

ALLEN OF ALFRED



Allen
OF ALFRED

ft

Some of His Words

To Students

WHICH ARE AS STEADY
CANDLES SET IN HOME-
WARD WINDOWS

Edited by

E.H.LEWIS
(Lewis Institute, Chicago)

ft

Privately Printed 1932

PRESS OF THE
DAVIS—GREENE CORPORATION
MILTON, WISCONSIN

TABLE OF CONTENTS

Introduction	13
Dead for the Sake of the People	67
Peasants as Evangelists	68
Lincoln's Fortunate Limitations	71
The Effects of Lincoln's Death	73
Not Mechanism but Personal Presence	76
Righteousness	79
Not Dogmatic Formula	80
The Seat of Authority	81
Creative Faith	82
Faith and Triumph	83
Obligation Imposed by Culture	84
The Cost of an Educated Man	85
The Way of Tears and of Blood	87
Culture, not Carping	88
All Human Interests	89
Self and Humanity	91
Culture and Energy	92
New Truth	95
Greatly Good in Humble Work	97
Sacrificial Turkeys	99
Plymouth Rock	100
Harvard	101

Individual and Group Influence	102
Everything Potentially Educative.	103
A Specimen of Self Culture.	105
Garfield.	106
Bethel Theory of the Universe.	107
All is Sacred.	110
Noiseless as Gravity.	113
The Best Legacy.	114
The Shekinah.	116
Beauty.	120
When a Tree is Slain	123
Infinite Perfection.	124
Joy and Sorrow.	126
The First Realization of Death	127
Pathos, Compassion, Joy.	129
Endurance.	130
Gentleness and Silence.	131
Not as Negative Forces.	132
College and Light	133
Intellectual Freedom.	135
Critical Years.	137
The Brain of the People.	138
The Danger of Petrification.	139
Truth at All Costs.	140

Positions of Responsibility	141
Fearless of Consequences	143
The Greatest Teacher	145
The Slow Growth of Colleges	146
The Continuity of Science	149
College, Discovery, Invention	151
Difficult Transformation	155
Too Much Recreation	157
Survival of the Best Man	159
Personality	162
The Universe an Organism	164
The Human Organism	165
The Supreme Good	166
Be a Person	168
Nature and Human Nature	169
Earnest Without Excitement	171
Conservation of Aptitudes	172
Ideal Growth	173
Persons Surpass Creeds	175
Growth Endogenous and Slow	176
Follow Your Bent	179
Early Days at Alfred	180
The First Examinations at Alfred. . .	184
Assurance of God	186

ALLEN OF ALFRED

Some of His Words

To Students

WHICH ARE AS STEADY
CANDLES SET IN HOME-
WARD WINDOWS

ALLEN OF ALFRED

HIS FULL name was Jonathan Allen, but it never seemed of much importance. Persons are essentially nameless and indescribable, and the charm of a person cannot be worded. Allen had both charm and grandeur, fused in a fashion that I have met in no other man. It is not likely that any words of mine, or even any words of his, can suggest to the reader much of what he meant to those who knew him, but the bulk of this little book will consist of his own words.

He was a teacher and likewise a college president, but somehow one hates to admit it. It seemed a trivial fact that he should have an occupation. A valley, a hill, a great tree, the dawn — these have no occupations. They are what they are, sug-

gesting more power than can be used, suggesting thought but no controversy, and Allen was like that.

He was not quite without bias, for he hated every form of slavery, and would fight for freedom at any moment, but apart from this noble failing he was lofty. On most matters that divide men he looked down without much concern, and on most quarrels with amused compassion.

How came it so? This man was not bred to serenity. He did not grow up in a library, nor did he sit at the feet of a father who, like the elder Mill, knew all cultures. He spent almost all his life in the little valley where he was born. He was born at Alfred, in a log cabin, January 26, 1823.

No college was there then, but only a dozen other cabins, built by settlers who were all, or almost all, of Rhode Island stock. Before Allen's

own ancestors were New Englanders, they were Scotch, but they had married in Rhode Island with colonists who were of English stock.

Granted that the stock was vigorous, it must also be granted that it was not especially gracious. We Rhode Islanders were almost as quarrelsome as the Massachusetts colonists who drove us out or whom we left in disgust. We were perfectly capable of remembering slights, holding grudges, and carrying frugality to the point of meanness. But through the thicket of these faults the boy shot up like a pine, and in his branches all bickerings were lost in the music of eternity.

Though a great reader, Allen can be thought of apart from books. What he cannot be thought of apart from is hills and valleys. The valley at Alfred is broken into from the west by a second valley and a third,

and the three streams that come down under stone bridges (of his building) unite in one, beside which there is barely room for the track where the athletes run. All three converging valleys are narrow.

Though the hills spread apart enough for beauty, there is one spot where no more than half a mile of air intervenes between hilltop and hilltop. Once I was sent with other young men to stand on the western crest at sunrise, and to address Jonathan Allen across the void, and to make him hear every word by distinctness of utterance. He knew what could be done. He knew his valley.

From boyhood he knew it. Daily when the pines turned eastward far enough to reveal our bright particular star, the lad was there, waiting for the sunrise. To the full significance of sunrise most boys are per-

fectedly impervious. They may feel a moment's thrill at the fresh light of a new day, but they do not stand, ax in hand, learning. Here was the one boy who did some thinking about each sunrise. He was capable of learning directly from the thing itself, with no film of words between, and so for him the science of the dawn and the beauty of the dawn were never sundered.

At thirteen he was tall and strong, but could not write his own name. One day when he was cutting maple in the autumnal woods a certain stranger named Bethuel Church came to him through the forest and announced that he was about to open a school in the village. This was to be a select school, and the students would mostly be older than thirteen, but he invited the lad to join, and agreed to accept six cords of four-foot wood for the winter's tuition.

The boy cut the wood and hauled it to the village. Then he entered school, carrying like the rest a home-made chair to help furnish the room, which was an upper room. In his pocket, wrapped in a piece of paper precious in those days, he carried a cold johnnycake for lunch. It is perhaps necessary in 1932 to remark that this food is made of corn meal, water, and salt, and is baked on a hot griddle. From Bethuel Church he learned how to write his name, how to do sums, and how to face an audience in spite of fear.

A year later another man came to take charge of the so-called select school. His name was James Irish, and he told how he had come. There were no railroads west of Utica, but he had made his way by canal, amid blockades of ice, to Geneva. Thence he had caught a ride part way to Alfred, and walked the rest of the way.

In later years Allen said of Irish, "There came a man to Alfred, full of the goodness which descends from on high, and took me by the hand, and lifted me". This meant that under Irish he learned more mathematics and was presently able to help his father in surveying, but it meant something more, something more subtle and more important. Sheer intellectual achievement of any sort meant nothing to Allen except as a part of what he was wont to call finer living.

After two years Irish went, and Kenyon came. Of William C. Kenyon it used to be said that he was quicker than lightning; that while any other man was springing to his feet, Kenyon could rise, turn round, and sit down. Kenyon summed up his journey thus: "From Schenectady to Utica by rail; thence to Syracuse by stage, often stuck in the

mud, breaking down twice; thence to Bath by stage; from Bath to Alfred on foot, over hill and dale, through mud and snow, seeing wilderness and log houses."

Kenyon developed the select school into what was then called an academy. Allen called him "a slender, compact, nervous man, with a dome of skull filled and dripping with brains as the honeycomb drips with honey". Again, Allen called Kenyon "a man surcharged with spiritual electricity", and said of him: "Very earnest, very incisive, he stirred many a young life to the core. By his fiery energy he awakened dormant powers. It took no ordinary rein and curb to hold so fiery a nature in check. Yet if he descended like a thunderbolt on the lazy, nevertheless the hard worker found in him the gentleness of the dews of Hermon."

Under Kenyon's instruction Allen was soon fitted to teach a district school, and from the age of seventeen made his way by teaching. Already he was known for his independence of character. For instance, though at that time almost everybody in the valley, including his own family, kept a jug of whiskey or rum, the lad declined to touch it.

I remember hearing an aged man tell of attending, in this valley, a ministerial meeting against the coming of which the host provided whiskey as a refreshment, paying five cents for each drink for each clergyman, and allowing two drinks for each. With such sponsors the lad Jonathan might well have felt free to drink his fill, but he had figured it out for himself that a distilled liquor is too strong a beverage.

His hatred for slavery was early known in the valley, and shared. At

eighteen he produced a little play of his own making, wherein was enacted the recapture of certain runaway slaves. He himself played the part of the Quaker in whose home the fugitives were seized. This was in 1841, twenty-two years before the emancipation. And in 1841 the playwright of eighteen made his Quaker exclaim: "Twenty years from now an antislavery president will be elected. You of the South will rebel and try to establish a slaveholders' oligarchy. The North will not permit the dissolution of these states, and carnage will follow, but slavery will be abolished." Never again did Allen write a play, but more than once he foresaw events with precisely such acumen.

Having completed the work of the academy, and having covered the equivalent of what we should now call two years of college work, Allen

looked round for a college. His means were slender, his love of freedom fierce. He pitched upon Oberlin as the right place, went to Oberlin, took a hand in helping runaway slaves to Canada, and in 1849 received his bachelor's degree.

It may have been in the course of these two years that he met John Brown of Ossawatomie. That he met him is certain, for on April 22, 1865, when Lincoln's body was being borne from Washington to Springfield, Allen said: "I deem it one of the peculiar privileges of my life that I had the honor of taking by the hand the two great martyrs of liberty, John Brown and Abraham Lincoln. Both had the same honest, hearty, manly grip and shake, but the eye—how different!"

While Allen was at Oberlin, Kenyon kept writing to him, urging that a college could be established at Al-

fred. Kenyon was shockingly confident. He infused into everybody he knew the sentiment that anything is possible to him who tries. "This belief", said one of his students, "pervaded, permeated, saturated, possessed, and energized student life at Alfred."

Back therefore in the spring of 1849 came Allen to Alfred, and entered into a compact with six colleagues to build a college, non-sectarian and co-educational. These seven men were bred up in three or four different sects, but were determined to build something non-sectarian. And they did it. They did a good deal of it with their own hands, making bricks from the very superior clay which now supplies the school of ceramics. Most of the money was supplied by Seventh Day Baptists of Rhode Island stock, but in 1932 barely ten per cent of the

students observe the seventh day.

For his part in the physical labor Allen chose the making of a hillside campus. He graded. He laid out walks. He brought pines from the hills and elms from the vales. He had the physical strength to out-work most men and still save hours for reflection. If put to it he could walk his forty miles a day, or cut and pile more wood than any competitor, and do it with easy grace. As late as 1882, when at the age of fifty-nine he was geologizing in Switzerland, he sprang over a wall, apologetically took a primitive scythe from a peasant, and proceeded to mow a very steep mountainside.

When the civil war broke out, every member of his senior class enlisted, and Allen went with them, as a spectator, to the front. At the first battle of Bull Run he nearly lost his life. A shell made directly

for him, and he heard its whine just in time to step aside and see it burst on the spot where he had stood.

"From that field of disaster," said Wallace Brown, later C o l o n e l Brown, "he came to our regiment cool and unperturbed, as if returning with his class in geology. His coming was like sunshine. All others from the field told only of disaster, and declared that no army that ever was or would be organized could drive the enemy from his entrenchments. About him gathered the volunteers from Alfred, and from him gathered inspiration. Not only we who had been his pupils but others heard his determined words, marked his lofty bearing, and were better fitted for the next day's work across the Long Bridge into the enemy's country."

When Lincoln was assassinated, Allen uttered, within a week, an es-

timate of Lincoln which anticipated with great accuracy the sober judgment of all responsible historians.

In 1865 Kenyon died from over-work. He was in London at the time, seeking rest too late. Two years later Allen took his place as president, got the college chartered, and carried on quietly.

No two administrators could be less alike. Kenyon was a driving power, but his very voltage was incompatible with thoughtful calm or wide synoptic range of thought. Allen moved with deliberation, commanding, unconsciously majestic.

He could not plant a tree, or make a ten minute speech, or depart from a sickroom without leaving the impression of his immense superiority to other men. He was especially skilful as a nurse, and many a sick student owed his recovery to the president's personal ministrations.

But it must have been like being nursed by Esculapius himself - - say the especially brawny and towering Esculapius who stands at ease in Athens with one hand on his hip.

Being myself the son of one of his professors, I knew that majesty early, and on a certain occasion pretty early in the morning. Just before sunrise one day in 1878, being then twelve years of age, I was climbing the campus hill with a bagful, a whole night's catch of fish, hoping to get home unseen. It was quite useless to expect any such good luck. A turn in the path, and there among the trees stood Jove himself, smiling down. I expected a rebuke for being out all night, but it did not come. Jove invited me to pour out my treasures on the grass. This done, he knelt beside me and pointed out more facts in comparative anatomy than I shall ever hear again.

Now I am indulging in hero-worship, and am reminded that the soul of hero-worship is brevity. Brevity is the reason for naming one man and not the members of his group. Doubtless Israel and Cadmus were tribes rather than men, but to handle antiquity at all we are compelled to let one man stand for his tribe. In some sense we have to make every biography the biography of an eponym.

I do not forget the men who rallied around Allen and who were necessary to his achievement. One of them, v/hen money quite gave out, unwillingly left him and went to Harvard, where he became the foremost micrometrist of his time. I must not name him here, but he established the exact length of the standard foot, and his dividing engine ruled the first gratings for the measurement of light.

Nor do I forget the women who rallied round him, especially the wonderful wife, Abigail Maxson, whose biography of Allen, privately printed in 1894, is furnishing me with most of the material for this little book. If in boyhood I once met Jove at dawn, it was not much later than dawn when, on many a morn, I met a certain woman planting flowers to civilize us. She was his professor of German, and came from Frankfurt on the Oder. Her German accent was exquisite, but the beds of heartsease she planted were even more exquisite.

I venture to assert that Allen was the first American educator to give women full credit for their intellectual powers. It was he who, in 1878, conferred the first doctorate of laws ever conferred upon a woman. She was a great woman, fam-

ous in her day, but methinks his own wife was a greater.

The loss of even a single colleague to Harvard was like the loss of a limb to Allen, but he gave no sign. He kept on using his valley. It was half the material that he taught. No sunrise, no pine, no crinoid escaped him, or escaped service as a part of his laboratory.

These forms of life—for he could never escape the conviction that even sunrise is a form of life—had come to earth before the Greeks he honored, and would outlast all men. Like Menander, who wished that his dying eyes might rest on common things—the sky, the clouds, the hills—so Allen wished that his students might find in the commonest things the highest education, and the most thrilling, and the most constant.

From within a radius of three

miles he brought together some seven thousand kinds of stone, and built them into a little castle, to show his men and girls what sort of earth we live on. It is called the Steinheim. Of course this marvel could not have been accomplished had not the glaciers brought him fragments Laurentian, Cambrian, Silurian, and Devonian, but it was he who discovered the fragments and made them teach.

He searched the Chemung rocks for imprints and fossils, and his collection of the varieties of a certain rare sponge is exhaustive. He searched the streams of his own valley and of many others for living shells. He gathered seven hundred species of *Helix*, and most of the known *unios* and *onondontas*. Within the living rock of his museum he fashioned walls of native woods, two or three hundred of

them, their strange and varied beauty unsuspected, as in the case of sumac, till he brought it out.

Along with these examples of life less than human he gathered relics of human life, from the earliest flints of the Senecas to the buckhorn-handled knives of the Rhode Island settlers, and in time secured prehistoric artifacts from Europe, together with very early historic objects from Europe and Asia, each relic once an experiment in living.

Perhaps no other man anywhere has made such a building, but many men have made such collections, and too often have been swamped by the task. Collectors usually become tedious specialists and find it hard to interest youth in their technical stuff. But Allen used all his plunder, taking it all up into his capacious mind, carrying it lightly, feeling all the sciences as all one science of life. It

was life that he adored, not lost life. When his eye lighted upon a white bone, he saw it once more roseate and marrowy, clothed upon with flesh and inseparable from the whole creature that adventures and aspires.

Essentially, then, he was a naturalist. But at this word I pause, for the most important fact of language is that every word means many things. Certainly 'naturalist' has many meanings. Charles Darwin was one sort of naturalist, chiefly concerned to attain an extremely wide generalization concerning the methodical development of life. John Muir and Jonathan Allen were quite another type of naturalist, stirred more by the intrinsic beauty of life than by any possible generalization concerning the method of it.

Furthermore, since the death of Allen in 1892, the word 'naturalism' has come to name a fairly definite

doctrine which, taken as a philosophy, he would not have accepted. This recent meaning I should like to state, and state fairly, before contrasting it with Allen's way of thought.

The philosophic naturalist believes in natural causes and rejects supernatural causes. And, though his name is recent, he is the end product of a very long line of growth. Democritus was a philosophic naturalist a full four centuries before Christ. Christ delayed philosophic naturalism, but it began to revive in the protestant movement of the sixteenth century, brightened in the scientific movement of the seventeenth, flared up in the French revolution of the eighteenth, and is blazing officially in Russia in 1932.

The motives of philosophic naturalists have been admirable. They have desired the release of their fel-

lows from fear, from the tyranny of kings, and from the tyranny of priestcraft. What is more, the advance of naturalism has been worldwide. None of us can deny that in comparison with his forefathers he himself is more or less naturalistic.

The philosophic naturalist finds no evidence for the existence of ghosts that walk by night, or demons that cause illness, or devils that tempt to sin. These creatures he regards as fancied forms of life, the product of the primitive imagination, which is undisciplined and hasty. Belief in them fills primitive man with needless fears, and drives him to slay his fellowman conceived as a sacrifice or as a witch. Prayer addressed to a god of rain does not bring rain. Prayer is not so good for malaria as quinine is, not so good for goitre as iodine is, not so good for diabetes as insulin is.

Proceeding a step further, the philosophic naturalist finds no evidence for the existence of God. He is therefore an atheist. But the student of language, especially of the word "not", knows that 'theist' and 'atheist' are not exact terms and cannot be made exact terms. These are polar terms, like "night and day". Night is not day, but nobody has ever been able to decide where night leaves off and day begins. A magnet happens to be so constructed that it can have no north pole without a south pole, and language seems to be built in much the same way. If I call President Allen a theistic naturalist and Lord Russell (better known as Bertrand Russell) an atheistic naturalist, it does not follow that they are poles apart in thought or in feeling.

The atheistic naturalist perceives the difficulty of deciding whether

certain organisms are plants or animals. He perceives the essential sameness of cellular structure in all animals, from amoeba to man, and the sameness of tubular structure in all animals from worm to man. He perceives that mind is by no means so deeply diffused as men have imagined, for many a decapitated creature still acts for the moment as if whole. Of the natural causes of mind he confesses himself largely ignorant, but finds mind, memory, and consciousness dependent on the quantity and quality of nervous system, which in turn depends on the rest of the bodily mechanism. He sees human personality disintegrate with the disintegration of neural protoplasm, and often sees this disintegration begin long before death. Consequently he finds it impossible to believe that the functions of the body survive the death of the body.

He cannot believe in what is called the immortality of the soul, or in the survival of personality after death.

Though denying the existence of God, the atheistic naturalist finds it fascinating to trace the progressive historical refinement of crass notions of god and devil and future life. To beauty he may be keenly sensitive, with magic of words to prove it. And to human suffering he may be deeply responsive, whether his feeling lose itself in mere luxury of pity or find itself in definite humane exertion. It may stand revealed in energetic efforts to ameliorate human life under the aegis of scientific method.

The word 'nature' originally meant birth. Almost by definition, then, the atheistic naturalist assumes that birth will proceed. Not to speak it too humorously, he approves of birth. This however, is far from implying that he approves

of all births. "Male divines", says Lord Russell, "prate about the sacred joys of motherhood and pretend that a large family of diseased and poverty-stricken infants is a source of happiness. The State joins in with the argument that an adequate crop of cannon fodder is necessary." Lord Russell's caustic language must be taken as meant. He does not literally mean that male divines pretend that diseased infants are a source of happiness, or that any state thinks of its own infantry as cannon fodder.

Lord Russell proceeds: "For my own part, I have found the happiness of parenthood greater than any other I have experienced. I believe that when circumstances lead man and woman to forgo this happiness, a very deep need remains ungratified, and that this produces a dissatisfaction and listlessness of which the

cause may remain quite unknown. To be happy in this world, especially when youth is past, it is necessary to feel oneself not merely an isolated individual whose day will soon be over, but part of the stream of life flowing on from the first germ to the remote and unknown future." Conversely he says: "Our parents love us because we are their children and this is an unalterable fact, so that we feel more safe with them than with any one else. In times of success this may seem unimportant, but in times of failure it affords a consolation and a security not to be found elsewhere."

These words are from Lord Russell's recent book on the conquest of happiness. It is a book in which a convinced, ardent, outspoken, atheistic naturalist takes account of stock and makes an inventory of his resources for living. They are noble

resources, and yet Allen could never have subscribed to the statement that in times of failure parental love affords a consolation and a security not to be found elsewhere. That consolation and that security Allen did find elsewhere.

The atheistic naturalist is convinced that he can early condition his children in such a way that they will neither need an imaginary God nor expect any moment of life beyond the grave. Allen was equally convinced that such conditioning is impossible. He saw no possibility of preventing the natural imaginings of childhood, and nothing seemed to him more natural than what are called supernatural fancies. His own had been fearless, and the means of dispelling fear. He was chiefly concerned that children should see about them persons so compassionate, so fine-grained, so lovable that

their notion of God would be but a natural heightening of impressions so happily received. And he was well aware of the fact that if a child's natural religion is mocked and suppressed, the child is likely to revert in manhood to some primitive form of religion which, for his day and age, is most unnatural.

Allen's chair included ethics, and few subjects are so difficult. Happy is the man who is not compelled to inform youth of the varied customs of man upon the earth. In these customs revolutions occur, and close students of ethics are keenly alive to the problems of revolution and of transition. Ancient sanctions of behavior are upset by this cause or that - - migration, climate, war, invention, the growth of knowledge - - and there is always the question of how to avoid moral disaster before new sanctions are established.

There is always the question whether the youth, having been told what the Romans do in Rome, will remember that his home town is not Rome. As a dean in Chicago, I have been assured by an adulterer that adultery is no sin in Chicago because it is no sin in certain parts of Africa. This of course does not follow. This is not logic, but when the blood burns, the tongue is prodigal in non-sequiturs.

Just how far theological concepts are essential to ethical conduct in a college man or girl is hard to decide, for it depends on the individual and on the crisis. I once had the pleasure of introducing the Lord Russell, in terms of sincere respect for his work on the principles of mathematics, to an audience of young men and women. He rose to address them on "the good life", and presently began a sentence with the un-

qualified words, "Since there is neither God or Devil - - ". He had no intention of mocking any theological sanction which nerved any of those young folks to the good life. He would doubtless have acknowledged that it is not given to man to know for sure that there is neither God nor Devil. He might perhaps have granted that neither God nor Devil is a term exactly definable. He merely did what we all do, saying "is" and sounding omniscient, when all he meant was "it seems to me". Such is the ease with which we all forget linguistic limitations.

During the half century through which Allen taught, from 1842 to 1892, most colleges were centers of bitter controversy between naturalism and supernaturalism, though neither word was in use. At the beginning of the half century Lyell's geological doctrines were already

known, and during the sixties Darwin's doctrine concerning the origin of species came to be known. Allen read these books, and read them early, and though they made infinite trouble for most American theologians, they seem to have made none for him. If they bothered him, he never said so. Certainly they inflicted upon him no such agony as they inflicted upon the biologist Philip Gosse, whose son, Sir Edmund, later recounted that agony, at first anonymously, in the volume called "Father and Son". New light on the origin of any species was not only welcome to Allen, but was diffused by him among his students.

In 1857, two years before Darwin published his theory concerning the origin of species, Allen said to his graduating class: "You are called to be promulgators of liberty, learning, and religion. These are the

triple guards of the individual, the triple foundations of the state. No state is secure without knowledge and religion to uphold its liberties. The church is not safe without the largest liberty of conscience."

Such was the mood in which he unconsciously awaited Darwin, and when he read Darwin it was in war time. His students were deliberately dying to free black men from slavery. Whatever might be the origin of the white species called a student, and whatever the origin of the black species called a slave, neither origin seemed to Allen so important as the destiny of either slave or student.

When in the seventies he read Darwin on the descent of man, he was far from denying the thesis. He kept clearly in mind that whatever may have been the prehuman functions of the nervous system, its present functions include the tragedy of

Jesus on the cross, the tragedies of Shakespeare, and the mathematical imagination.

There is no denying that brains are necessary to a college student, and that he is in for such measurement of his intelligence as can be managed by examiners none too intelligent. But there is such a thing as deadly intelligence, the power of performing intellectual feats for criminal ends. Allen could not know that in 1922 two of the cleverest university students in America would kill a little boy for the mere sensation of killing, but he seemed always on the watch against some such disaster.

He offered no prizes. He offered no honors. He was full of dry sarcasm concerning the appetites. One chapel speech that we were long in understanding concerned a certain former student's insane passion for - - gingerbread! Another concerned

a certain famous diplomat with whom Allen had dined, and whose palate required too delicate a gratification. Another poured scorn upon the stormy artistic temperament.

Conversely there was many a ten-minute talk about some fellow who, though slow in college, was now forging ahead in a profession or winning respect as a citizen. In such a man he greatly honored grit, sand. More than once he said, with a twinkle in his eye, "At Alfred we take on sand." The reference becomes clear when we remember that on the Erie road Alfred comes just before Tip-top, and that much sand is needed beneath the wheels in order to make the grade.

No teacher can avoid bestowing praise and blame in private consultation with students, and in private Allen said things that cut like whips or healed like balm. Often his

praise took the form of dry understatement, a New England trick, a bit of delicious litotes that the student treasured forever. Sometimes, when he thought the man could stand it, his severity was considerable.

To a fairly well-behaved boy of twelve he said, "You are one of the two worst rowdies in town." To the same lad at nineteen he said, "I had counted on you as the most accurate man in your class, and you have failed me." But when at twenty the same fellow, graduating, asked him for a line of recommendation, the president slowly drew a sheet of paper towards him, slowly dipped a quill pen in ink, and slowly wrote: "To whom it may concern: This man can do anything he says he can do. - - J. Allen." The man so recommended never used the

recommendation. He kept it as a precious and awful warning.

To personal worth he paid high tribute constantly, and sang the praise of character at whatever risk of undervaluing intellect. Now and again his praise of character rose to a pitch little short of psalmody. On such occasions he demanded every conceivable virtue. He filled long sentences with beautiful abstractions set in series, uttering each with impassioned charm of voice.

He spoke of defeats, of failures, of intellect disappointed in its best efforts to prevent crime. Undeceived by academic pride of mind, he confessed how little our utmost of mind gets done in a selfish and savage world. He uttered consolation long before his students felt the need of consolation, but at sixty one begins to understand what was said to one at twenty.

And at sixty-five I have collected in this little volume a good many of his most poetic utterances, with a few passages more prosaic. I have abridged some of them, but perhaps they glow none the less for that. President Allen's outbursts of glory came at long intervals, each a moment of transfiguration, but set close to each other they seem like successive light-houses in a dark night. At the suggestion of his son, Dr. Alfred Allen, I have used a similar figure of speech on the title page. With his approval these words to students are there described as steady candles set in homeward windows.

The world of affairs can be counted on to cool heroic youth quite far enough, and when one is getting religion, it is well to get a plenty. Once Emerson came to Alfred and lectured on religion. Next morning he climbed the hill with

Allen, and walked beneath the pines, and asked the president how the lecture had impressed him. "It was high", said Allen, "but it was not high enough." Emerson smiled and nodded. Perhaps he was thinking of some words of his own, words that he had written in his journal long ago, after making a pilgrimage to England to hear Carlyle and Coleridge and Wordsworth discourse in private on religion. He met them all and heard them all, and of them all he wrote in his journal pretty much the same thing that Allen later said to him.

What is it in us that makes us all such admirable fault-finders? What is this standard to which each fine statement approaches ever not quite? In 1883 Julia Ward Howe said to me, then a lad in college, "Mr. Matthew Arnold came to Concord and read a lecture on Emerson, and Mrs.

Emerson liked it, but I could not help feeling that Mr. Arnold could not quite appreciate the fineness of Mr. Emerson's moral idealism." Here it is once more - - the impossibility of satisfying human longing for that which is high.

We adored Jonathan Allen, but ought not youthful adoration long since to have ceased? Why should one old man make so much of another old man? Is not this dotage, this continuance of adoration into old age, this laudation of times done with? When each week a man has read his copy of the current number of *Nature*, including as many equations as he can figure out, and so acquired some notion of what has happened since last week in the best laboratories on earth, should he not forget his raw past? Yes, but the war came. The war came! It came, and after it the need of consolation

that no laboratory seems to bring. That fearful business was enough to destroy any man's faith in the power of collective atheistic intelligence, or in the power of creative atheistic philanthropy operating under the aegis of science. If a man would begin to realize against what stupidity intelligence fights, and against what heartlessness the hearts of the few contend, let him give his days and nights to the study of that war.

Then let him decide for himself whether atheistic naturalism, carried to its bitter end, is in fact a sufficient philosophy of life, or whether it is one more academic dream, one more hasty product of the mathematical imagination, charming in its simplicity, but too simple. I cannot resist the conclusion that Allen, trying in traditional language to envisage a universe of which we know next to nothing, was dealing more ruggedly,

more fully, and more truly, with facts. It is a fact that we need God.

Traditional language! As if all language were not traditional! The words recall a scene indelible in my mind. It was the evening of June 26, 1887, and the president's topic was Personality. Little could he know how this word would be banded about in the next half century till it came to mean anything or nothing. In psychiatry it is used today to conceal ignorance. In popular biology it is applied to apes, to dogs, and even to bacteria! It is become a silly catchword in business, and a sillier in beauty shops.

But to Allen it meant something irreducible. On that evening in June he arose and tried to say what he meant by it. He was then sixty-four years of age, tall, erect, broad-shouldered, with flowing white hair and beard. Behind him were ever-

greens from his native hills, hemlock and pine boughs deeply green, and before him his own student lamp, that suffused him with mild radiance. And when from out that radiance that white figure, clad in white linen from head to foot, began to speak, he seemed something more than human. His first words were two, the sentence "I am". Then slowly he went on to this effect, that the words "I am" are the ultimate linguistic expression of personality, the sentence that cannot be simplified.

Allen's assertion concerns language. Precision of a certain sort can be attained in the measurement of an electron, but no such precision is possible in language. The nearest possible approach to precision lies, as Allen so surely perceived, in the personal pronouns. If the word "I" means nothing, such a word as

"organism" means less. The biologist is constantly forgetting the source of his confidence. It lies in his use of the word "I", though he cannot know a millionth part of one percent of what he means by "*I*".

I owe a good deal to that baccalaureate. It gave me a sense of the limitations of language. It steadied me in 1904, when William James raised the question "Does Consciousness Exist?" It has steadied me ever since. Today the psychologist laughs at such terms as "body, soul, and spirit", and then proceeds to speak quite seriously of "divided personality." I take his extremely inexact phrase as meant, recognizing that his intent is therapeutic and humane, but wish he had the wit and the manners to take the older terms as meant, for they were equally therapeutic, equally humane, equally inexact.

It is quite possible that what thinkers need today is a better understanding of the limitations of language. The word *organism* is not the organism itself, and there is danger of being fooled by the word *organism*. The word *person* is not the person himself, and there is danger of being fooled by the word *person*. The word *is* is not the — and here the analysis reveals the limitations of language. It is quite certain that the mere word *is* is not the *is* itself, but to get this into the head of a hasty modern thinker requires a surgical operation.

We older men who sat for hours with Allen in the years 1885 and 1886, splitting logical and epistemological hairs and doing our best to catch him, begin to realize how keen he was. No man ever bested him in an argument. He was not voluble like the Platonic Socrates,

but he checkmated each move with a word or two, and sometimes with a deep sigh that ought to have warned us that his heart was beginning to fail.

Those discussions centered around intellectual method, the nature of evidence, and so on. Allen could not be drawn into the discussion of lesser matters, for instance that of personal survival after death. He assumed that we knew the Cyropedia, the Apologia, the Fourth Gospel, and Darwin.

The Persian called Cyrus the Elder, emperor of all the earth, who died 529 B. C, and the Greek called Socrates the son of Sophroniscus, who died 399 B. C, were very intelligent animals. For good sense they were the equals of any living physiologist, and they knew as much about dead men as any physiologist knows.

Cyrus said: "If it is true, as I think it is, that the soul leaves the body, then show reverence for my soul. If the soul dies with the body, then at least show reverence for the gods, who keep this ordered universe together, unimpaired, ageless, unerring, indescribable in its beauty." And Socrates said: "Bury me as you like, provided you can catch me."

"Me." There it is again. The "me" defies analysis. Such words are mere signs, mere hints, mere linguistic minima, for a complexity of fact that no man understands.

Allen's temper was not that of a "mystic", if anybody can find out what that much abused word means. It was the temper of a naturalist who found the word "God" just as natural a function of the nervous system as the word "I." No word can be more mysterious or mystical than the word "I."

Like the elder Cyrus, Allen felt that the beauty of the universe outweighs its tragedy. In one breath he could say that nothing short of infinite pity is sufficient for the pathos of life, and in the next breath that every bush is aflame with heavenly glory. Such inconsistencies seem to me wise inconsistencies. They are proofs of immense experience of facts. There is a complexity of fact which baffles us, and which we simplify at our peril.

In its realization of this complexity of fact Alfred has not changed since Allen's death. His pupil, President Boothe Davis, has shown large tolerance. There is a Newman Club now, and for aught I know there may be a Huxley Club to balance it, agnostic against catholic, united in the equatorial and magnetic region of noble motive. Davis may fairly be called the refounder of Al-

fred, for he came to his task when the college was desperately ill-provided with money, and made it his business to secure at least an honorable amount of that furniture of fortune without which, as Aristotle long ago remarked, virtue is difficult.

It was like President Allen, always growing, to say fifty years ago that he believed in cremation. It is almost exactly fifty years ago that, when he was climbing Vesuvius and gathering specimens of lava, a footing of lava crumbled beneath him and threw him forward, his head striking full upon a knife-like edge, which cut a frightful gash. For a moment it looked as if, what with the loss of blood, the sulphur fumes, and the extreme heat, he might cease from earth then and there. He seemed to feel himself going, but he smilingly murmured to my father, "If I die, throw me into the crater."

Now his ashes, mingled with those of his wife, rest in his home of rock, the seven thousand sorts that he loved to distinguish. They rest in a vase of alabaster that once contained the ashes of a king.

This primitive person was but the petty ruler of a Greek island, but centuries later the same island became the birthplace of Hippocrates. "Hippocrates", said Jonathan Allen in 1886, "has been ministering to sickness and suffering for twenty-two centuries, and teaching in all schools of medicine."

The dying words of Hippocrates are not known to us. But when the last earthly morning of Jonathan Allen came, September 21, 1892, he said things that no naturalist need be ashamed of. He was dying of disease of the heart, and being unable to breathe when lying down, sat by the window, looking out on his val-

Icy. A few days before the end he had slowly penned these words: "Man does not come to the assurance of God by logical induction or deduction. . . Yet man never thinks more positively, vigorously, and consistently than in these intuitions." And on the last morning, when the last deep sighs were shaking his great frame, he smiled into the grief-stricken face of his wife and said: "I am happy. Why cannot you be so?"

DEAD FOR
THE SAKE OF THE PEOPLE
(April 22, 1865)

HUMANITY has never taken a step forward but that step has dripped with blood. No truth affecting human character or human destiny has ever been reduced from the abstract to the concrete without being baptized in blood. Every principle coming as an evangel from God to man has been received with mocks and scourges. The divinest lives have ever been crowned with thorns. The cry of the people under the burdens of caste and oppression has come down through the ages like the perpetual wail of the east wind. Liberty came to these western shores amid tears and death. It was organized into institutions with toil and blood. In these last years the bloodiest sacrifice

of all times has been laid, by the greatest republic the world has known, upon the altar of freedom and free institutions, and at last, culminating all, each humblest member of the republic has been offered a sacrifice in and through the representative and official head, the nation's President, Abraham Lincoln.

PEASANTS AS EVANGELS

(April 22, 1865)

IT SEEMS to be God's plan, when he desires to send a great benefactor to the world, to pass by all who have been volatilized by etiquette, where the great end of life is in *seeming* rather than *being*, and all who, through worldly prosperity, have been like certain coralline animals, converted into stones as

they grow. He passes to the common people, who are unaddled by fashion, who are not enervated by luxury or hardened by worldly successes. It is from the plain people that God is wont to choose his especial evangelists to humanity. Jesus had a manger for his cradle. Elisha was a plowman, Amos a herdsman of Tekoa. The Galilean fishermen are true types of apostle. When the time had come for Protestantism, its inauguration was taken from the mines, or, as Luther himself states it: "I am a peasant's son; my father, my grandfathers, and my forefathers, were all genuine peasants."

Our great national offering was characterized by his plain, simple, straightforward, manly honesty. Simple as truth itself, no pretentious form and ceremony in others could seduce him to act a hollow and unmeaning part. Utterly unassuming,

all shows passed him as the idle wind. He appeared the gentle, kind-hearted, unostentatious man he was. I deem it one of the peculiar privileges of my life that I had the honor of taking by the hand the two great martyrs of liberty, John Brown and Abraham Lincoln. Both had the same honest, hearty, manly grip and shake, but the eye, how different! One had the eye of an eagle - - the other of a lamb. No one can enter the presence of manly simplicity without feeling himself ennobled. It was to this high, simple manliness that the instincts of the people spontaneously responded, and in this they implicitly trusted.

LINCOLN'S
FORTUNATE LIMITATIONS
(April 22, 1865)

HIS WAS NOT one of those far-visioned minds that catch the first illuminings of new truths on the mountaintops and flash them down on the people, or one of those delicately attuned spirits that vibrate to the slightest touch of the eternal harmonies of law and translate those harmonies into language for the listening multitudes. He stood rather with the multitudes and interpreted for their understanding the truths and laws that had been announced to them. He could state a principle so as to be apprehended by the masses, apprehended so clearly and forcibly that they were ready to act upon it. He probably could do this more clearly and forcibly than any other living

American. His letters and speeches have already become models after which the young are taught to pattern themselves. He never was ahead of, or behind, the convictions of the masses. Probably all of the great acts of his administration were performed just at the time when the majority of the American people were clearly and decidedly with him. If they had been performed sooner, the majority would not have supported him; if later, the masses would have outstripped him. His acts were but the crystallized convictions of those he acted for. Thus it was that his administration rested securely upon the shoulders of majorities. Very many of the more radical, progressive Republicans, though they voted for him at his first election, felt that he was too conservative. But there evidently was a Providence in it. These very facts,

placing him but just ahead of the great masses, enabled him to control and lead them up to higher duty much more readily than could have been done by a more radical man, against whom the prejudices of the people would have been too strongly set. He led or was led, guided or was guided, confessing that events controlled him.

THE EFFECTS
OF LINCOLN'S DEATH
(April 22, 1865)

HIS WHOLE character, how touchingly symbolized in his visit to Richmond, the last journey of his life, when amid the shouts of the nation he entered the city, not after the manner of conquerors, but a tall, awkward form,

clad in plain citizen's dress, with homely, kindly, fatherly face, looking its frank good will on the mixed, strange, doubtful population, his only attendant his own little son, clinging to his father's hand. Now all that is earthly of him is being borne to the geographical center of the republic for its home and its rest, along a thousand miles sable with mourning. A nation follows with uncovered head. Two oceans chant the requiem. All peoples, looking through tears, catch up the solemn refrain and repeat it round the earth.

The other day a little boy was seen kneeling on the pavement in Washington, carefully wiping up spots of stain with bits of paper, and carefully putting those pieces in his pocket. Being asked what it meant, he replied that it was the blood of the President, and "very precious." Yes, how precious! Each

ultimate globule shall fructify in richest fruitage, both for millions that now live and for other millions yet unborn.

The martyrdom of the President has blotted out differences, hushed bickerings, united us as never before. The nation has risen to its feet as one man, and with uncovered head and uplifted hand solemnly swears that free institutions shall live. We are a stronger nation to-day than ever before. We stand before the nations of the earth consecrated to liberty in a higher sense than before. Every soldier who has died, every wound received, every tear shed, every pang suffered, has ennobled, consecrated, made more sacred the republic and its mission, and now this last great representative sacrifice has lifted us, one and all, to the plane of a common consecration. This nation stands to-day in the front of

human progress, opening up a way,
gory with sacrifice, luminous with
heroism, for all nations to follow.

NOT MECHANISM
BUT PERSONAL PRESENCE
(1874)

In philosophy has given type to many of the doctrines of theology. According to this theory Deity is the great mechanician, the infinite artificer, who has constructed this goodly mechanism, the universe, according to certain fixed laws, set the whole world in motion to run its course, with just enough of occasional or special providences to keep it regulated. He works from the outside down upon, and into, the universe. This theory of divine operations has been carried

into all departments of thought, permeating our whole system of knowledge. It has given a hard, dry, mechanical cast to dogmatic theology. The dynamical or vital theory, suggested, though imperfectly, by Liebnitz, represents the genesis of the universe through internal agency. Creation is not *ex nihilo*, but from the divine fullness of power objectized and localized in space as matter, substance, the material in which God renders his ideals overt realities. This organic doctrine teaches that the universe is but the perpetual unfolding of divine power, informing, energizing, and controlling. All natural phenomena are the direct expression of the divine presence. The laws of the universe are the uniform activity of the divine personal will, guided by reason, lighted by ideas, regulated by purpose. All natural agencies are

modes of divine activities. Instead of a dead, hard, inert mass of matter choking up space, there rushes the eternal stream of power, and life, and deed. The life of the universe is a perpetual generation, life welling forth. The universe is not an emanation rayed out from Deity, nor a mechanism constructed by an artificer, but personal power objectized, with laws which are the uniform action of personal power. Providence, at once general and special, is everywhere and at all times active, having the general uniformity of Deity's own unchangeableness, and at the same time all the limberness of life. God specializes all providences, yet grounds them in general laws. Instead of dead matter, unyielding mechanisms, and insensate forces, there is everywhere the living presence, the conscious spirit, the pervading God.

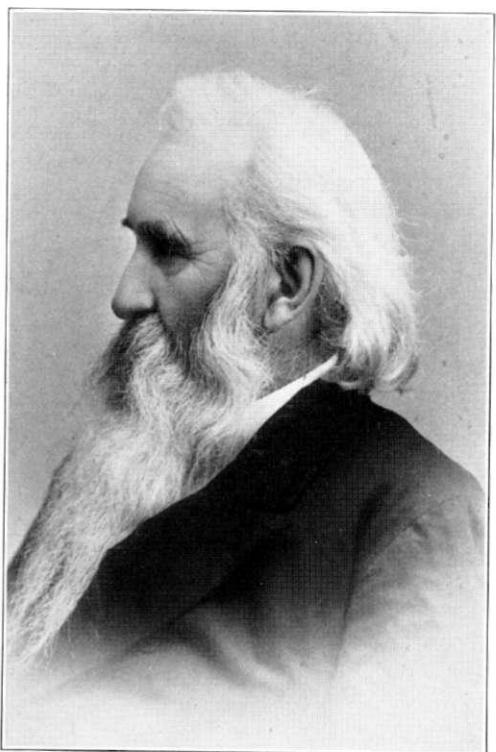
RIGHTEOUSNESS

(1874)

RIIGHTEOUSNESS is not a commercial, judicial, declaratory act, as in the mechanical, trading, or governmental theories of rationalizing Protestantism, nor an infused state according to Romanism, but a living process, whereby death, decay, and guilt are eliminated. The Spirit comes livingly into the soul in the new birth through the faith-faculty, and by direct internal illumination enkindles in the soul new light, life, and power.

NOT DOGMATIC FORMULA
(1874)

NEVERTHELESS the NOT DOGMATIC formula and logical syllogism is what the soul wants, but present, self-attesting proofs, a vital relationship and communion of the soul with the divine. This is religion. It is not a conviction of the understanding by evidence in the form of historical testimony. It is not an external canon of inspiration. The ultimate basis of religious certainty must be in divine communion and life. Religious certainty is not the inferences of logic, or the credence of historic testimony, but immediate and living, an experimental assurance by a personal relation. It is not miracles in the past, but a miracle present and within. Religion is a present, living, and perpetual miracle.



THE SEAT OF AUTHORITY
(1874)

*T*H E PURITY of the Hebrew and Greek texts, the extent and limits of the canon, the authenticity and genuineness of the books of this canon, depending, as they all do and must, in their ultimate analysis, on uninspired historic testimony and uninspired exegesis, can never satisfy the highest want of the soul nor meet the deepest doubt. The ultimate test and ground of assurance comes alone in the reality of the inward, spiritual, individual soul-life of everyone born into the kingdom of God. It becomes biographical in each pious life, and historical in the common consciousness and experience of the church. Every true believer has the conscious, experimental assurance that he has a new life-

power living in and through him. As when, on the presentation of physical bread for the satisfying of physical hunger, we partake and find our physical life renewed, so when we are induced to drink of the water of life and eat of the bread of life, we find our spiritual life renewed, and our spiritual nature pervaded by a divine satisfaction. Such knowledge is immediate and experimental.

CREATIVE FAITH

(1874)

A* LIVING faith is full of presence, poise, calmness, self-surrender. It is creative, affirmative, direct, attracting, centralizing, monopolizing. It gives boldness, purpose, glow, enthusiasm, solemnity, nobility. It sees ongoing providences, and follows their lead, making life easy and strong.

A living faith, which touches all the springs of love, lifts the soul with winged hope, and gives a world-reaching philanthropy, more beautiful than the flowers of many springs, more lovely than sunrises or sunsets.

FAITH AND TRIUMPH

(1874)

TO YOU that are about to leave this Institution permit me to say that your lives can never be greater than your faith. Living faith in God and in all great truths is the only nourishing principle to great living. Your classics, your mathematics, your science, which you have been so sedulously seeking through these years, are as dead as Ezekiel's valley of dry bones till inbreathed with life and power

from on high. A life with a Stephen-like fullness of faith is the all-conquering life. It opens the heavens; it sees the spirit-horsemen, encamped on all the hills of life; it sees God in all providences. Every morning is radiant with his glory, every evening lovely with his love, every bush aflame with his presence; every soul has the image and superscription of the divine, making all events, all circumstances of life, tend to a final triumph.

OBLIGATION
IMPOSED BY CULTURE
(1880)

THE OBLIGATION imposed by culture is that to a working good will to mankind. Culture is obligated to be, ever and everywhere, an evangelist, the bearer

of good news through good will to the world. Obligation is ennobling, lifting the spirit to its feet, giving backbone and muscular tension, making the gristle and sinew of character taut and strong. The sense of obligation prevents life from becoming stale and insipid, and gives it significance and grandeur. The voice and aspect of duty are nothing soft and caressing, but rather, like Milton's archangel, duty stands solemn, lofty, heroic, stern-eyed, and far-looking.

THE COST
OF AN EDUCATED MAN
(1880)

YOUTH, health, hope, faculty, culture, are the grand possession with which you who graduate begin life's work. This high possession, however,

comes at great cost, making you great debtors, with correspondingly great obligations. An educated person is an expensive being. We are debtors for all we have and are to a wider circle of toil and sacrifice than we outwardly come in contact with. We are inheritors of all the ages. The generations have all labored, and we have entered into their labors. A college is an abridged edition of the humanities, an epitomized schedule of nature, a compend of all the best products of civilization, a storehouse of all known truth, an armory of all best weapons. The foundations of most colleges have been laid in religion. Their walls have gone up through the inspiration of high and unselfish aims, every stone and brick and board and nail placed with prayer and consecrated toil. Sacrificial living and dying are the cost of college equipments.

THE WAY
OF TEARS AND OF BLOOD
(1880)

ALL POETS have lit up the mental heavens with their inspirations; all historians have recorded the ongoingings of providence, governing the world; all mathematicians have labored to set forth abstract truths; all astronomers have revealed the immensities of the physical universe; all geologists are revealing the mysteries of a time-world; all scientists are revealing the mysteries of God in nature; all inventors, reformers, helping on civilization. These have all thought, and wrought, and suffered, and died, and ye have entered into the rich fruition of their lives. Every truth of mathematics, literature, art, science, law, philosophy, every principle of religion, every element of

liberty and civilization, has cost toil and sacrifice, and some of them untold sacrifice. Great spirits have walked the way of tears and of blood, and the rich clustering fruits of their toil you have been garnering during these years of training. Yourselves, your parents, your friends who have helped you on, have added their contributions to augment the costliness of your culture.

CULTURE, NOT CARPING

(1880)

NOBLE culture is not born of carping criticism and captiousness. It is open-eyed toward beauty and nobility, but blind to all that is contrariwise. As the great musician must become more and more the impersonated spirit of the violin, the harp, the

piano, the organ, so must the cultured man become the impersonated spirit of all ennobling and civilizing processes. It is the high aim of all true culture to develop all the perfection possible through a training which enlightens the intellect, restrains the passions, elevates the affections, empowers the will. The cultivated man can discriminate between joy and joy, sorrow and sorrow, love and love, career and career.

ALL HUMAN INTERESTS

(1880)

CULTURE, expanding the merely temporal and local into broader sweeps of all times and places, and touched by all human interests and experiences, gets a sense of the more subtle colors of which life is capable. Culture realizes

how fair a thing life may be, how rich in harmonious coloring, beauty of form, many-sided freedom, self-forgetting friendships, sacrificial loves. Culture opens to dusty everyday life boundless gardens of the past, with rich woods and waters and illimitable seas. It opens to us undying deeds of history, the keener and profounder passions in action, and exquisite groups of living figures. Culture enables the soul to yield, from every appulse from without, a composite harmony. It is the mission of culture to remove the mists of error, and all dull-sightedness, until the spiritual world dawns clear, and all spiritual relationships and affinities reveal themselves. A new truth starts responsive lights from multitudinous other truths.

SELF AND HUMANITY

(1880)

IT IS the aim of true culture to supplant all selfish ideals by unselfish ones. A reasoning being is an idealizing being, and it must have a pole-star, to prevent it from becoming full of sad dejection and dull routine. Life is not to be spent in dreamings, nor yet absorbed in pushing one's way in the world, maintaining the struggle for existence, inclosed in the material, hemmed in by circumstance, crushed by imperious necessity, but is to battle up to higher levels. Everyone should of course be a breadwinner, and a culture that fails to set one squarely on his feet, and give him two strong arms and two apt hands, fails in essential points; but man cannot live by bread alone. Humanity is an organic unity, and is des-

tinct to develop and establish itself more and more as an organism through the conscious mutual helpfulness of all its members, as a common brotherhood. No one can realize self-worth till he has realized the worth of humanity.

CULTURE AND ENERGY
(1880)

YOUR school life has been receptive, full of routine and drill, chafing restraints, enforced seclusion, and ungracious discipline. Upon these the stir and noise of the world break with a crash as of great waves, awakening unrest. Whether the outlook respecting future spheres be humble or exalted, you follow, with pulse quick and high, the lead of hope, as she beckons forward with promise of

happiness to all, and perchance laurel-crowned brows ere the sunset of life. Not infrequently preparation becomes irksome; longings for life-work intensify. This preliminary gathering of knowledge, discipline, clearness, and versatility is, however, an essential condition for securing growth and power. High aims and solemn consecrations need to be embodied in steadfast purposes, preparatory to going forth to the more complex culture of life. As you now pass from anticipation to participation, from acquisition to the expression of power in use, these bright visions will become very earnest realities. Success will require wisdom in aim, prudence and vigor in action; otherwise, youthful aspiration will end in fog, longing in fitful effort, and life in failure. Not a few prepare for life with the illusion that success is within easy grasp. Diffi-

culties soon dishearten them. Earnest effort soon yields to restless discontent or stupid inactivity, insufficient preparation, or misdirected labor. On the other hand, if life's activities are entered upon after careful and thorough preparation, the consciousness of adaptability to one's calling gives vigor which assures achievement.

You have been seeking through these years of training to get, not that culture which is chiefly effective in small criticisms, with a keen turn for faultfinding and bookish pedantry, but that culture which enkindles sympathy and which works with an intense and convinced energy. Culture is coming more and more to mean quickness, depth, and force of the entire being.

NEW TRUTH

(1880)

STAND upon the mountain heights of progress, with watchful eye, to catch the earliest dawn of any new truth about to break upon the world. Ever listen with ear fine-tuned to catch the divine harmonies of any great law about to pulsate out from the infinite harmonies of all law and order. As soon as the new truth is seen, or law heard, repeat it to the waiting world.

Be positives, not negatives, affirming, not denying. You need to rise above all negative carpings, and choose and work for what is positive, what is affirmative, what is advancing. Truth and goodness live and thrive only on these, not on denying, criticizing, negating, not on snobbishness, not on exclusiveness,

not by tearing down others. The scholar should be open-eyed to all truths, and filled with their light; he should flash new ideas along the pathway of humanity, kindling new light, awakening nobler sentiments. You are not to be complacently receptive, but to be felt as a positive power. Rather guide than be guided, lead than be led, in all beneficent and progressive movements. Freely investigate parties, sects, institutions. Be friends and helpers of literature, art, science, law, government, industry, religion. The world ever tends to draw down, blunt, stultify; hence there needs to be counteracting, lifting up, purifying, by returning often to the fountains of culture. Seek the deep calm waters of eternal truth, far out from all the murmuring shoals of fanaticism and sectarian or party living. Disrobe your spirit of all cant, prejudice, and fetich wor-

ship. Let life be clean, calm, wholesome. Spiritual freedom and independence must be secured at any cost.

GREATLY GOOD
IN HUMBLE WORK
(1880)

HUMANITY cries out for lives wherein all high and holy principles are inwrought organically into character. It is famishing for lives healthy and wholesome, lives struggling up from low beginnings to high stations or living grandly in obscurity, greatly good in humble work. Many a noble life is poured out, drop by drop, through long years of sacrificial libation, or in grinding attrition by which it is worn away little by little, no less surely than if dying in a world-heralded martyrdom. This is what tries patience and courage.

It takes more courage to stand for the right through long years, regardless of opposition, obloquy, and neglect, than to die in the heat and strife of battle. Humanity need lives that attract to nobleness, not lives of outward circumstance, accidental distinction, pomp of office, polish of fashion.

Go, then, to your life-work, with good will as the inspiring motive, "with charity for all, malice toward none." Continue through life to seek deeper sympathies. Follow the lead of a conscience quickened by religion, enriched by truth. Continue to seek that culture which lifts into religion, and that religion which broadens into a many-sided culture. Whether famed or fameless, compensated or recompenseless, abounding or wanting, go forward under the guidance of the behests imposed by your privileges.

SACRIFICIAL TURKEYS

(1881)

THE TURKEYS which are to become the thank offering of favored ones, will, in the mysterious alembic of life, be transformed into living human vigor, that on the morrow will be translating Latin and French, Greek and German, solving mathematical and metaphysical problems; will be farming, building, railroading, trading, speculating; will be lying, cheating, stealing, swearing, and all that sort of thing. Thus the selfsame sacrificial turkey will come to high or base ends, just according as the human being absorbing it is motived by noble or ignoble aims.

PLYMOUTH ROCK

(1881)

PLYMOUTH Rock, a hard syenitic granite boulder some six or eight feet in diameter, itself a pilgrim brought and deposited in the shingle at the edge of the bay, and forming the stepping-stone of the Pilgrim Fathers as they passed from ship to shore, has, from this momentary contact, been lifted from the common to the sacred. No other simple rock on this round world has connected with it such patriotic associations as this. Visiting this rock, once, I found other visitors picking up pebbles along the shore, and, after laying them on the rock for a moment, taking them thence to their homes as sacred relics. After much labor I obtained a few small pieces, but in so doing left fragments of other rocks used in the breaking.

Next day, on my way to the funeral of Daniel Webster, at Marshfield, I saw these fragments in the possession of individuals attendant on the funeral, who were taking them home, to be handed down to other generations as sacred things.

HARVARD

(1881)

SI XTEEN years after the landing of the Pilgrims, and six after the settling of Boston, Harvard University was founded. "After God had carried us safe to New England, and we had builded our houses, provided necessaries for our livelihood, reared places for God's worship, and settled the civil government, one of the next things we longed for, and looked after, was to advance learning, and perpetuate

it to posterity." To its building everyone contributed, according to his means; money, goods, sheep, cotton cloth, pewter flagons, dishes, spoons, a peck of corn, beads, wampum. The old alchemists sought in vain for the elixir that would change all things into gold. These men discovered a divine elixir which converted their wampum and spoons and pewter flagons into radiant shafts of light to stream down through the ages.

INDIVIDUAL
AND GROUP INFLUENCE
(1881)

WHEN the world was young, men stood out, individual, columnar, and grand, and we see their giant forms shadowy against the darkening sky of the past, and

feel their influence sweeping around us. But now, owing to the leveling-up influence of education and the equalizing of power by liberty, men perpetuate their influence best by combination, by organization, by founding and building up institutions that shall grow more and more vigorous as the centuries go by. Pre-eminent among such institutions are colleges; preeminent are they for their wide-sweeping influence.

EVERYTHING
POTENTIALLY EDUCATIVE
(1881)

RULES and tutors alone cannot educate. All true education must have a subjective spring. As the organic life-power of the seed appropriates earth, air, water, heat, light, into growth, so may you,

by personal vigor, gather growth from every rule of restraint or guidance, every problem of mathematics, every lesson of language, every truth of science; from all social converse, all rub of experience, success, failure, joy, sorrow. God has sown the fields of the universe thick with grain of inexpressible variety. You will find rich gleanings of truth, beauty, and love in every pebble, rock, and fossil; in every lichen, moss, and fern; in every plant, shrub, and tree; in every flower that blooms and seed that ripens; in the glory and gladness of dawn; in the silence and sadness of twilight; in the day of Ossianic fog and mist, as well as the day of brightness; in winter frosts as well as in summer heats; in the promise of spring and the fruition of autumn.

A SPECIMEN
OF SELF CULTURE

(1881)

SPRINGING from among the stumps and log heaps directly into the pulpit, without any preliminary training, Dr. Nathan Vars Hull had one perpetual aim. This was to seek culture, to seek it from all sources, in conversation, in intercourse with men, in travel, in books. The transforming influence became quickly apparent. My first remembrance of him is of his appearance in the pulpit when he first began to preach. Clad in coarse home-made garments, with coat off, with action angular, sharp, intense as if chopping his daily four cords of wood, with voice keyed on the high, monotonous pitch popular in those days, with mobile countenance radiant with enthusiasm and streaming

with perspiration, he carried the audience by storm. After an absence of a few years he returned, and I could scarcely realize that it was the same man. His polish, his ease, his grace captivated me, held me enthralled. The transformation from the rude youth to the gentleman was complete, and seemed to me nothing less than miraculous.

GARFIELD

(1881)

LINCOLN was pressed tightly by the iron grip of poverty, with few openings for escape. To Lincoln the schools of Southern Illinois, few and poor, presented but scanty means for education, and six months of schooling was his all. To Garfield common schools and academies, planted thick by the New En-

gland clement over the Western Reserve of Ohio, presented ampler opportunities. Lincoln had for his chief means of culture the Bible and Shakespeare - - fortunately the two supreme books in all the world's literatures. For the rest, his teachers were the silent forest, the prairie, the river, the sweet heavens, the calm stars. Garfield pressed all the gates of knowledge, on golden hinges turning, wide open before him. Lincoln excelled in native greatness, Garfield in acquired power.

BETHEL THEORY
OF THE UNIVERSE
(1882)

BESEL, house of God. The bethelistic doctrine apprehends the universe as the living temple of God, everywhere and perpetually filled, energized, and

controlled by his presence and power. He is the arch-reality. All phenomena are the direct expression of this indwelling, living reality. All the ongoing in nature are divine operations. The laws of the universe are the uniform activities of the unchanging divine personal will, lighted by his perfect reason, guided by purpose. All natural agencies are modes of the divine activities. The universe is, at all points and times, a bethel, glowing and glorified with divine splendors. Our mathematics, physics, zoologies, psychologies, and theologies are all efforts to interpret and explain the divine thoughts, plans, purposes, and activities.

Divine providence is at once universal and particular, everywhere and always active, with the general uniformity of God's own unvariableness, and with the diversity and adaptability of personal will. All

providence is thus special, yet grounded in universal laws. Gravitation, light, heat, electricity, are natural modes of divine providence. Sunrise and sunset, winter and summer, spring and autumn, calm and storm, flood and drought, are all phases of the perpetual presence and activity of God. He is equally near and equally active in all places and in all seasons. Thus there is no blind fate, no remorseless necessity, but one all-pervasive, beneficent keeper and guardian of all, the shepherd of all beings. Instead of the insensate forces of an unconscious and unknown and unknowable power, the universe is transfigured by a living, conscious spirit, a personal God, a beneficent Father, manifesting himself in beginningless, endless afflux of life, as a beneficent forthputting of power, ever working for the ends of perfection in all

created being. When the spiritual eye-power becomes clear and strong, then, like the young man for whom Elisha prayed, we see all the mountains of life full of horses and chariots of fire, messengers of God to work his will, in all nature and history.

ALL IS SACRED

(1882)

WHEN the illumined eye of the spirit is enabled to apprehend the universe as filled and lighted by the divine Presence, the whole takes on a new significance and sacredness. Nothing is any longer common or unclean. All is sacred. One no longer has to pass beyond the veil into the holy of holies, in this tabernacle of God, to find him. He is without, in the

court of the Gentiles, as well. One does not have to set apart special times and seasons that haply he may find him, for we find him in every day and in every place, by land and sea, in the dusty highways and in business marts of life, as well as in closet, or cloister, or church service. Every bush becomes aflame with divine glory, and the soul, Moses-like, stands with unsandaled feet listening for its divine mission. It will hear in all the voices, and in all the silences, a sound of soft stillness, and, Elijah-like, stand with covered face, listening. Such a soul will rise above all wild passion and noisy fanaticism. With reverent mien and hushed voice, in truthful assurance of the divine Presence and power to bless with all heavenly benedictions, it will seek and find. As the spirit rises above the mist, and murk, and storm of the low, and narrow, and

passionate, into the clear, serene presence of the Divine, it finds gentleness, peace, and sweet restfulness, unperturbed by worldly turmoil, unswayed by prejudice and passion; the frivolous, the vain, the unworthy, the fanatical, will beat and surge beneath unheeded. The deepest, highest, divinest experiences of such a one will be unutterable by the noise of speech. Every divinely living person becomes voiceless in proportion to the sacredness of his experiences.

NOISELESS AS GRAVITY

(1882)

SUCH a one carries the fragrance of heaven wherever he goes. Such lives unconsciously touch the springs of life in others, and are ever propagating themselves by the pervasive law of silent influence. Such influence comes like the dew of heaven, softly, imperceptibly, yet cooling the feverish, reviving the drooping. It is noiseless as gravity, and as active. Like light from a luminous center, it streams out upon all within its sweep. Its possessors are the light of the world. They are the lights set on a hill that cannot be hid. Where the light is most radiant the shadows fall the deepest, and those in the gloom of these shadows can best realize the blessings of the beneficent light, while the lights themselves may be all unconscious of this benignity.

THE BEST LEGACY

(1882)

IN AFTER years as you recall your school friends, you will find some passing their lives in affluence and ease, some struggling with poverty or harried with sickness, some whose morning sun is hidden by the clouds of inglorious inactivity, some given to clean-handed honor and self-forgetting heroisms, while a few, standing on the high places of the earth, on the headlands of progress, are beckoning their fellows to follow. But the richest legacy you can bequeath to the world is a noble character. No character is great save as it embodies and realizes great principles, and these principles must be energized by the Divine Presence. Such a character is something better and greater than talents, wealth, learning, or position,

something that enables a man to walk the world open-eyed, calm-browed, serene-souled, and departing to leave a legacy that shall grow in ever-green beauty.

As my last word to you, permit me to give expression to the prayer and the hope that, as you go forth into the wide world, you may find it everywhere and at all times a bethel, with angels ascending and descending. May you ever be tempted of God, and your lives, your influence be continuous manifestations of his living presence -- full of infinite peace and joy -- joy that shall be a constant foretaste of that awaiting you when you shall be gathered home to heaven.

THE SHEKINAH

(1883)

THE SHEKINAH was the appellation given in the Tar gum and by the later Hebrews and the early Christians to the Divine Presence, revealed in visible glory, majesty, and power, inclusive in its larger sense of those manifold manifestations expressed in symbols of light, fire, flame, and cloud, often-times with attendant evangels of God, bearing messages, commissions, protection, and guidance to men. The term originated as a periphrasis for God, considered as dwelling with his people, to avoid ascribing to him corporeity.

Man soon outgrows his self-constructed systems of help. He needs and seeks something which, rising above simply the pleasure of fancy, the gratification of the taste for

beauty, or the enlightenment of the reason, shall lead the spirit up in perpetual aspiration and endeavor. Scientific, literary, esthetic, and philosophic culture have sought in vain to meet this high and imperative need of man.

When the world forsakes, foes press, friends prove false, slander and falsehood pursue, poverty and want annoy, sickness lays low, pain tortures, death removes the light of life, and the eyes become dim with weeping, then the Shekinah light of divine love and mercy shines down upon the soul, with its healing and consolation.

Each individual has a personal call and commission, and, in order to make it the most effective possible, this call is to a definite life-work. This is a divine archetypal biography, which, if lived out, will lead nearer to the divinely perfect for-

evermore. Strong workers in multitudinous enterprise; sincere seekers of truth and doers of justice; steady-eyed, clear-visioned, cool-headed, sure-footed leaders and guides; lives delicate, fragrant, melodious, harmonious; joyous lives, a ceaseless benediction; gracious lives, rich in longsuffering and compassion. To all these the Shekinah gives commission to help human endeavor; to lift ignorance as day lifts the veil of night; to lead through swamp, over desert, up mountain; to teach beauty, as do the delicacy of the violet, the fragrance of the rose, the grandeur of the cedars of Lebanon; to reconcile discords, feed the hungry, clothe the naked, carry healing to the wounded in spirit; to give rest and peace and joy.

Life may be a failure, as the world counts failure and success, yet it may be blessed with all the beatitudes. As

the dove descended upon Jesus at his baptism, so the Shekinah descends upon the regenerate, dwelling and outshining from life and deed. To each beholder such lives become transcendently more beautiful than the beauty of landscape, or of the morning and evening and the changing seasons, or the beauty of the artistic devices of human skill. They outrival the grandeur of cataract or mountain.

The great work of civilizing the world is yet in its youth. Humanity is just awakening from its slumbers. The world's work is in its early hours. The mists of ignorance are beginning to leave the morning sky. The birds of promise are chanting their matin hymns. In this morning light the fields of labor stretch wide and inviting. The workers will find vast and fertile fields still untouched by the plow-

share of culture, still unreclaimed from barbarism. There are greater conquests yet to be made in the domain of thought than ever was made by a Caesar or an Alexander in the domain of empire. Go you then forth into these glorious fields of labor and of promise, with an utter surrender of your personal aims to the good guidance of the Shekinah of God.

BEAUTY

(1884)

NO SCENE in nature, no work of art, no deed or character is so perfect but the imagination sees the still more perfect. Thus nothing is beautiful that does not kindle the imagination, awakening the ideal, in which shines the

light of the perfect. All nature has this trend towards the perfect. In this upward tendency the more complex, differentiated, and individualized each object becomes the more spiritual is the expression. From atom to spirit there is an upward gradient and a higher type of beauty. The highest earthly type is man, because in him is expressed the most life, personality, spirituality. Activities and arts increase in beauty as they increase in the capacity of expressing high spiritual sentiments, and those are the highest which reveal most spirit. The highest of all life-works, the art of arts, is character making. Of all beautiful products, beautiful character stands pre-eminent.

Again, in this ascending scale, beauty is in proportion to the expression of the characteristics of the species or type. In proportion as an

individual embodies the archetypal plan of the species does he rise in the scale of beauty. Beauty and science thus have a common root. When the ideal type is complete in the individual, perfect beauty is attained. Thus was Shakespeare one of the most esthetic of men, expressing in his many-powered intellect not simply the mental forces of an individual, or age, or race, but of all men in all ages and races. Thus was Pericles the most gracefully beautiful of men. He represented not merely Grecian grace, but human grace at its best. Jesus, the most beautiful character of all time, embodied in himself not simply the moral beauty of the Hebrew character, but the typical, spiritual beauty of humanity in all races and times.

WHEN A TREE IS SLAIN
(1884)

If^HE BEST culture does not come from books and schools. The amount of soulhood is not determined by abstract knowledge but is received and imparted as the flowers impart odor and the sun imparts light, unconsciously. Sky and flowers and trees and birds can teach. Ah! many a man can better be spared from the earth than such teachers; when some men die, a great burden is lifted from the earth; but when a noble tree is slain or a flowerbed robbed, mourners may well walk the streets, for great teachers have fallen. Every tree and flower, every sweep of meadow and woodland, every stretch of river and plain, every brook and waterfall, every expanse of ocean and sky, every day and night of glory or of gloom and storm, every glad morn-

ing and quiet evening give culture and beauty to the young spirit.

As years increase and life becomes care-encumbered, the outward world is apt to appear barren of all but the utilities; but a soul true to itself rises into higher ministries. All who, as they grow old in years and lose their delicacy of perception, take on the more spiritual beauty, and learn, as Thoreau says, to fish in the skies, whose bottom is pebbly with stars, can never grow old, but, freighted with the divinest treasures, break the sea of life into beauty as they sail, thrilling all beholders.

INFINITE PERFECTION

(1884)

IHAVE attempted to show that the highest perfection is love, beneficence, self-forgetting ministry. All perfection in quality ever aspires to perfection in quantity. As

the young pine, though perfect in kind, climbs skyward, till it attains the full measure of grace and majesty of the mature tree, so let your spirits grow towards absolute perfection, which, though never reaching you, will be ever approaching. And as the river of time bears each of you onward - -

And the width of the waters, the hush
Of the gray expanse where he floats,
Freshening its current and spotted with foam
As it draws to the ocean, may strike
Peace to the soul of the man on its breast,
As the pale waste widens around him,
As the banks fade dimmer away,
As the stars come out, and the night wind

Brings up the stream
Murmurs and scents of the infinite sea,
may the beauty of the Lord our God
be upon you, and lighten this infinite sea with the glory of God.

EDITORIAL NOTE.—

The reader will recognize the quotation as the closing lines of Arnold's "The Future." Allen had long been introducing us to the poems of Arnold, who, he said, "charmed him as no other poet had yet done."—E. H. L.

JOY AND SORROW
(1885)

JOY AND sorrow spring from the emotional capacity of spiritual natures. If spirits were pure intelligences, then a perpetual calm would reign in them. They would reflect the light of truth, unruffled by emotion, unstormed by passion. The sensibilities give capacity for pleasure and pain, hope and fear, love and hate, joy and sorrow.

These are the correlate lights and shades of life. The pleasures of appetite, the delights of society, the blessedness of benevolence, the bliss of heaven all have their counterparts in pain, misery, grief, sorrow. They reciprocally give significance each to the other. No picture can have body and character without shades as well as lights. It takes not only the sunlight, but the rain also, and the blackness of the stormcloud, to give the beauty and glory of the rainbow.

FIRST
REALIZATION OF DEATH
(1885)

PERSONAL life begins and ends in tears. When the soul, beating out from oblivion into self-consciousness, all jubilant with young life, meets the stern

realities - - disappointment, suffering, and death - - it prostrates itself in agony and cries out, "Why have I learned this? Nevermore can I be happy." And with the growing consciousness of these dread realities the soul beats about in its cage of mortality, like some bird newly caught from the fields of air, striving to find some door ajar, some window lifted, through which it may glide away. It is sad to see a young spirit slip the leash of infancy and spring up into childhood and youth, and to witness its consternation in the presence of death's unerring archers, stalking everywhere. On not a few life shuts down with suffocating pressure, from which there is no release save in the final consummation.

PATHOS, COMPASSION, JOY
(1885)

"**N**OTHING short of the infinite pity is sufficient for the infinite pathos of life. Only the divine compassion can bestow the heavenly beatitudes upon all that mourn. It is this compassion that commissions the twin angels of joy and sorrow to walk the earth hand in hand, to mix the cup of life with honey and with wormwood, to sober the overjoyous, to console and gladden the bowed down and broken-hearted. Joy and sorrow are subjective, springing from an internal set and disposition of the spirit. Joy in this higher sense is the fire of faith, the light of love, the music of high spiritual activities. Wherever there is truth, and beauty, and love, and reverence, and renunciation, and sacrifice, there is joy.

ENDURANCE

(1885)

POWER is measured not alone by what we bravely do, but, very especially, by what we patiently endure. To be cool and quiet when provocation comes and the natural impulses burn with a fierce heat, to be serene amid trouble and disappointment, these are the tests of spiritual power. Poverty, losses, sickness, trials, bereavements, treacheries, desertions, ridicules, persecutions, when rightly received and used, are all refining agencies. The sweetest joys are drawn from the bitterness of life. We most prize those spirits who can bear misfortune with an equable mind.

GENTLENESS AND SILENCE

(1885)

A LL CHRISTED souls, coming
up from Christly sorrow,
made gentle with his gentle-
ness, sympathetic with his sympa-
thy, go forth spontaneously as heal-
ers and helpers. The healing power
of love, sympathy, and gentleness,
though very quiet, is yet a very ef-
fective power in the world. All
great forces are silent. No one hears
the tramp of gravitation. The si-
lent currents of electricity that cease-
lessly flow around the world are in-
finitely more potent than the light-
ning.

NOT AS NEGATIVE FORCES

(1885)

YOUNG friends, you are soon to go forth into the world, with its mingled faiths and doubts, hopes and fears, loves and hates, joys and sorrows. Go not as negative, misanthropic, destructive forces, but as positive, philanthropic, up-building forces. Go consoling, healing, strengthening, persuading, organizing, establishing. Be helpers in making prevail whatever is true, and beautiful, and good. Let generous sentiments beat out into all interests affecting the well-being of man. Let your lives be examples of self-forgetting, and, if need be, of sacrificial dying.

COLLEGE AND LIGHT
(1886)

WITHIN this quiet valley, shut in by these circling hills, these perpetual guards against the noise and strife of the driving world, we gather to inaugurate the fiftieth anniversary of our Alma Mater. Her good genius presides over the occasion, and lifts the trivial and the common into dignity and importance. We pause, and reverently brush away the gathering dust from the fast-fading records of other days. Year by year for fifty years we have gone from here in youth, filled with romantic thoughts of the untried future. Time has passed. The blossoms of youth have given place to the fruits of mature life. Some of us return, sobered by age, ripened by experience, saddened and subdued by trial and sor-

row. Our ranks are thinning. We are falling, each to his resting place, but our Alma Mater renews and enlarges her life year by year. To what end? Her aim is the increase of light. *Fiat lux* - - Let there be light - - was deemed the most suitable legend for the official seal of this college. The increase of light is the especial mission of the ideal college. Deity, speaking light into existence, created the fittest emblem of himself, dwelling in light unapproachable. Deity fills all space and permeates all matter, transmutes it into heat, light, and electricity, scatters darkness, gathers atoms into worlds, refreshes the earth with showers, covers it with beauty, and peoples it with life.

As the eye is the organ for gathering in physical light, so the reason is the organ for gathering in the light of truth. The spirit's need of light is far more imperative than the

body's need. The soul sits, Memmon-like, with silent eastward gaze, waiting for the dawn of truth to awaken it. The mind, receiving truths that flash upon it with the self-attesting powers of sunlight, perceives the divine plan running through and shaping all into organic unity, and philosophy is born.

INTELLECTUAL FREEDOM

(1886)

THE COLLEGE must stand high above all those influences of the world that militate against the truth. It must stand above the sway of great names which, like the lamplight, dazzle the dusty-miller moth to flutter and singe and die. It must stand above the fogs of narrow partisanship and popular prejudice, that lead the un-

thinking multitude blindly to approve or as blindly to condemn.

The college should not foster the absorptive capacities of the mind, by cramming it with piles of learned lumber. Nor should it enforce a perfunctory routine. Nor should it cultivate muscle at the expense of brain, or hypercritical refinements at the expense of manhood. Rather it should foster spontaneity, freshness, freedom, originality, independent thought and investigation, comprehensive views, a respect for ideas, a scholarly enthusiasm, an ethical worthiness, spiritual dignity, and a reverent theistic temper.

CRITICAL YEARS

(1886)

THE COLLEGE student is passing a most critical period of his life. He is deciding questions that can never be redecided, determining courses of action that can never be redetermined. The college youth is presumed, from his very pursuits, to have become awakened to a consciousness of his possibilities and responsibilities, to aspirations and purposes that lift him above the plane of appetite and animal living into the realm of spiritual worth and manly endeavor. The measure of this consciousness is the measure of his manhood.

THE BRAIN OF THE PEOPLE
(1886)

AS CEPHALIZATION, or head dominion, determines *** •** the grade of a species in the animal kingdom, so the college determines the head dominion of a people. As fast as man becomes disenthralled and begins to think, individual life begins to combine into public life, and thought to organize into institutional thought. In the college this is segregated, intensified, and perpetuated. The college becomes a brain center, whence ramify the nerves that diffuse thought through public life. It attracts the best minds from all classes, those who are to fill places of trust, and it should send them forth bearing the light of the most advanced civilization.

THE DANGER
OF PETRIFICATION

(1886)

THE IDEAL college must be so constituted and conducted as to admit new truths, or, however perfect at first, it will become incrusted with routine, followed by petrification or decay. As the earth has been built up layer upon layer, the older serving as foundations for the newer and higher, so the college should rest upon old truths as permanent substrata for the new. It should be the embodiment of all truth, both old and new. If Pythagoras, on the discovery of a new theorem in geometry, offered oxen as a thankoffering to the gods, should not a Christian college offer equal thanks for new truths?

TRUTH AT ALL COSTS

(1886)

THEDISCOVERY, introduction, and establishment of a great truth as a living, governing principle in the world, requires time, toil, and sacrifice. The old error is frequently inwrought into institutions which have received the sanction of generations and are upheld by popular prejudices, supported by wealth and power, and guarded by custom. Truth comes unheralded by pomp. It is far often cradled in a manger.

The college should be a great smelting furnace for the refinement of truth from error. More than this, it should be first in discovering truth. As the pines on the hilltops stand crowned with the glory of the early morning, while the valleys still sit in shadows, so the ideal college

should stand on the heights of progress. The college should accept and follow the behests of truth, in whatever form they come, at whatever cost of popularity.

POSITIONS
OF RESPONSIBILITY
(1886)

T"^HE COLLEGE sends its students out into positions of grave responsibility, where character is of imperative importance. They go as physicians, teachers, makers and executors of law. Through these agencies the world should become more allegiant to the eternal principles of justice. The nation needs to be pervaded by higher principles. If ideas are the ultimate sovereigns of the world, their sovereignty should especially hold

sway in a republic, where convictions and laws spring from the people. If controlled by violent partisans, devoid of discipline, ideas, or principle, this republic must late or soon be wrecked as other nations have been. Here elevation must begin at the source of power, the people. The stream can rise no higher than these fountains. The highest fountains are the youth. To the end that they may be conservators of the republic, the college should send them forth imbued with principles that shall purify and elevate politics, enthrone conscience, making its bhests more authoritative than the mandates of leaders or the whips of party, and making personal worthiness inviolable.

FEARLESS
OF CONSEQUENCES

(1886)

THIS Institution, growing during half a hundred years from a private school up to its present stature, has ever sought to be both a receiver and a dispenser of light; sought to be in the van of human progress; sought to make, not simply scholars, but scholars characterized in Christian manhood and womanhood, prepared for brave living and good work in the world. Though often groping and slipping in untried paths, though often falling short of the high ideal we have sketched, yet she is prepared for a healthier growth and better work, so that those who shall gather to celebrate her centennial birthday will have more abundant reasons for rejoicing than we. Young friends,

you who are about to bear out into the world whatever of light you may have here received, will need to go with minds ready to receive ever-broadening ranges of thought. Gather to yourselves all light possible. Let it inspire you to seek new truths that shall unfold into multitudinous forms of progress. Culture not for the sake of doing, but simply for the sake of being, is refined selfishness. When, forgetting self, culture goes out, starting influences that shall affect for good all streams of thought and action, then it is noblest and best. Get to yourselves a spirit of reverence and gentleness, and a courage of your convictions which cannot be swayed from right doing. Be not content simply to glide on the current of public opinion, but, regardless of popular favor, defend and promote truth, fearless of consequences. An

utterly honest seeker and fearless doer of truth is the noblest work of God.

THE GREATEST TEACHER
(1886)

THE RABBI of rabbis, the great Teacher of the great world-teachers, was Jesus of Nazareth. Recognized as a rabbi, though discarding on the one hand the traditions that made void the higher law through reverence for the letter regardless of the spirit, which gave rise to the Talmud and the Pharisee, and discarding on the other hand the esoteric interpretation of the law, which culminated in the Kabala and the Mystic, he differed widely in his teachings from all other rabbis. He taught face to face with nature, man, and God. He gave object lessons from the lily, the mustard seed, the fig tree, the sparrow,

the foxes, the leaven of bread, the sower and his seed, the golden grain of the harvest, the coin of the realm, and from all common human avocations, finding in all deepest spiritual meanings. His teachings reached both head and heart, and bore fruit abundantly. He not only brought a new life into humanity, but awakened intellect wherever this life came.

THE SLOW
GROWTH OF COLLEGES
(1886)

SIR WALTER MILDMAY, after founding Emanuel College, Cambridge, in 1585, came up to the court of Queen Elizabeth. She said to him, "Sir Walter, I hear you have erected a Puritan foundation." He replied, "I have set an acorn, which, when it becomes an oak, God alone knows what will be the fruit thereof." Emanuel Col-

lege proved to be the nursery of Puritanism, and the source from which emanated much of the learning, intellectual vigor, and religious power of the early New England colonies. From this same influence sprang a still greater boon to the world - - the common or public free school. The college did not spring from the common school. The common school sprang from the college. It never rains up, but always down. So education has rained down from the great teachers, through the medium of the college, spreading out in these modern times into the common school.

Emanuel College, thus planted as an acorn, has been the type of most colleges founded on a religious basis. Oxford began in the teachings of a few poor monks; Cambridge took its start in a barn; Harvard commenced with three students, when

Boston was only a straggling village of a score or so of small houses; Yale, in the gift of a few books from the libraries of neighboring clergymen; Princeton, in a log house; Brown, with one student; Dartmouth, from an Indian mission school; Oberlin, in the primeval forest; Wabash, in a prayer meeting on the snow; Milton, in a little gravel building; Alfred, in a small upper room. Most of these had for long years a slow and struggling growth. Colleges grow as trees grow, as nations grow, as languages grow, from small beginnings and simple forms, gathering slowly, through the centuries, strength, beauty, complexity. Even those institutions that in modern times have been manufactured by the power of great wealth, with large physical proportions at the start, require time to get the atmosphere given by culture.

THE CONTINUITY OF SCIENCE

(1886)

THE M A S T E R - M I N D S among the ancients have occupied honored chairs in all seats of learning down the ages, awakening intellectual life. Euclid, the professor of mathematics at Alexandria, taught a science as perfect in kind, and as stimulating to the student twenty-two hundred years ago as now. He has continued to occupy the chair of mathematics, in the persons of its teachers, to the present. Ptolemy, professor of geography and astronomy in the same great school, who held almost supreme sway in these sciences for over a thousand years, has lived in the lives of all geographers and astronomers, enlarging the knowledge of

the earth and heavens, and helping on navigation and commerce. Though a little antiquated in his mappings of the earth and in his astronomical theories, he is still young in spirit. Hippocrates has been ministering to sickness and suffering for twenty-two centuries, and teaching in all schools of medicine. Aristotle not only taught in his day, but has been teaching ever since, wherever natural science, logic, or philosophy is taught. Science is but just advancing to her seat of authority, but she comes with the vigor and enthusiasm of youth, bearing in her hand the scepter of man's sovereignty over nature, attended by a splendid retinue of observers, experimenters, investigators, truthseekers. Their teachings are full of live and stir, giving a many-eyed insight into nature, a many-handed grip upon her utilities.

COLLEGE,
DISCOVERY, INVENTION
(1886)

COLLEGES keep the common intelligence of civilized communities up to the discovering, inventing, and organizing pitch. Industries put and keep the body in trim as a working machine, with hands pliable and dextrous, fingers nimble and deft, for applying these discoveries and inventions in the multitudinous utilities of modern enterprise. The great improvements that are revolutionizing the world had to wait till colleges had prepared the way, by the gradual and silent diffusion of the light of knowledge, making it sufficiently light to see to work. Man cannot work to any better purpose in mental than in physical darkness.

Man made no progress in his rapidity of land travel from the time he tamed the first camel till steam came, at the bidding of science, as a willing servant, to his aid. Man made no advance in the rapidity of recording his thought and multiplying this record from the time of the first invention of the pen till trained intellect brought the printing press to his aid. He did not get beyond sending his thoughts faster than he could go himself till the lightnings, listening to the call of intellect and science, came as his willing and nimble mail-carrier. Alchemy improved but little through long ages, but when the universities of Europe entered the field, then the science of chemistry grew with rapidity. Half a century ago Liebig set up, at the little University of Giessen, the first educational laboratory, with experimental instruction in chemistry, that be-

came the prototype after which the laboratories now found in all higher institutions of learning have been constructed and conducted. Thus chemistry has become a great educational force, and, entering into manifold productive industries, has brought incalculable blessings to man.

All these advances have come through discovering the hidden forces of nature. She yields her secrets only to an intelligent questioning, becoming more and more an open secret as man climbs the scale of intelligence. The more knowledge he carries in his brain, and the more he employs scientific method, the more readily does she respond and become his ally. The higher education of modern times gathers, with continually increasing interest and success, light from the great zodiac of sciences, and uses it for the

advancement of the productive industries.

It is not necessary to stand within the direct rays of the sun to get the benefits of the day. Its diffused light lights where the sun is not seen. So the diffused light of college culture lights all. Every investigator, discoverer, inventor, whether college-bred or not, is surrounded by an invisible companionship of scholars. His achievements were impossible without the ideas perpetually beating out from college classrooms, lecture halls, libraries, and museums. Many discoveries and inventions, it is true, seem to come by accident, but such accidents never happen except in lands lighted by colleges. Let there be the discovery of a great principle in mathematics, literature, science, art, law, morality, theology - - immediately does it spread to all seats of learning, and is thence dis-

tributed broadcast, not as ephemeral news, but as leaven, to leaven gradually but surely the whole body of mind.

DIFFICULT
TRANSFORMATION

(1886)

PLATO said, "A boy in his natural state is the most vicious of all wild beasts." It is a very slow, difficult, and expensive process to convert the average natural boy into a complete man. "Can rules and tutors educate this demigod whom we await?" Hardly! But how to work the average boy and girl, not up to, but towards, this high ideal, this is the question, this the problem that all teachers in all ages have been striving to solve. Not by leaving them to grow up ac-

cording to their own sweet wills, not by leaving them to sports and plays and innumerable contrivances for spending both time and money regardless of consequences, can this great end be attained. The public school dismisses them in just that inchoate condition, that incipient stage in the development of mind, tastes, habits, and character, in which, if they are left for their future education simply to skim the cream from the pans set forth by the periodicals of the day, or to browse about among literatures and sciences, they may turn out a song, or they may turn out a sermon, or they may turn out neither the one nor the other. To approach anywhere near the desired end, long years of very steady, serious work are needed.

TOO MUCH RECREATION

(1886)

DIFFUSION of colleges among the people necessitates many that are poor and rural. It is true that at the metropolitan gatherings of the alumni of the great schools, in their after-supper speeches, made amid wines and cigars, we hear much belauding of the great schools and much belittling of one-horse colleges. While the necessity of the great institutions with immense resources is gladly to be granted, yet the highest type of school does not depend upon costly equipment. The best culture comes from the unconscious tuition given by the spirit permeating the school and purposeful training that leads each to make the best possible of himself in all respects. Professor Huxley well says: "Our great

schools are fast becoming schools of manners for the rich, of sports for the athletic, hotbeds of hypercritical refinement, most destructive to originality, whose students do a little learning and much boating. Not a few of our most expensively educated youth regard athletic sports as the one conceivable mode of enjoying, of spending, leisure."

College authorities seek to promote plain living and high thinking, but they find themselves largely powerless to check these growing evils. Every institution, great or small, can furnish abundant examples of failure. There are sent to these college mills all sorts of grain, good, shriveled, sprouted, musty, decaying, cockle, chess, darnel; and woe to these mills if they do not return to their patrons triple-X-roller-process flour. The smaller colleges are nevertheless fortunate in having

a less ratio of this kind sent to them. The great struggle for survival of the fittest comes in, making the ratio of such students as rely on their own energies to win their way much greater in the small rural colleges. The larger schools are glad to get a good sprinkling of such as make up the great body in the rural schools, as leaven for their large unmotived masses.

SURVIVAL
OF THE BEST MAN
(1886)

A LEADING lawyer of New York City recently informed me that among the numerous students in the offices of his firm those from the smaller rural colleges set about their law studies as if they meant business. They stuck

to the law, and the law stuck to them, while those from the big schools didn't stick to the law, nor did the law stick to them. Those of you who were at the recent alumni dinner at Alfred doubtless recollect the post-prandial speech of one of your number, who has risen to distinguished eminence in his profession. He stated that, when he first went to the city, he regretted that he was not a graduate of some noted school, but that after years of association with graduates from most colleges, finding that the ratio of Alfred students coming to the front was greater than from any other college, he had long since not only ceased to regret, but had come to be proud that he was an Alfred graduate.

Newly sheepskinned collegians are not infrequently vain of the fineness of these skins, but they soon

learn to their dismay that the world cares not a whistle; nor, for that matter, does it care whether the bluest of blue blood courses their veins or not; nor about the distinguished names in their ancestral line; nor about aristocratic airs begotten of codfish, petroleum, shoddy, or stocks; but that it sets great store by one who, fighting unaided his way up, has learned to stand squarely on his feet and strike straight from the shoulder; or, being down, is on his feet again before the world knows of his fall; and instead of waiting for something to turn up has acquired unyielding fortitude in adversity, and the all-daring spirit essential for leadership.

I heard a prisoner in the late war say to his fellow-prisoners that the next time he went to war he was going in a buggy. It would enable him to keep at a safe distance from

bullets and chances of capture, and secure nice attentions as he drove up to hotels o' nights. It is too much the aspiration of students to go forth in buggies, with gloved hands, to the battles of life.

PERSONALITY

(1887)

WHEN a finite being stands revealed to himself in the clear, self-seeing, and spontaneous assurance, "I am I," he has his conscious birth into the kingdom of personalities. As by sense-consciousness man is connected with the world physical, so by self-consciousness he is connected with the world spiritual. He is thereby not only separated from the world and its forces, but he likewise emerges from animal or

brute consciousness, wherein "I", or personality, has no place. Thus he is raised out of the material world, he is lifted above his animal nature, and his manhood as person is inaugurated.

Deity is perfect person, unconditioned, self-originant, self-directive. Man is relative, finite, conditioned, dependent, and imperfect; yet in his conscious selfhood he has assurance of personal identity with its unity and continuity of activity amid all changes of physical forces, and assurance of the accountability and immortality of this personality. These are all essential attributes of personality. Subtract any one of them and the residuum is something less than person.

THE UNIVERSE
AN ORGANISM

(1887)

THE UNIVERSE is an organism, used as a pliable instrumentality by the ever-present and ever-working God, conscious where it is unconscious, seeing where it is blind, imparting life in universal being, begetting it, in the ever-livingness of his own Spirit, in all finite spirits. Subtract any of the essentials of personality from Deity, and the residuum gives a soulless universe. Deity becomes the semi-vital demiurge of the ancients, or the unconscious somewhat, the unknown and unknowable power of the moderns, whose laws bind him down like chains of adamant, a formless impersonation of physical force, that lies crushed under the universe.

THE HUMAN ORGANISM

(1887)

SPIRIT is born of spirit, flesh of flesh. Soul is the union of the two in a neutral third. Spirit is the inbreathing of the divine into this soulish or animal nature. Spirit is personal, soul impersonal. Mind is the manifestation of ensouled spirit, thence of embodied spirit. Without the indwelling spirit, soul would not be human, but brute. On his spiritual side man is partaker of the divine nature; on his soulish side he is, as Wickliffe puts it, beastlie. Developing inward and upward, man is spiritual; developing downward and outward, through the bodily organism he is animal. In common with the vegetable man possesses somatic or bodily life; in common with the animal he possesses soulish or animal life,

forming a matrix for implanting the life of the spirit. God is the father of spirits, not of souls or bodies. These are but the organs or living instrumentalities for the spirit's worldward activities. This lifts the soulish bodily organism from the plane of simple animal up into an organism for the embodiment of spirit.

THE SUPREME GOOD
(1887)

HEDONISTIC theory makes the greatest happiness of being the supreme good, and thus develops right from happiness, thereby making right simply a thing of expediency, of trade and barter in utilities to gratify a craving of the sentient nature. That end is most worthy which will give the greatest

happiness either in quantity, quality, intensity, or durability. Ignoring the imperative to do right regardless of the consequent happiness or misery, it makes right the expedient and the useful the guide; and, the motive being selfish, the action fails to give happiness because it fails in virtue. The rectitude theory either confounds laws and ends or else ignores ends, saying, "Do right because it is right, and that is the end of it."

The theory of perfection of personality holds the perfection of all personalities to be the supreme good. God is the absolutely perfect personality, and the universe was created for the express purpose of imaging his infinite perfections in finite personalities, who with their limitations and imperfections are to the end of perpetually growing more and more into these divine perfections. Among the excellencies which

this theory possesses above the others is that of having the purpose, the tendency of the act, the ideal end, and the resulting good all coincide. This is the supreme good, which all lower forms of good, all influences and instrumentalities, were expressly designed to aid. Happiness, though not in itself an entity, will follow as a result, will accompany as a shadow, its substance.

BE A PERSON

(1887)

BE A COMPLETE person, and seek a like completeness for all. This imperative is subjective, simple, immutable, universal, legislating for, obliging, judging, rewarding alike, all personalities. This imperative is ultimate law to conscience; the authoritative

determiner of how activity in freedom should be, from whose approval or disapproval there is no appeal. This will give singleness of purpose, decision, vigor, steadfastness in self-control, in self-denial, in self-direction, in self-culture, in the upbuilding of a complete character, proportional, symmetrical, harmonious.

NATURE
AND HUMAN NATURE
(1887)

IN EVERY child of God there is a personality too sacred to be approached, save as Moses approached the burning bush, with unsandaled feet. Personality is a holy of holies, to be entered only by the divine Spirit. It is said that the Moslem picks up every bit of paper blown in his way by the wind, to

see if the name of Allah be written thereon, lest he unwittingly trample on the sacred name. The name and image of God are impressed on every spirit, though it be deformed and in ruins. Spirit spontaneously respects spirit, venerates wisdom and virtue, reverences exalted character. Not only in human nature but in all nature do we see a presence that touches the spirit. Linnaeus, it is said, knelt before a bank of golden gorse and thanked God for revealing so much of his own beauty to him. Wher- ever the truth lightens, there is seen the light of the divine wisdom; wherever law marshals order out of chaos, there is seen the glory of the divine will; wherever providence comes as a benediction, there is seen the divine goodness.

EARNEST
WITHOUT EXCITEMENT
(1887)

IN PROPORTION as your lives become earnest without excitement, zealous without passion, calm even to the sadness that characterizes great missioned spirits, will they bear the impress of dignity. In proportion as your activities go out in self-abnegating devotion to others, touching their lives with upward impulses, liberating, sweetening, up-building, your lives will be beneficent.

CONSERVATION

OF APTITUDES

(Date uncertain)

A S THE correlation and transmutation of force give chemi-
**- -*-cal affinity, heat, light, magnetism, electricity, all from the same source, operating in manifold phenomena, so in spiritual life its phenomena appear either as head power, rejoicing in the philosophies; or as heart power, the heat of super-abounding love; or as hand power, jubilant in all utilities. The object of education is to aid nature in perfecting and expressing these individualisms, not to destroy them. Neither culture nor labor should produce what is known as arrested development, by dwarfing the aptitudes and working away from them. They should be strengthened, and non-aptitudes brought into harmonious but subordinate relations.

IDEAL GROWTH
(1890)

THE YOUNG in the human form of life, as in all other forms of life, instinctively seek to get into harmony with the environment, and thus they grow spontaneously and naturally, as grow the pines of the hills. That they may grow it is essential that they conform to the laws leading to completeness of being. Completeness requires the subordination of the lower faculties to the higher. The physical must be subordinated to the mental, and both to the spiritual. Otherwise the animal may, as it not infrequently does, overshadow and submerge both of the higher, or the intellect ruin both body and soul. Seek a sound, strong, vigorous body for a sound, strong, vigorous mind, to the end

that both may be apt, supple, and helpful servants to the behests of spiritual excellency.

Open, receptive, passive natures, without power of resistance, are colored and imbued, overcome and absorbed, by strong influences and decided characters, instead of being properly developed by them. Such need to culminate individuality, self-assertion, self-control, self-guidance. Those having special aptitudes have special weaknesses also. The aptitude for business begets, if unchecked, an absorbing love of gain to the ignoring of all the higher claims of the spirit. The scientific proclivities tend, Samson-like, to grind blindly at the Philistine mill of matter and phenomena, ignoring the spiritual light that shines above and around. The esthetic tendency inclines to turn self-indulgently from the rugged paths of duty and

self-denial, and voluptuously bask in the light of literature and art. In order to check and overcome this tendency of a bias to result in an abnormal and deformed development, it is essential to live and work in the light of high ideals.

PERSONS SURPASS CREEDS

(1890)

MERE industry, integrity, and honesty of purpose are not enough. Ideals must be sought. Great personalities present patterns which the young spontaneously adopt as models. If such a personality is genuinely noble, he or she is reverenced, and there is thenceforth ever present to the mind's eye a reality strong to restrain, to mould, and to direct. The coming of a doctrine, the stress of a

dogma or a creed, are, in comparison, as chaff. Such ideals are the inspirers of heroic attempt and tireless effort, but as the pattern is approached imperfections are discovered. It is only in the sad life without laughter, lived nearly two thousand years ago, growing in favor with God and man as the years went by, that the ideal is found which fills with reverence, softens with tenderness, and becomes a perpetual imperative, "Be ye perfect as your Father in heaven is perfect."

GROWTH
ENDOGENOUS AND SLOW
(1890)

GRWOTH should not be exogenous, by outside layers and accretions, but endogenous, by inside development, working from the center outward

by a living energy and process, affecting, moulding, refining, and ennobling the whole being. It begets grace in attitude, a right noble bearing and movement, a calm, open brow, clear, steady, honest, trustful eye, gentleness and mellowness of voice, refining away all loudness without meaning, giving subdued strength and richness, with attracting and captivating power. It begets a right manly dignity that shines out from the entire personality.

Growth requires time. A manufactured article can be turned out complete in all its parts at the start, but everything the result of growth demands time for its perfection, and the more durable and valuable the resultant, the longer the time required. This is a law of the spiritual as well of the physical world.

The one essential of growth is not

to devise and plan for self, but to accept the divine purpose and plan, and to work with them and with the forces that are moving the world, to accept and do the present duty as presented by present opportunity. The process of growth demands that one become responsive to every touch of the divine hand, welcoming the pressure even when felt in pain, having faith in the divine ends in view. A life thus led on will become a complete and beautiful whole. This assurance gives support amid trials, inspiration to endeavor, dignity to life's lowliest conditions.

FOLLOW YOUR BENT
(1890)

THE CROWNING good fortune is to be born with a bent. If thus fortunately endowed, be what God intended you for, and life will be a joy and a success. Be anything else, and it will be a fret and a failure. In seeking your work, see to it that you are called to it by your aptitudes. See to it also that it is something that the world needs. Life should not be a haphazard affair, but with a definite mission which shall have a true significance and glory in its accomplishment. Get to yourselves ideas and definite opinions, clean and clear cut, reenforced by large, sound, good, all-round common sense, free from fine fancies and wild vagaries. A character thus strengthened and toughened in all of its thews and sinews

is prepared to lead the average world. Coming thus to the estate of your life-work, well considered, well chosen, and definite, give both hands to it. Rejoice in it. Bend all your energies to it till achievement is assured. Be assiduous, abstemious, frugal without stinginess, indifferent to ease or pleasure. Do your work wisely, solidly, thoroughly. Let not show or sham have place or part therein. Never be maddened or mastered by difficulty or opposition. Let vehemence become clear insight and calm wisdom.

EARLY DAYS AT ALFRED
(1891)

PROBABLY no one entering seventy years ago this shut-in valley - - a sort of eagle's nest in the mountains - - surrounded by hills still clothed with the prime-

val forest and far removed from the great stream of migration and the centers of trade, with only the vague echoes of the hum of the busy world reaching it, would at a first glance have thought it a fit place for a seat of learning. But now, in view of what is, one can see things and conditions not only fit, but fittest, for such a seat. Its elevated position - - its hilltops twenty-two hundred feet above sea level - - its pure mountain airs, and all climatic conditions, are conducive to health, vigor, and alertness. It is found also to be a most fit place for practical scientific training. It is a wonderfully rich museum of nature's own collecting, ranging through geology, paleontology, botany, and zoology. In the picturesque character of its scenery it furnishes a great variety of material for the art student. The esthetic sentiments are constantly appealed

to and nurtured, and it supplies constant inducements to the study of the beautiful. Its shut-in character, excluding to a large extent the outward world with its temptations, is favorable to culture.

With these natural endowments fitting it for a seat of learning, it was ready to be utilized to that end. For pioneer settlers there came into all this region a people with a strain both of blood and mind from the best racial stock the world knows. Blood tells, but mind tells more persistently and effectively than blood. Mind perpetuates its characteristics more certainly and unvaryingly than physical conformation. These pioneers brought mental characteristics of solidity, endurance, pluck, force, daring, ingenuity, adaptiveness, versatility, agile self-recovery of footing, a taste and aptitude for work, and a distaste for idleness, pleasure,

and sham. They brought all these qualities into exercise in this then rugged wilderness, to get grip and win bread. They hewed down the forests, subdued the stubborn soil, and built rude homes.

What were the conditions of things here? The village contained only some thirteen buildings of various kinds. These were mostly small, one storied, unpainted, and unfinished. The farms round about were but partly cleared and mostly unpaid for. The church was a mile away, and to this the people, clothed in homespun, went in lumber wagons in summer and in sleighs in winter, to listen to an unsalaried, self-taught, and largely self-supporting ministry. The post office was two miles away, and to this the mail, consisting of a few letters with an unpaid twenty-five cent postage and a small assortment of weekly

papers, was brought once a week on horseback.

THE FIRST
EXAMINATIONS AT ALFRED
(1891)

TH^E ENTHUSIASM of the school was supplemented and augmented by that of the citizens. They took almost as much interest in the work as the students themselves. They were frequent visitors, especially on such great occasions as examinations. Written examinations had not then become the vogue, were, indeed, unknown, as were also marking, grading, and placing. The aim was to make, not simply students, but men and women who could think accurately and speak and act promptly on their feet, with clear level heads and dextrous

hands. These examinations consequently created great interest, and were listened to by crowded houses, composed not only of students but also of citizens of this and adjoining towns. At such times every now and then one, with the vigor and alertness of a trained athlete, parrying the thrusts of quick questionings, meeting attacks from all points, conquering every difficulty on the instant, rushed on to the goal with the endurance and dash of an ancient Greek runner.

The anniversary, held at first in the chapel, moved when that became too small to the church a mile away, and on overflowing that took to the grove. It was the great event of the year. The people in all the region round about took lively interest. They poured in by the thousand, by all modes of conveyance, from the ox team down. The exercises lasted all

day, with a brief intermission for lunch, often sixty or seventy students participating.

ASSURANCE OF GOD

(1892)

(Revised by President Allen after he had become too ill with heart trouble to rise from his chair, and shortly before his death).

MAN DOES not come to the assurance of God by logical induction or deduction. It is deeper, more pervasive and convincing than all demonstration. Man, consciously conditioned as relative, finite, imperfect, and dependent, spontaneously and intuitively correlates himself with a Being apprehended as absolute, infinite, and perfect. This apprehension springs clear, distinct, and positive in the human consciousness, though the

nature and attributes of this Being may be incomprehensible in their fullness. Although these intuitions cannot be adequately expressed in the limiting terms of the finite, yet man never thinks more positively, vigorously, and consistently than in these intuitions.