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INAUGURAL PROCEEDINGS

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THE INAUGURATION OF RICHARD DANIEL WEIGLE AS EIGHTEENTH PRESIDENT OF ST. JOHN'S COLLEGE

THE INAUGURATION CEREMONY
UNDER THE LIBERTY TREE,
IN ANNAPOLIS, ON SATURDAY,
OCTOBER THE TWENTY-EIGHTH
NINETEEN HUNDRED AND FIFTY

THE INAUGURATION PROGRAM

THE PROCESSIONAL "Pomp and Circumstance" . . . . . *Elgar*
Annapolis High School Band

THE ACADEMIC PROCESSION

The Marshal
The Delegates from Universities and Colleges
The Delegates from Learned Societies
The Former Presidents of St. John's College
Edward Julius Clarke, Class of 1881
Robert Otis Jones, Class of 1916
President of St. John's College Alumni Association
The Members of the Faculty
The Members of the Board of Visitors and Governors
David Spergin Jenkins, Class of 1930
Superintendent of Schools of Anne Arundel County
Roscoe Conkling Rowe
Mayor of Annapolis
William Francis Stromeyer, Class of 1916
State Senator from Anne Arundel County
Thomas G. Pullen, Jr.
State Superintendent of Schools
Lansdale G. Sasscer
United States Representative
Herbert Romulus O'Conor
United States Senator
The Right Reverend Noble Cilley Powell
Bishop of Maryland
The Right Reverend Monsignor Frederick G. Hochwalt
Secretary General, National Catholic Educational Association
Richard Daniel Weigle
President of the College
John Whitefield Owens
Editor Emeritus of the Baltimore Sunpapers
Richard Folsom Cleveland
Chairman of the Board of Visitors and Governors
William Preston Lane, Jr.
Governor of Maryland

THE INVOCATION . . . . . The Right Reverend Noble Cilley Powell
Bishop of Maryland

INTRODUCTION OF THE CHAIRMAN OF THE BOARD OF VISITORS AND GOVERNORS . . . . . William Preston Lane, Jr.
Governor of Maryland

THE ADMINISTRATION OF THE OATH OF OFFICE . . . Richard Folsom Cleveland
Chairman of the Board

THE INAUGURAL ADDRESS . . . . . Richard Daniel Weigle
President of the College

THE CHORUS "Nature's Praise of God" . . . . . *Beethoven*

The Heavens sing praises to God in His glory,
And all earth echoes with His name;
The universe tells the wonderful story
And to the spheres His might proclaim!

Who set the numberless stars in their places?
Who from its tent does draw the sun?
That like a hero smiles brightly upon us,
Then goeth forth his race to run.

Then, Mortal, praise thou the Lord in His glory,
All Nature doth proclaim His might.
It tells of wisdom, of law and of order,
And of His mercy infinite!

The stars that glitter afar in the heavens
O Mortal, canst thou count them all?
To Him be glory who thee hath created;
Now on thy knees before Him fall!

German Text by Christian F. Gellert

THE ADDRESS . . . . . John Whitefield Owens
Editor Emeritus of the Baltimore Sunpapers

THE NATIONAL ANTHEM

Oh say! can you see, by the dawn's early light,
What so proudly we hailed at the twilight's last gleaming?

Whose broad stripes and bright stars, through the perilous fight
O'er the ramparts we watched were so gallantly streaming!

And the rocket's red glare, the bombs bursting in air
Gave proof through the night that our flag was still there.

Oh say, does that Star-Spangled Banner yet wave
O'er the land of the free and the home of the brave?

Francis Scott Key, Class of 1796

THE BENEDICTION . . . . . The Right Reverend Monsignor Frederick G. Hochwalt
Secretary General, National Catholic Educational Association

THE RECESSIONAL "Soldiers' Chorus" . . . . . *Gounod*
Annapolis High School Band

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INAUGURAL ADDRESS

RICHARD D. WEIGLE
PRESIDENT OF ST. JOHN'S COLLEGE

It is with a sense of deep humility that I accept the charge you have placed upon me today—that of guiding the destinies of St. John's College in the years ahead. No man could ask for a more challenging and inspiring task at a time when education is so vital for the very existence of our Republic. No man could desire a finer heritage than that of this respected Maryland institution which boasts its historical beginnings under the Crown in 1696. No man could hope for a more stimulating and important idea than that which undergirds the whole educational program of this College. I am glad that this is happening to me today under this venerable Liberty Tree, rather than on the platform or in the stadium of some other college or university. To the entire College community—students, faculty, Visitors and Governors, and alumni—and to the many devoted friends of the College both within and outside of this great State of Maryland both Mrs. Weigle and I pledge our energies and our talents that St. John's College may prosper and that it may continue to exert a salutary influence upon the education of this nation.

Sensitive as I am to the honor you all have paid me, I would urge that a college and not a man receive recognition today. Few institutions have endured more crises and vicissitudes than St. John's College throughout the 254 years of its history. Twice during the first half of this very century the basic character of the institution was changed—once at the time of the abandonment of the military course in Major Garey's regime, and again with the advent of Stringfellow Barr and Scott Buchanan when the present curriculum was adopted. Such transitions are not easy. Even since 1937 the College has been beset with obstacles—the gradual evaporation of a student body during World War II, the bout with our neighbor across the wall over the question of real estate, and then the departure of the two men who had conceived and brought into being the new program. Suffice it to say that the College did survive, and that very fact is a tribute to the efficacy of the idea and the soundness of the program. It now appears to be a clearly established fact that the College is greater than any individual or even any group on its faculty.

Thirteen years have elapsed since books and balances began their appointed tasks on this campus. In that period of time ten classes have graduated two hundred men. Some two hundred others have matriculated but fallen victims to military service, financial necessity, unaccustomed freedom or the gods of practicality and vocation. Perhaps it is not too early to attempt some appraisal of the program, for the success of any college should be measured in terms of the men it has sought to educate.

A logical prelude to any such inquiry should be dialectic in the best St. John's tradition as to what constitutes success. Are men to be judged by their financial ratings or their inclusion in *Who's Who?* Is the criterion to be the number of cars one drives or the clubs one belongs to? Is the answer to be found in man's service to his fellow man? Or are there other intangible criteria?

I am going to suggest that a college has attained its objectives if its graduates meet three conditions: first, that they have developed their intellectual faculties to the point where they can reason well, make free decisions, and speak clearly and persuasively; second, that they understand and appreciate the great cultural heritage in the forward movement of which they stand; and, third, that they have thought out for themselves a philosophy of life which is personally satisfying, which shows true appreciation of religious and moral values and which stimulates participation with their fellows in meeting the common responsibilities of the Republic that is ours. It is my contention that this College in some real degree has achieved just this over the last thirteen years.

A questionnaire was recently mailed by an alumni committee to all men who matriculated since September of 1937. Replies from approximately one-third of the graduates and one-quarter of the non-graduates have already been received and permit interesting, if tentative, conclusions. One criticism always aimed at St. John's by its detractors is that the student is trained for no particular job. Less than half of the graduates believed that their St. John's education had helped them to choose a vocation, but several claimed it enabled them to derive satisfaction from whatever they did. Queried as to what part of their education they now found most important to them, the young alumni replied: "Training in analytical thinking," a "philosophy of living," "intellectual self-confidence," the "ability to make independent judgments," "perspective," "a critical active approach to problems," and the "habit of careful evaluation."

It was the general consensus that the personal meaning of a St. John's education outweighed the utilitarian. As one man expressed it, the program "develops the whole person." Or in the words of another, "I consider the values of the human spirit which I began to realize at St. John's the highest in my own life." More than three-quarters of the group stated that it had brought an ability to fulfill better the responsibilities of a citizen, although a minority claimed a tendency to neglect "the practical life in favor of the pursuit of speculative truth." On the other hand, another wrote that St. John's gave him a "keener sense of political responsibility" than he had had before.

As to the program itself, there was overwhelming approval of the non-elective aspect of the curriculum. Only a handful found the course too serious, although half of those answering felt that academic discipline had not been sufficient. Of all phases of the program, the laboratory received most criticism, a situation which we have tried to alleviate, I trust with some success. Other constructive criticisms had to do with strengthening the faculty and with stimulating contacts with other colleges to prevent too much insularity. All of these suggestions and many others will receive the careful scrutiny of the Instruction Committee of the Faculty as it continues the process of solidifying, improving and, when necessary, modifying the curriculum.

With respect to graduate work, the questionnaires indicated that three-fifths of those answering had gone on to graduate and professional schools. Most found difficulty in a lack of basic subject matter and of an historical sense during the first year. They adjusted themselves only gradually to the strange pedagogy of incessant lectures. After the first year or so, however, the broad view of things and the ability to think critically more than compensated for the initial disadvantages. Almost without exception the entire group reported that the benefits outweighed the difficulties arising from a St. John's education.

Probably the best gauge of the program was the response to the question as to whether the individual would again choose St. John's if he were commencing his college course anew. Only three of the sixty graduates qualified their affirmative answer in the slightest degree. Of the fifty non-graduates, three-quarters answered "yes," and only five replied in the negative.

This then is the verdict of the alumni of the present curriculum at St. John's—lawyers, doctors, business men, government officials, teachers, farmers, social workers, artists, ministers. Few have achieved distinction as yet in their chosen fields of endeavor, yet almost all may be said to be masters of themselves and their talents, free men with free minds. To this extent the College has succeeded and the curriculum proven itself sound.

But no remarks on this occasion would be complete without some expression from the new President of his educational philosophy and his plans for the future. It must be apparent to all that I stand firmly committed to the St. John's program. I can think of no better vehicle to fulfill the purpose stated in the Charter of the College, that is, "the liberal education of youth . . . in order to train up and perpetuate a succession of able and honest men for discharging the various offices and duties of life, both civil and religious." That does not preclude changes and modifications as experience shows them to be necessary. I am particularly concerned that the very quality of uniqueness in the St. John's program not result in its being looked upon as some sort of sacred shibboleth. There must be no cult, no unreasoning adherence to any set of principles simply for the sake of preserving non-conformity. On the other hand, there will be no compromise of the fundamental principles upon which the program is based. The introduction of the required music tutorial in the Freshman year seems a promising innovation. The College has been reproached for failing to provide historical perspective. On the contrary, it is our contention that a better illumination of the past is gained through the St. John's curriculum. We have perhaps reached the point, however, where certain lectures may be devoted to the great periods and movements of history. We plan too to introduce in limited degree lectures on the culture and traditions of the East, so that the student will acquire some conception of the background and hopes of the peoples of Asia, who will impinge upon us in the years ahead to an ever increasing degree.

A strong and inspiring faculty will remain our chief concern. Even though the books continue to be the great teachers, the St. John's program will never be stronger than the men who lead the seminars and instruct in the tutorials and laboratories. The new College Polity already adopted indicates our intention to grant early tenure to those tutors who have demonstrated their abilities to work within the program. The College must also have constant infusions of new talent, as men of broad scholarship and intellectual vigor are attracted to Annapolis. Of no less importance is the student body itself. The present ratio of geographical distribution commends itself with roughly half of the men coming from Maryland and the other half from the other states of the Union. The immediate need is to stimulate the imaginations of an ever-widening circle of able and well prepared young men so that the College may best fulfill its function as a community of learning.

The road ahead is not easy. St. John's College persists as one of the strongest challenges to conventional higher education in this country. It is a source of satisfaction to read that other institutions are now trying to remedy the same situation that St. John's College has been concerned with for over a decade. As President Douglas McGregor of Antioch College has said:

> "The inertia of past ways of thinking and acting, the inevitable suspicion attending any break with habitual patterns, the unforeseen practical obstacles which must be overcome—these are the constant nightmares of a college with the courage to undertake real pioneering in our tradition-bound educational system."

I am convinced in my own mind that our times are sorely in need of the liberal arts education which this College provides and I would gladly share

the patents and copyrights with any dozen other colleges in this country tomorrow.

The parlous state of education in this country is well described by Bernard Iddings Bell in LIFE'S recent special issue on U. S. Schools. He argues well for a "Know Why" in what we are doing while accusing our schools of suffering from "complacent orthodoxy, from deadening devotion to a theory of man and a theory of knowledge that can only lead to disaster tomorrow." As so fully discussed in the Harvard Report on *General Education in a Free Society,* which incidentally appeared some years after the St. John's program was established, the phenomenal growth of knowledge and society has produced a veritable eruption of our whole educational system, and vocational specialism has tended "to take from the college what theoretical unity it had." There must be some unifying force, some purpose and direction to education that will prevent men from moving farther and farther apart as they fly off on the tangents of their specialized tasks.

These are truly times to try men's souls. Democracy is being tested in the crucible of ideological conflict and even of open warfare. Fundamental concepts and beliefs are being challenged. It is no longer enough to assume rather naively that democracy is the best of all possible worlds. The onus is on us in these United States to prove our contention. As never before we must demonstrate that democracy can and does work. As never before education must contribute to this end.

First and foremost our colleges must provide men who can think. There is too much doing in this country without enough thinking. The whole tempo of American life contributes to this end. Perhaps it results in part from our competitiveness as a people. Perhaps it is sheer intellectual laziness. Too many men are afflicted with "in and out boxitis"—they are happy as long as they are passing papers from their in-boxes to their out-boxes. The avalanche of paper successfully forestalls the need for thinking through basic problems. Even more tragic, there is ultimately a numbing of the intellect which precludes constructive thought should the flow of paper miraculously stop.

Unfortunately most college graduates have never learned to think. They have been too busy taking notes and boning for examinations. They have lost themselves in veritable haystacks of facts. A true liberal arts education must free the mind. It must teach how to approach a problem, how to define the alternatives, how to make decisions, and how to communicate to others the logic and reasonableness of the decision or idea. Democracy must have such men to survive—both as the philosopher guardians of the Republic and as the citizens vigilant who elect them to office.

Moreover, the colleges must inculcate a consciousness of heritage. No man can hope to understand the present intelligently without some genuine awareness of the currents of thought which flow down to us from the Greeks, the Jews, and the Romans, through the great minds of Western civilization. The educated man must know the struggles of his predecessors to resolve the dichotomy of faith and reason, of authority and pragmatism if he is to reach an intelligent and satisfying conclusion for himself. How can he appreciate freedom else he read and discuss it in the writings of Mill, Locke, Rousseau, and the founding fathers. Only then can he interpret that heritage and make it meaningful and compelling on the ideological battlefront.

The great danger that we face is the loss of that heritage of freedom—not to communism but to those who in misguided zeal against the enemy would sacrifice certain of the very basic principles of freedom which they fight to defend. As President Morrill of the University of Minnesota said at Chapel Hill this month, "The last citadel of all freedom is intellectual freedom." Teachers oaths are dangerous and stultifying things. They are a definite step along the road to regimentation and statism which we must at all costs avoid. The man who knows his heritage appreciates the age-long struggle to achieve this freedom we would now so blindly curtail. I for one believe that the answer to the threat of communism is not in oaths and suppressive laws but rather in the fullest revelation of communisms' shortcomings and false promises. I have enough faith in democracy to believe that communism must always come out second best in the market place of ideas.

Finally, to meet the present crisis the college must impart that which is right. As the Harvard report so correctly stated, "Never in the history of the world have vulgarity and debilitation beat so insistently on the mind as they now do from screen, radio, and newsstand." Wars and their aftermath are destroying the moral fibre of our people, and callous and irresponsible defamation of character is sapping our political life and effectively discouraging able men from seeking public office. Our concern that state and church remain separate has now brought a Supreme Court decision which would in effect completely proscribe religion in our schools. Men's regard for their mutual religious sensibilities has had the effect of promoting thoughtless secularism.

It is the duty of the college to provide the means whereby each student may arrive at his own understanding of how he shall live his life. Many a supposedly educated college graduate has refused to face the simple questions of what he is and where he is going. When confronted with them his answer is a superior or indifferent shrug of the shoulder or a bewildered confession of his intellectual impotency. How can a man discover the inner resources to carry him through a rich and satisfying life else he have struggled to some solution of the great questions of

God and man and nature. How can he make right and happy judgments else he have arrived at some appreciation of what is right and good.

I believe that there must be an acceptance of the dignity of the individual man, a concept so basic to democracy, Christianity and our whole Western tradition. I should hope also that there would come the discovery of a motivating and inspiring Power higher than man and beyond his comprehension. Then man can attain to the deep reservoirs of inner strength and the dynamic impulses to recognize his duty to his fellows. Then man will not be content to live unto himself but he will be impelled into the market place. He will return to Plato's Cave and thus his destiny as an educated man will have been fulfilled. To this end we at St. John's College will continue to devote our energies.

ADDRESS

JOHN W. OWENS
EDITOR EMERITUS OF THE BALTIMORE SUNPAPERS

At the outset, I shall make the way easier for myself by confessing that I speak in platitude. As some of you may know, most of my life has been spent in an environment in which platitude is an ever-present help in time of trouble. But today I use the platitude not because of indolence; rather, I hope that it may be of some value. After all, a platitude is supposed to be a truism. There are times when the air is filled with a babel of voices and a man's integrity of thought may be served by holding fast to some long-tested truism and saying within himself: *"This I believe!"* In this particular setting, I venture to recall a truism of thought and of conduct which is some 2,000 years old. It is recorded in one of the great books—Matthew xxii chapter, xxi verse: *"Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's."* President Weigle has given you a sensitive review and appraisal of the idea which rules St. John's College. That idea stands, of course, against the background of our times. Taken together, the idea and the times make the truism laid down in Matthew centuries ago a primary rule in our society.

As all of you know, we live in an age of authority—an age of expanding authority in government. Wherever you turn your eyes in social organization you see expansion of authority. In the East of Europe and farther East, you see nation after nation which has passed under iron authority. This authority professes a philosophy which resembles the tender teaching of Christ. But its rule is iron. In the West of Europe, you see efforts under the democratic process to expand authority without the use of iron. In Britain, which taught us much of what we know about constitutional rights of the individual, one of the most fascinating of all experiments in social authority is pressed without ceasing. It is pressed by men who remain at heart libertarians. In differing measures, the movement runs throughout the old civilizations in the West of Europe. Here in the United States you have seen in less than 20 years a social revolution which has profoundly altered much of our economy and much of our thought. Again under the democratic process, the authority of government has been expanded as never before in our history.

Almost nowhere is there sign of substantial retrogression in this movement to expand the authority of government. In Britain, where debate probably has been better than anywhere else, the issue is not on whether to travel backward, but on whether to slow down. In large parts of the British economy, the choice is between Socialists who say, *"We*

will," and Tories who say, *"We must."* In our vast land, the movement toward authority is not so far advanced as in Britain, but again the debate is, in actuality, not on whether to travel backward, but on whether to slow down. I have not the time or the competence to trace the threads which have led from cause to effect in this movement toward authority. All of you read daily some section of the debate on cause and effect. All of you have read a thousand times discussion of the influence of modern industrialism on the social order. All of you have heard a thousand times discussion of the effects on the social order of the two deadliest of wars. All of you have heard theories on the interplay of industrialism and wars in forcing social change. Letting such discussion take its course, we find ourselves living before the towering fact that expansion of authority in government proceeds stubbornly throughout the world—almost as though it were ordained evolution.

Arising under the general phenomena and spreading its effects throughout the world is another towering fact. That is the division between East and West which affects the terms of government in all lands. In few nations are the effects more pronounced than in this country. Division compels us to prodigious measures of defense on a scale that may be called global. These measures of defense ratify and confirm the movement toward expansion of authority in government. Over and over again, additional authority must be delegated to the Chief Executive who also is the Commander-in-Chief. Often the new authority which is delegated must be exercised in a degree of secrecy which is without precedent and gives further concentration to authority. No other course is feasible or possible.

All of this sums up into a condition which may be stated simply. In this gathering there is not one young man who can imagine, for himself, the freedom from regulation by government which older men, in their youth, took for granted as they took for granted the air they breathed. Regulation in this country is usually self-critical. For the most part, it is in the hands of men whose inner attitudes were formed in a day of freer individualism. Moreover, they are aware of public opinion and of the ballot. We retain the right to turn out one party and put in another. Nevertheless—with one party in power or another—spreading regulation by government is the rule. Authority to decide whether young men shall be free to build civilian careers or shall be dedicated to the military arts is a more imminent power than this nation ever has known save in actual war. Many thousands of young men—and many thousands of those who can see the first hints of middle age—cannot be sure how much of their lives and careers shall be at the order of government. But this is only the more intimate phase. As you know, regulation by government reaches into civilian life—into industry, into finance, into agriculture, into labor. Unless the fates favor us, regulation will reach deeper and deeper into civilian life—sometimes indirectly, sometimes directly.

There is no occasion for me to speak of the dangers which inhere in expansion and centralization of authority in government. You hear warnings each day and none is needed from me. But I should like to says a few words about protection against these known dangers. I believe that the foundation of protection will be found in the work of such schools of liberal education as St. John's College. For, in asking protection, we can no longer comfortably assume that our fathers did for us all that is necessary when they surrounded authority with signs which read: *"Thou shalt not!"* We cannot rely upon negations which long ago were written into constitutions and statutes. We have seen limitation after limitation give way under necessity or appearance of necessity. In this age of authority, protection must once again be found in the affirmative will of the people themselves to preserve the essence of liberty—not always the old forms of liberty, but the essence. Our generation, in the circumstances of our generation, must themselves preserve liberty as our fathers in their generation found a way to do. We may find strength in our day by remembering that the *will* of our fathers to preserve liberty taught them in their day the way to forge instruments with which to serve their ends. Their *will* made the difference between success and failure. Their *will* caused them to plant the Bill of Rights in the written statement of our constitutional *principles*. But, had they not done so, their *will* would have planted the Bill of Rights in our constitutional *practices*.

In this country, the protection which must be sought is against failures in intelligence, rather than failures in character. As I have said, we retain the power to turn out one party and put in another. But, apart from the ballot, we live in no danger that authority will produce the man on horseback. Ours is not the climate in which Napoleons are produced. The muscular humor of the bleachers pervades our politics. The first of the actual dangers against which we need protection is the danger that we shall not find and gather the intelligence which will be required in administration of the gigantic machine of authority. We may blunder into acts of oppression. Broadly speaking, administration of the gigantic machine of government which has been erected calls for two types of men. One is the technician who can keep the particulars in movement. The supply is fairly abundant. The other is—for want of a better word—the statesman who can keep the particulars in proportion and build them into a firm and yet flexible unit. That supply is not abundant. The next of the great dangers against which we must find protection is failure of the people to think. Already, the machine of governmental authority is so gigantic that there is no hope that the people can know more than

fragments of the particulars with which technicians deal. The machine is so gigantic that many of the people also lose sight of the general movements with which those we have called statesmen must deal. The burden of understanding is so heavy that the people could drift into habits of complacent obedience to authority, relieved only by more or less aimless outbursts of temper at the polls.

The broad base of protection against these twin dangers of failure in intelligence—failure in the vast authority and failure in the people who live under authority—can be stated in simple terms. The base of protection will be in enrichment of the quality of citizenship. The base of protection will be in spotting the life of our country with men who are bigger than their daily tasks. The base of protection will be in spotting the life of our country with good lawyers who are more than good lawyers; with good engineers who are more than good engineers; with good doctors who are more than good doctors; with good financiers who are more than good financiers; with good farmers who are more than good farmers. The base of protection against the dangers of this age of authority will be in spotting our country with lawyers and engineers and doctors and financiers and farmers who are citizens of the world of thought which lives above and beyond tasks of the day. Out of such material we may breed the quality of men who will be big enough to administer the gigantic machine of authority and out of such material we may breed the quality of men who will lead the people in perception and in reason as they exercise their sovereign authority over the authority of government.

You may say that already we have spotted the life of our country with men of the quality that is required. The point can be argued. Certainly, we have spotted the life of our country with good men in the professions and in all the lines of material production. But a case can be made that we have compressed their minds. Nearly two centuries have passed since Adam Smith dropped into the melting pot of ideas his elucidation of the principle of division of labor. In our country, we have divided with a vengeance. Professions have been divided into subprofessions. We take the most promising material that comes out of the law schools and in a little while this material is divided into tax lawyers, insurance lawyers, admiralty lawyers, labor lawyers—all of them experts in narrow fields. The course is followed in other professions. One can hear a throat doctor tell a patient that he does not touch heart cases. For anything that I know to the contrary, there may be bankers who are equivalents of throat men and heart men. We have made this division and subdivision of labor pay material dividends of which Adam Smith could not dream. But in our American way of doing things, we have brought into society able, brilliant, distinguished specialists who often know practically all there is to know in their own specialized fields and are dull mediocrity itself beyond their fields. So far as social and political institutions are concerned, there are distinguished specialists in the professions who seem to know no more than could be learned in a high-school course in civics. Some have had little time to learn more. And that is not all. In this greatest of democratic experiments, brilliant minds which are set apart for specialization are often taught that their priestly robes must not be contaminated by contact with the practicalities of government or politics—save in special circumstances which will set them apart from pollution. Few things deserve more of satire than the condescension toward government and politics of fortunate men who themselves do little more than the casting of an angry ballot or the sending of an angry check to the tax-collector.

Now, nothing could be more foolish than to deal lightly with the abundant fruits of division and subdivision of labor even when division is carried into the refinements of specialization which we know. The special training which makes a great throat doctor or a great heart doctor is one of the blessings of the human race. But, equally, we cannot be so foolish as to take much of our best brains and set it apart from the central issues of society—from vital things in the common life. We cannot afford to take much of our best brains in this age of expanding authority in government and so narrow the life and work of those brains that they yield but scant material either for wise administration of vast authority in government or for wise criticism which will keep authority in its place. Our task is to keep the good minds and the brilliant minds as good and brilliant as ever in their own fields and yet to enlarge them for full performance of the duties of democratic citizenship in a period in which these duties call for all that we have in intelligence.

If you will allow me to speak somewhat dogmatically in a field in which I should speak with extreme timidity, I will say that production of big citizenship in this democracy is today one of the first things that must be rendered unto God. After all has been rendered unto Caesar that must be rendered in this age of authority, there remains to be rendered unto God the production and development of those qualities in men which keep them erect on their feet as men and as members of a free society. Nowhere can that work be done so well as in the schools of liberal education. You do not, of course, have a monopoly. Society always has hidden assets. In some unknown hamlet, an unknown Lincoln may in this hour save coins with which to buy one or two great books, to be read after the day's toil and to be treasured as pearls of great price. He may appear. And he may voice the dreams of men in words so pregnant and so poetic that they will sing in the ears of pos-

terity. But we cannot afford to wait for genius. A democracy must use its good material. And nowhere is there such opportunity as in the schools to take the good material that lies all around and to treat and develop and fashion it into fine material. Nowhere else is there such opportunity to take the men who are destined to be competent or distinguished in specialized fields and to make them into active members of the broad society of thought which must be the foundation of democratic aspirations. Nowhere else is there such opportunity to teach the final lesson that the search for wider communion of thought stops at no milestone and marches with man to the grave.

When I speak in these terms before a gathering at St. John's College, I realize that I do no more than reaffirm as best I can the doctrine by which you live and in which you have reared an exalted example. Perhaps, I should excuse myself for trying to say things which you have shown so well that you are able to say for yourselves and to do for yourselves. If an excuse is necessary, it is to be found in my conviction that St. John's College—in training men to think and to think of many things, in training them to be bigger within their own minds than the daily tasks which await them—is meeting the first requirement of our democracy in this day. And, since our American democracy does not exist solely for its own glory, St. John's is doing the work of which mankind is most in need.

You are about to move into a new stage of your work. You are about to do so in a time when history races at top speed. And you will go into this stage under new leadership. I shall not occupy your time with conventional recital of the record in other places which shaped Richard Weigle for leadership of St. John's. You know the record. Instead, I shall embarrass President Weigle. Some of you have learned to read the stories which are written on the faces of men by their inner thoughts. You will know that President Weigle is, inside of himself, the scholar whose life is dedicated to pursuit of truth. No more need be said of his coming to St. John's. But I should like to say one word to the young scholars of St. John's. Were I of your age, facing the world that lies ahead of us, I hope that I would be wise enough to offer humble thanks that a little time had been given me, here in these quiet and gracious halls, to follow Richard Weigle in meditation with the great minds and the great souls who lighted lanterns in the darkness of the past.

Delegates From Universities And Colleges

HARVARD UNIVERSITY (1636)
Captain S. E. Dickinson, U. S. Navy, Retired, A.B.

COLLEGE OF WILLIAM AND MARY (1693)
John Tyler, A.B., A.M.

YALE UNIVERSITY (1701)
Robert Lowry Calhoun, B.A., B.D., M.A., Ph.D.

PRINCETON UNIVERSITY (1746)
Thomas Guthrie Speers, A.B., D.D.

BROWN UNIVERSITY (1764)
John C. Reed, A.B., B.Litt.

DARTMOUTH COLLEGE (1769)
Alden R. Hefler, A.B., M.A., Ph.D.

DICKINSON COLLEGE (1773)
J. Luther Neff, A.B., S.T.B., D.D.

HAMPDEN-SYDNEY COLLEGE (1776)
George A. Lyle, B.S., M.S.

WASHINGTON AND JEFFERSON COLLEGE (1780)
David W. Weaver, Th.B.

WASHINGTON COLLEGE (1782)
Charles B. Clark, A.B., M.A., Ph.D.

FRANKLIN AND MARSHALL COLLEGE (1787)
Melvin F. Reynolds, B.S., M.S., Ph.D.

UNIVERSITY OF NORTH CAROLINA (1789)
James B. Scarborough, A.B., M.A.

WILLIAMS COLLEGE (1793)
Wendell M. Coates

BOWDOIN COLLEGE (1794)
Winston Bryant Stephens, A.B., A.M.

UNIVERSITY OF TENNESSEE (1794)
Charles Lee Lewis, A.B., B.S., A.M.

UNION COLLEGE (1795)
Charles V. O. Terwilliger, B.E., M.S. in E.E., Dr. Eng.

MIDDLEBURY COLLEGE (1800)
Daniel Marsh Shewbrooks, A.B., M.D.

MOUNT ST. MARY'S COLLEGE (1808)
John L. Sheridan, A.M., LL.D.

HAMILTON COLLEGE (1812)
Robert M. Langdon, M.A.

COLBY COLLEGE (1813)
Albert Hills Haynes, A.B., A.M.

ALLEGHENY COLLEGE (1815)
Joseph S. Baldwin, B.S.

UNIVERSITY OF MICHIGAN (1817)
Theodore Maxwell Collier, A.B., A.M., LL.B.

COLGATE UNIVERSITY (1819)
Herman Arno Brautigam, LL.B., B.D., Ph.D.

UNIVERSITY OF VIRGINIA (1819)
Captain J. Beverly Pollard, U. S. Navy, Medical Corps, Retired, M.D.

INDIANA UNIVERSITY (1820)
John Royston Smithson, M.S.

AMHERST COLLEGE (1821)
Warren Randolph Church, A.B., A.M., Ph.D.

THE GEORGE WASHINGTON UNIVERSITY (1821)
Vivian Simpson, A.B., LL.B.

TRINITY COLLEGE (1823)
Amos Francis Hutchins, Jr., B.S.

LAFAYETTE COLLEGE (1826)
Captain James T. Reside, U. S. Navy, C.E., Doctor of Science

RANDOLPH-MACON COLLEGE (1830)
J. Earl Moreland, A.B., M.A., LL.D., L.H.D.

UNIVERSITY OF RICHMOND (1830)
George M. Modlin, Ph.D., LL.D.

UNIVERSITY OF DELAWARE (1833)
Francis H. Squire, A.B., Ph.D.

HAVERFORD COLLEGE (1833)
Felix Morley, Ph.D. LL.D., D.Litt.

KALAMAZOO COLLEGE (1833)
Louis Graff, A.B.

OBERLIN COLLEGE (1833)
Donald C. Gilley, B.Mus., M.Mus.

TULANE UNIVERSITY (1834)
Frederick C. Oechsner, A.B., LL.B.

WHEATON COLLEGE (1834)
Mrs. Sam B. Warner

ALBION COLLEGE (1835)
Ebon E. Betz, A.B., A.M., Ph.D.

EMORY UNIVERSITY (1836)
Dillard B. Lasseter, A.B., M.A.

EMORY AND HENRY COLLEGE (1836)
Mrs. Edgar G. Pruet

UNION THEOLOGICAL SEMINARY (1836)
Burrett E. McBee, B.A., B.D.

KNOX COLLEGE (1837)
Sam Thomas Galovich, A.B.

MOUNT HOLYOKE COLLEGE (1837)
Mrs. Harold D. Krafft, A.B.

DUKE UNIVERSITY (1838)
Floyd M. Riddick, A.B., M.A., Ph.D.

BOSTON UNIVERSITY (1839)
Charles Henry Iley, A.B., A.M., S.T.B.

UNIVERSITY OF MISSOURI (1839)
Paola E. Coletta, B.S. in Ed., A.M., Ph.D.

VIRGINIA MILITARY INSTITUTE (1839)
E. T. Morris, Jr., B.S., M.S.

FORDHAM UNIVERSITY (1841)
Captain Alphonse R. Miele, U. S. Air Force, B.A.

MARY BALDWIN COLLEGE (1841)
Mrs. G. Douglas Wise, B.S., B.A.

THE CITADEL (1842)
Thomas D. Sherer, B.S., M.A.

HOLLINS COLLEGE (1842)
Mrs. Ernest I. Cornbrooks, Jr., B.A.

UNIVERSITY OF NOTRE DAME (1842)
Howard Kenna, M.S.

OHIO WESLEYAN UNIVERSITY (1842)
William F. Quillian, Jr., B.A., B.D., Ph.D.

ROANOKE COLLEGE (1842)
George P. Grove, LL.B.

COLLEGE OF THE HOLY CROSS (1843)
Joseph F. Thorning, Ph.D., S.T.D., Litt.D.

UNIVERSITY OF MISSISSIPPI (1844)
James Mitchell Magruder, B.S., D.D.

UNITED STATES NAVAL ACADEMY (1845)
Captain Robert H. Rice, U. S. Navy

WITTENBERG COLLEGE (1845)
Paul J. Kiefer, A.B., B.S. in M.E., M.E.

BELOIT COLLEGE (1846)
Carroll S. Alden, B.A., M.A., Ph.D.

BUCKNELL UNIVERSITY (1846)
Alvin S. Wagner, A.B.

UNIVERSITY OF BUFFALO (1846)
Harold Lyons, B.A.

GRINNELL COLLEGE (1846)
Rodney R. Gleysteen

ROCKFORD COLLEGE (1847)
Mrs. J. W. Hamburg, B.A.

STATE UNIVERSITY OF IOWA (1847)
Captain Fred K. Elder, U. S. Navy, Retired, B.S., M.A., Ph.D.

MUHLENBERG COLLEGE (1848)
P. S. Baringer, D.D.

DEFIANCE COLLEGE (1850)
Alfred Hurst, M.A., D.B., D.D.

HIRAM COLLEGE (1850)
Harold E. Davis, B.A., M.A., Ph.D.

UNIVERSITY OF ROCHESTER (1850)
Jacques Redway Hammond, A.B., A.M.

COE COLLEGE (1851)
John B. Logan, B.A., M.A.

NORTHWESTERN UNIVERSITY (1851)
Ernest F. Burchard, B.S., M.S., Sc.D.

CORNELL COLLEGE (1853)
Elwyn A. Mauck, A.B., A.M., Ph.D.

WASHINGTON UNIVERSITY (1853)
R. S. Glasgow, Ph.D.

HAMLINE UNIVERSITY (1854)
Robert H. Kells

BEREA COLLEGE (1855)
Francis S. Hutchins, LL.D.

PENNSYLVANIA STATE COLLEGE (1855)
Robert McCain Johnston, B.S., M.S.

THE UNIVERSITY OF THE SOUTH (1857)
H. H. Lumpkin, B.A., M.A.

BARD COLLEGE (1860)
Edward Slater Dunlap, B.A., M.A.

MASSACHUSETTS INSTITUTE OF TECHNOLOGY (1861)
Emerson K. Patten, S.B., S.M.

VASSAR COLLEGE (1861)
Mrs. S. J. Zeigler, A.B., A.M.

BOSTON COLLEGE (1863)
William L. Keleher, M.S., S.T.L.

BATES COLLEGE (1864)
John R. Fredland, A.B.

SWARTHMORE COLLEGE (1864)
T. Rowe Price, Jr., B.A.

CORNELL UNIVERSITY (1865)
Duane W. Clark, B.S.

STATE TEACHERS COLLEGE, TOWSON (1865)
Earle T. Hawkins, A.B., M.A., Ph.D., LL.D.

CARLETON COLLEGE (1866)
John P. C. McCarthy, A.B., A.M.

COLLEGE OF WOOSTER (1866)
Benjamin H. Willier, Ph.D., Sc.D.

DREW UNIVERSITY (1867)
J. Turnbull Spicknall, A.B., B.D., D.D.

HOWARD UNIVERSITY (1867)
Edward S. Hope, B.S., M.S., Ed.D.

UNIVERSITY OF ILLINOIS (1867)
Commander Walter M. Enger, (C.E.C.), U. S. Navy, B.S.

MOREHOUSE COLLEGE (1867)
Edward S. Hope, B.S., M.S., Ed.D.

MORGAN STATE COLLEGE (1867)
George C. Grant, A.B., M.A.

VIRGINIA UNION UNIVERSITY (1867)
John M. Ellison, A.M., Ph.D. LL.D.

WEST VIRGINIA UNIVERSITY (1867)
Nancy Baxter Bond, A.B.

WESTERN MARYLAND COLLEGE (1867)
Lowell S. Ensor, A.B., B.D., D.D., L.H.D.

WELLS COLLEGE (1868)
Mrs. W. C. Ferris, B.A.

PENNSYLVANIA COLLEGE FOR WOMEN (1869)
Paul R. Anderson, B.A., Ph.D., LL.D.

WILSON COLLEGE (1869)
Irene Bullen Lechthaler, A.B.

HUNTER COLLEGE OF THE CITY OF NEW YORK (1870)
Mrs. Charles R. Speaker, B.A., M.A.

OHIO STATE UNIVERSITY (1870)
William W. Hammerschmidt, B.A., M.A., Ph.D.

SYRACUSE UNIVERSITY (1870)
Louis H. Bolander, A.B.

WELLESLEY COLLEGE (1870)
Mrs. Cecil I. Cullom, B.A.

SMITH COLLEGE (1871)
Mrs. Thomas A. Rymer, B.A., M.A.

COLORADO COLLEGE (1876)
W. W. Cort, A.B., A.M., Ph.D.

UNIVERSITY OF COLORADO (1876)
Orval H. Polk, B.S., M.S.

THE JOHNS HOPKINS UNIVERSITY (1876)
Thomas B. Turner, B.S., M.D.

THE CREIGHTON UNIVERSITY (1878)
Brig. Gen. Wallace H. Graham, (M.C.), U. S. Air Force Reserve, A.B., B.S., M.D.

DRAKE UNIVERSITY (1881)
Roger M. Herriott, A.B., A.M., Ph.D.

YANKTON COLLEGE (1881)
Joseph Ward, 2nd, B.A., M.A., B.D., B.Mus.

JAMESTOWN COLLEGE (1883)
James Curtis Fahl, A.B., B.D.

SETON HILL COLLEGE (1883)
Mrs. E. T. Hankamer, Ph.D., Habil.D.

GOUCHER COLLEGE (1885)
Otto F. Kraushaar, Ph.D., LL.D.

MACALESTER COLLEGE (1885)
Eugenio M. Fonbuena, A.B., M.A., Ph.D., LL.B.

ROLLINS COLLEGE (1885)
Robert Anton Spurr, A.B., B.S., Ph.D.

COLLEGE OF ST. THOMAS (1885)
John Courtney, LL.B.

THE CATHOLIC UNIVERSITY OF AMERICA (1887)
Maurice S. Sheehy, Ph.D.

OCCIDENTAL COLLEGE (1887)
Charles W. Seekins, B.A., Ph.D.

MOUNT SAINT AGNES COLLEGE (1890)
Edward A. Doehler, Ph.D.

THE AMERICAN UNIVERSITY (1891)
Paul F. Douglass, Ph.D.

UNIVERSITY OF CHICAGO (1891)
John A. Morrison, S.B., S.M., Ph.D.

DREXEL INSTITUTE OF TECHNOLOGY (1891)
Ernest J. Hall, M.A., Ph.D.

WEST VIRGINIA WESLEYAN COLLEGE (1891)
Thomas W. Haught, A.B., M.A.

WHITTIER COLLEGE (1891)
Homer Halvorson, A.B., A.M., Ph.D.

HOOD COLLEGE (1893)
Andrew G. Truxal, Ph.D., LL.D.

RANDOLPH-MACON WOMAN'S COLLEGE (1893)
Mrs. Earl W. Thomson

UPSALA COLLEGE (1893)
Lloyd Holt

COLLEGE OF NOTRE DAME OF MARYLAND (1895)
Virginia Fardwell Otto, Ph.D.

NORTHEASTERN UNIVERSITY (1898)
Herman Christian Stotz, B.C.E., A.M.

YALE-IN-CHINA (1906)
Edward H. Hume, B.A., M.A., M.D.

MADISON COLLEGE (1908)
Walter John Gifford, A.B., A.M., Ph.D.

UNITED STATES NAVAL POSTGRADUATE SCHOOL (1909)
Rear Adm. Ernest E. Herrmann, U. S. Navy, B.S.

UNIVERSITY OF REDLANDS (1909)
Robert O. Bonnell

REED INSTITUTE (1911)
James Donald Watson, B.A., M.B.A., C.L.U., Ph.D.

HIGH POINT COLLEGE (1924)
Mrs. Dorothea Andrews Jordan, A.B.

SARAH LAWRENCE COLLEGE (1926)
Mrs. Robert T. Bower, B.A.

SCRIPPS COLLEGE (1926)
Rene Sanford, A.B., M.A.

Delegates From Learned Societies

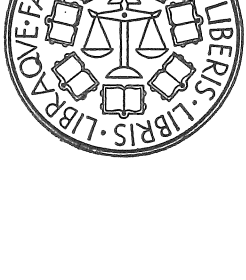
American Historical Association (1884)
Charles S. Campbell, Jr., B.A., M.A., Ph.D.

National Catholic Educational Association (1904)
Frederick G. Hochwalt, M.A., Ph.D., LL.D.

American Association of University Professors (1915)
Leo Maynard Bellerose, A.B., M.A., Ph.D.

Association of American Colleges (1915)
Paul F. Douglass, Ph.D.

American Council on Education (1918)
Roy Tasco Davis, A.B., Ph.D.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