

do not. They regard their business as a purely individual affair. Political economy claims this is what he should do—look out for his own interests. That is the insocialism of to-day.

But is it the duty of a public official to carry out the principle of looking out for themselves alone? I am aware that many of them do so, though theoretically they would not say so. The spoils system, that has debased our politics, is founded on this principle. But an official should also look out for the interests of those that have entrusted him with the office; he should protect society against injury, and minister to its needs.

The question arises: Do the principles of morality change when one passes from a private to a public station? If this be so, it is unfortunate, for a man who has always lived on the selfish plan, is likely to keep right on doing so when he becomes an officer. It is absurd to talk of two standards of morality. We all recognize that we should look out for the general welfare, whether we do so or not. But we do not connect this duty with our private business.

Three classes of men come into view under the definition of Professor Sumner, that one's public duty is to decide what someone else should do. The first is composed of those who neglect their own business to attend to others'. The second class make it the one, big duty to take care of themselves. The third class is composed of those who work for the good of the community, not only in their leisure hours but in the time they devote to their business. They think that every man should regard his calling as a social function. From the modern point of view there is no such thing as an individual. Every one is dependent on others. The market price of articles of food as well as labor is fixed by a thousand factors. 'No man liveth to himself alone,' is truer to-day than when the apostle said it.

Every one should decide that his work should at least not be a detriment to society, and if possible it should be a benefit. These principles come into action in closing a calling, as so many of these young men are about to do. Put into practice, they shut out certain pursuits. Liquor selling may be lucrative, but if in the end it injures society, true socialism condemns it. Gambling in all its forms, from the operator on the board of trade to the crap shooter in the alley, comes under the same condemnation.

One can manage the most humble calling to make it a benefit; one can mismanage the most honorable to make it injurious. Men will put love into their work if they are taught to work for the good of others as well as for their pay. Then will come the true chivalry of labor. The engineer and the architect may ennoble their work by building to carry out the grand purposes of serving their fellowmen.

Nor is it alone in the constructive pursuits that the principle applies. The merchant's work may be conducted not merely for the profits, but to minister to the needs of his customers; to supply all things that conduce to welfare and happiness, and to refuse to supply that which will degrade and injure society.

The employer and organizer of labor has not only to see that his work aids the community, but he must see that it does not harm the workmen in any way. Society has loaned him the men and women for his profit. He is expected to deliver them again uninjured in body and mind to society. Let him not say 'I pay them their wages. There my duty ends.' The curse of Cain will rest on any man that allows his workmen to be despoiled.

The hearty recognition of the truth we have been discussing would give to our work a dignity that it often lacks. The curse will never be lifted until we learn that 'man should

not live for self alone.' Do the great painters paint for self alone? The highest art can only exist when it is prompted by noble thoughts and inspirations. So it is with all other pursuits.

To you, young men and women, I especially entrust this great truth, hoping you will realize it and put it in practice. It has some close applications to the work of a university. For what was this university founded? Was it to train incarnate selfishness, to raise mere bread winners? No. The students must also gain those influences that will make society better. Those that here are trained must be brave and strong to help others along. The training that fits them to get their living must be subordinated.

Nebraska university is an institution of which the state has a right to be proud. Of all the flowers that have sprung from the prairie sod, this is the fairest. After looking over the laboratories, meeting the professors and inquiring into the methods used in this university, I do not feel the slightest hesitancy in saying it is an institution to be proud of. Nebraska university has a great work to do. Its graduates, whatever they may do, will be fitted to take care of themselves. But this is not all its work. It must be recognized that all this power must be used to better society. The children for whom the state has poured out its bounty owe her a lifetime of consecrated service, and in its rendering they will be carrying out the principle of true socialism.

Rev. Gladden lectured to a large audience who esteemed his address very highly, as was shown by their frequent applause. Immediately after the address, the chancellor gave a reception in Grant Memorial hall. The hall was decorated for the occasion with the various flags belonging to the military department, with stacks of arms, and with plants from the green-house. The decorations were very artistically arranged, the flags being laid upon the stacks of arms which were placed around the edges of the room. The plants were arranged upon a plant-stand extending down the center of the room, and dividing it into a convenient promenade. The Chancellor and Mrs. Canfield and Rev. Gladden received the guests in the most informal way at one side of the hall. The university orchestra furnished music at intervals and the visitors engaged in social chat until it was time to disperse.

STRAY PICK-UPS.

Mr. Hadley has returned from New York.

Dr. Giffen. * Office, 11th and N Sts.; residence, 1504 S.

Mr. Cheney is suffering from a severe attack of the measles.

Mr. Searson's father visited the university on Saturday, the 20th.

Dr. C. E. Spahr, 1215 O Street, eye, ear, nose, and throat specialist.

Geo. Sheldon, the celebrated musician, visited his parents on the 17th.

Fred Hyde has concluded to accompany Dr. Lees on his European trip.

Mr. Teft went home on the 17th to attend the funeral of his grandfather.

Earnest Case has returned to school, after an absence of nearly two months.

The freshmen history class, under Professor Fling, began the study of Roman history last week, having finished Grecian history Monday. At the close of the work, each of the students gave a sketch covering the whole history of Greece.