

FATHERS, MOTHERS AND FRESHMEN.

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"By virtue of the authority committed to me," says President Eliot on Commencement Day, "I confer on you the first degree in Arts; and to each of you I give a diploma which admits you, as youth of promise, to the fellowship of educated men." The college sends her alumni into the world with nothing more than a warrant that they are presentable intellectually. Yet her unwritten and unspoken purpose is not so much intellectual as moral; and her strongest hope is to stamp her graduates with an abiding character. A college stands for learning, for culture, and for power; in particular it stands for the recognition of an aim higher than money-getting. It is a place where our young men shall see visions, where even the idlest and lowest man of all must catch glimpses of ideals which, if he could see them steadily, would transfigure life. The Bachelor of Arts is seldom, on his Commencement Day, a scholar either polished or profound; but he may be in the full sense of the word a man.

Though the responsibility of the Alma Mater for the manhood of her sons gets little formal recognition, whoever loves her feels it none the less, and knows that her good name depends not so much on her children's contributions to learning as on their courtesy, their efficiency, their integrity, and their courage. The college herself, as represented by her governing bodies, feels this deeply, in a general way, but does not know and cannot find out how far her responsibility reaches into details. Intellectual discipline she professes and must provide;—subjects of study, old and new; instructors that know their subjects and can teach them; and she is happy if she has money enough to make

these things sure. Thus beyond what is spent for the chapel and for the maintenance of decent order in the premises there can be little visible outlay for the protection and the development of a student's character. Nor can the formation of character, except as effected by courses in ethics, be measured out and paid for by the hour or by the job; and thus the college can do little more than trust in the awakening of intellectual interests to drive out the trivial and the base, in the often unobtrusive influence of men of character among its faculty, and in the habits and standards of conduct already acquired at school and at home. Now and then a college teacher rejects all responsibility outside of the classroom. "My business," he says, "is to teach *men*: if the students are not men, I don't want them in my classes, if they don't care to learn, let them go their own way. What becomes of them is no business of mine; and if they have to leave college, so much the better for the college and for them. The first, last, and only duty of a teacher in a university is to advance the knowledge of his subject; he is false to his trust if he spends time and strength in patching up worthless boys who have no place in an institution of learning."

This doctrine, seldom enunciated by men that have sons and happily never lived down to, is the natural refuge of professors who see the opposition between the advancement of learning and concern for their pupils' character, and who, with the enthusiasm of the investigator and the teacher, have time and strength for nothing more. Nor is the professor the only interested person that would shift the responsibility. Those parents who have turned their children over success-