SEMI-CENTENNIAL CELEBRATION
OF MICHIGAN STATE
AGRICULTURAL COLLEGE
THE PRESIDENTS OF MICHIGAN STATE AGRICULTURAL COLLEGE

J. R. Williams, 1857–1859
Edwin Willets, 1885–1889
L. G. Gorton, 1893–1895
T. C. Abbot, 1862–1884
Oscar Clute, 1889–1893
J. L. Snyder, 1896–
Semi-Centennial Celebration
of
Michigan State Agricultural College

MAY TWENTY-SIXTH, TWENTY-NINTH, THIRTIETH
AND THIRTY-FIRST
NINETEEN HUNDRED SEVEN

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MAY TWENTY-SIXTH AT HALF-PAST THREE O'CLOCK
COLLEGE ARMORY
BY
MATTHEW HENRY BUCKHAM, D.D., LL.D.
PRESIDENT OF THE UNIVERSITY OF VERMONT
THE COLLEGE AND THE STATE
WEDNESDAY MORNING
MAY TWENTY-NINTH AT TEN O'CLOCK
ASSEMBLY TENT

PROGRAM

ADDRESS FOR THE STATE
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Governor of Michigan

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Master

LIGHT CAVALRY OVERTURE (Suppé)
By the College Band

ADDRESS FOR THE FARMERS' CLUBS
By Hon. Lucius Whitney Watkins
President

ADDRESS FOR THE AGRICULTURAL SOCIETY
By Hon. Ira Howard Butterfield
Secretary

ADDRESS FOR THE ENGINEERING SOCIETY
By Mr. Frank Hodgman
President

AUF WIEDERSEHEN (Bailey)

ADDRESS FOR THE NORMAL SCHOOLS
By President Lewis Henry Jones
Ypsilanti Normal College

ADDRESS FOR THE DENOMINATIONAL COLLEGES
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ADDRESS FOR THE STATE BOARD OF EDUCATION
By Hon. Luther L. Wright
Superintendent of Public Instruction of Michigan

MARCH COMIQUE (Hall)
THE BUILDERS OF THE COLLEGE

WEDNESDAY AFTERNOON
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PROGRAM

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ADDRESS—"THE COLLEGE AND THE STUDENTS, 1857–1860"
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President of the State Board of Agriculture

ADDRESS—"MEMBERS OF THE EARLY FACULTY"
By Doctor Albert John Cook
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ADDRESS—"HOW THEY TAUGHT IN THE EARLY DAYS"
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By Doctor William James Beal
Professor of Botany in This College Since 1870

ADDRESS—"EARLY MEMBERS OF THE BOARD"
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Member of Board from 1877 to 1899
MENDELSSOHN'S ORATORIO

ELIJAH

WEDNESDAY EVENING
MAY TWENTY-NINTH AT EIGHT O'CLOCK

ASSEMBLY TENT
OPEN SESSION OF THE AMERICAN ASSOCIATION OF AGRICULTURAL COLLEGES AND EXPERIMENT STATIONS

PROFESSOR LIBERTY HYDE BAILEY
DIRECTOR OF THE COLLEGE OF AGRICULTURE OF CORNELL UNIVERSITY

Presiding

THURSDAY MORNING
MAY THIRTIETH AT NINE O'CLOCK
ASSEMBLY TENT

PROGRAM

OVERTURE—"If I Were King" (Adam)
BY THE BACH ORCHESTRA

ADDRESS—"Development of Agricultural Education"
BY DOCTOR ELMER ELLSWORTH BROWN
United States Commissioner of Education

ADDRESS—"Development of Engineering Education"
BY DOCTOR WINTHROP ELLSWORTH STONE
President of Purdue University

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ADDRESS—"The Authority of Science"
BY DIRECTOR WHITMAN H. JORDAN
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THURSDAY
MAY THIRTIETH

PROGRAM

II A.M.
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12 M.
ALUMNI LUNCHEON
Assembly Tent

2 P.M.
ALUMNI LITERARY EXERCISES
Assembly Tent
(For detailed program see next page.)

5–8 P.M.
CLASS REUNIONS
Various places
ALUMNI LITERARY EXERCISES
THURSDAY AFTERNOON
MAY THIRTIETH AT TWO O’CLOCK
ASSEMBLY TENT

PROGRAM
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PRESIDENT’S ADDRESS
By Mr. Russell Allen Clark, 1876

ORATION
By Mr. Ray Stannard Baker, 1889
“CAVATINA” (Raff)

POEM
By Mrs. Pearl Kedzie Plant, 1898

HISTORY
By Mr. Charles Jay Monroe, 1861

FANTASIA FROM “IL TROVATORE” (Verdi)

NECROLOGY
By Herbert Windsor Mumford, 1891
NATIONAL MEMORIAL DAY
THURSDAY AFTERNOON
MAY THIRTIETH AT FOUR O'CLOCK
ASSEMBLY TENT

PROGRAM
Memorial Day Parade
By the College Battalion
On Athletic Field at four o'clock

Musical Program
By the College Band

Memorial Day Exercises
Assembly Tent at the close of the Battalion Parade

Invocation
By Doctor Frank Gibson Ward

Memorial Day Address
By Hon. Washington Gardner
Member of Congress of the Third Michigan District

THURSDAY EVENING
MAY THIRTIETH

Illumination of Campus
At eight o'clock

Parade by the Students with College Songs
The "Oak Chain" Fancy March
By the Young Women of the College in Front of the Women's Building

Bonfires in Front of Wells Hall
Reception to Delegates, Alumni, and Friends of the College
College Armory at nine o'clock

Orchestra Concert
Assembly Tent adjoining College Armory from 9 to 11 P. M.
JUBILEE EXERCISES
FRIDAY MORNING
MAY THIRTY-FIRST AT NINE O'CLOCK
ASSEMBLY TENT

PROGRAM

PROCESSION OF DELEGATES, ALUMNI, FACULTY, AND STUDENTS

INVOCATION
Rev. Horace Cady Wilson
Lansing, Mich.

RECEPTION OF CONGRATULATORY ADDRESSES
FROM OTHER INSTITUTIONS AND LEARNED SOCIETIES
MARCH—“BADGER STATE” (Christopher Bach)
POLUMAISE FROM “MIGNON” (Thomas)

ADDRESS FOR THE DEPARTMENT OF AGRICULTURE
By Hon. James Wilson
Secretary

ADDRESS FOR MICHIGAN AND ITS UNIVERSITY
By President James Burrill Angell
University of Michigan

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ADDRESS FOR THE EAST
By President Rufus Whittaker Stimson
Connecticut Agricultural College

ADDRESS FOR THE SOUTH
By President Henry Clay White
College of Agriculture and Mechanic Arts, University of Georgia

SOLO FOR CORNET WITH ORCHESTRA

ADDRESS FOR THE WEST
By President Benjamin Ide Wheeler
University of California

ADDRESS FOR THE MIDDLE WEST
By President Edmund James Janes
University of Illinois

WEDDING MARCH (Mendelssohn)
COMMENCEMENT EXERCISES
FRIDAY AFTERNOON
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COLLEGE CAMPUS

PROGRAM
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OVERTURE FROM “MARTHA” (Flotow)

SINGING OF MENDON
BY THE AUDIENCE

INVOCATION
BY REV. ELISHA MOORE LAKE

ADDRESS
BY THE PRESIDENT OF THE UNITED STATES, THEODORE ROOSEVELT

SINGING OF AMERICA
BY THE AUDIENCE

CONFERRING OF BACCALAUREATE DEGREES
CONFERRING OF HONORARY DEGREES
BY PRESIDENT JONATHAN LEMOYNE SNYDER

OVERTURE FROM “CYRANO” (Christopher Bach)

SOCIETY BANQUETS AND REUNIONS
FRIDAY EVENING
MAY THIRTY-FIRST AT SEVEN O’CLOCK
BACCALAUREATE SERMON
Thus saith the Lord of Hosts, I took thee from the sheepcote, from following the sheep, to be ruler over my people.—II Sam. 7:8.

This is so frequent an occurrence in human experience, the calling of men from the sheepcote to national leadership, that it has become a commonplace of moralists. But it never ceases to be an impressive fact, and may well be studied for the instruction with which it is charged. The callings of divine Providence rest on good reasons which we may well seek to discover. Why are shepherds of sheep so often called to be kings of men?

1. Let us try to get the essential out of that which is incidental in the fact under review. The pastoral calling stands for much in itself. It is human life as first organized—social life in its freshness and simplicity. Idealized in after ages it inspires the poetry of the idyl and the pastoral. When life becomes luxurious and corrupt a Tacitus or a Rousseau recalls the pastoral life to men's imagination, and it becomes the fashion to mimic its simplicity and innocence. But that which is good in the pastoral life takes on a larger good in the more developed agricultural life with its fixed homes, its seed time and harvests, its granaries and fruits. God calls men to leadership also from the furrow, from the harvest field, from the garden and the vineyard. And we cannot stop here. From every humble calling in life men have been advanced to high station—from fishing and tent-making, from type-setting and rail-splitting, from the tanner's vat and the shoemaker's bench, from the sailing craft and the ferry boat, from opening and shutting of a steam valve, from a hundred arts and industries. And was
not the world’s supreme leader taken from the bench of the carpenter?

But we should make a great, though common, mistake if we should conclude from these facts that the larger life is a soil in which the masterful virtues cannot grow. This life also has furnished to mankind its share of leaders. The noble families of the nations have had their representatives in the fields where great deeds have been wrought. “Noblesse oblige” has been not only a cry but a power. We look especially to this life for certain qualities essential to the highest manhood, for what we call the chivalrous qualities, courtesy, refinement, a delicate sense of the respect due to others, toleration, frankness, charity. But these are councils of perfection not fundamental principles, flowers rather than roots of character. A man can have them and not be a leader. The prime, essential, indispensable virtues and qualities which make strong and prevailing manhood and womanhood are of another order. What are they? Why do we look for them; why does God himself seem to find them more frequently in some callings than in others; and how can we retain them as life becomes more complex and artificial?

2. We shall very soon in this quest, I think, reach the conclusion that what we call character depends largely on the existence and paramountcy of a few simple primordial virtues which are within the reach of all, not dependent on special gifts or opportunities. They are:

a) The economic virtues, industry, thrift, sobriety, including also an instinctive and persistent horror of waste, waste of substance, of time, of opportunity, of life, of self. A teacher, an employer of men, can usually pick out those who are foreordained to promotion and success. They are those who are toiling upward while their companions loiter and dawdle and sleep. One great advantage which the shepherd lad and the boy from the artisan’s family have is that these are virtues of
necessity to them, and having been once acquired are available in other and higher affairs.

b) Next are the domestic virtues—love of kin, fidelity to home and friends and neighbors, the respect of the sexes for each other, and the sanctity of marriage. Not only are these virtues in themselves, but they safeguard all other virtues. One who keeps himself in close touch with father and mother and sister, who feels that everywhere kind eyes and kind hearts are following him, and that to bring gladness to those dear eyes and hearts would be the greatest joy to him, will never go far astray and may even for their sake do things beyond himself.

c) Again, the patriotic virtues. We have seen in this country—and have read the same story over and over again in the history of other countries—how strong a force in the development of character is the principle of patriotism—how it sobers, steadies, and enlarges manhood, and womanhood too—how, when the emergency comes which rouses patriotic feeling, it suddenly, in a single day, changes a boy into a man; a girl into a woman—how it pushes aside with a Dante-like contempt those who can only carp and jeer while others do the fighting and the work, and steps out into the arena of strife ready to dare all and do all for some just and holy cause.

d) And, crowning all, the religious virtues, those which have their source in religion, and especially in what the Scriptures call the fear of God, which does not mean dread of God, terror in the thought of God—and yet is not the same as the love of God which is a high attainment, the outcome of experience and reflection and prayer—but that primary right feeling toward God which is made up of awe and reverence and devoutness—the feeling toward God which men have who get their religion from nature and much personal thought and the spirit of God, rather than from books and human teachings. Other environments are favorable to other types of religion—beautiful types some of them, the ascetic, the contemplative, the mystic—but
the religion which tends to make men staunch, robust in practical affairs, good at need, good in all winds and weather, is the kind which comes through the experiences of shepherds and tent-makers and fishermen.

3. But the youths that have had this training in the pastoral and home-bred virtues, can they keep it in the larger life which opens before them? No doubt the life of freedom and opportunity endangers these virtues. They were never more sympathetically portrayed than in the “Cotter’s Saturday Night,” and yet Burns went out from such a home to encounter the temptations of luxurious society and to fall before them. The son of the man whom God called from the sheepcote to leadership lost the fundamental virtues of which we have spoken, lost his strenuous manhood and became a voluptuary, lost domestic virtue, lost national pride and loyalty in a lax cosmopolitanism, lost the fear of God, and in consequence descended from the high place he ought to have kept to be a roué, a cynic, a trifler, a virtuoso in “ivory and apes and peacocks.” Men doubtless moralized on it as men do now, and said, “See what has befallen the son of the man whom God called from the sheepcote to be leader of Israel, and know that wealth and prosperity and power are not good for man; they ensnare and corrupt him, it were better for him to have followed the sheep.”

But is this so? Is such moralizing just? Were it not strange that God has made this life full of things of beauty and made us eager to get them—has made us capable of manifold lovely arts and high adornments and enrichments of life, and made these things the rewards of virtue, of earnest striving and patient well-doing, and then has put his curse on them and made them agencies for our corruption and undoing? Shall we bid the shepherd lad remain in his sheepcote, the blacksmith stick to his forge, the poet live on in his cottage, lest in the great world they come to grief?

No—but we will say, “Be the king if you can, but be the shepherd king. Be the United States senator if you can, but keep
the virtues of the blacksmith's home in the senatorial life. When you feel that the society around you is growing artificial and intercourse is insincere and everything sophisticated and unreal, go back and get in touch again with the simpler and more genuine life out of which you came. As the queen used to go to Balmoral and sit by the ingle of her humble cottagers and learn useful lessons of life; as Mr. Lincoln loved to have a chat with one of the plain men from whom he came; as every wise statesman consults with his constituents back in the country homes; as the divine, learned in rabbinical and patristic lore, gets some of his best divinity and his sermons by talking with his sexton or his gardener—so it is good, it is wholesome to the mind and sanitary to the soul for everyone to keep connection with that life, whatever it may be, which is nearest to nature and reality.

Again, we will bid our young aspirants cherish the spirit of youth and cling to the best things gained in youth. Wordsworth wished that his days should be joined each to each in natural piety. It were good for us all that the best of each period of life should pass on to the next. It were good to keep as long as possible the ideality of youth. There is, for instance, the college idealism. One who has had the great privilege of being a member of a college has a tie which binds him to the conception of life for which a college stands. And then there are one's church relations. Most right-minded young persons in these times enter into church relations. They do this in those youthful years when conscience is tender and active, when the heart readily responds to the appeals of divine love, and the will rejoices in acts of holy obedience. It is good to hold fast to this early faith. It is not a sign of superiority to lose it, for it is usually lost by neglect. In these stirring times when the trumpet is ever ringing out the challenge, "Who is on the Lord's side?" it is good to feel that this question is decided, that one is committed, and pledged, and can be counted on in the good enterprises in which the Christian church is leader.
And this brings us to say finally, Let us cultivate a religion which puts due emphasis on the ethical and practical side of human life. I do not plead for an undue emphasis on this side—to the disparagement of the imagination, the emotional, the mystic elements in the religious life—those which make men devout and unworldly and saintly. But, strange as it may sound, these are the easier attainments in religion. It was easier for Solomon to make that sublime prayer at the dedication of the temple than to live a blameless life. It is easier for any of us to be pious than to be honest. But hard as it is to be honest, to be true to that in us and above which is deepest and highest and best, it is easier with religion than without it. To bring heavenly natives down to help us in the discharge of earthly duties is one of the holiest offices of religion. Therefore let the man whose integrity is in danger of being overborne by conventionalities seek aid in a religion which is strongly realistic, which never gets away from the fear of God, which can sing and soar with St. Paul in the Epistle to the Ephesians and the thirteenth chapter of Corinthians but never lets go of the Sermon on the Mount and the Epistle of James, which so requires hard work during six days, that Sunday will be welcomed as a day of real rest, which sympathizes with and blesses men who use tools and ply manual arts, which mellow and sanctifies the cares and troubles, joys and sorrows of family and kindred, friends and neighbors, which calls no human art or relation common which it can fill with its blessing and so make holy. Thus in great cities, amid civilization however splendid, in society however luxurious, ministered to by all the arts, beset by all the corruptions of modern life, young men and maidens may keep themselves as simple, and pure, and true hearted, and strong as in the days of antique virtues, and may add thereto the new powers and facilities for living which the new civilization, essentially a Christian civilization, has put into their hands for the adornment and enrichment of their lives.
ADDRESS TO THE CLASS

Members of the Graduating Class:

I suppose it would be regarded as a bit of baccalaureate flattery to assume that college graduates are foreordained to be leaders of men. As individuals, of course, they are not all so destined—as a class they are. More and more in our time and country they are coming to be, and are expected to be, leaders in the communities in which they live—some leaders of few, some of many. When a man emerges into public prominence and his biography is given, we expect to be told at what college he was graduated. This implies the acknowledged potency of a liberal education in life. But it implies much more than that. Graduation in a college of high grade selects men and women by their moral more than by their intellectual qualities. Many are called but few are chosen. Many start but few arrive. A hundred enter a class and fifty are graduated. Not that all who fall out by the way fail because they are unworthy to reach the end. That we could not say remembering those who have been with you for a time and whom you miss today. But in general in our American communities the struggle for survival to the end of a college course, the struggle with poverty and hardship and the chances of life, is a moral struggle, and success means the survival of the qualities that make up strong, masterful character. And the same law holds all through life. Success in any high sense is moral superiority—the ascendancy of virtue. And the virtue which here prevails is the aggregate of the simple and elementary virtues which all men may have if they will. What I have been trying to do for you today is to glorify in your minds these simple virtues, to help you to see that they make a plain, humble life bright and strong and even noble, and that no other qualities however brilliant can in any life supply the lack of them. You will be quite likely to meet men who are not college men and who will be your superiors—men who will do more for your art or profession, more for invention,
or statesmanship, or philanthropy, or religion. It may be because they will have more genius than you—but more probably because they will have more industry, more resoluteness, a higher purpose.

Revolving very often in my mind during my many years of college experience the question of the relative importance of the moral and the intellectual factors in the product which we call success in life—success of a high order I mean—I have come to the deliberate conclusion that they stand in the ratio of at least three to one, that saying nothing about heaven above and the life hereafter, the worth of a man or a woman here and now is one part intellect and three parts affection, conscience, and will. Has one a brilliant mind? With adequate moral force behind it and within it, it becomes a mighty power; not so consorted and energized it avails little. Are you conscious of having only moderate intellectual gifts? You can triple their momentum by aid from the moral side of your nature if that is true and strong. But some of you may say, "I do not aspire or care to be a leader of men. I am content to slip into an easy place and go through life without ambition or struggle or prominence." It is too late for you to choose that position. It is shut against you. In accepting the great trust of a liberal education, in consenting to receive from society this loan of leisure and seclusion, and the costly appliances of study, you have undertaken a great responsibility which you cannot now throw off. Noblesse oblige. You are hereby called of God to service, to influence, to the labor and dignity of leadership. Your college expects this of you. It will be disappointed if you do not, in some sphere, do some effective, helpful, honorable work. Your Alma Mater will rejoice with the great joy at once of self-congratulation and of sympathy when she hears of such good work done by you. Go with her blessing and prayers and come again to receive her felicitations and to join with her in thanksgivings.