of great difficulty, under conditions which have demanded the exercise of courage, integrity and great work,—for such is the history of Technology,—yet it is well, on an occasion like this, to look not alone upon what has been done, but upon that which remains to be accomplished. To the courageous, to the enthusiastic, here, in the prospect of the future, is the inspiration of the present.... Let not our profession of loyalty blind our eyes to the possibility of improvement, nor to the value of criticism. For if the justification of criticism is given in the rectification which follows it, and if the realization of a fault, of an error, of a misjudgment, is the first step towards the establishment of better things, then the realization of the deficiencies of the Tech graduate is of primary importance for him as for others in the final expression of a more desirable manhood.

Men are made differently, and generalizations upon character are difficult to draw. The Tech graduate, in the main, lacks neither earnestness nor intelligence. His deficiency lies in the narrowness of his intellectual sympathies. True it is that from the Institute he may learn to override and overcome such deficiency. The young student who comes to the threshold of this great educational institution is, how often a mere boy, unused to the customs of the industrial world, his sympathies bounded by the limits of his local life. What lesson he draws from Technology must depend largely upon the man. On the practical side of things he can hardly fail to be impressed with the value of systematized knowledge, of method, of industry. If he have the right measure of broad appreciativeness and balance of mind, he will translate his practical impressions of this activity into spiritual terms, and he will weave for himself a rule of life in the intellectual and aesthetic world as he does in the industrial. Such is the opportunity which the activity, virility and earnestness of the Institute present. But let us not forget that for one who thus succeeds, there are scores who do not. Mark the difference. The man who has wrought out for himself a system of principles consistent with his standards, will be, other things being equal, a leader where others are led. He will be enthusiastic where another is listless; his ambition and intellectual conviction will enable him in some measure to realize his ideals, whereas the other will be cold, stagnant and unaccomplishing.

What, then, is our education? Impressed with the vital activity of the industrial system, the student throws himself into his work, and with that earnestness of character which is now a tradition and fact at Technology, narrows his interests to that side of technical work which touches him most closely. The liking for the arts of life, for poetry, for music, for philosophy, is largely lost.

Where is there any breadth in this? Does Technology exist simply to produce units in a great industrial system, or is her purpose that of education, the recognition of the personal, the subjective, the priceless, in every student? We must see in our Alma Mater more than we have seen in the past, and more than we see to-day. Where is that breadth of development where so many would be unable to say who Dante was—who know King Lear only by name, and Swinburne by less than that; who find their intellectual demands satisfied by the latest fiction? Where is that dignity in the right of citizenship where almost nothing is known of the governments of the past, of the rise and fall of nations dead? What is the value of his partisanship in this or that faith, religious or political, when one knows not the basis of his partisanship?

The work of the student of Technology lies largely with things of practical concern. This may be well; but let us not be deceived. Let us not forget the importance of the intellectual life and of the primary of principles. We speak of a broad education. Let us realize that a broad education is a consistent education, the expression of a man's full development of intellect. Under such an education a man's sociology, his politics, his religion or philosophy, his ethics and aesthetics should be all interdependent, consistent with the intellectual standards of the man. I lay down no law; believe what you may, only make your thoughts consistent, your principles co-ordinating. The work of the Tech student in life is not alone to construct bridges, nor to determine reactions, nor percentages of ore, as such. Nor is it simply to live. The work in life is to live well; to broaden one's sympathies and enlarge one's horizon.

It will be asked, How is it possible to take the time for such a broad scheme? There should be no taking of time. The demands for such an intellectual consistency are primary. Having decided this, let other things take what time they may. If we live too fast,