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Such a development means, as I see it, three things in particular. It means that one's thinking is a natural personal process, and not an imitation of somebody else's way of looking at things; it means that your mind does not forget that the whole is no greater than the sum of the parts, even if it is for your personal advantage to forget that fact; and it means that through thick and thin you preserve the precious habit of feeding your mind with new facts and new ideas.

It is a melancholy truth that the bulk of human thinking is modelled after what some other man thought, but the credit we give an idea depends upon the credit we give him who advances it. Morley, in his life of Mr. Gladstone, observes that in all the earlier periods of his life Mr. Gladstone valued a truth more because Plato or Aristotle had stated it than because it was the truth. In this he was a striking contrast to his great American contemporary—a man born in the same year as he (1809)—a man who made his first appearance in public life the same year that he died (1832)—a man who, until his death, labored as did Gladstone for the public good. That man was Abraham Lincoln. It is difficult to conceive of a greater gulf in what is called educational opportunity than that between William Ewart Gladstone and Abraham Lincoln. Gladstone was the son of a wealthy merchant of high standing as a citizen. He was sent to Eton and Oxford. As a boy and young man he had access to the richest libraries of England, and his guides and companions in them were men whose names have come down to us as types of England's finest intellects. He travelled, and in Germany and France and Italy saw not only the ancient civilizations which his mind had been well trained to understand, but he was able to study present-day institutions in the company of eminent native scholars.

How different Lincoln's intellectual opportunity! Born in a remote log-cabin, of poor and illiterate parents, he had no instruction save from wandering Hoosier schoolmasters, and of that there was not over a year all told in his entire life. His library did not include over fifty volumes, and these were scattered over a wide and rough country. Every book he secured cost him a weary tramp. In his hand it would only be read in hours snatched from a long day of manual labor.
He had no associates eager like himself for knowledge. He knew no strong teacher, no scholar, no man of trained intellect. To one man had been opened the world's richest intellectual life; he accepted it with enthusiasm — followed what he was taught, satisfied if he understood the meaning of his teachers and could state it in conventional terms. To the other man had been denied every help society had devised for stimulating the intellect, yet as he followed the plow he taught himself to think. He learned somehow, as he struggled in his Indiana forest, that the most important thing in the world — one and only thing — that which makes you free, is honest thinking. He discovered that the truth is to be found not in other men's books, but in the recesses of one's own mind and heart. It was a discovery to which he was never false. It was that discovery faithfully followed which differentiated him from the early Gladstone. To one man the thought was sacred because it had authority. To the other because it was the truth. Their careers compared offer many illustrations of the effect of the different mental attitudes. Nothing, however, shows more clearly the effect of that than their literary product. William Gladstone left scarcely a phrase which will be treasured as the permanent expression of a great truth. Lincoln left many. Gladstone, voluminous writer that he was, left no single short production of pre-eminent quality. Lincoln's Gettysburg speech and his Second Inaugural are universally acknowledged to be among the most perfect bits of English prose ever written. Gladstone made many influential speeches on many important subjects, but no speech of his compares in mastery of material, in logic and in moral fervor with Lincoln's Cooper Union Speech, and none of his great debates compare in high intellectual quality with Lincoln's debates with Douglas. One is the work of a mind trained to understand and to follow the highest traditions; the other of a mind trained to rely on itself.

Now it is unquestionably true that at all times intellectual life has been more the Gladstone rather than the Lincoln type; that the mass of men have valued more what they learned from a book or from a revered teacher than what they have learned from within themselves. Certainly there is evidence enough of it in contemporary intellectual life. Study, association, experiences of travel, to be more
what they learn from books, from those they believe their superiors, from those they admire and whose friendship and patronage they would win, more than they do what they have thought or found out for themselves. You are going into a world where one of the great intellectual temptations is to accept what you are told and to follow those who talk loudest and longest. This world is honey-combed with half-truths and with out and out falsehoods - not of malice, but indolent habit of accepting what we are told, and upon these half-truths and these falsehoods thinking is done and this thinking is crystallized into action in social and political programs and policies into legislature and conduct.

Many phases of the so-called woman question have in recent years been so distorted out of all proportion by the practice of thinking what others thought without personal investigation and reflection.

Take the Industrial woman. If you follow without investigation much of the talk we hear of her we would suppose she was the most numerous and down-trodden class in the country. Moreover that industry is making such invasions on womankind that we all are in danger of being drawn into its clutches. There are of course a large body of young men and women in the shops and factories of this country; there are many and serious problems connected with their situation; much of the most useful social work doing is aimed at reducing their burden and enlarging their opportunities. But it has become the habit of writers, teachers and workers to grossly exaggerate the numbers and the conditions of this class. There are "several millions of young girls in shops and factories" is a statement one reads and hears continually. What is the fact? There are about 7,000,000 women of all ages from 10 upwards employed in trades and professions in this country a whole or a part of the
It is only the free mind that is going to make this world an easier place to live in – that is going to contribute much to its final orderliness. And for the free mind this is a wonderful day. I doubt if it has any better ideal to work on, any finer inspiration to fire it than the free minds of the Orient in the days of Confucius – of Greece in the days of Aristotle and Plato – of Europe in the days of Martin Luther – of France in the days of philosophers – no more wonderful day than that which brought this college, the oldest women's college in the United States into being.

But this is true the free mind has more companionship – a greater field – a world sympathy – than ever before. It is welcomed not persecuted. Moreover the man with a free mind can see the truth at work in all parts of the earth as men of other ages could not. I do not see how any one can look out on the exhibits which humanity is making today in the Orient as well as the Occident, without realizing that something portentous is going on. The mass of men and women seem to be grasping almost for the first time in history, what a few have always grasped, the stupendous fact that it is not necessary that they should be crippled as they always have been, that it is
This is a wonderful day for the man or woman who holds the integrity of his intellect above all price, counts it worth all effort and any sacrifice. I doubt if he has any better ideal to work on, any finer inspiration to fire him than the free minds of the Orient in the days of Confucius - of Greece in the days of Aristotle and Plato - of Europe in the days of Martin Luther - of France in the days of philosophers. But this is true, he has more companionship - a greater field - a world sympathy. Moreover he can see the truth at work in all parts of the earth as men of other ages could not. I do not see how anyone can look out on the exhibits which humanity is making in all parts of the earth, those of the Orient as well as those of the Occident, without realizing that something portentous is going on. Men and women in general seem to be grasping almost for the first time in history, what a few have always grasped, the stupendous fact that it is not necessary that they should be crippled as they always have been, that it is humanly possible so to master outward conditions that all shall be freer, more hopeful, more effective. What I mean is that I think there is in the world over a growing conviction that certain things which we always regarded as necessary are unnecessary, that poverty is unnecessary, that war, the chief cause of poverty, is unnecessary, that privileges to a few, which are the chief causes of war, are unnecessary, that in putting an end to these things we strip off our heaviest handicaps. Get such an idea as this working in the mass of humanity and everywhere you are going to find men and women tugging at the bonds they feel. You are going to find them strongly realizing that they have far greater force understanding and experience than they had ever dreamed - and if they have these powers they are determined to have a chance to use them. Everywhere in the world men and women are taking something, asking for something, refusing to consent that this and that hateful thing should be endured, that this and that limitation should be supported.

This does not mean that they are asking for a new gospel, and new bills of rights, new declarations of Independence. They are asking that those they have be
made good. Take our own corner of the world, the one in which we must work. These United States. Is it not true that it has been really turned upside down in the last few years by relentless criticism, by contemptuous comparisons of what we pretend to be with what we are, by the incessant demand that we make actual facts of the religious and political faith that we profess. "Brotherhood - Man, "Liberty Equality and Fraternity" - "Life liberty and happiness" - these phrases are dinned into our ears unceasingly with the cry - "Make them good and if you cannot give way for us, the unhappy, us for whom they are not true, we will not give them up. We will make them if you can not. It is thus that I interpret what we call the unrest of the world. It is no dissatisfaction with our underlying ideals. Those who are loudest in their outcry still thrill to their nobility. If loftier visions than the brotherhood of all men and the consequent right of all to life, liberty and happiness are to be ours, there is no trace of their coming in our sky. Our unrest is born of the slowness with which our vision came true.

To make realities of all our great democratic and Christian principles, that is the days work to which the young are summoned - and it is for that work you need minds which react promptly and accurately, which do not hesitate and go to the library to see what somebody else said about it, but which give out what is actually in them, and you cannot forward that work with minds which refuse to act until they have looked into the books to see what somebody else thought about it. You cannot help with minds which stop to consider what effect an opinion honestly held is going to have on position and preferment. You cannot do it with a mind which shrinks from the labor and the disturbance of acquiring new facts. And this no more means contempt for authority and experience than it means distrust of your own mental reactions. It means that you have so digested the human authority and experience you have been studying that you can trust your mind - that you know your multiplication table and ten commandments and golden rule and Declaration of Independence and laws of growth so well - they are so much apart of you that you apply them instinctively and unflinchingly. That is - that you have reached the point where truth is your authority.
That splendid Quakeress, Lucretia Mott had a great motto which she used to hurl at the heads of bigoted supporters of Slavery - "Not authority for truth, but truth for authority". I take it that Kipling means the same thing when he talks of doing the thing as we see it for the God of things as they are.

If you have reached the point where truth is your authority or if you have only reached the point where you are beginning to recognize that it is the only stable authority, there is no doubt at all of the value of the contribution you can make - no doubt at all that you can do something to reduce the world's chaos to order. And now may you all go to your great adventure with faith in yourself, faith in your fellowmen, faith in the ultimate righteousness of this universe and may you never lack courage to use your faith.