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Democracy's Appeal to Culture.
 (Continued from page 3.)

But the people, I think, have a right to appeal to the cultured for truthfulness. It is true today, as it has been in times past, that cultured men assume themselves superior because of their culture, and not satisfied with the advantage which this larger education gives them, they seem to begrudge the smaller advantages and pleasures of those less educated. President Wilson, of Princeton University, in his history with which you are doubtless familiar, thus describes Thomas Jefferson: "Mr. Jefferson was an interesting mixture of democrat, philosopher and politician. In taste and occupation and habit, he touched and was familiar with the life of the cultured and moneyed classes, the aristocracy of the young nation which constituted the federalist strength. In creed and principle he was the comrade and work-fellow of the people." I commend his example to the educated men of today. His culture connected him with the educated and the refined, and yet his creed and principles made him the comrade and work-fellow of the people. I am praying today that in our college communities we shall raise up an increasing number of men who can be cultured without being weaned away from their sympathy with the common people. Why was Jefferson a comrade with the people? Because he believed in inalienable human rights; because he recognized that all were made in the image of the same God whose likeness he bore; because he wanted nothing for himself that he was not willing that they should also have. He had not one dollar in his purse that had been secured by doing injustice to another man, and, therefore, he was not afraid to trust all he had to laws made by the people. If there are in this country today those who doubt the capacity of the people for self-government, you do not find them among the common people—you find them among the cultured. If there are those who are not willing that the people shall govern themselves, you will find them not among the masses—but among the cultured. When Jefferson made himself immortal by the declaration of these truths of human brotherhood applied to government, he was not popular among the cultured. Jackson, when he thundered forth the same doctrine was not popular among the cultured. Even Lincoln, when he dared to say that he did not have a political principle that he had not drawn from the Declaration of Independence, was not popular among the cultured. Those who have been pleading the cause of the people have not received as kindly hearing among the cultured as they have among the poor. Why is it? It ought not to be. It seems to me that if those who are cultured appreciated as they ought to the obligation which their culture imposes they would be brought into even closer touch with those who need their help, but they too often libel the plain people and criticize uncouth honesty more severely than they do polite rascality.

I suppose, however, that the greatest indictment against the cultured is not that they do wrong knowingly, either directly or remotely—it is not that they have a contempt for the rights of the masses—it is not that they distrust them—that is not the greatest or the severest indictment that can be brought against them; I believe that the severest indictment today is that they stand idle in the vineyard and do not employ in helpful service the power that they possess. There never was a day when service was more needed than today. If I had my choice of all the ages of the world in which to live, I would rather live today. No age in the past has furnished the opportunity for usefulness that this age does. A man who desires to

use a thorough education for a great purpose has a larger opportunity today than any one before him ever had. The manner in which the news is today conveyed from one quarter of the world to the other makes it possible for good to be multiplied more rapidly than ever before. The electric current and the printing press—these have brought all parts of the earth close together, and what is done well anywhere is soon known everywhere. And yet today many of the educated people of this country seem indifferent in the presence of the greatest problems that ever pressed upon this country for solution. It ought not to be so. And why is it so? I believe it is because our colleges have relatively given too much attention to the mind, and not enough attention to the heart. It is because they do not understand that a man simply equipped with a great mind, without a noble purpose behind it, goes forth an injury to society, rather than a blessing. It were better that our institutions of learning were closed; it were better that our boys and girls were unable to read and write than that they should be sent forth with the idea that their greatness is to be measured by the amount of money they can quickly accumulate, regardless of the means by which they gathered it together. The Syracuse University is a Christian institution, and I believe today that we need to have the fundamental principles of Christianity impressed upon those who are going out as our educated and cultured men and women. The Bible definition of greatness is the only true one, and that is service. When they inquired of the Master who would be chiefest among the disciples, He replied: "Let him who would be chiefest among you be the servant of all." That is the definition of greatness; it always has been true, it is true today, it always will be true, that he is greatest who does the most of good. Are our cultured people aiming at this kind of greatness? Are they devoting themselves to great causes? Some of them travel abroad—do they bring home suggestions to make our own government better? Some of them travel over this country and come into contact with people of all sections, but what are they doing to bring the classes of society together and to solve the great question that we must meet—the question between the rich and the poor? I have sometimes been accused of arraying class against class. The man who accuses me of it has never read what I said. I have never intentionally—and I think I can even say I never have unintentionally—said anything that could be properly construed as an attempt to array class against class. I have many descriptions of Heaven, but I have never yet read a description of Heaven where there were two—one for the rich and one for the poor. If the rich and poor must live together forever in one heaven hereafter, can not we do something towards getting them acquainted here, so that they will not have to be introduced when they reach the other side? What are we doing to solve this question? I believe that Tolstoy is right when he says that the great trouble today—a trouble that manifests itself in all these questions—is the lack of sympathy between man and man. Lack of sympathy, and for twenty-nine years, clad in the garb of a peasant and living the simple life of a peasant, he has been preaching out unto all the world a philosophy that rests upon the doctrine "Thou shalt love the Lord thy God with all thy heart and thy neighbor as thyself."

The scholar must be something more than a mental machine; he must be something more than an expert calculator; he must be something more than a shrewd and successful business man. I think sometimes we are inclined to bestow upon a cultured man

(Continued on page 14.)

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