

**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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EDITED BY THOMAS C. BLAISDELL, PH.D.  
PUBLISHED BY THE COLLEGE

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3245  
M46  
1908  
C.7

Published July 1908

Composed and Printed By  
The University of Chicago Press  
Chicago, Illinois, U. S. A

161-812X

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**GENERAL PROGRAM**



BACCALAUREATE SERMON

SUNDAY AFTERNOON

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

BY HIS EXCELLENCY FRED MALTBY WARNER

*Governor of Michigan*

ADDRESS FOR THE GRANGE

BY HON. GEORGE B. HORTON

*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

BY DOCTOR AUGUST F. BRUSKE

*President of Alma College*

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

MAY TWENTY-NINTH AT TWO O'CLOCK

COLLEGE ARMORY

## PROGRAM

CHICAGO TRIBUNE MARCH (*Chambers*)

BY THE COLLEGE BAND

ADDRESS—"THE COLLEGE AND THE STUDENTS, 1857-1860"

BY HON. CHARLES JAY MONROE

*President of the State Board of Agriculture*

ADDRESS—"MEMBERS OF THE EARLY FACULTY"

BY DOCTOR ALBERT JOHN COOK

*Professor of Biology in Pomona College, Claremont, Cal.*

ADDRESS—"HOW THEY TAUGHT IN THE EARLY DAYS"

BY DOCTOR CHARLES EDWIN BESSEY

*Dean of Industrial College and Professor of Botany, University of Nebraska*

CORNET SOLO—SCHUBERT'S "SERENADE"

BY MR. A. J. CLARK

ADDRESS—"THE COLLEGE IN 1870"

BY DOCTOR WILLIAM JAMES BEAL

*Professor of Botany in This College Since 1870*

ADDRESS—"EARLY MEMBERS OF THE BOARD"

BY HON. CHARLES W. GARFIELD

*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*

LA FERIA FROM "LOS TOROS" (*Lacome*)

ADDRESS—"THE AUTHORITY OF SCIENCE"

BY DIRECTOR WHITMAN H. JORDAN  
*Of the Geneva (N. Y.) Experiment Station*

GRAND MARCH (*Christopher Bach*)

## ALUMNI DAY EXERCISES

THURSDAY

MAY THIRTIETH

PROGRAM

11 A. M.

ALUMNI BUSINESS MEETING

*College Chapel*

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

OVERTURE—"LIGHT CAVALRY" (*Suppé*)

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*)POLONAISE 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*"THE NIGHTINGALE AND THRUSH" (*Boschetto*)

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

MAY THIRTY-FIRST AT TWO O'CLOCK

COLLEGE CAMPUS

## PROGRAM

MARCH INTERNATIONAL (*Lincoln*)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

## BACCALAUREATE SERMON

PRESIDENT MATTHEW HENRY BUCKHAM  
University of Vermont

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 fore-ordained 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 mellows 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.