Houston, Jefferson, Washington, and Hickory Jackson; Benton, Sevier, and Lincoln; soldiers like Ashby and Early and Stonewall Jackson, Fremont, Sheridan, Rosser, and Taylor; pioneers like the Boones, the Bryans, the Harmans, the Lincolns, the Walkers, the Gilmers, and the Harrisons; Red Men, White Men, Black Men; Germans and Scotch-Irish, French and English; Indian chiefs and Moravian missionaries; staid matrons and blushing brides; frolicking children and hoary grandsires; some with heavy burdens, many with tired feet, but most with brave hearts, and all with faces forward.

What a pageant! Still 'tis passing. Now most of the figures in the pageant are happy and speed by quickly, southward in one season, northward in another. But the stream keeps moving; it is never ceasing, never ending. It is full of color, full of beauty, full of destiny.

It passes at the foot of the campus. The "Long Gray Trail" is still a path of promise, a highway of empire.

JOHN W. WAYLAND.

SCHOOL JOURNALISTS TAKE WARNING!

Gold keys will be awarded to five persons, faculty advisers or school officials, who have done the most outstanding work in the school publication field during the past year, when the Columbia Scholastic Press Association holds its sixth annual convention at Columbia University March 13, 14, and 15, according to Joseph M. Murphy, director of the association. The presentation will be made at a general meeting of the convention, in the presence of more than 1,200 student delegates from all parts of the country.

The keys will be awarded by the association annually, and their number will be limited to five or six, according to Mr. Murphy, who says that the conditions under which the recipients will be chosen will vary with individual cases. The selection will be made by the association's advisory and executive boards.

A LIFE WORTH LIVING

THE doors of this college open outward today. Those who have been nurtured within her walls go out to participate more actively in the society which this institution seeks to serve. Those about to depart have high ambitions and great hopes for the future. Their Alma Mater has confidence in them and in their ability to render important professional service.

The college expects much of those who are admitted into the fellowship of her alumnæ today. She has high hopes for the success and happiness of you who today receive your diplomas. Your life here in the classroom, library, and laboratory and in association with your fellows and your teachers has opened up for you the paths which lead to a life worthy of the traditions of the college. Because of the opportunities which you have had here, there is the possibility for you of joy and satisfaction in the activities in which you are to be engaged in the years which lie ahead. The door is open for you to go forth to render important professional service and to develop a life worth living. Whether or not you are to realize these ends will be determined by the choices which you yourself make.

It is ordinarily proposed that those who attend a professional school are interested above everything else in preparing themselves to make a living. This ideal is not sufficient for those who would enter the profession of teaching. There are two main lines of endeavor which the graduates of a teachers college should pursue. On the one hand, this institution and the state which supports it has a right to expect from you devoted professional service. On the other hand, you must choose to participate in other activities that will add to your professional life and which will enable you to

*A commencement address delivered at the State Teachers College, Harrisonburg, Virginia, June 12, 1929.

grow in power to appreciate the finer things of life.

The profession of teaching demands a high degree of loyalty from those who would satisfy its demands upon them. No one can become a good teacher who is not first of all persuaded that the cause of education ranks first in importance among all of the activities in which men engage. It is peculiarly true in our democracy that we are dependent as a people upon the work done in our schools. There is no ideal higher than that which proposes that through public education there shall be offered to each individual that opportunity which will enable him to make the most of himself.

But no one can require you to accept the high ideals proposed for members of our profession. You must, if you are to accomplish the purposes for which you have been educated, give willing loyalty to the service which you are about to enter. Our profession calls upon all who enter it to continue to be students. Contributions are constantly being made to the science of education and to the art of teaching. A member of our profession is under obligation to keep in touch with these developments and to modify practice in the light of scientific inquiry. Loyalty to the profession of teaching is a very practical thing. It demands the same sort of devotion as is given by the man who succeeds in law, medicine, or engineering. It grants its rewards both in satisfaction in work well done and in recognition by the public to those who continue to grow.

Teaching requires a thorough-going devotion to the profession of those who would succeed. It is not possible to divide one's loyalty between teaching and any other interest. It may be that you will leave the profession after some years of experience, but you certainly cannot be a member of it without giving yourself wholeheartedly to its service.

While you are willingly and studiously and wholeheartedly working in your profession, you must provide as well for your continued growth in appreciation of the good, the beautiful, and the true. No professional person can wholly succeed without making progress in culture as well as in professional skill. Your success in teaching will be determined in no inconsiderable measure by the use that you make of your leisure time. You may make a living and a contribution to the lives of others through your professional undertaking. You must make a life worth living by adding to your professional activities association with those persons and activities which will contribute to your enjoyment of the nobler pleasures of life.

It is important that we distinguish between the making of a living and the making of a life. We Americans have been most successful in amassing wealth. We live in luxurious surroundings. We have made the whole world tributary to our physical wants. We have so organized production as to make possible more leisure for all of our people than has ever before been known in the world. We have been most successful in making a living. And, of course, one is under the necessity in any society of being sufficiently productive to provide not only for his own wants, but for the building up of that surplus upon which progress is based. It is important in whatever calling in which one may engage that he succeed at least to the degree which renders him economically independent. But the worthwhileness of life is not to be measured by the wealth which we amass. A life worth living involves much more than provision for physical wants. Plain living and high thinking furnish a sounder basis for a worth while life than do luxurious living and that type of thinking which is measured by the number of dollars accumulated as the result of thought.

A life worth living is one in which much of joy and satisfaction comes to the individual because of the service which he is

able to render. I have in mind service above and beyond that which is required of those who merely make a living. I would have you think of service without any expectation or hope of gain other than in the satisfaction which comes from having rendered it. For one who would participate in this more abundant life, there is a fundamental requirement. He must understand, appreciate, and sympathize with those whom he seeks to serve. He must have faith in his fellowmen and have confidence in their ability to enjoy with him the nobler pleasures of life.

Matthew Arnold, in his essay on "Sweetness and Light," gives us a most interesting suggestion of the type of service that the educated man can render to his fellows. Culture, he says, seeks "to make the best that has been thought and known in the world current everywhere; to make all men live in an atmosphere of sweetness and light, where they may use ideas, as it uses them itself, freely,—nourished and not bound by them." This he proposes as the "social idea; and the men of culture are the true apostles of equality. The great men of culture are those who have had a passion for diffusing, for making prevail, for carrying from one end of society to the other, the best knowledge, the best ideas of their time; who have laboured to divest knowledge of all that was harsh, uncouth, difficult, abstract, professional, exclusive; to humanize it, to make it efficient outside the clique of the cultivated and learned, yet still remaining the best knowledge and thought of the time, and a true source, therefore, of sweetness and light."

This higher type of service requires that we have respect for the truth and that we recognize that in the world in which we live truth is dynamic, changing and developing rather than static and complete. Ours is an obligation not primarily to indoctrinate others with our point of view, but to help them in so far as we can to think for themselves in order that they may get the joy and satisfaction which comes from this type of experience. We who have had the opportunity of education must be ourselves free from prejudice and from hypocrisy. Our greatest joy and satisfaction in working with our fellows should be in the discovery among them of novel ideas, of points of view which are different from those which may have prevailed. We shall not serve others, nor live the most worthwhile life ourselves, except as we are devoted to the truth and have faith that the truth will make us free.

But it is not enough that we understand our fellows, and that we strive to have the truth prevail. We must be willing to work with others for the common good. A life devoted to a search for truth may conceivably be a very selfish one. It is only as one works in hearty co-operation with his fellows, now as a leader and then as a follower, that he may hope to contribute in any significant fashion to the common good.

When we think of service, we are apt to stress the doing of those things which provide for the physical well-being of the group; the relief of those who are ill in body or mind; the protection of children from exploitation and from injury; the development of enlightened governmental service. These are the activities in which men are engaged in order to provide in their communities the conditions which make possible a happy, productive, efficient life. But there is need for much more than this. The educated man has the possibility of living a worth while life because he may enjoy the nobler pleasures. He holds the key to those satisfactions which come to one who enjoys books and pictures, who finds pleasure in music and in the beauty of nature that surrounds him, for whom the flowers and the birds speak a language of pure delight, and to whom the majesty of the mountains and of the stars are an open book. But even these pleasures take on a new significance when they are shared with others. A life worth living is one in which

we seek to interpret for others the beauty which we enjoy as well as the truth which should prevail.

If we are to render this type of service, we shall have to continue our associations with literature and music, with paintings and sculpture, with nature in her varied manifestations and moods. For our own growth will be dependent upon the continuance of these associations. One cannot share with others in the field of æsthetic appreciation except as he himself is absorbed in the beauty of that which he contemplates. There is not the slightest possibility of masquerading. Only one who genuinely appreciates and enjoys the beautiful things of the world can hope to carry their message to those with whom he is associated. One must forget self and be entirely immersed in the poem, in the symphony, in the picture depicted on the canvas or in the marble, in the beauty and majesty of the view from the mountain top, if he is to impart his enthusiasms to others. There must be a sort of abandon which permits us to express as adequately as we may the emotions which we so commonly hide. We must become, for the time being, filled with the fine frenzy of the poet and willing as we read his words to express his emotions as well as his ideas. One who seeks thus to interpret the pleasure which he feels may hope not only to add to his own satisfaction, but to increase it by the measure of the response which he secures from others.

Do you enjoy the flowers which carpet the earth in the springtime? Have you ever thought of the joy and satisfaction which they have given you not only as you have reveled in their beauty as you walked among them, but also in the memories which you have of these golden hours? It was my privilege one day in May to walk from Windermere to Keswick. I shall never forget the treat which I had when I came to Wordsworth's cottage. There was a path over the hill and down to the lake which he had followed so often; there were the daffodils "fluttering and dancing in the breeze." I understood, as I had not before, something of the joy that was in his heart when he wrote that immortal poem. I would like to share it with you, and in the sharing seek to have you understand something of the possibility of joy that there is in sharing the things of the spirit with each other.

I wandered lonely as a cloud
That floats on high o'er vales and hills,
When all at once I saw a crowd,
A host, of golden daffodils;
Beside the lake, beneath the trees,
Fluttering and dancing in the breeze.

Continuous as the stars that shine
And twinkle on the milky way,
They stretched in never-ending line
Along the margin of a bay:
Ten thousand saw I at a glance,
Tossing their heads in sprightly dance.

The waves beside them danced; but they
Out-did the sparkling waves in glee:
A poet could not but be gay,
In such a jocund company:
I gazed—and gazed—but little thought
What wealth the show to me had brought:

For oft, when on my couch I lie
In vacant or in pensive mood,
They flash upon that inward eye
Which is the bliss of solitude;
And then my heart with pleasure fills,
And dances with the daffodils.

—*William Wordsworth.*

But it is not only in the field of æsthetics that we may hope to share our experiences with others. Appreciation of the achievement of men, whether in the past or in the present, carries with it possibilities for the inspiration of our own lives and of those with whom we are associated. Leisure which is devoted to a study of those whose lives have meant much in the development of our civilization is time well spent. To know of the struggles of those men and women who, with what seemed a meager opportunity or possibly a genuine handicap, contributed largely to human welfare and human happiness, is to go forward with renewed determination to lead a worth while life. To become acquainted with the devotion of those who are willing even to lay down their lives that the truth might prevail

is to gain a new insight into the meaning of life. The world is a better place in which to live because of the revelation of beauty that was furnished to us by Stevenson and Lanier. The quality of devotion to science and to the common good which led Major Reed to lay down his life in order to establish the fact of the transmission of yellow fever by the mosquito is of even greater importance in the world today than the elimination of that scourge which his investigations and sacrifice made possible.

It is most worth while to share with others the story of achievements of men whose lives furnished the inspiration for all that is best and noblest in our civilization. There may be less of emotional appeal, but certainly there has been no less of devotion shown in the lives of men who have contributed to the development of that organized body of knowledge which makes possible the manner of life which we today lead. There is an opportunity for appreciation of the logic of mathematics, or for the statesmanship which made possible this republic. Those who have spent their lives conducting researches in science offer as noble examples of devotion to the common good as do those who have sacrificed themselves for the alleviation of human suffering. It is worth while to live with these heroes, to follow in so far as we may the story of their lives and achievements, and to participate in the ideals which actuated them.

Our society needs men and women who will teach all of us to make better use of our leisure time. The craze for amusement has in it the possibility of degeneracy, both for the individual and for society. Recreation is much more certainly to be found in association with the beautiful in art, or in nature, or in investigation or inquiry in a field remote from one's daily task, than in the sort of entertainment commonly provided for the great masses of our people. Our modern industrial civilization has provided most generously for our physical wants. It has developed men and nations who are greedy for power. It has placed in our hands materials and methods of warfare by which we may destroy each other. Having survived this catastrophe, it offers us leisure which holds the possibility of the destruction of our moral fibre. Surely those of us who have had an opportunity for education should contribute to the cultivation of the things of the spirit. It is our obligation to show how leisure may be used for true recreation and to share with others the satisfaction which comes from this use of life.

A life worth living is one in which we are associated with the great men and women of all time. It is one in which we enjoy that which they may have contributed in song, in story, in scientific formulæ, or in social institutions. If our leisure hours are devoted to these nobler pleasures of life, we cannot help but influence others to share with us these satisfactions of great worth.

Your Alma Mater sends you forth today with the ideals and enthusiasm of youth. She hopes that you will find time in the years which lie ahead to cultivate the things of the spirit. It is popular in these days to belittle the significance of those things which do not directly contribute to our economic well being. The cynic is abroad in the land and he is everywhere pointing the finger of scorn at those who are less materialistic than himself. But the cynic is an old man. He has nothing in common with youth, and youth and a life worth living may be had for a price which even as it is paid enriches the one who pays it. For loyalty to the ideals of those whose lives have made the world a brighter, happier, more beautiful, more truthful place in which to live has but one result and that the transforming of the one who is loyal into the very embodiment of his ideal. It is to such a fellowship of statesmen, artists, scholars, teachers and those who love their fellowmen that this college bids you welcome. Her one high hope for you is that you may enjoy, in the years which are to come, a life worth living.

GEORGE D. STRAYER