

received. Nothing but a proper conception of the creature's stewardship under the Creator can protect the individual from the rust of inaction, the wear of excess and the waste that arises from a perverted use of the powers of the body.

If civilization can be defined—and I know of no better definition—as the harmonious development of the human race, physically, mentally and morally, then each individual, whether his influence is perceptible or not, raises the level of the civilization of his age just in proportion as he contributes to the world's work a body, a mind and a heart capable of maximum effort. No one lives unto himself or dies unto himself. The tie that binds each human being to every other human being is one that cannot be severed. We cannot without blame invite a physical weakness that can be avoided or continue one which can be remedied. The burdens to be borne are great enough to tax the resources of all when service is rendered under the most favorable conditions; no one has a right to offer less than the best within his power.

Every kind of sport, every form of exercise that contributes to the development of the body, without mental deterioration or an impairment of the moral forces, can be encouraged. Not only does the body demand attention in the growing years, but it requires continuous care throughout the entire life. A stunted body is the penalty for overwork in the child, a weak body the penalty of lack of exercise, but nature's punishments are not visited upon youth alone. The overworked or underfed man or woman can not escape nature's penalty, neither can those escape who, fancying themselves more fortunate, invite the evils of idleness and overfeeding. An eminent Swiss, Carl Hilty, in his book on "Happiness" declares that regular employment at some work which satisfies the conscience and the judgment is essential to any true enjoyment of life, and Tolstoy quotes with approval the opinion of a Russian writer, Bondereff, who insists that systematic manual labor is a religious duty as well as a physical requirement. If any one supposes that education should relieve him from a personal knowledge of bread-labor—"the primary struggle with nature"—he is in grievous error. At present the strength of the race is materially lessened by the decay consequent upon the idleness of those who have come to regard physical toil as a disgrace (unless endured for amusement), and the average length of life is shortened by those who convert the normal function of eating into gluttony. Those who approach life in the right spirit and seek the highest development must in the very beginning understand the importance of so mastering the body and its forces as to make them potent for good. In the care of the body three things are necessary: First, food sufficient in quantity and proper in quality to insure growth until maturity and health afterwards. At present we have at one extreme those who suffer from lack of nourishing food and at the opposite extreme those who ruin their health with high living. Second, the body needs exercise sufficient in quantity and kind to keep it in good working order. At present a large number, young and old, work too long, while, on the other hand, many do not work at all. Third, the body needs rest sufficient for recuperation. Today a portion of the population have too little opportunity for rest, while others rest until they become weary of resting.

It is hardly necessary to add that no habit, however pleasant it may be, can with wisdom be acquired or with safety continued, which increases the probability of sickness, tends to weaken the body in its struggles with diseases, or in any other way impairs the vital forces. The total drain upon the nation's strength resulting from the use of liquor and tobacco can scarcely be estimated, not to speak of other forms of dissipation.

But man must be more than a perfect animal; he does not rise above the level of the beast if he permits his thoughts to rest entirely upon blood, and bone and muscle. The prolongation of life would scarcely be worth the effort, or the warding off of disease reward the care, if there were not more in human life than food, toil and rest.

The presence of these graduates, attended by parents, relatives and friends, is evidence that there is in this community a recognition of the importance of the training of the mind. The scholastic course prescribed by our educators and paid for out of the productive labor of the state, represents a considerable pecuniary outlay. No compulsory legal requirements are necessary to convince a large majority of the parents of the short-sightedness of denying to a child the mental training given by our schools. From the first day in the kindergarten to the last day in the university, the student follows a path marked out by discriminating wisdom and guarded by

sympathetic interest. Those who are foolish enough to exchange the permanent advantage of an education for the temporary gain of remunerative employment, have, as a rule, a protracted season of repentance. As the workman gains rather than loses by the time employed in sharpening his tools, so the student accumulates more capital by careful preparation than he can by too early an entrance upon money making. There is in some quarters a disposition to regard what is contemptuously called "book-learning" as of little value except in the professions. No error can be more harmful, and it arises from a misconception of the purpose of education. Books are not to be despised; they contain the best thought of the authors and these best thoughts are again sifted by time. While one should know people as well as the written page, still books are faithful friends.

Even if the student's thoughts were centered upon himself there could be no excuse for inadequate preparation or for the attempt sometimes made to substitute technical training for general instruction. But when it is remembered that instruction is not purely for the benefit of the individual, but for the public as well, the importance of a liberal education becomes still more apparent. The person who understands the fundamental principles of science can render a larger service than one who is ignorant of the lines along which nature acts; mathematics teach exactness in thought and argument; literature and language give readiness, expression and illustration, while history equips us with that knowledge of the past which is essential to a proper estimate of the future. And how shall we excuse the blindness of those—if there be such—who, believing in popular institutions would deny to the masses a knowledge of political economy, sociology and the science of government—a knowledge so useful in the discharge of the high duties of citizenship? Whether a boy intends to dig ditches, follow the plow, lay brick upon brick, join timber to timber, devote himself to merchandising, enter a profession, engage in teaching, expound the Scriptures, or in some other honorable way make his contribution to society, I am anxious that he shall have all the education that our schools can furnish. He will do better work for his education; he will have his mind for his companion and will not be tempted to loaf upon the streets, when the day's work is done, and he will be in a position to demand reasonable conditions, reasonable terms and reasonable compensation for those who toil.

Where an education has seemed to be a detriment in business or has yielded a less dividend than might properly be expected, it can be traced to a deficit in purpose rather than to a surplus of learning.

And this leads us to the consideration of the necessity for a moral development to accompany mental training. An athlete bent on mischief can do more harm than a dwarf or an invalid; and so, a well disciplined mind, misdirected, is capable of doing more serious damage than an ignorant mind. Society is poorly repaid for the money spent upon education if the one who profits by the expenditure feels ashamed to cooperate with those whose toil supplies him with food and clothing. That labor is dignified, that work is honorable, is a truth which needs to be impressed upon every young man and upon every young woman. It is worthier by far to add something to the world's store of wealth than to spend the money that others have earned. We must have food, and clothing and shelter, and we must earn these things or some one must give them to us. A young man's self-respect ought to make him ashamed to sponge upon the world for a living; he ought to insist upon repaying with interest the service which society renders him; and this rule applies to young women as well as to young men, for the forms of service are infinite and the return that women make to society is as valuable as the return made by men. The essential thing is that each person, man or woman, shall recognize the obligation to contribute in helpfulness.

There is no place for the drone in human society, and as public opinion becomes more enlightened we shall give less regard to those, however refined or well educated, who consult their own pleasure at the expense of others and more consideration to the bread winners whose hands are calloused and whose brows are acquainted with perspiration.

There is evident on every side a distortion of view as to the relative desirability of a life of productive labor as compared with a life of luxurious ease, and a widening gulf seems to divide the two. This should not be true. The bud, blooming in beauty and fragrance, might as justly scorn the roots of the rosebud because they come into contact with the soil, as that any man, however

trained in mind or supplied with means, should hold in contempt those who with brain and muscle coax the annual crop from mother earth, fashion the fabric which protects him from heat and cold, or bring fuel from the coal mines.

An education is incomplete which does not place a noble purpose behind mental training and make the hands willing to work. The work should ultimately be the largest work of which the hands are capable, but at all times it should be the work that most needs to be done. That education is also defective which so inflames one's vanity or so shrivels one's heart as to separate him in sympathy from his fellows. Education has even been known to do this—yes, education has even been known to make a graduate ashamed of his parents. A Chicago paper recently reported such a case. A mother who had been denied the advantages of the schools, but who had by economy and sacrifice enabled her son to attend college, visited him after he had established himself in the practice of the law. She had looked forward for years to his success, and started upon her visit with great expectations. She soon learned, however, that her presence embarrassed her son—that he did not want his clients to know that she was his mother. Her heart was broken, and as she waited at the depot alone for the train that would bear her back to her humble home, she poured forth her sorrow in a letter. If I thought that any of those who receive their diplomas on this glad day would allow their superior advantages to lessen their affection for their parents or to decrease their devotion to them, I would wish them children again. Better loving companionship than intellectual solitude, but there is no reason why the scholar should be less a son or daughter. Head and heart should be developed together, and then each forward step will bring increasing joy, strengthen family ties and make early friendship more sacred.

If he is culpable who shrinks from full participation in the work of this struggling world, or shirks the responsibilities which he is by education prepared to assume, still more culpable are those who, by employing their talents against society, prey upon those who supplied their training. If by force or fraud or cunning one seeks to appropriate to his own use that which he has not earned, he turns against the public the weapons put into his hand by the public for the promotion of the common weal.

The old-fashioned methods of wrongdoing are everywhere condemned, but Professor Ross of the Nebraska University has pointed out some of the new methods of wrongdoing which do not bear the odium which they deserve. He calls attention not only to the dishonesty involved in the adulteration of food, but to the actual bodily harm done by the mercantile use of the poisons. There has been an enormous increase in the quantity of adulterants used and a woeful lack of conscience manifested among those who find a profit in the practice of dangerous impositions. Professor Ross also presents some statistics to show the mortality due to the failure to use safety appliances—the lives of employes being coined into larger dividends for the benefit of stockholders. But not all of those who make a misuse of their intelligence are engaged in either the adulteration of food or in doing bodily harm through unprotected machinery. The pecuniary damage done by the market speculator is even greater. The gross sum every year abstracted from the pockets of the wealth producers by the misuse of the stock exchange and the chamber of commerce is enormous, for this sum not only includes that which is lost by those who yield to the temptation to sit in the game of speculation with the manipulators of the market, but it includes that still larger sum which measures the injury done legitimate dealers who are the innocent victims of man-made fluctuations.

I know of no more imperative need today than that there should be a clear recognition of the law of rewards, namely, that each person is entitled to draw from society in proportion as he contributes to the welfare of society. This law is fundamental. It conforms to that sense of justice which forms the broad basis of social intercourse and a firm foundation for government. This sense of justice is offended when any one, either through the favoritism of government or in defiance of government, acquires that for which he has not given an equivalent. There are certain apparent exceptions, but they will upon examination be found to be only apparent or to present evidence of an attempted approximation to the standard. For instance, by general consent there is acquirement by right of discovery. A man finds something of which man has not before known, and although the discovery may not have caused him great effort yet it may be

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