



They have had their place, and, in some measure, still hold an honorable place in the educational scheme of the times. But they no longer monopolize the educational field, nor may they any longer assume an air of supercilious aristocracy. Natural science, which had to take a minor and humble place in educational curricula but yesterday, has come to occupy a place of equal honor with the classics in the colleges and universities of today. And we believe this transfer of emphasis and of interest, this readjustment, is not transient. Science has come to stay, and her value as a means of discipline is not lessened, but rather increased, because she deals with and handles the material of the real life of man.

Science is one of the chief masters of the workmen of the age in erecting the temple of democratic civilization. In this constructive work, science, no less than theology and literature and art, is using the spiritual forces, and bringing into expression the spiritual laws that make such enduring work possible.

The ideal of liberty—the democratic definition of liberty—the creative energy of ideas, the power of personality, the power of intellectual initiative, industrial efficiency, and the emancipation of human life from drudgery—these look to us like ideas of God. We believe that science is here touching the nerve lines of the divine purpose, making its progress through the ages, and never before forging forward with such power and such rapid achievements as in this, our day.

It is our purpose and our prayer that this "College of the People" may serve a high and unique and ever-increasingly useful purpose, in carrying forward this work of the age and of the ages.

In the address to which I have before referred, by Ralph Waldo Emerson, upon "The Fortune of the Republic," delivered in the Old South Church in 1878, he says that at every moment some nation, more than any other, represents the sentiment and the future of mankind.

If this be true of nations we believe it to be true of schools, for at no point do the national sentiments and ideals crystallize into definite expression, and at no place do they become more efficient than in the schools of the nation. In this honorable sisterhood we claim a place, unique, and interesting, and worthy. We believe that here and at this moment, if anywhere, are represented the sentiments and the future of democratic civilization.



If we look at the modern printing press, printing, folding, and stacking hundreds of papers every minute, and compare it with the old clumsy methods of a generation or two ago; if we watch the spinning jenny, that seems almost human in its ability to weave cloth, with the efficiency of a hundred workmen—we will discover a still more remarkable illustration of industrial efficiency.

There is more, however, than a merely industrial or commercial interest in all this. It means that men are multiplying the efficiency of their hands by the use of brains as never before. It is not simply the industrial efficiency of the laborer, but the significance of this efficiency for the laborer himself, that is of greatest interest. Labor, a means of self-expression and of culture, of power, and of happiness, and lifted above mere drudgery. We are moving out into a new era.

There are two remarkable results, then, of the modern scientific development. To put the last first, the immense relief from drudgery which has come by improved methods and inventions, the application of the sciences to the industries of life, the cheapening of products. The poorest man today who is industrious and self-respecting and reasonably fortunate may have luxuries that were unthought of by Washington and LaFayette when they dined together at Mount Vernon. But more than this the labor of the average man brings into play a degree of intellectual skill and gives to his labor an intellectual value which it did not have in the pre-scientific age. It is the ideal that should rest in the mind of every thoughtful man and woman, and should fill with elation the heart of every child, that labor need not be drudgery. Instead of the professions and the so-called learned callings being along the spheres for intellectual living, science is making every calling and every field of industry a sphere of intellectual activity. When man brings intellect to his task, when he finds scope for all of his powers in his labor—then he ceases to be drudge. He breathes the air of freedom; he breaks the shackles from his soul and from his limbs, and becomes a self-respecting and self-expressing personality. He puts the stamp of his spirit, the die of his soul, the impress of his personality, upon the very clay in which he works.

## OUR COLLEGE AND ITS PLACE IN THE EDUCATIONAL SCHEME OF THE STATE.

We believe that the logic of these considerations and these tendencies in the educational field point to a conclusion of importance and of interest to us. Our college of the sciences and of the sciences as related to the industries, stands at a fortunate focus point. We may not ignore, and we do not despise, the humanities, the classics, the old culture, and the old curricula.



men's servants. Patient, sincere, and thorough study of the basal sciences—this is the province of the college in scientific education. All shallow and superficial work must be sternly discountenanced. The temptation of a cheap popularity must be resisted, and can be easily resisted when the educational ideals are strong and true. This is the conception and the scope of the educational task confronting the institutes of technology and the schools of science and of science as related to the industries. Of necessity, we are still in the period of the pioneer, but the ideal has been established. The heavenly vision haunts us; the standard has been lifted.

## INDUSTRIAL EFFICIENCY.

Now, in a republican democracy like our own, with our generous ideals concerning the wide opening of the doors of opportunity to all the people, and the lifting of the whole people to higher planes of living, the extension of the sphere of opportunity for larger and more generous life for all men, the lifting of the horizon, the maintenance of a wide margin of privilege beyond the bare necessities of life, the lifting of labor above drudgery, the maintaining of close relationship between culture and industry, industrial efficiency is a fundamental and vital necessity. Brain power must be multiplied. The efficiency of a man must be increased. The fertility of the soil must be maintained and enhanced. Only upon this broad basis of industrial prosperity and industrial efficiency can the generous democratic civilization which we cherish be substantially maintained.

In 1830 it took over three hours of labor to produce one bushel of wheat; in 1896 it took but ten minutes, and I suppose now it takes nine or less. This means that a man's efficiency in this particular line of industry has been multiplied by the handsome figure of 20. Or, if we choose to consider it so, he can perform the labor necessary to raise one bushel of wheat in 1-20 of the time that it took in 1830, and has the other 19-20 for other occupation. When men complain of the gradual decline in the value of agricultural products during the last generation or so, they should remember this correspondingly greater increase in the industrial efficiency of the laborer.

In 1830, the labor represented in a bushel of wheat cost 17 3-4 cents; in 1896 it cost 3 1-2 cents, and I am inclined to think that it would now be scarcely more than 3 cents. In round figures, this means a more generous payment for the labor involved, and still a reduction in cost to about one-sixth.

In 1850 the labor represented in a bushel of corn was 4 1-2 hours; in 1894 it had been reduced to 41 minutes, and it has been much reduced since 1894 by improvements in corn-harvesting machinery. This means that a man's efficiency in this particular line of industry has been multiplied nine times in the last half century.



man. The discovery of truth is always an acquisition of value, whether that truth can be turned to so-called practical account or not, but it does not degrade or lessen the value of science when it is discovered to have varied and valued applications to the life and well-being of man.

Science, and science as related to the industries, is assuming daily a more and more recognized place in the curricula of schools as a discipline in education. Lowell's conception of a university as a place where nothing useful is taught is already obsolete. He probably feared that the university would become sordid, mercenary, a place for drilling apprentices, if the useful sciences were allowed to invade the sacred precincts of culture, but there never was any good reason for supposing that a truth had any less dignity as a truth or any less value as a means of culture because it was discovered to have some utility. The student in animal husbandry or in the physics and chemistry of the soil, or in the practical problems of the civil engineer or the electrician, not only may find, but is quite as likely to find, wholesome and healthful discipline in his scientific study in these fields as the classical student in *Belle Lettres*. This kind of discipline will not produce the same type of mind. It is sterner; more realistic; less self-centered; more intense; more practical. Yet scientific discipline is not incompatible with that finer discipline of the imagination and the heart, and that finer sense of the beauty of the world, the delicacy of sentiment, the strength of spiritual faith, which has always been the fine flower of true culture. Indeed, the so-called conflict or antagonism between science and religion, between classical and scientific culture, is rather an artificial warfare of provincialists than a real battle of principles. Literature, which is the fine breath of the spirit of man at his best, will never lose its value, and may never be depreciated. Through literature, the rich representative personalities of the past speak to us and inspire us. Its influence is immortal. No man can more appropriately turn to the pages of literature for refreshment, for uplift and inspiration, than the man whose more serious and constant business is in the realm of science, and the man of literature may find the fresh and fruitful facts the raw material for his creative genius, in the laboratories of science.

The danger to be frankly faced and admitted is that in the practical applications of the sciences to the industries of life, the spirit of haste, the merely mercenary estimate of so-called practical results, shall lead to a superficial treatment. Science is a stern mistress. Those who would know her secrets must be her devotees. The scientific method and spirit, so remorseless to prepossessions, so destructive of pet hypotheses, so humiliating to over-confident conceit, so ruthless in handling the cherished conventionalities and the inherited prejudices of tradition, first humble and master the minds of men, and then become



the most advanced ideas of democratic civilisation, two extremely interesting and important tendencies are to be noted in educational ideals. The one is that culture, the enrichment of life, the disciplining of brain power, should be the privilege, not of a few, but of all the people who will take advantage of such privilege; and second, that the means of culture and of discipline shall be more than ever before or than anywhere else the sciences that deal with nature and that deal with the real world in which men must live. Educational interests are brought near to the real interests of life.

This age will be known in history as the Age of Science, not only because of the rapid increase of the knowledge of nature in the lines of the various sciences, but more especially because of the development of the scientific method and the evolution of the scientific spirit. Interest in natural science has led man's thought away from himself to the world of phenomena and fact around him. To be learned is no longer synonymous with philosophical introspection. The method and the spirit of science are distinctly different from the method and the spirit of the philosophy and the culture of the past. Man has awakened to a consciousness of the material universe, not merely as a many-sided mirror, reflecting his own spiritual moods, but as a universe under natural law.

The leading intellectual interest of the age is scientific, and the prevailing intellectual attitude is that of curiosity concerning the world of matter and of fact. The science of geology began when Hugh Miller curiously noticed the remains in the old red sandstone which he broke with his quarryman's hammer, since which time men have been diligently turning the stone leaves of the earth's history, and reading the secrets of creation. Every mountain and valley has been explored, and from the data gathered from the rocks, the sands, and the sea, geology has boldly carried our constructive thought to the stars and the systems.

We may not disparage the classical curricula of the old schools; they rendered a royal service to humanity. They developed stalwart men — masters and leaders of men. It is the new and wondrous discovery of our age that a like mental discipline accompanied by an intenser human interest may, and often does, apply to a study of science. A problem is no less valuable as a problem when it pertains to the sanitation of a city or a home, or to the conservation of the fertility of the soil, or to the production of a better variety of corn and wheat, or to the breeding of better stock, or to the question of wholesome living, or to the construction of a bridge or waterworks system or sewage disposal plant, or the erection of a modern mammoth building, than the problems of metaphysics and of scholastic theology. The pure sciences would have a value in themselves, even though they had no application to the industries of life, and though they had no bearing upon the physical well-being of



national treasury the public conscience being troubled as to the justice of the exaction, it was returned by an Act of Congress in 1883 to the Japanese government. None of the other three nations partaking of the indemnity have ever seen fit to follow this example. It stands illustrious to the credit of this government as an expression of the spirit of fairness which characterizes our national policy.

Again, in the difficulties occurring in Shanghai, China, during the ministry of Mr. Marshall, and of Mr. McLean who succeeded him, the suspended duties which our merchants had not paid during the troublesome times to the Chinese government were required by our ministers to be paid by them when order was at last restored, and this though our ministers and merchants had been subjected to the grossest indignities from the Chinese officials and people.

Again, during the ministry of Mr. Reed in China, when claims of American citizens for damages were allowed, and a lump sum of three-quarters of a million dollars paid by the Chinese government, it was found in 1885 that a balance still remained in the American treasury, and Congress responding to the sense of justice and fair-dealing of the American people, authorized the President to return the balance in the treasury to China and the sum of \$453,400 was paid back to the Chinese government.

Whatever criticism may have been heaped upon General Chaffee, we should not forget that in the recent Boxer uprisings in China he faithfully adhered to the American policy of abstaining from all pillage and plundering, keeping splendid discipline among the American troops. A finer compliment was never paid to the American spirit than when a petition thirty feet long, signed by representative Chinese citizens of Peking was presented, asking that the American soldiers in blue be allowed to remain until all other foreign troops had withdrawn, to preserve order and prevent pillage.

I undertake to say that nothing that is distinctively American needs more to be cherished than this spirit of utter fairness. Nothing else will ever settle our internal controversies, and no other will ever, we believe, effectually supersede this policy of fairness in our dealings with other nations. This spirit should be inculcated and cherished as likewise one of the most priceless of our national spiritual assets.

## SCIENCE AS A DISCIPLINE IN EDUCATION.

In putting the accent upon the spiritual assets of a nation — the soul values of a people — we do not need to commit the supercilious blunder that has been common in the past, of looking with disdain upon industrial interests. The old educational ideals were essentially aristocratic; they tended to produce a cultured professional class. In America, expressing as she does



building which we erect; for individual happiness and large and generous social and civic life can only be secured and assured as men are seriously engaged in worthy work, and as they feel that their work enters permanently into the enduring structure of civilization. And this conservation of individual worth is only possible in the intelligent carrying out of the larger ideals of social and national life. No man can find resting upon his brow the fadeless crown of life unless and until he finds the conviction that his life's work has entered somehow permanently into the world's best work, and counts for the everlasting good of men. This is sane socialism; the conviction that a man's life and life work must count for good, and that a man cannot stand alone nor achieve alone. Isolated, he and his work will be as transient as the grass that today springeth up and flourisheth and tomorrow faileth. His most cherished ideals will be as a dream in the night, when one awaketh. But if he may perform ever so humble a part in that enduring structure which is building through the generations, and gets itself permanently based in the moral convictions and the established institutions of men, then he may feel that his own life and personality have found permanent worth, and an enduring monument.

One of the campus traditions of this institution is that Doctor Welch scattered potatoes at random, and planted trees where they fell. It may be apocryphal; I have never sought particularly to verify it. But there is something here that is not apocryphal; namely, the first president's ideals of campus adornment. These live, and will live as long as this beautiful campus throngs and thrills with the life and the activity of educational work. The first planted trees will grow old and die, but the ideals will live in perennial freshness and power.

And so men build their convictions and their spiritual thoughts into the life of the future, and project themselves in useful influence into that future. We live, not for the present nor for a day, but for eternity.

### THE SPIRIT OF FAIRNESS.

Not to attempt anything like a complete inventory of the spiritual ideals for which America stands, we may mention one other at least, and that is the spirit of fairness and justice which has from the first been characteristic of American life and history. This has been markedly expressed in our foreign diplomacy. For example, in the troubles attending the opening of Japan to the commerce of the West, and to intercourse with Western nations. Some three million dollars indemnity was laid upon Japan by the allied powers in 1863, and this was apportioned to the four participating nations. After the share assigned to the United States had lain for twenty years in our



stopping at an inn, find it so pleasant and agreeable that they no longer pursue their journey. They have forgotten their destination, and instead of going on to their legitimate goal, namely home and work and duty, they simply stay at the inn. This is the mistake of making industrialism an end in itself. It is the mistake of stopping at an inn. The immense wealth, and the as yet undeveloped resources of this country, are surely not intended by Divine Providence for this fortunate people to sit down and enjoy without further thought of their great mission in the world. We are set here to work out great purposes, and should be filled with a holy enthusiasm for spiritual achievement and for the rare and high service to humanity which it is ours to render, as no other people have ever been privileged to do. If we forget this, God will forget us, and we may yet "rot at the head of the fat valleys."

Only as we are kept chaste and noble by lofty ideals of individual and national duty and destiny, can we rise above the spirit of mere materialism, and make industrialism a mighty agency to spiritual achievement, instead of a shroud, enwrapping the soul.

The rich fool in the parable of the Master said, "Behold, I have many goods laid up in store for many days," and he tore down his barns to build greater. With the most terrible irony that ever fell into the form of human speech, Christ called that man a fool. The lesson is as plain as day upon the face of our history, that the same irony of judgment will rest upon this people if it shall forget its spiritual ideals in the midst of industrial prosperity and achievement.

The bells of our college chimes ring hourly in our ears the refrain of Kipling's "Recessional,"

"Lord God of Hosts,  
Be with us yet,  
Lest we forget,  
Lest we forget."

and it is a refrain and a sentiment and a conviction that needs to be rung in the souls of men, never for an hour to be forgotten, that they should not forget the manifest purposes of the Lord God, nor cease to search for His holy will in the deep writings of that purpose in the history and the spiritual ideals of the people.

It is our thought, then, that every man should be given a chance; not simply a chance to be happy, but a chance to achieve. We wish to bring the intellectual and spiritual resources of the people into expression, not simply that there may be an interesting drama or comedy, but that there may be achievements of lasting worth.

The great Apostle to the Gentiles once said something about a spiritual building not made with hands. Such is the



the whole people. It will always be true, doubtless, that the number of individuals who are born leaders, constructive thinkers, and great achievers, will be relatively small, but we in America are such firm believers in the old adage that "Blood will tell" that we are alert to find some new illustration of this truth cropping out of the soil where some rich strains of the blood of the past have gotten mixed, and have brought to expression some fine new product in a personality of power. And so we believe in giving everybody a chance.

The Scotch schoolmaster used to watch with eagerness for the lad who gave promise of a successful university career, and when he found a boy who "nippit up the Latin roots" with avidity, he rejoiced as one who had found a hidden treasure. He devoted himself to that lad and sent him to take the University entrance examinations, with the liveliest hope and the most intense anxiety as to the outcome.

But after all it is not the leaders alone, nor is it the few leaders chiefly that should concern us. The born leader will usually make his way under almost any circumstances, and over almost any barriers or embarrassments. It is our greater concern to cherish in the multitude of the people the like quality of intellectual initiative, even if it does not come to conspicuous individual expression. And this can be done only by the wide extension of the privileges of the schools, and the cherishing of educational ideals, and by a worthy appreciation of the worth of culture.

## MATERIALITIES VERSUS PERSONALITIES.

In his address at the Old South Church, March 30, 1878, upon the "Fortune of the Republic," Ralph Waldo Emerson said, "What this country longs for is personalities." He said, "It is the rule of the universe that corn shall serve man, and not man corn." It is this "rule of the universe," as Emerson calls it, that we must perpetually emphasize. If and when industrialism dominates and masters intellectualism, decay and decline immediately set in. The fibres of spiritual life become thick and hard and unresponsive. The intellectual process has become stereotyped; arterial degeneration begins; the brain becomes wooden. Industrialism soon digs its own grave when this rule of the universe has once been well forgotten; namely, that corn shall serve man, and not man corn.

We are tempted today to make an end and final goal of material prosperity, and to forget that material prosperity can never safely be an end in itself, but only a means to an end.

Mathew Arnold, in his "Essay on Wordsworth," says that writers sometimes become so interested in literary form and style and finish that they forget that this is only a means to an end, and make it an end in itself, becoming like travelers, who,



the political, and the social, and the religious institutions that have been built upon this soil have been essentially intellectual and spiritual achievements.

American men have thrown down strongholds and wrought results by the force of ideas; by the analytical and the constructive power of thought. Muscle has not been more potent than brain, than the imperial will of the pioneer. The American ideal is that every citizen should come to the free and full resources of his intellectual force and so constitute a real spiritual asset of the state and of the society and of civilization. In no country in the world is a man "a man for a' that, and a' that" as he is in America.

The result has been not only a most remarkable development of the intellectual initiative of the people, and an enormous development of the intellectual power of the nation, but an incalculable increase in human happiness.

(For after all, every man has it in him to wish to be a king, and is never quite happy until he wears a crown).

But it has resulted in the marvelous industrial development of America.

Today men are crossing steel bridges in Africa that were designed by American engineers. The steel was manufactured in America, the girders were cast in American foundries, and the workmen who riveted and put them together were Americans. Today Russia is hurrying her inert soldiery, lacking the power of individual initiative, over steel rails that were cast in America, in cars designed and manufactured by Americans, and drawn by engines having upon them the mark of American makers. You may find today in the general stores of Siberia, and even of Manchuria itself, all sorts of goods and notions manufactured in and exported from America, and yet while accomplishing all this the American workmen have had comparatively princely wages. All the way from the so-called "captain of industry," with his remarkable genius for organization, and who is able by improved and enlarged ship construction and channel deepening and steam shovel invention to steadily reduce the cost of mining the ore and shipping to the foundry, by some fractions of a cent a ton, down to the puddler and the foreman, and the workman himself, there is revealed this remarkable intellectual asset of this nation of liberty-loving people — the power of intellectual initiative.

Now, I think it goes without saying that this national asset is to be cherished above all of our sources of power. Without this intellectual quality of the people, or with a lessening of this intellectual power of the people, there would inevitably come a lessening of that industrial supremacy which has been the bone and sinew of our strength. And this intellectual quality — this power of intellectual initiative — can only be conserved and increased by its wide care and culture among



our pioneer civilization. It was no ordinary type of men that subdued the prairies and the forests, and builded cities, and developed the agricultural and industrial resources of this Western World.

Our modern literary critics have been laughing immoderately at the modern heroic romances of the pioneer times in recent so-called historic novels, and the romancing which is called American history. They have been trying to persuade us that with glamour of romance removed the pioneers were very ordinary folk, and that their life was very commonplace and monotonous and quite as petty and mean and frivolous and full of braggadocio and cowardice as that which inspires our contempt and pity when we meet it at the cross-roads on the pike

Doubtless there has been much romancing that has falsely been called history, but I believe the cynical critics of this romancing are themselves more seriously at fault in that they fail to appreciate this phenomenal and interesting fact, that the spirit of individual initiative in the American pioneer and in the typical American citizen is without parallel in any other great nation of the world not even excepting England herself. Sometimes, too, we are laughed at here in America, and have been laughing at ourselves, for a seeming pretentiousness. We have villages put down as pretentious cities. We have universities with three acres of ground for a campus, and one building — and that a dormitory. We have academic and honorary degrees galore, until doctors and professors are as thick as "colonels" in Kentucky. But all this seeming pretentiousness has its interesting and seriously significant side, and that is that it expresses a generous and an ambitious belief in the possibilities and the powers of American men. We are quick to recognize merit, whether it dresses in blue jeans or broadcloth, and are more quick to recognize it in blue jeans than we are in broadcloth. We believe in the aristocracy of worth and of work. Let a man earn his place of influence and of opportunity and of power, and it will be given him ungrudgingly. We like to see men get on, and this American trait — this ability to get on against odds; this individual imperialism of will; this intellectual resourcefulness and power to achieve, that has been and is so marked a characteristic of Americanism, — is to my mind one of the splendid expressions of this great fundamental American idea of liberty and equality.

### INTELLECTUAL INITIATIVE.

This spirit of individual initiative has been strongly and essentially intellectual. It has represented the power of brains. These prairies and heavy forests and rugged mountains have not been dominated and their resources wrested forth by sheer muscle. It has been essentially an intellectual achievement and



The political aspect of the American definition of liberty is only one phase of the expression of its meaning. Politically, liberty has meant an intelligent and responsible share in the government, on the part of every citizen. Every man shares in the national sovereignty; the common man is king. Upon his brow rests the diadem of royalty, in his hands the scepter of political power, on his shoulders the responsibility of government.

A vital principle in American politics has always been this,—that there should be no authority for the levying of taxes, save the authority that was delegated by the people who paid the taxes, and by their representatives, who were amenable to the people for the exercise of this power. The people have always guarded jealously their right to an absolute control of the taxes. The independence of the purse has been cherished. In a political way this has been the expression of the American thought of liberty; namely, an essential equality of all men before the law; an equality both in power and in privilege.

It is not my purpose to dwell upon the political phase of this expression of the ideal of liberty, but rather to put the emphasis elsewhere; namely, upon its expression in what I think we may call industrial democracy. One of the remarkable results of this spirit of liberty has been the development of the latent resources within humanity itself. Individual men have felt the stimulus and the challenge of opportunity. Freedom of action and the reward of achievement have brought into play the intellectual and the moral resources of the people as has not been true in any other great nation of the world. The nation coming nearest to us in this respect is England, whose ideals of liberty are very similar to our own; and yet in England the progress of their expression has been much slower because of established and traditional class privileges.

We must remember, however, that American independence was the outcome and the expression of political ideas and convictions that were quite as strong in the breasts of many English statesmen as in the hearts of Americans themselves. It was not so much an American, as it was an Anglo-Saxon movement. But the outcome, and perhaps the most interesting result, of this momentous experiment has been the individual initiative which it has inspired. This spirit of individual initiative was markedly manifest and brought out in striking contrast in our war with Spain. Foreign naval and military experts watching the conflict in Cuba and the Philippines declared the spirit of individual initiative in the American soldier to be the most significant single feature of the American army. In military affairs, this spirit may sometimes prove intractable and dangerous, but as an expression of a peculiar and an important trait of Americanism, it is itself extremely interesting and important. It is this which has given us the remarkable virility of



answer from the heights and from the silences from which the still small voice speaks to the spirit. God's ideas have the right of way. The constructive work of these wondrous years is being carried forward according to a plan and a purpose.

"We doubt not through the ages one increasing purpose runs,  
And the thoughts of men are widened with the process of the  
suns."

In stopping for an hour to take an outlook into the future, we should consider some of the significant structural lines and basic principles of the Divine Architect.

## THE CREATIVE ENERGY OF IDEAS.

Certain ideas and ideals have had creative power in our history. Chiefest among these, of course, is the ideal of political and civil liberty. Liberty is a sweet word, and wherever there are human beings who have not had the elemental instincts of human nature crushed and worn out by tyranny, their hearts have responded to the hope of liberty. But nowhere in the world's history or on the surface of the globe has that word found such rich and wide interpretation or such substantial definition as it has received in America. Liberty is more than an idea; it is a passion. The hearts of the early patriots were welded together by this holy passion. It has been the moulding and creative force of our nationality. It is the dominating note in our patriotism. It is the controlling ideal in our political policies, at home and abroad. Every great nation has inspired patriotism in the hearts of her citizens, but it may be doubted whether any great nation has ever inspired a patriotism at once so intelligent and so holy as has ours.

In the operations before Petersburg, in the closing year of the Civil War, one of the color-bearers and a companion found themselves isolated between the two contending lines, and likely to be captured. They dug a hole in the sand with their hands and buried the flag, and the sergeant exclaimed, "They may get us, but thank God they won't get the flag!" Afterwards a detail was sent out to rescue the flag, and they found it. The men were captured and served their time in a Southern prison.

This incident, which has, I believe, never been published, was narrated to me by a personal friend recently, and finely illustrates the quality of American patriotism. It is a passionate conviction of every worthy American citizen that his country's flag symbolizes something which is sacred and precious.

A rich, resonant tone of the human voice will awaken response in the soul of a musical instrument, a harp or piano, and the rich word "Liberty" never fails to awaken an ennobling sentiment within the heart of every American citizen.



## THE OUTLOOK

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At the entrance to our State Capitol is a group of statuary that has impressed me as being of unusual artistic strength and excellence. The central figure is evidently that of a hardy pioneer; rugged, intellectual, virile. His pose is that of independence, and suggests resourcefulness and an imperial will. He is shading his eyes and looking far out upon the horizon. It is the aggressive, resourceful, imperial Western world that is typified in this figure of the pioneer. To his left is an Indian, seated, and holding his bow and arrow. The Indian has no outlook. There is no suggestion of intellectual force, and no imperialism save that of cruelty. His lips and his brain and his heart know not the tantalizing tang of the wine of promise. He has no history and no future; he lives only in the present. For him the horizon does not lift. No ideals challenge him to achievement.

To the right of the stalwart figure of the pioneer is a younger man, not yet capable of independent vision, not yet possessed of matured strength, lacking independence; yet suggesting in his youthfulness the promise and the potency of Western civilization. There is suggested in the figure of the younger man also the peril of undeveloped powers; the possibility of failure; the possibility of spiritual defeat. But not so with the central figure. This is imperial.

And I choose this group of statuary, and this central figure of the group, as suggesting the dominant thought of this hour.

Professor Henry used to say to his class in the scientific laboratory when all the arrangements were ready for the culmination of an experiment, "Now be still, for I am going to ask God a question." And it behooves us, in the heart of this great commonwealth, on whose fertile soil has been built with marvelous rapidity a civilization as varied and complete as it took centuries to produce in the older years and in the older lands, with cities and churches and schools that are the pride of a great people, and exponents of their ideals, with a happy, industrious, and intelligent agricultural population that makes Iowa one of the proudest states of our Union and most typical of our civilization, and in the heart of this great country, whose rapid development of natural resources, intellectual progress, and increase of wealth has outdistanced the power of the imagination to grasp, and has made the wildest romances appear but the dreams of pygmies, to stand still and ask God a question, and to raise our eyes to the lifting horizon, and to listen for his

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# THE OUTLOOK

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Inaugural Address by

PRESIDENT ALBERT BOYNTON STORMS

of the

Iowa State College

of

Agriculture and the Mechanic Arts

AMES, IOWA

JUNE 6, 1904

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# THE OUTLOOK

Albert Boynton Storms