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(Continued from Page 1.)

by your own self-respect, unless you are content to acknowledge that you are unfit to govern yourself and have to submit to the rule of somebody else as a master—and this is what it means if you do not do your own part in government. . . .

"Let each of you college men remember in after life that in the fundamentals he is very much like his fellows who have not been to college, and that if he is to achieve results, instead of confining himself exclusively to disparagement of other men who have achieved them, he must manage to come to some kind of working agreement with these fellows of his. There are times of course when it may be the highest duty of a citizen to stand alone or practically alone. But if this is a man's normal attitude—if normally he is unable to work in combination with a considerable body of his fellows—it is safe to set him down as unfit for useful service in a democracy. In popular government results worth having can only be achieved by men who combine worthy ideals with practical good sense; who are resolute to accomplish good purposes, but who can accommodate themselves to the give and take necessary where work must necessarily be done, by combination. Moreover, remember that normally the prime object of political life should be to achieve results and not merely to issue manifestoes—save of course where the issuance of such manifestoes helps to achieve the results. It is a very bad thing to be morally callous, for moral callousness is disease. But inflammation of the conscience may be just as unhealthy so far as the public is concerned; and if a man's conscience is always telling him to do something foolish he will do well to mistrust its workings. The religious man who is most useful is not he whose sole care is to save his own soul, but the man whose religion bids him strive to advance decency and clean living and to make the world a better place for his fellows to live in; and all this is just as true of the ordinary citizen in the performance of the ordinary duties of political life.

"In short you college men, be doers rather than critics of the deeds that others do. Stand stoutly for your ideals; but keep in mind that they can only be realized even partially, by practical methods of achievement. Remember always that this Republic of ours is a very real democracy, and that you have the right stuff in you. The college man, the man of intellect and training, should take the lead in every fight for civic and social righteousness. He can take that lead only if in a spirit of thoroughgoing democracy he takes his place among his fellows, not standing aloof from them, but mixing with them, so that he may know, may feel, may sympathize with their hopes and their ambitions, their principles—and even their prejudices—as an American among Americans, as a man among men.

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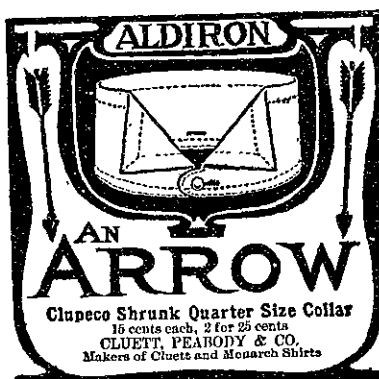
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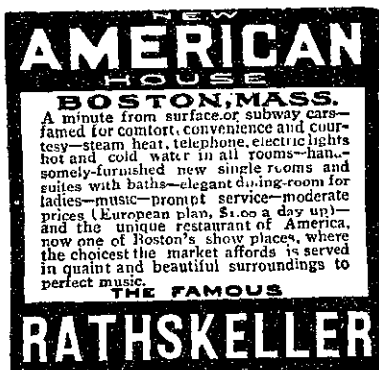
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