

forefathers landed at Plymouth Rock and Jamestown had Anglo-Saxon people had been brought into contact with a type of character so uninstitutionalized as the American Red Man. This is why our statesmen of Revolutionary times make such frequent references to him. He was a new element in their life. They could shun him or shoot him but there he stood, a supreme type of raw individualism, a concrete example of how much and how little there was in the cry "Back to nature", which meant "Back to native individualism from a too elaborate institutionalism". We find Jefferson saying: "Were it made a question whether no law, as among the savage Americans, or too much law as among civilized Europeans submits man to the greatest evil, one who has seen both conditions of existence would pronounce it to be the best. "This was not the usual view but Jefferson's words are evidence that the Indian was a whetstone on which both individualist and constitutionalist sharpened their weapons of defence. He was a perpetual Robinson Crusoe's symbol of individualism in its manhood and of institutionalism in its childhood. The Europeans, I am inclined to think, frequently overestimate the influence of the Indian upon American life, but there can be no question that viewing American history through the haze of an Indian summer they detected some elements, democratic as well as romantic, that otherwise would have passed unregarded.

Coming now to the short story no one can fail to note since 1870 a triumph for institutionalism. Irving as early as 1820 had emphasized the local note in *Rip Van Winkle* and the *Legend of Sleepy Hollow* but he passed almost immediately to *Bracebridge Hall* and *The Tales of a Traveler* which are not American. Irving was American to the core but he did more to make the legends and traditions of foreign lands known in America than to make the legends and traditions of America known in foreign lands. Edgar Allan Poe, the founder of the earlier American short story, was the first and last an individualist. His characters have no trace of the soil about them. They are studies in intellectual analysis rather than in American institutions. But Bret Harte and his compeers, who inaugurated a new movement in 1870, studied not only the individual whom they wished to portray but all the environment and influences that went to make him what he was.

Edward Eggleston gives the creed of the entire school in these words: "If I were a dispassionate critic and were to set to judge my own novels as the writings of another, I should say that what distinguished them from other works of fiction is the prominence which they give to social conditions; that the individual characters are here treated to a greater degree than elsewhere as parts of a study of a society—as in some sense the logical results of the environment. Whatever may be the rank assigned to these stories as works of literary art, they will always have a certain value as materials for the study of social history. Not that in writing them any such purpose was consciously present; it is what we do without exactly intending it that is most characteristic." Bret Harte voices the same general opinion. Though Poe and Hawthorne, he says, wrote excellent short stories, "their work did not

indicate sufficient knowledge of American geography." By American geography Harte meant more than mere places; he means the distinctive institutions of American society as conditioned by locality. He has in mind the "instinct or vicinage", as Howells uses the phrase in this sentence: "If the reader will try to think what the state of polite learning would now be among us, if each of the authors has studied to ignore, as they have each studied to recognize, the value of the character and the tradition nearest about them, I believe he will agree with me that we owe everything that we now are to the instinct of vicinage." Now the "instinct of vicinage" lies at the basis of representative institutionalism in literature, and this instinct, though not wholly absent from our short stories before 1870, did not become dominant and characteristic until the decade following.

(In American humor the question is, do we laugh with the individual and at the group, or at the individual and with the group? The answer is not far to seek: the American people laugh with the individual with the man who maintains an indefeasible possession of himself; they laugh at the man whom the conventional trappings of institutionalism seem to have de-individualized and thus to have been converted into the complacent representative of the group. The butt is usually an office-holder, because in popular mind the toga of office, whether in church or state tends to institutionalize. The officer becomes the man on horseback, and in wit-combats popular sympathy is overwhelmingly with the pedestrian. One illustration will suffice.) You remember the story that sent John Allen of Mississippi to Congress. He had been a private in the war, his competitor a high officer. The most fetching appeal that Allen's competitor used to make was his vivid description of the night before Gettysburg. Allen found it hard to offset this appeal which ran about as follows: "Fellow citizens, go with me in imagination to the night preceding the awful carnage of Gettysburg. It is not that we sympathize with the under dog—though we do—it is rather our instinctive belief that the unofficial individual is more genuine, more real, more deserving than the man whom fortune has clothed with some form of institutionalism. Mark Twain seems to me to be our most representative humorist because he is invariably for the individual and against the institution. Read him again and note how consistently the laugh is at the expense of the man who holds an office and who may therefore be considered as not so much an individual as the representative of a group, the exponent of institutionalism.) American humor stands squarely by Burns's ringing words: "A prince may mak a belted knight, A marquis, duke, an' a' that; But an honest man's aboon his might, Guid faith he maun fa' that! For a' that an' a' that; Their dignities, an' a' that; The pith o' sense an' pride o' worth, Are higher rank than a' that." In that inspiring stanza and in the lines, "The rank is but the guinea's stamp, The man's a gowd for a' that," Burns has written the constitution of triumphant democracy and has said incomparably what

MR. JOHNSON SPEAKS FOR UNDERGRADUATES

"No man lives or dies to himself." This statement signifies that every man must have certain fundamental relation with his fellow man. This last statement implies that no man is really a man who pursues his own private affairs with so much eagerness as to become unmindful of the well-being of his relationship to those among whom he may live. To be concrete, no physician, lawyer or teacher, who may be so zealous in securing and maintaining his individual interests as to forget his duty as a voter, can be termed as anything more than a man closely approximating the Robinson Crusoe type. No farmer is a farmer alone, he is a citizen; no preacher is a preacher alone; he is an elector; no civil engineer is a civil engineer alone, he is a voter. The difference between a great man and a small man is that the great man is he who, in his efforts to advance his own individual interest, does not neglect the welfare of his community; while the small man is he who is so anxious to secure his own personal interests that he becomes indifferent as to the well-being of his community. Therefore it is that we do well to forget our daily routine duties and celebrate the birthday of our University, an institution whose purpose is to train its students to do well their several vocations, and at the same time to endeavor to bring them to be mindful of their relations to those among whom they must live and among whom they are to carry into execution their chosen calling.

The question that we have to consider is as to what the University student must do to fit himself to enter willingly and intelligently into the performance of his duties as a member of the community in which he lives—to fit himself to do well the part of a citizen. The University student, to fit himself to become a civil engineer, informs himself as to the methods that a civil engineer must use and the means to be employed to solve the problems peculiar to that profession. To prepare himself to enter into the geological survey, the University student studies geology. Then if one is to become acquainted with the problems of one's particular profession to make one proficient in that profession, should one to become a good citizen, to become a leader in one's community acquaint himself with the requirements of a citizen, the problems that a citizen has to solve and the duties that true citizenship has to perform. Cardinal Gibbons says, "No citizen should be unmindful of the political, moral and economic questions that are agitated around him." Then, while we are preparing ourselves to be citizens, it is reasonable to say that we should keep well informed as to the political, moral and economic questions that today agitate our nation and State. Are we doing this? Are we, in our eagerness to beat Virginia on Thanksgiving

American humor has been trying to say from Benjamin Franklin to Mr. Dooley.

In conclusion, is our idealism individual or institutional? Does it set a goal for the one or for the many? For both, as it should do. But, as reflected in our literature, there has been an advance from individualism to institutionalism. The masterpiece of

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MR. C. D. HOGUE FOR PROFESSIONAL STUDENTS

It is the natal day of the University, and at her call come her children, from all classes, from all sections. A birthday is singularly a time for recapitulation and congratulation. There naturally arises a question of what there is in this present administration which flushes in the 118th year of the University's life that we find of progress, of uplift, of advance. The past administrations of the University have been great. It was in them slowly and with infinite toil that the outline of the great educational building was drawn. The materials were selected with infinite care; the tools used, with unsurpassed skill, yet these pioneers of the past bequeathed to us little more than the clearly outlined building. It was left for the modern administrations to add the interior. Among the administrations that have been concerned with the work of internal improvement none have been more efficient, more progressive than the present. Under its capable and efficient management the departments have become more distinct entities, each with its separate appropriation, its separate head, yet all united so closely by frequent consultations, so that from the strength of the strong the weak may be aided and the whole bettered. In the academic department probably the most noteworthy advance has been that in the standards. Despite innumerable

Day, forgetting the great problem of taxation that now agitates our State? Are we in our heated discussions as to what will be the fate of Ty Cobb in his next baseball campaign, unmindful of the great questions of the initiative and referendum that are to be settled by the Supreme Court of our nation?

The best way to answer these questions is to inquire as to what items we read in our current literature. It has been declared that about three out of four of us read the sporting pages in the newspapers and the fiction part of the magazines, and scarcely note the political and economic columns. One out of four of us, it has been observed, possesses some definite knowledge of the current political and economic questions. Then, according to our requirements in preparation for citizenship, we find about one student out of four that is concerned about the present political and economic questions, interest in which one must possess to prepare oneself for intelligent citizenship. What are the other three out of four University students doing? Are they attending their recitations? Yes. Are they preparing themselves for their chosen vocations in life? Yes. Are they, in neglecting to keep abreast with the political, moral and economic questions of the day, preparing themselves for intelligent citizenship? Are seventy-five per cent of our number, by being indifferent to the public questions that agitate our nation and State, getting ready to actively and intelligently meet the demands of good citizenship? If not, then we should let this sacred occasion, the celebration of the birthday of our University, impel us to respond to the call of our nation and State for true and interested citizenship, and cause us to prepare ourselves to be intelligent, useful and unselfish citizens, which is our reasonable service.

able obstacles the University has gradually lifted its entrance requirements until now we may say with well founded pride that our requirements for admission are surpassed by those of no sister institution and equalled by few. The University has demanded with grim determination that the preparatory schools of the State meet these requirements. It has taken courage to do this—it meant the immediate losing for a time of numbers of men; it meant the facing of the disapproval of many. Yet it was done unhesitatingly, and the act has marked a renaissance in the education of the State.

The improvements in the equipment and the faculty have been no less distinctly defined. We can look with proud pleasure on the departments of arts, of literature, of science, of history, of languages, knowing that they take foremost rank in the nation. At their head are men of power and acute technical training; their efficiency has been raised to the highest point by the concentrated centralization along particular lines.

Nor has the faculty confined its influence to the State alone. Its numbers among its members men of both national and international reputation. Largely influential in this formation of reputation has been their literary activities. Inestimably aided by an unsurpassed library they have done work that has placed the University at the head of Southern institutions in original research and investigation.

Nowhere has the improving hand of the administration been more effective than in the professional schools. Time was, and that not long ago, when the professional schools were composed of one professor each, usually some prominent man, retired from active life, who was the school itself. Now all the schools are in the hands of well trained, enthusiastic and efficient men.

In the medical and pharmaceutical departments we find the same marked progress. The former is soon to go into a new building, which gives promise of being one of the most distinctive and impressive on the campus. In both the faculties have been enlarged, the student bodies increased, the equipment bettered and made more adequate. In all of these we find the graduation requirements far ahead of the State requisites for practicing the respective professions.

In this brief resume of the splendid efforts and accomplishments of the University towards better training of its students, the more faithful performance of its trust imposed upon it by the State, I have purposely stressed the brightest side of things. There are of course dark spots. Only dead organisms need no change. But there is so much of good, so very much that justifies hope and faith and loyalty that we cannot but feel that optimism should be the dominant note in these simple birthday thoughts. There is much more to be done by the University; much more to be done by the State in support of its offspring. Yet we stand here amid the throbbing, pulsing activity of a great university's life we cannot fail to believe that the path of progress is that of the University; that along this path it shall go in coming years still further into the realm of achievement. It is our duty to work with all the courage of strong hearts, with all the tenderness of supreme loyalty, with all the purpose and tenacity of profound faith.