To meet this social situation is the purpose of the trade school and the bureau of vocational guidance, so large a feature of educational and even municipal activity in most of the great European and American cities.

But this is not the whole story for vocational studies. We have learned that they have high educational value in the same way that other studies have which are included in the general curriculum. In the elementary grades and in the High School we value all kinds of manual and constructive processes because we have learned that the brain and nervous centers are most wholesomely and rapidly developed when they control the motor machinery of the body in acts of skill. Further, these processes give to the student a broader knowledge of the actual world in which he lives, a keener appreciation of physical realities, a truer judgment of the social significance of industries, broader intelligence and broader sympathy. In our great cosmopolitan high

schools we are providing these courses not only for those pupils who will emerge out of the schools into trades and technical employment, but also to those destined for further cultural courses and for the traditional learned professions. Out of one of the greatest technical high schools in Chicago have been graduated not only boys who immediately take up trades and not only boys destined for scientific training in the higher technical schools, but also those looking forward to law, journalism and public affairs. The industrial studies in general education do not mean early specializing. What they do mean is: broader intelligence with reference to the actual world and a completer discovery of the individual.

I do not ask the High School or the College to concern itself overmuch with what my son is going to do for a living. But I do ask it to concern itself very much with seeing to it that when he leaves the college he has a sound and strong body, a free and independent character, the ability to form an intelligent opinion, a taste for the finer things of life, broad human sympathy, some knowledge of the natural world, the capacity for taking responsibility, and, if he is capable of it, the capacity for leadership. I do not ask that he be introduced into early specialization—not because I do not believe in specialization, but because I want him to specialize effectively at the proper time.

Herein, as I apprehend it, we find the function of the college. Its significance is to be stated not in economic terms, but in terms of social and individual value. This is precisely the function which the colleges are performing to-day and it is, as I believe, precisely why they have survived. There were those, by no means long ago, who regarded the survival of the American college with doubt. There was the prospect that the great High Schools would add two years to the conventional four-years High School course after the manner of European secondary schools and that the Universities would open their doors for the preliminaries of professional study immediately thereafter. And so we were told that "between the upper and the nether millstones" of the University and the High School the College would be quite crushed out of existence. The contrary has proved to be true. Colby has, for the past year, an unparalleled record of increasing prosperity. Not one of the New England colleges publishes any prospectus regarding the closing of its doors. The strong colleges of the Mississippi Valley have a like record and one of the most remarkable and most recent of the college foundations on the Pacific coast is to be devoted strictly to the traditional culture courses. The prosperity of these institutions is not to be traced to their development on the side of technology, commerce, or professional training, but to their emphasis upon social efficiency and individual culture. An emphasis exerted by no means wholly, if even chiefly, through the studies of the curriculum. Do you recall how old Graham in George Lorimer's *Letters of a Self-made Merchant to his Son*, says to the boy, "Part of what the college will do for you you will get from the

professors in the class room, another part you will get from the boys outside the class room. The one may make you a scholar, the other will make you a man." With what old Graham meant to say we shall doubtless agree but we should hardly draw the line where he drew it. The broader humanizing work of the college is exerted as truly by the sympathetic professor and in the well-ordered class room as by the companionable college-mate on the play grounds and in the social assembly; and it comes through generous friendships, noble rivalries, ardent enthusiasms, matching power with power, co-operation, companionship, and affection. It comes also through the social organizations of fraternity, club, teams, the college paper, the religious organizations, and whatever calls upon the individual to lead and think and help. It comes also, through contact with mature men in conference and all kinds of social relations and the result is the development of the individual, his acquaintance with himself and his world and the assurance that he will carry with him into his professional or technical studies a taste for the finer things of life, the social consciousness and the social conscience.

One of the great journals of the country is now publishing a series of articles involving a pretty severe criticism of our colleges and universities, charging that they are unfriendly to a pure and sincere democracy and are cultivating snobbishness and encouraging extravagance and dissipation. No doubt there is enough of truth in such criticism to constitute a solemn warning to all friends of higher education. My own observation is that these charges lie against the undergraduate departments of the great city Universities rather than against the moderate sized American college. If this be so it will go far to justify the impression that for the undergraduate course the moderate sized college is the better place, and that the great city Universities are to be chosen by the student not until he is ready to take up those studies which bear directly upon his chosen vocation. Whatever may be true in New England, there is a growing impression in the central west that the student may profitably spend three years of his undergraduate life in the college and then take up the preliminaries of a professional study in the great University, that at the end of one year of such study he should receive his bachelor's degree from the college where three-fourths of his undergraduate work was done. I speak here of what appears to be a distinct tendency, without entering into the question of whether it is wholly desirable or not. But I repeat, I believe the life of our American colleges is sound. Seventeen years to-day, speaking on the campus of this college I said that young men in the American college are as a class safer morally and physically than young men of the same age are out of college, and men in college are on the whole being better equipped for life than men of the same age out of college. Further, I believe that if you assemble a company of a thousand men picked at random from the American colleges, it would be hard, though not impossible, to match them in quality and power and

promise with an equal number selected at random from those not in college. The wholesome tone of American life has in the past been due more, than to any other one thing, to the fact that it has been from the very first dominated by the college ideal. In state, church, army, navy, industry and commerce, the college trained man has been the leader, the counselor, the initiator of far-reaching measures of good. At this moment, college trained men and women are at the heart of municipal reforms, civic federations, social settlements, university extension, charitable endowments, free hospitals, Christian leagues, guilds of every good name, bands of men and women devoting themselves to the practice and promulgation of the will of God to men. There is every reason to believe that the same will be true in the future, and that the ideals held and inculcated by the colleges are, and are to be, the determining factor in American life. They will operate in homes, in municipalities, in legislatures. If that ideal is sound, there is ground for the strongest confidence that problems will be rightly solved, and perils safely encountered, that new social conditions will be understood, that public policy will be wisely directed, that there will be a richer life and a higher citizenship.

I have no hesitation in repeating these assertions with emphasis to-day. So far as this college is concerned if one wishes to inquire into the truth of this impression, let him read the accounts of the doings of its graduates as published in the excellent Graduate Magazine issued from this campus.

It by no means follows that the college is for all. On the contrary, the college is preeminently for the strong and generous minded. In a sense the higher culture is not democratic. It is selective and exclusive. The presumption is not in favor of sending to college the mentally or physically feeble, the selfish or indifferent, the narrow-minded and low-minded. Even more truly the college can not be, and should not try to be, a substitute for the hospital, the reformatory, or the kindergarten. Its joys and privileges, its trials and tests, and its results are for men and women who have capacity for largeness, fullness, wholeness of life, and its organization should be perfected and its standards rigidly maintained with a view to such. Not only should the fit alone survive; so far as possible only the fit should enter college.

I have tried to point out, perhaps too much at length, that the social and individual value of education is no less distinct and no less practical than its economic or vocational value, and that for the student whose time and means permit, there is a period when these should receive predominant emphasis. I have reminded you that the institutions whose function it is to give this dominant emphasis are necessary to our American life and that they appear to-day more demanded and more prosperous than ever before.

IDEA POWER IN PERSONALITY*

BY REV. HOWARD B. GROSE, D.D.

Proverbs 24:3-4: Through wisdom is an house builded; and by understanding it is established; And by knowledge are the chambers filled with all precious and pleasant riches.

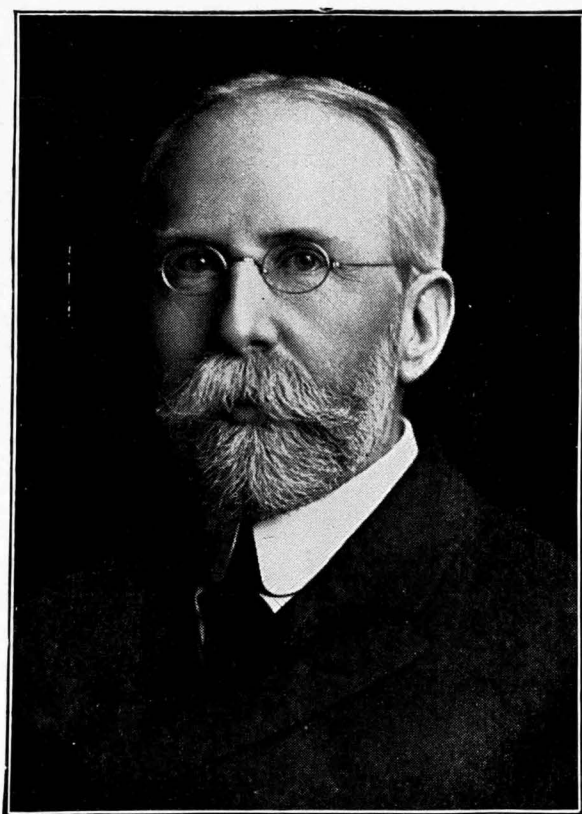
I appreciate deeply the privilege and responsibility of speaking to you on this occasion, which marks the beginning of one of the most interesting periods in a human life—commencement week. I feel the sense of obligation the more profoundly, because as I look back over the forty years since as a college student I became interested in public affairs, I recall no time at which our nation has been in greater need of intelligent, patriotic, unselfish leadership than now. Such leadership must come largely if not chiefly from the ranks of the college men and women.

I am to speak to you of the leadership of ideas incarnated and energized in personality. And I cannot introduce my theme more appropriately than by quoting an editorial in last Thursday's *Boston Herald*, which seemed especially significant because it was found in a daily newspaper, and fairly represents, I believe, the common attitude of the world you face, for all right-hearted people are friendly and not hostile to ambitious young men and women.

It is fashionable for the pert paragrapher and others of cynical tendencies to make the college graduate their favorite theme at this season of the year. And one of the things on which they dwell with a ghoulish sort of glee is that the cherished ideals of the graduate are likely to fall with a resounding smash soon after he steps forth into the world with his diploma in hand.

Beyond doubt, unhappily, the lofty ideals of many a graduate are doomed to crumple and fall; but that is not the thing to dwell upon. It is to thank heaven that the graduate has lofty ideals, and to recognize gratefully that life for the rest of us is made fresher and fairer when he comes among us with these ideals. The graduate has still much to learn and much to unlearn, but the work and play of the four college years are abundantly worth while if his sense of honor has been quickened, his hatred of sham and wrong intensified and his hopes for humanity exalted. His zest for the battle, his clear-eyed courage, his splendid confidence, his bounding enthusiasm—all born of the vision of youth that sees only the sunlit summit to be attained, and not the rough and shadowed road that leads to it—bring fresh inspiration to all the rest of us.

* Baccalaureate sermon preached at the Baptist Church, Sunday, June 23, 1912.



REV. HOWARD B. GROSE, D.D.,
Editor of *Missions*.



Our colleges and universities are justified in their existence only so far as they cultivate in young men the high ideals that the unthinking are fond of scoffing at. And happiest is that graduate who sees his ideals most clearly and cherishes them longest. He may not have won high rank or commencement honors, but he will reflect the most credit on his *alma mater* and be of the greatest use to his fellow-men.

True words. A man without an ideal is as hopeless and useless as a man without ideas. Let us discriminate between the two words, which are often confused as synonyms. The ideal is what you work *for*, the idea is what you work *by*. The ideal is the architect's perspective of the proposed building, the idea is his working plan. The ideal is the solution of the brain-puzzling problem in calculus, the idea is the practical process by which you reach the solution—if you can. Both ideal and idea are essential. The man who sets before him a high ideal of life and service, and works toward it along the line of true ideas, will make the world his workshop for the building up of a pure and influential character that shall stand unshattered amid the wreck of workshop and the crash of worlds.

The text happily brings ideals into the practical realm of ideas, and discloses the truth that a man's life consisteth not in the abundance of the things which he hath; that the worthy and lasting satisfactions are found in culture and character, not in property or outward circumstance. "My mind to me a kingdom is," said the Greek philosopher triumphantly, when they contrasted the meanness of his surroundings with the splendor of his prince. "I have priceless principles, he only gold plate." Happy man! He knew that wisdom and understanding are the enduring source of joy. Through wisdom is an house builded, and it is knowledge that fills the chambers with precious and pleasant riches not to be bought with gold. It is good to get this true perspective of the text in a time when the philosophic and scientific pendulums are just swinging back from the materialistic extreme. In this money-worshipping era, when multitudes are carried away with the passion for achievement and acquirement; when scholarship is nicknamed as pedantry; when the classical college is crowded by the technical school, and its results are not infrequently measured by ability to get on in the world instead of by the standards of broad culture; when the man of meditation is derided and only the man of action applauded; when mad haste to arrive excuses all devious methods and deeds of the course; surely it is well to take a little time in which to do nothing, except to remove the over-emphasis from DOING and put the proper estimate upon BEING.

Being expresses itself in personality, and Idea Power incarnated in Personality is the most constructive and effective force in the universe.

We are taking Idea in the broad sense as the image or picture formed by the mind of a visible object, or of any object,

whether sensible or spiritual. For example, you look at your hand; an impress of it is made on the eye and telegraphed to the brain; and that transmitted impress is your idea of the hand. But, while your eye seems still fixed on the hand, that enlarged joint has set memory's inner eye at work, and you see the ball field and the wild throw to third that you tried to stop, and vividly all the rest of it as in a flash. That image of the *game absent* is as truly an Idea as the image of the *hand present*. Nor is the idea of the invisible less potential than that of the visible. Profoundly true in philosophy and psychology is the Scripture, "We walk by faith, not by sight," and like Moses, we endure "as seeing him who is invisible."

Go to the root of it—and you must pull up the root of a word as well as that of a weed if you would clear the ground—and you find that Idea is derived from the Greek verb *idein*, to see. In its original meaning, then, Idea is *Seeingness*. He who sees most intelligently and discriminatingly into a thing, in its actualities and potentialities and relations, has the truest idea of the thing, whether it be an external object or internal project, a house built in brick or built as yet only in architect's brain, a business established or an enterprise merely planned. In olden times the Seer was worshipped as a divinity—a blind but in some sense true recognition of the power of superior sight; and superior sight is superior might, in every land and line of endeavor. The most conspicuous recent illustration of which is Sun Yat Sen, the Chinese patriot reformer, who twenty years ago grasped with consuming passion the Idea of a Chinese Republic, which more than any other man he has been used by divine providence to work out into the most marvelous reality of the world to-day.

Your Idea of the world is what you can see in it, and will enlarge only as education and experience increase your seeing capacity. Any given profession, business or plan will be as large to you as your mind sight of it, and no larger. It is a great thing to learn early the truth that life will bring to you exactly in proportion as you bring to it. To complain of lack of opportunity may be only to disclose lack rather of perception. The world has not changed so much in respect of opportunity, despite new methods. It is still true, as Emerson says, that "there is always room for a man of force—of initiative—and he makes room for many. Society is a troop of thinkers, and the heads among them take the best places. A feeble man can see the farms that are fenced and tilled, the houses that are built. The strong man sees the *possible* houses and farms. His eye makes estates as fast as the sun breeds clouds." There you have it. Two men walk by a block of marble. One sees a shapeless stone and the other a Moses in it; and that marks the idea-difference between a Michel Angelo and a ditch digger. That is where the power of the seer—the man of ideas—shows itself. Anybody can see what *is*, more or less accurately; but he who can see what *is to be*, and what *may be*, and who can patiently and persistently pursue his idea till he has forged and hammered

it into fact, is the rare man for whom the world's achievements are compelled to wait, sometimes for centuries. He is the man who, wherever and whenever he appears and whatever he does—whether it be telephone or wireless telegraphy, astronomy or airship, physics or philosophy, statecraft or scholarship, profession or trade—energizes his idea into achievement.

If we are wise we shall make our prayer that of Elisha for his young man, "Lord, open his eyes that he may see." See the spiritual forces and so not be overawed by the material.

We each of us live in two worlds at the same time—the world objective and the world subjective, the world material and the world mental and spiritual. The world objective is the more obtrusive because it impinges constantly upon our senses; but the world subjective is more important because it is the only one that abides with us. What we *have* we shall leave with the empty physical shell; what we *are* we must carry with us and endure. More important and more influential also, for the underlying and creative and formative forces belong to this subjective realm.

You must see the thing to be done before you can strongly or successfully do it. In the natural order the idea takes precedence. Back of every action lies a thought. I emphasize what seems a mere truism because we often look at the effect and overlook the cause. You see a thousand men throwing up embankments, levelling down ridges, blasting rocks, laying ties, and spiking rails, and you say, "They are building a railroad." In a secondary sense they are—in the originating sense they are ciphers. They are, in fact, simply carrying out the ideas of the master mind that somewhere is "seeing out" the whole work. Without him their part would have neither beginning nor end.

We want to remember that, in the last analysis, thought is the creator. It is brain directing brawn that has transformed the earth for man's dwelling place, made a pathway of the seas, turned trackless forests into fertile farms, and caused the wilderness to blossom as the rose. Mind dominates matter and muscle. Ideas rule the world. The man of ideas is the strong man, put him where you will.

Would that we could realize this. Ideas require capacity of receptivity and reaction, and some have more of this capacity than others, as one horse is said "to have the spring in himself and another in the whip." You see it in your college life, as in all life. Two young men start in a class together with the same facilities of instruction, the same outward advantages. But while one has his eyes open, sees what will aid him, and gains possession of his own powers, the other walks in self-imposed idealessness, shuts his eyes and saps his strength. There is no human help for it. If a college could guarantee to furnish brains in the students as well as in the faculty it would be impossible to accommodate the applicants. But all that the best means of education can do is to develop what idea-power is in the head, and what the owner desires to have developed. The fine penman is not in the pen but in the man; and so with lawyer,

doctor, priest and business man, through all occupations and professions. You must develop ideas for yourself if you would have the world take account of you. The man of second-hand ideas is bound to be a second or third-rate man. Priscilla might well have said not only "speak for yourself," but think for yourself, John.

You find Idea power everywhere when you get below the surface of things. What marvels has this power wrought! History is crowded with answering evidence and illustration.

Look at the America of Columbus' discovery and then at the America of to-day. The continent was here with all its untold wealth wrapped up within its woods and vales and mountains. Man was here, too, but man the Savage, nature's subject, not her sovereign. Then man the Thinker came, Man the Seer, with Ideas seething in his brain, and behold within four centuries, the total, almost inconceivable transformation wrought and sovereignty won. Nor is the end yet. Indeed, we stand at the beginning of things in a developing universe, and as Ideas grow new wonders develop and new powers work for human weal. What is true of America is true of every country man has conquered and colonized and civilized. The progress in conquering nature and in attaining to the conveniences and comforts which add to the enjoyment of life and tend to its elevation is always proportional to the progress in ideas.

But if in material things Idea-power meets us so strikingly on every side and ministers to our every want, not less strikingly does it meet us in the higher realm of spirit. Ideas mould nations not less than they mould nature. Make yourself a seer into the truths of History. Along the whole line of development, from Man Barbarous and Pagan to Man Civilized and Christian, you advance only as you are carried on and up by Idea-power. This power it is which has transformed barbarian hordes into independent and vigorous nations. The idea of nationality (the chosen of Jehovah) has given the Jews a history without parallel. The idea of human liberty wrested Magna Charta from England's tyrant rulers, wrested America from England's dominant rule, and gave birth and being to our great, free land, toward which the oppressed and burdened still look with hope. The idea of personal rights has struck the shackles of slavery from millions once in bondage, and cleared the staining curse off the map. The idea of patriotism has perpetuated the life and boundaries of nations, stained battle-fields with precious blood, and held the invader and oppressor at bay. The idea of obedience to law and government has been as the Holland dykes, to check the inflow and overflow of earth by the seas of crime. The idea of home lies at the base of our national development and character.

The idea of superstitious veneration for the past held China for thousand of years in the chains of crippling customs; and now we see as by miracle the new ideas introduced by the Christian missionaries—the ideas of progress, education and democ-

racy—revolutionizing four hundred millions of people before our very eyes. In our day, too, we see the idea of arbitration and universal peace at work like leaven among the nations.

Above all others are the ideas which originate, center and flower in Christianity, and make it the supreme transforming power of earth. Those great ideas which Jesus brought to man—of God as our Father, of Man as son of God with divine birthright, of Brotherhood, Love, Justice tempered by mercy, of Repentance, Forgiveness, Duty, Faith, Righteousness and Self-sacrifice—how these have wrought and changed the world. The soul of man the supreme thing in the universe—the dignity of service—the inestimable value of character—ideas that have inspiring power to redeem the race, come from this same infinite source of wisdom and grace, and chief of them all towers that central Idea of the cross, which has affected more powerfully than any other the lives and faiths and destinies of men.

No wonder Wendell Phillips, reviewing the manner in which the ideas of right and righteousness have exalted whole continents, says that "Ideas strangle statutes." "They go booming through the world louder than cannon; thoughts are mightier than armies."

A nation without a ruling Idea is a nation without permanence or power. Find out what the Idea is in any nation, and you can read that nation's history and predict its destiny. When Sparta's idea was physical manhood, Sparta produced the most perfect physique the world has ever seen. When Athens' idea was philosophy, Athens produced the first philosophers of the globe. And to Greece, with her Apollo Belvidere, her Socrates, Plato and Aristotle, men have ever turned back in their study of philosophy and art. When Rome's idea was empire, Rome's sway was spreading over the known world. When Rome's idea was lost in lust, the strong arm of power was palsied. Germany's idea of education has given her intellectual leadership. England's idea of commingled conquest and commerce has made her Mistress of the Seas, ruler from her little isle of great territories and vast and varied populations, and the banking-house and workshop of the world. Our own Republic, whose basal idea is international non-interference, internal development and eternal independence, has grown steadily and swiftly along the lines of peaceful and prosperous production; is already the world's asylum, the feeder of famine countries, the assimilator of races—and what it shall be, who dare prophecy? But of this we may be sure, it will never be a nation without ideas—hence, never a nation without power.

But this very fact of the ruling power of ideas in a free land like ours confronts us with problem and peril. Idea-power may be destructive as well as constructive. The noblest Ideas, if purposely misinterpreted, may work infinite mischief. A demagogue with a distorted Idea is as dangerous to liberty as a maniac with a bludgeon is to life. Take that stupendous idea of Democracy, which gathers up into itself the loftiest concep-

tions of universal weal, the noblest ideals of humanity. It is not a fixed and finished concept. New interpretations are being put forth—some of them most specious and insidious—with view to deceive the unthinking and further the selfish schemes of ambitious men who in their lust for power do not hesitate to foster class hatreds and incite to lawlessness, if thereby they may gain advantage. The same is true of those other great creative and molding Ideas of Business and Society and Religion. The demand is for reinterpretation, for fuller understanding. The masses of men are moving toward knowledge along all these lines. And the question of vital importance is, who shall furnish this knowledge? Who shall give the correct interpretations? Who, for example, shall reinterpret Democracy so that the masses of the people shall recognize the necessity of lawful and orderly procedure and be saved from sophistry and mob rule? Who shall reinterpret Socialism aright, according to the ethics of Jesus, so as to lead us towards brotherhood and fair play and mutual recognition of all rights, instead of towards class antagonisms and un-American distinctions and anarchistic tendencies which fly the red flag in place of the stars and stripes? Who shall reinterpret Business, so that it shall mean to men a contract for mutual benefit, instead of a selfish bargain, regardless of the other-interest? Who shall reinterpret the Religion of Jesus, so that men shall realize its regnant and beneficent and saving character and turn towards Christ and the church, instead of creating chasms and abiding on the other side? Who, moreover, shall interpret those homely and commonplace Ideas of Honor, Honesty, Loyalty, Friendship, Integrity and Justice, which have become sadly obscured to many and need to be reinvested with their true meaning and restored to place in everyday living? And we shall now also have to seek a true interpretation of Progressive and Conservative, of Radical and Reactionary. Who shall interpret?

The answer is obvious. Upon the college graduates as the trained and competent leaders, falls in large measure the duty of interpreting correctly, each for his own circle and community, these essential and germinal ideas, and of vitalizing them in his own personality. An abstract idea is powerful, but becomes vastly more powerful when made concrete in personality. Honesty has influence as an idea, but impelling power when embodied in an honest man. To educated men and women belong the initiative and the interpretation in the world of ideas. Here intelligence and integrity are indispensable. Otherwise there can be no safety, no assurance that our laws, liberties and institutions shall persist. Fundamental constitutional ideas of our Republic are now assailed, and appeal to popular passion and prejudice is not an unwonted spectacle. In this crisis it becomes the patriotic and Christian duty of the college men to study patiently these questions, get the true Idea, and then throw all the power of their personality into propagating the true, thus meeting and nullifying false views and doctrines destructive of

free government. We must have more intelligent, upright, zealous, Christian citizens or we shall presently have no citizenship worth having.

Our safety lies in many leaders, widely distributed through the nation—leaders who think for themselves and not merely at second hand. One man leadership is dictatorship and always unwise because it leaves the multitude of men undeveloped. College men have not assumed the place of leadership that naturally belongs to them. Not so much for lack of ideas—though we never have an overplus—but for energy and will to express and impress them. We need a host of men of strong personality all striving for the common good. Then shall we be able to create a public conscience and conviction that shall begin to solve our economic and social problems.

This Christian nation was founded upon a great Idea—Liberty. It will endure as long as its men of ideas prove themselves great and good and worthily hold control of the reins of conscience and government, not through tyranny but through the power of consecrated leadership. It will begin to die when its leaders of true manliness and womanliness fall into a helpless minority, and thoughtless generations, cherishing no higher ideas than self-seeking, luxury, money and pleasure, shall be allowed to usurp place and power. I believe that day shall not dawn because I believe in God and in a divine purpose for America. But I would have you realize that you are in part responsible for seeing to it that no such day shall come in your generation. You help make up the American people, and what you do with your personality has to do with what the nation shall be. How much it has to do no man can foresee.

Thus in politics, in business life, in society and in the church, there is an imperative call for the leadership of Ideas embodied in personality. Far more effective in the service of civilization than the man behind the gun is the man with an Idea and the skill and will to work it. Every such man is a dynamo of immeasurable influence. A great Idea incarnated in a man tends to make the man great. As man develops the Idea, the Idea develops the man. See how it was with William Lloyd Garrison. He grew as the Idea of human liberty grew in him until he stood among the giant reformers of the world. He was Idea incarnate in personality indeed. Not an impressive figure like Wendell Phillips, he prevailed through intensity and inflexibility of moral purpose, undying determination that slavery should be abolished. See how the great Ideas of Justice and Truth and Freedom grew in Abraham Lincoln until he towered morally and intellectually as he did physically among the leaders of his country and the world. These men wrote their names imperishably in the letters of idea-liberty.

And to come for a moment nearer home, see the idea-power energized through personality in one of Colby's great graduates. Colby has sent out many sons who have done her honor and rendered wide service, but never truer man than the eminent

college president to whom I owe more than I can express—Martin B. Anderson. Only one definite thing I know about him as he tramped across country from Bath to Waterville in 1836, to apply for admission to college—that he had within him the ruling idea of his life, which he imparted as dynamic to hundreds of his students in later years—that idea of “Bringing things to pass,” that led him through every discouragement and made him a living illustration of his idea. To his senior classes he would say, “Get out in your respective communities, young gentlemen, and there bring things to pass. You owe it to the world to make effective use of your education.”

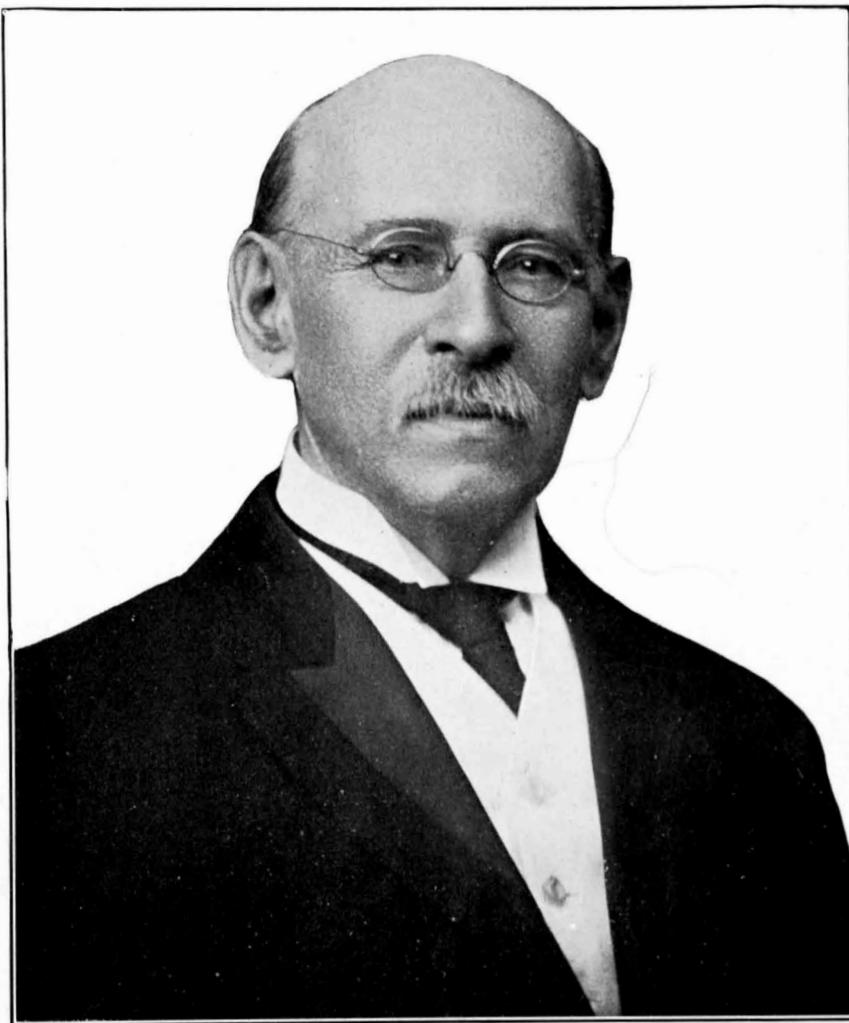
The world sorely needs men and women today who can think things through, think things true, and then bring those things to pass. Resolve to be in that class.

Members of the Graduating Class:

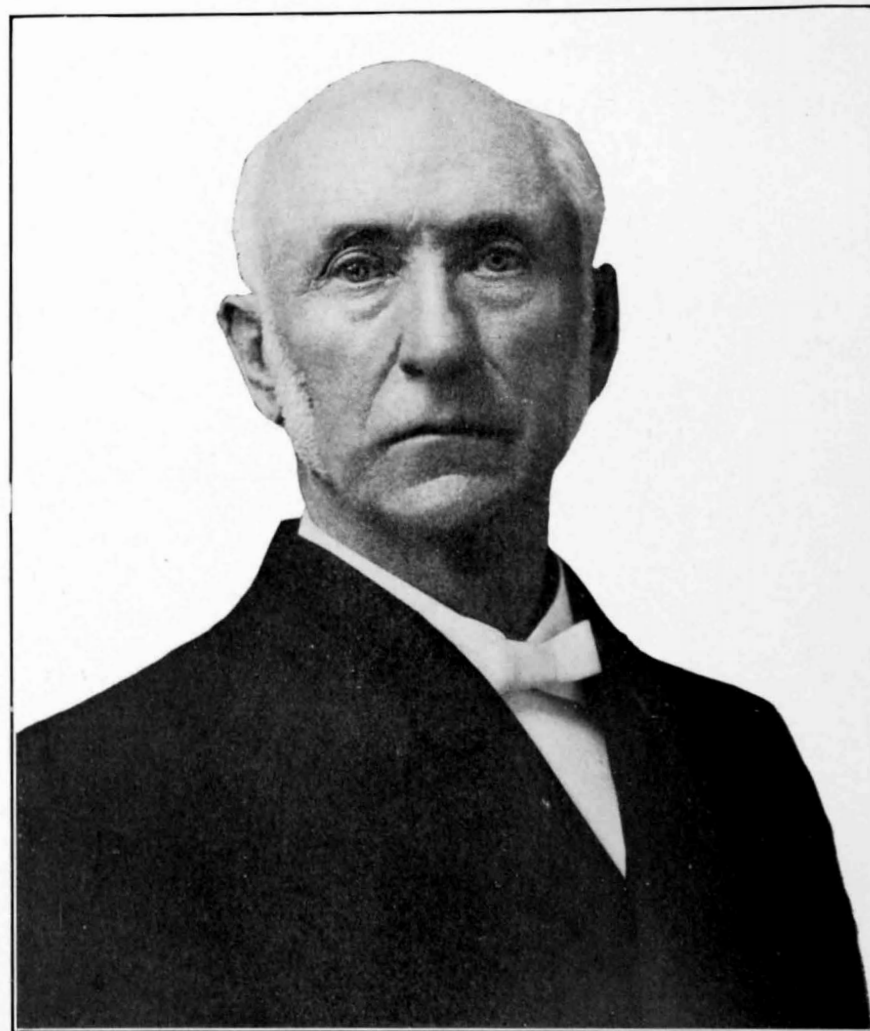
You have known the power of idea-inspired personality during your college life. Be grateful to God for it as for one of life's best gifts to you. Realize to-day how the infinite God has sought to bring himself within the limits of our finite understanding in the human-divine personality of his Son, our Lord and Saviour Jesus Christ. For idea-power in personality in its sublimest expression, as for character at its highest, you must ever look to Jesus Christ. With His help cherish high ideals to the end, whate'er befall you. Cultivate the great ideas, energize and express them through your personality; be a dynamic of noble influence in your community; play well your part as a citizen of this Republic and of the larger, the universal commonwealth, the kingdom of God; and thus to the degree of your God-given strength it shall be yours to help bring in the better day when through the power of those ideas taught by Jesus Christ, the Saviour, society shall realize the kingdom of God on earth.

Take Christ as your Master Teacher, catch his ideals of life, incarnate and exemplify his ideas, drink in his spirit, serve with his self-sacrificing love, and you shall know the inexpressable joy of dwelling in an house builded by wisdom, established by understanding, whose chambers through knowledge are filled with all pleasant and precious riches—those enduring riches of character that are all we shall take with us into the life beyond.

As I think of the idea-power you represent, and of the large service you may render if you develop the Christian virtues and graces in your personality, and then fling yourself with all unselfish ardor into the struggle for truth and right, I pray that the grace of our Lord Jesus Christ may abound in you richly, making you fruitful unto every good work. *Amen.*



ALFRED SWEETSER STOWELL, '72.



HORACE WAYLAND TILDEN, '72.

DEVELOPMENT BY ALTRUISM.*

By HORACE W. TILDEN, D. D.

Matthew 10:39: "He that findeth his life shall lose it, and he that loseth his life for my sake shall find it."

The Lord had just appointed His twelve apostles to a new and exceedingly difficult task. They were to go forth without Him for the first time, to preach the kingdom of heaven to people generally averse alike to their message and their Master.

He talked very frankly with them about their work as he had set it before them. Without reserve He apprised them of the bitter hostility which they would meet and of the mortal danger that they would incur in this special ministry. But He did not leave them to faint at the discouraging prospect. The rather He heartened them by promise of the divine aid in sharp emergencies, and by pointing them to the splendid results that will accrue from a brave endurance of the hardships incident to their mission. The text follows in the line of these admonitions and encouragements and puts into a condensed proposition what had already been more specifically expressed; namely, "He that findeth His life shall lose it, and He that loseth His life for my sake shall find it." The meaning of these pregnant words easily overleaps local limitations and presents the front view of a great vital truth large enough to concern the whole of human life, which readily adapts itself to this hour and this occasion, and goes tingling through our nerves to the tips of our beings. We are each sent forth on a mission as the disciples were and we as the followers of Christ are prosecuting that mission now.

In what spirit shall it be? How shall the young Disciples of this age understand the problem of life? On the very threshold of our theme we learn that there is such a thing as guarding one's temporal life at the expense of faithfulness which may involve a loss of life in the higher sense, and also that we may expose our lower safety in the fearless pursuit of high ends in such a way as to gain the highest prosperity for our best selves. Though there is about the text the air of high toned sobriety, if not of stress and solemnity on account of the anxious experiences just before the Apostles, we are allowed to feel in the essence of its meaning something cheerful, hopeful and even exhilarating. We are getting ready indeed to expect in the pungent words of the Son of Man a certain iron in the blood, a tonic for our languid powers, a banner of hope flung out to the breeze, something in them rich, royal and triumphant. For our Lord gives in this profound, impressive, paradoxical sentence the supreme law of successful development, and the law of failure incidentally that it may explain and magnify the law of success. How quickly does the ear especially of the young catch the sound of the word "success." When one stands on the threshold of

* Sermon before the Christian Associations at Baptist Church, Sunday evening.

life, as you are doing, with all its swelling possibilities mounting up before his eager vision, why should he not seek the key to success and endeavor to learn how to come at things so as to make them come his way? Now it doesn't need saying that the desire for success is as natural and as right as the beating of the heart and the noble nature readily yields to the splendid lure of achievement. And why not? Wherein is the desire to succeed wrong? Didn't God make us to succeed? Verily, and we cheapen our birthright, we do discredit to our ever successful Father in Heaven, when we fall short of success. The absence of the desire to succeed is a mark of inferiority. We speak unadvisedly when we deprecate too much ambition. I challenge any one to show that even the most insanely ambitious person that ever was, was over ambitious provided his ambition was for true success. Our Lord was not hostile to human promotion. He never tried to repress his followers except they reached after something unworthy. He did not refuse to discuss the question of who was greatest among men. He did not deny that there were seats of honor at his right hand and at his left. He only disabused the minds of James and John of their mistake about how those seats were to be won. Jesus was not trying to make his Disciples religious devotees of a given narrow type, he was trying to make them men, and the largest kind of men. And when Christianity is truly understood it exhibits the science of how to attain a perfect success. This is what Jesus revealed in the text. A vast number, however, ignore this law of success and seek a fortunate pathway in life by consulting the gypsy, the soothsayer, or the clairvoyant, but always to fail in their quest. Under the tuition of Jesus Christ, a man not only leaves sin but marches forth to realize all that is best in himself.

Now we take the ground that the only true success lies in the development of one's own being—not in what he gathers around him.

We find that throughout the realm of Nature there are only two methods of enlargement, namely by accretion and by growth. Accretion is for the most part a process of inorganic being. It is increased by means of external additions. Crystals and like inorganic things grow thus. This is because there is no interior life to develop.

But organic life develops from within. Vitality rays outward. The plant, the animal, the man cannot prosper under the laws of inorganic being. Piling things onto the outside quenches life instead of promotes it. Frank Norris in the *Octopus* is not less true to science than to literary art when he smothers the detestable S. Behrman in the vast wheat bin which his rapacity had gathered. He immersed himself in wheat and so died. And had our Lord been living in this age he would have warned men against laying up treasures on earth, not alone because they might vanish but because they might so overwhelm their possessors as to smother their souls.

We have an alarmingly large class of people in our time who

are rushing the process of accretion. As we said, it is abnormal, but possible as so many abnormal things are. The selfish man adopts the inorganic mode of life and piles up things around him as though life consisted in the abundance of such things.

He has made a capital mistake. Lands and houses and mines and stocks and stock will make a man poor if these are all he has. Haven't we all gone far enough in life to know this? Such attempts at growth have an adverse result on the life as all movements contrary to the Divine law do.

The man who is trying so hard to find his life is verily losing it. We really own nothing outside of ourself. We do not own property, we only use it. It is never a part of ourselves. How important to know, especially in early years, that a course of life that makes a man great is infinitely preferable to one that merely heaps up greatness around him. Selfishness of this sort convicts itself of folly. It cuts off its own head. It sucks dry the juice of one's own being. Self seeking is like sending the stream back into its source, like keeping the blood in the heart. It contradicts the fundamental law of evolution which is outflow—unfolding.

It is frequently the case in these days that money is the thing that men gather around them as the sum of all good. The greed of gold is on the rampage all through the civilized world and is harder to head off than a wild Texas steer. It presents itself everywhere and in all forms. A multitude of men will have it that getting money, no matter how, is being successful—*par excellence*.

We are not so senseless as to start a tirade against wealth. Don't think it! I am not at war with the rustle of silk, nor with the soft feel of velvet, nor with the taste of delicious food, nor with the whirl of the luxurious automobile and especially not with the vast progress that only enormous wealth can effect. These things do not harm the Christian, but they do everybody else. It is only the Christian that can use the world without abusing it.

We take too much for granted. Looking upon very rich men from the outside, the popular conception is that they must be gloriously happy. Only think of having all the money you want to spend! But these very men deny our conclusions. Not long ago some half dozen of our wealthiest men testified over their own names that wealth did not bring personal happiness. George M. Pullman said, "I am not one iota happier now than when I had not one dollar ahead. I wore one suit all the time *then*, and that is all I can wear *now*. I ate three meals *then*, and that is more than I can sometimes eat *now*." The intimation is that Mr. Pullman would have worn more than one suit and ate more than three meals a day if he could have. How absurd this overplus of the physical! We stuff ourselves on the inside as though we were dead birds or animals, and then expect our digestion to keep healthy. It is the rich indeed that are starving, and not the poor. Not because they cannot get food, but because they can't digest it.

And then we wind around ourselves fancy silk or woollen accretions until we can hardly wallow or hobble and think we are cutting a great swarth in the world. What crazy mortals we are! Our bodies are more than dummies for the exhibition of dry goods or machines for absorbing nutrition out of food. One may gain the whole world of food and clothing and such like, and yet remain unprofited. We may trade our eyes for a beautiful picture but what is a picture to one who has forfeited his sight? One may exchange his ears for a sonata, but what is music to the deaf? What are the best blessings of life if we have only a brutish appreciation of them?

Of course there are many things besides wealth that worldly men crave and hold to constitute success. But whether these titillate the senses, gratify pride or feed lust, none of them develop the real man. In fact the indulgence of the carnal in any respect is fatal to the individual. "To be carnally minded is death."

Do you mark the experiment of Solomon three thousand years ago, whereby he tried to gain happiness by accretion? He adorned an estate a few miles south of Bethlehem with every possible capacity for ministering to human gratification, and three half filled, half ruined reservoirs witness to the traveller of today something of the elaboration of the experiment.

This classic example of its kind was hampered by no restriction, moral, mental, or material. It was a colossal and exhaustive attempt to satisfy human nature by physical and material accretions, and the secret of the failure lies in the egoism disclosed. "I made *me* great works, I builded *me* great houses." It was *me, me, me*—all the way through—the worm in the cheese wherever you open it.

Solomon himself tells us of his conclusion. "I looked on all the works my hand had wrought and behold, all was vanity, a feeding on wind." Well does this wise fool say elsewhere, "That which is crooked cannot be made straight, and that which is wanting cannot be numbered." You may gratify pride or indulge lust, but neither has any power to improve the personality.

And what happened to Solomon meanwhile? Did this experiment leave him where it found him? No indeed! Under this very regime occurs the degeneracy of Solomon which the Word faithfully records. Wise as he started out he was made foolish by it. Finding his life in this way he lost it—lost it—lost it. Just so Xerxes, the so-called husband of Esther, after his defeats in Greece lost himself in the voluptuousness of later life.

Selfishness is Hell. Do you remember that Dante does not hesitate to represent men already in Hell who were alive when he was writing, that is who were living on earth? It has lately been said that one does not necessarily wait to die before he goes to Hell. Just as soon as a man gets his soul sodden and saturated with selfishness and steers onward with a sort of devilish cunning that looks out only for self, then all one's fair

dreams are gone, then he has already plunged into the infernal regions and thrust himself into society of the devil.

Selfishness—self seeking—is the universal bane of the human race. It blasts a man's powers, blights his sensibilities, dwarfs his size, indeed forfeits his very life. "He that finds his life shall lose it," lose it.

But the mind turns with a sense of relief from this strain to the other and more congenial side of the text.

A man is never built up by accretion, no matter what the quality or quantity of it, but rather by what has power to develop the God-given capacities within. There is more in every man than he needs for himself. He is made on an affluent plan. He is endowed with a "moral fecundity" that makes it almost necessary for him to do something for others. Man's life is not a summation of passive states, but a combination of forces that demand outlet. For morality in its deeper essence results from the abundance of interior life. And what we do for others has in it the peculiar virtue of magnifying our own best selves. The bud must expand in order to become a blossom. Development by altruism is the slogan of our Lord and of all wise souls that follow Him. When we act for Christ, we are doing what we were made to do and our personality flourishes. And this is what Jesus was expressing when he said that the greatest servant was the greatest man. He might have said that the greatest servant becomes the greatest man. Living for others is what makes men rich; this is not a matter of theory, it is demonstrated by experience.

You have marked many times the happy effect upon yourself of doing a good deed. Have you asked yourself the reason for this? It is not an adventitious flash of passing joy that happens to light upon you at that moment, it is because your good act has been in line with your God-given nature, and has given you an increment of growth. And growth is always gladdening. When we help a child, or sooth a fellow's pain, or lighten the blow of someone's calamity, or strengthen a brother's mind in the Christian faith, we are acting the Christlike and are advancing in the same. We are bringing into exercise the traits of the Divine image that lie deep in our nature, and hence the unmistakable satisfaction that results. We were made to do such things and when we do them, we see instantly how well they fit our nature. Herbert Spencer in his ethics maintains this very thing, not because he wanted to agree with Jesus Christ, but because he wanted to tell the truth and so had to agree with the Lord.

The converse supports the same point. Do a mean deed for selfish advantage and immediately you sense a loss of value in your personality. Your selfhood has distinctly depreciated. It is the penalty for seeking the lower self.

On the contrary every right act has the effect of enlarging the selfhood. Do you say that I am advocating selfishness of a refined sort? No! no! We are commending only that self

regard that magnifies self, that saves the life, and this must be right. Self effacement is a *sin*. The sacrifice of self is never demanded of a Christian. It is the servant of sin only who sacrifices himself. We have misread the Christian law at this point. We forget a vital distinction.

It is indeed sinful to minister to the self that sin has made, but not to the self that God has made. This demands enlargement at our hands, and by the beneficent economy of God every wise expenditure in his service is a splendid investment for ourselves. The Captain of our salvation got great personal advantage through suffering for others. Was this right? For the joy that was set before him he endured the cross. Should he despise that joy? A self forgetting ministry to others from the foundation of the world and by the nature of things is ordained to bring permanent enrichment of character.

And what we *are* and not what we *have* tells whether we are rich or poor, successful or unsuccessful. "Myself am Hell," myself am Heaven. If the one, then the other. Not what I have done for myself, but what I have done for others posts me a winner on the score board of life. "What you *are* talks so loud that I cannot hear what you *say*."

The mastery of men does not make one successful as is universally thought. I have no right to master men. It is my business to master the world of things and my own selfish spirit in the behalf of men. My best success is gained by making others successful, not by beating them. And it is altruism only that brings into exercise all that is best in men like candor and love, magnanimity and heroism, and conscience and above all the power of God, and these grow by use. Selfishness would wither up all these similar traits, and so it impoverishes the impersonality. Altruism is always calling into exercise the finest faculties of men, egoism the meanest, to the neglect of the best. So the one grows to greatness and the other dwindles to littleness. The former saves, the latter loses his life. Jesus was pointing the way to expansion, not to extinction.

How the tide of this vast thought lifts us to the higher levels of life! The preacher who by the arts of diction and delivery seeks to make a great sermon may have his reward in the praising speech of people, but his own soul may grow lean. When, however, he forgets self and aims to bring help to others, both he and his sermon will tend toward greatness. The kernel of wheat dies in order to live in a great harvest. The student who sets out to capture class honors may do it, but the faithful student spirit which makes thorough work of every lesson is worth ten times more than any prize and at the same time is most likely to win this very prize. Would you catch happiness? Pursue duty.

Worldly wisdom has effusively advised taking care of No. 1. The Christian says the best way to take care of No. 1 is to take care of No. 2. He knows enough to know that the one who lives best succeeds better than the one who makes the best living. The

good liver in a physical sense is the man who has a good liver. Soul virtue is the soul's health—virtue in its beneficent moods,—and the healthy soul is always happy. The carnal spirit is always dissatisfied, no matter how abundantly its craving is met. It is trying to quench thirst with salt water. A man cannot make a breakfast on gold dust, even though it costs more than shredded biscuit. It is quality that feeds. You are thinking of achievement, are you? Well, it does not consist in conquering men but in serving men. This thing does not lie outside of yourselves. The battle of money is frequently conducted on the plan of getting what belongs to others. We may acquire as the robber acquires and be successful as the robber is successful, but we would be left with the robber's heart and the robber's character. Real wealth is created by co-operation, not competition, and in a hundred years from now, more or less, we shall look back upon the monopolistic spirit of our age as a relic of barbarism, expected to exist only among savages.

The most glorious paradox in human life declares that the impartation of good to others is what makes us rich. Every kind of good that you try to confer on others is reflexively conferred on you. You are comforted with the comfort you try to give others. You who teach, learn faster than your pupils, and the more faithfully you try to impart to others, the more you master truth yourselves. The farther you go to carry the love of God to your fellows, the nearer does that love come to your own heart. A modern thinker has said that "so far as the forward movement of the race is concerned, it is the effort that counts, not the attainment."

"Who so takes the world's life on him,
And his own lays down,
He, dying so, lives."

We work to get work done, but the real blessing lies in the work itself. We insist again that character gains worth in proportion to the amount of good that one imparts to another. Robinson Crusoe would have been characterless had it not been for his man Friday. For without him or some other man to practice on, he could have been neither a saint nor a rascal. The rich young ruler did not know how much richer the Lord was planning to make him when he told him to sell all he had and give to the poor. By his unfortunate decision he was keeping his money, perhaps, but really he lost a splendid chance of becoming a great personality. Dives's niggardly neglect of Lazarus left him poorer than if he had fed ten thousand beggars. Jesus said, "give and it shall be given unto you, good measure pressed down, shaken together, running over shall they give into your bosom." For, see! a man fits his size to what he meets. When he is heading toward self, he is facing a very small object, and he is bound to grow smaller and meaner all the time. But when he is heading toward Jesus Christ and all mankind for whom Christ died, he is heading toward all greatness and grows great accordingly. Success does not come by means of what the world

is going to give you, but through what you are going to give to the world.

James Russell Lowell was a brilliant professor in classic Harvard and he wrote poetry "faultily faultless, icily regular," and nobody read him; but during the approach of our Civil War crisis his heart got stirred for the deliverance of an oppressed race in our borders and straightway he forgot himself, spurned the polished verse of former days, and betook himself to the homely yankee dialect, the language of rustics, in the *Bigelow Papers*. When, behold! everybody read him and the chuckle of delight over his apt and witty yankeeisms was heard from the bench of the cobbler to the bench of the Supreme Court—from the cottage of the backwoods farmer to the mansion of the President. He dropped the form of letters that magnified his poetic ability and adopted a style that conveyed his heart sympathies on a certain theme to even the lowliest of his fellow men and at just this point he became the most virile and effective of American poets.

The publisher of a certain magazine had a dream in his early days of furnishing current literature to the masses and when the right time for it came, he made a perilous venture of reducing the price of his publication to ten cents a copy and so made it available to a multitude of new readers, (especially as other publishers had to follow suit). This benevolent enterprise carried him to the very brink of financial ruin, but Frank A. Munsey lived through the threatened crash and is now very wealthy. His altruistic endeavor has conspicuously enlarged his personality and given him fame.

What has made Theodore Roosevelt great? It is not what the world has done for him, but what he has done for the world and he is growing greater all the time because he continues to wear the yoke of service, and though confessedly gifted with civic sagacity and a profound knowledge of government and men by which multitudes have profited, the transcendent service our ex-president has rendered to our country and the world consists in his staunch advocacy of righteousness whether men have hissed him or cheered him, and in his valiant readiness to denounce entrenched and audacious wickedness when the lips of the dough-face were dumb.

What made Abraham Lincoln great? Was it what this nation did for him by giving him the highest office? Nay, it was what in that office he did for this nation. He was preeminently the martyr of our preserved Union. Not so much that he died by the hand of an assassin, as that all his official life was a martyrdom. He was a martyr before he died; He tasted every known form of bitterness that this nation might keep its integrity and go on in the path of its marvelous progress. He carried this troubled country on his heart as no other man did, and now this country is carrying him on its heart as it carries no other man; and we honor him not alone for what he achieved in our behalf, but for the personal greatness this unsurpassed service

developed in him. His great resources were drawn upon to the limit in this crucial struggle and made him one of the very greatest men of modern times. In the arena of war he was more than the equal of any of our generals; and as a statesman, patriot, and Christian, he rose into a towering personality which the great of future ages will hardly eclipse or obscure, *by virtue of what he did for others.*

The same law applies to nations. What has made America great? Not her immeasurable resources. Not a surprising growth in numbers. Not our splendid schools and universities, not our churches and ministers. We had these when as yet our name carried but little weight in the world. I will tell you what made America great. It was when we stooped down to deliver poor little oppressed Cuba from the stinging lash of Spain. This superb act of national altruism shot the name of "America" up into the sight of all nations of the world.

It was from that time and by that means that we began to be a world power. Verily nations like men become great through ministry to others. "*He that loseth his life for Christ's sake shall find it.*" It has been well said that since we are made in God's image there can be no higher destiny or duty than just to be our whole selves. It is not the gathering of something around us, not the infusion of something into us, but the complete development of what is already within us; and we always find, in spite of monkish error to the contrary, our completion not apart from men, not in antagonism to them, but through helpful co-operation in their behalf. We do not go down to lift others up as the teter requires, but we go up ourselves when we lift others up, for as soon as we become helpful to others we come to our own best *self-realization.*

We are familiar with the assumption that angels are charged with a high ministry in behalf of others, and apropos of this, it has been beautifully said that the *oldest* angels are the *youngest*, on this supposition, that ministry produces fresh life as well as develops character; that is, the angelic life, the ministering life grows not toward age but toward youth. Human life at its best, that is, in its office of usefulness to others, does the same. Having in the heart love to God and love to man, the life must blossom out toward all that is bright and young and perennial; and singularly enough our manner of classifying history under the unconscious power of the Christian spirit recognizes this great truth. We call these modern times, *young times*, when really they are the oldest of all times, and what we call ancient times are really young times because they are nearest times beginning. But we splendidly disregard literal fact, reverse the order, and call these the *new* times and those the *old* times. We talk, in other words, as though the human race like angels under the presidency of Jesus Christ was growing toward youth and not toward age.

And this is exactly our Lord's thought in teaching us how to save the life. For to save the life is not merely to prolong its

existence but to clothe it with immortal verdure—to make it abundant with all that makes our cup run over.

I can take but a moment to suggest that fully developed men who are produced in the way indicated are coming to be more and more needed to meet the exigencies of our religious and civil life. We are tired of partisans, they have jeopardized and are now jeopardizing some of our dearest interests. A partisan is a partial man, that is, he is only the fragment of a man, he sees only a part of things, his development has been arrested through selfishness. We want just now public servants who are bigger than any selfish man can be. We want men who are not so much concerned to have what they think themselves entitled to in the way of office as to give the people *what they are entitled to*. We have a plenty of smart men who have a genius for graft, but what we need is great men who are big enough to forget self. We have not grown as fast as the things around us, there is no mischief coming to us from our great wealth except as it proves too large for our littleness. God means us to have wealth and privilege, but also to make us large enough to handle them well, large enough to distribute them justly and to use them to God's glory. This country cannot afford longer to tolerate in public affairs or in any public office little men who want to be served by the public but only those who are great enough to want to serve. Now, men are built large enough by their Maker to fit all the exigencies of life, but we fall down on the problem of development, and we shall continue so to do till we adopt the altruistic method which Jesus Christ has given us by his life and words.

And the *people* of this land as well as their servants need to adopt the Christian plan for growth in order to be large enough for their generation. R. J. Campbell of London, pastor of the Independent Temple, does not believe in *democracy*, and partly because of the selfishness that he observed especially in our western states. "Nothing can be rightfully run," he declares, "unless the men back of it are spiritually big enough for their jobs." That is just what Christianity will do if you will let it work, namely, make them big enough for their jobs. We do not have to go back to kings to get big men, but forward to common people developed by the self immolating spirit of Jesus—forward to a democracy that is divinely royal in spirit in which all are kings and priests unto God.

But say if you will that it takes men to complete a man. Unspeakably more does it take God. We never can be our whole selves until we have seen God and got his vision of things. We can never be lifted above our littleness until we see the whole world as Jesus saw it.

Members of these Christian Associations, I address you as those upon whom rests the dew of your youth; as those who are now doing and are preparing to do your part of the world's best work. I invite you to an unselfish life as the goal of all noble living and as the way to perfect character. Be assured that essential success follows in the wake of service as summer fol-

lows in the wake of the springtide sun. It is ordained that we shall grow rich as we make others rich. Christianity is not a system of repression, but of expression. It is a fountain, not a maelstrom. Genuine manhood and womanhood without reference to the outward estate, let it be ever so lowly, are always a lifting force in a community. A watch with a brass chain will keep just as good time as if it had a gold chain. Tarrying here in school is not selfish in you but wisely unselfish. You must have power to do before you do. If you want to subdue a forest and have only a jackknife in your pocket, better wait until you can carry along also an axe and a saw. Not the man who gets to work first does most. The wadding comes out of the gun barrel ahead of the shot, but it is the shot that does the business.

I exhort you in line with our discussion to seek for a good broad crescendo all your life. If you put a piece of crayon on the blackboard and draw a line under the uniform pressure, the mark will keep growing broader all the time, for the narrowness of the crayon wears away. So only as a man wears away the narrowness and the selfishness of his life can he make a broadening mark in the world.

And have patience to keep steady. The things we seek to move are full of inertia. They will move slow. It takes a ton of roses to make a vial of attar. Work from principle, not from emotion. You can't twist a sudden enthusiasm into a trace chain that will draw much of a load. And I beg you to make your work definite. Don't strike once in a place, but many times. Don't burn your powder on the ground. A man can't part his hair with a towel, it is not definite enough. You can't make a necktie out of a sunbeam. It would be very pretty if you could, but you couldn't tie a knot in it.

And then be consistent. Don't discount the good you do by doing a little evil along with it. A claw hammer, you know, has an arrangement on its back side for reversing the work done by the front side. Drive the nails where you want them, and then don't turn your hammer around and draw them out again. A consistent life suffers no discount on its assets.

Dear young friends of these Christian Associations: I hope it may be given you from above to catch the spirit of your blessed Master so that by a self forgetting altruism you may find the way to your own highest development through most effective service to man.

"Be a breeze from the mountain height,
Be a fountain of pure delight.
Be a star serene shining clear and keen,
Through the darkness and dread of the night.
Be something holy, helpful and bright,
Be the best that you can with all your might."

CLASS OF 1872

One of the most noteworthy features of the Commencement was the presence of the entire class of 1872 at their fortieth anniversary and reunion. The reunion was held in the faculty room of Chemical Hall and in addition to the class there was present Dr. J. D. Taylor of the faculty, who began his work as an instructor in Latin with the class of 1872 on its entrance forty-four years ago. Dr. Taylor is the only member of the faculty of that day who is still in active service at Colby. The exercises at the reunion consisted of reminiscences by different members of the class and informal remarks by Dr. Taylor.

The class supper was held at the Hotel Gerald in Fairfield. The toasts following the supper were of an informal reminiscent character. Elihu Burritt Haskell was chosen president of the Class and Howard Rogers Mitchell secretary and treasurer. The members voted to maintain a yearly class letter in order to keep in touch with one another. Two original poems were read by members of the class. These and brief sketches of the careers of the individual members of the class follow.

THE CLASS OF 1872

By ELIHU BURRITT HASKELL.

Through forty years like Israels
Where Sinai frowns, by Elim's wells,
We've marched and camped by day and night
With Canaan never quite in sight,
Seventy-two, oh, seventy-two.

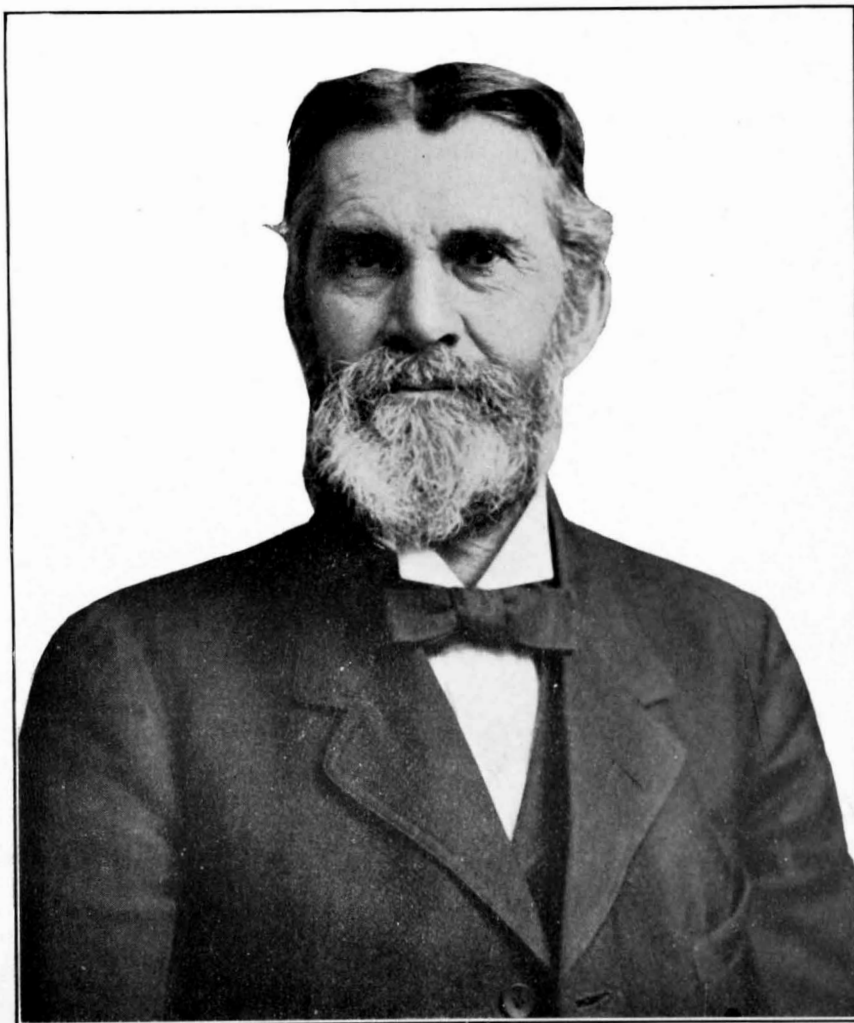
Though now thy forty years have gone,
Thy Canaan still is farther on,
And good it is to-day to greet
The members of the class complete,
Seventy-two, oh, seventy-two.

Full forty years of strenuous life,
Of mingled joy and pain and strife,
Behind the good or ill that's done,
The battles fought and lost or won,
Seventy-two, oh, seventy-two.

Of years increased on thee the weight,
Thy hopes grown small, thy burden great,
Now short of breath and long of sight,
Decline thy days, draws near thy night,
Seventy-two, oh, seventy-two.

Now for the years that yet remain
And what the years bring in their train,
Go face thy fate with steadfast will,
Come pain or sorrow steadfast still,
Seventy-two, oh, seventy-two.

Renew thy troth and pledge thy truth
To fellowship of long lost youth,
And going down the dread incline
Be cheer and tranquil courage thine,
Seventy-two, oh, seventy-two.



WILDER WASHINGTON PERRY, '72.



HOWARD ROGERS MITCHELL, '72.

THE LAND OF DREAMS.

By WILDER WASHINGTON PERRY.

We own some land in the land of nod,
Bought years ago, when land was low;
But valuable now, it really seems,
For it's peopled in with beautiful dreams.

This land of dreams, when life's filled well,
Casts o'er us all a happy spell;
Of childhood hours and college days,
All sparkling o'er in brilliant rays.

The halo of our distant years
Brings more of joy, and less of tears.
The friendships formed, though in the past,
Are friendships that forever last.

Again we walk the campus o'er,
And dream that fame comes to our door,
Or that, perhaps, in some surprise,
We meet a girl with liquid eyes.

Intoxicated by the dark wine hue,
We drink too deep; or, if they're blue,
Duty we see, like heaven so bright,
And rise to go our way in light.

Then through the years we lightly tread,
Ambition guided, The girl? We've wed.
Honor and glory now are near;
The angel with us, naught we fear.

O college days of dreamland fair,
How soon they vanish into the air!
And yet they're real, they hold us fast,
A freehold to forever last.

Possessions that are real, they rise,
And some where will greet us in the skies;
Ours to have and forever hold,
Untarnished as the purest gold.

LOUIS ALBERT WHEELER

Born in Waterville, Maine, September 24, 1851, the youngest member of the class of 1872. His parents were B. F. and Louisa J. Wheeler. He fitted for college under J. H. Hanson at the Waterville Classical Institute. After graduating with degree of A. B. he taught school for some time. Then for some years he was Assistant Engineer on the Chicago, Rock Island and Pacific R. R., with headquarters at Chicago. Then he became interested in Bank and Corporation business, and in this capacity has spent the largest part of his life. At the present time he is Treasurer of the American Jewel Company, which deals in diamond and sapphire jewels and diamond tools. His office is at 53 State St., Boston, with factory at Allston, Mass. His residence at 37 Chester Ave., Waltham, Mass. Has been a life long attendant on the Methodist church.

In 1878 married to Nellie M. Craig of Frederickton, N. B., with three children living, all married, and four grandsons.

His wife died in 1909. The names of his children are: Carl M., who is at work for the Government in its survey of Alaska; Ernest T., who has charge of his factory at Allston; and Louisa A.

Mr. Wheeler does not claim to have written a book, or any thing else of importance, except a check, many of which have given good entertainment and cheer to the hearts and homes of the recipients. In college he was a member of the Zeta Psi fraternity, and for his manly and sterling qualities was highly esteemed by all who knew him.

WILDER WASHINGTON PERRY

Born November 24, 1848, in Lincolnville, Maine, third child of James and Sybil (Sherman) Perry, descending from John Perry of London, England, who settled in Watertown, Mass., in 1666, and on his mother's side through the Turner family, from William Brewster of the *May Flower*.

Graduate of Waterville Classical Institute, 1868, Colby, 1872, A. B., with honorary degree of A. M. later. Then spent nearly a year as clerk in his father's store in Camden, to which town the family had moved when the subject of this sketch was eight years of age. In 1873 appointed by Gov. Perham, as Honorary representative of Maine to the World's Fair at Vienna, Austria, spending three months abroad, doing some newspaper correspondence. January 1, 1874, bought the *Camden Herald*, and nine years editor and publisher, with insurance and real estate, and after selling the paper, in the latter business until 1890. Then called to Portland, Maine, for a year as State Chairman of the Prohibition Party, and editor of *The Portland Herald*. During that time the paper increased in circulation from 500 to 3500, which resulted in a sentiment in Cumberland County for enforced prohibition that made Rev. Samuel F. Pearson, sheriff in 1892. Served Camden three years Superintendent of Schools, and twice (elected 1878-79) to State Legislature. In December will have finished twenty years as traveling salesman with the publishers, Houghton Mifflin Company, Boston.

October 31, 1876, married Mary Belle Ladd Sherman of Camden, Maine, to whom have been born seven sons and two daughters, as follows:

Sherman, Colby, 1901, Harvard Medical 1907, now head surgeon of the State Infirmary at Tewksbury, Mass.

Howard, (*deceased*.)

Florence, two years in Colby, now the wife of Dr. Wm. H. Hahn, Friendship, Maine.

David, (*deceased*.)

Paul, (*deceased*.)

Mildred, Graduate Normal Art School, Boston, now Supervisor of Art in Camden, Rockport and Rockland.

James, Colby, 1911, now Fellowship Secretary of the Y. M. C. A., in Detroit, Michigan.