

words of Adam Smith, "Every individual necessarily labors to render the annual revenue of society as great as he can. He generally indeed neither intends to promote the public interest, nor knows how much he is promoting it. He intends only his own gain, and he is in this, as in many other cases, led by an invisible hand to promote an end which was no part of his intentions." But the hand of God has not been so flattering to the old Adam in us; and everyone is now looking for an anchorage that will hold us better.

#### The Anchorage of the Spirit.

And what of this anchorage in a man himself, the one that cannot but hold him in a cool hour? It was a cool enough hour in which our men had to decide. It would have been cool hour—cold feet with them, I think. For they did not go hot-headed. They deliberately cut themselves adrift from prudence when they sailed away. How, then, are we to account for a spirit so foolish, and by what nurture shall we grow it to use it again? The best head can be callous, and the best heart unwise. But in the spirit head and heart are at one, and not less confident in themselves than they are sure of one another. And, as in the national, so in every spirit. The heart has no doubt of the head, nor the head of the heart. Must we bring the two together, and so get the spirit? They often part and meet again, and then we have the voice of conscience. And our fathers saw great power in the still small

voice. Can we look to it for the strength of the spirit gaining spirit? Or the contrary, conscience is only the voice of the spirit. Where the spirit is low, the voice is weak or dumb; where the spirit is high, there is no need of words. And the spirit may be wanting when the head and heart are at one. Then when the day of trial searches the heart, and finds it to fail, the head will find excuses for the heart, and the heart will believe them. They will seem reasons and not excuses; the small voice will be still to silence. But suppose head and heart are brought up together. Every institution produces a social spirit within it. Family, factory, profession, village, the nation itself, they are all schools. When their spirit is poor we are always urging a more sympathetic understanding, an effort of head and heart. The effort is of use because it is an effort to be unselfish, if only in idea. But the fruit that proves the spirit is not an idea; it is not head-work and heart-work, but handiwork. In idea and ideal the more you feel of dust and heat, and the longer and more painful your sacrifice, well, the more you enjoy it. It is in quite other material that one grows strong. Shall we look, then, to the real communion in family and village, in regiment, in profession, wherever there is community of life and obligation? Does this mould us into their willing instruments, till we lose our selfish head, and become active for the good of others against our own? Is that the root to love and sacrifice. If it is, what happens when we wake to the trick that had deceived us from the cool anchorage of our advantage?

#### The Simile of the Lover.

We are then like a lover for whom a maiden has become unique and adorable, who at first was no better than any other. Propinquity has played him the trick, and if he looks back it will make no difference; his eye will stay with his heart. But let his love have to measure itself against his love for other things, and suppose, first, that he fails. Then his eye will pierce the glamor that his heart threw over his head, and he will see her, as he saw her at first, no better than another. So our pre-war patriots, who failed to answer the call, can ask why one nation more than another, and can believe that they have risen to a clearer air, and love the whole world. But let him not fail, let him sacrifice his love of other things, what then? Then he will love her the more; the more he has given, the more he will want to give. And if, now, a candid friend enters, proving that there is nothing better in this Blumine than another, then I think if he is very polite he can be amused and can be candid, too; for still it will make no difference. And, sooner or later, he will end by saying that he had rather love anything whatsoever, and be devoted to any cause, than live for himself. He does not want precedence and the anchorage. And with that we have come to the fundamental fact. The fact is that we love wherever we can; we begin with the spirit; we do not produce it from head and heart. When selfish we are not as we were born, we are debased; selfishness is not arrested development; it is natural in the sense only that disease is natural; by nature we are healthy.

#### A Fundamental Difference.

The difference is fundamental, but the fundamental error is in trying to have it both ways. We give up the low view that human nature is the same all the world over, but we do not give it up for

The high one. We say that a man is selfish in part, and unselfish in part; that there is a high view and a low view, both good views. A well-known German psychologist, writing on the difference between brute and human intelligence, remarks that man thinks very little and very seldom. When we see that there is some reason for the high view and some reason for the low view, we take them both; and when we see them conflict we call our confusion a mystery. But it is worse than that; it is a contradiction; we must take one or other, and to take one view is to reject the other. Then, do you say, we are bound to the low view, seeing that, though a man may love many things, may adopt many causes, there is always one that he does not have to adopt; the cause of himself. That is, however, not a low cause. I am going to say that it is the highest of all, and that our men have shown how it can be the most unselfish. In the 19th century it seemed that the old notion of a harmony could be transformed so as to include sacrifice. The force was now no longer selfish wisdom but social sympathy. Might this not produce a new species, an unselfish wisdom, as propinquity produces a lover? The family spirit, the national

even the Christian spirit might all

be the work of the heart on the head. There were many candid friends to point out the trick; and the more they looked for a trick the more they found it. Then came a question what we ought to do about it. Several German writers took it badly, saying that it was not to be endured. At first they thought the game too old and deep for our countering, because Nature had begun to play it so long ago on the minds of the lowest creatures; in fact, had invented minds to play it on them. And it is true that every sort of creature is passionate for a good that it will never enjoy; it sacrifices with a reckless and ridiculous zeal for its offspring and its kind. They said that the only way to meet the scurvy trick was to quit the game and refuse to live. But their successors took desperate courage, and left the gloom. Let man become a superman; let him "drain to the dregs the cup of disillusionment, the cup of knowledge." Seeing that a Christian heart makes a weak head, let him harden his heart. "Humanity, mankind, sympathy, pity in the long run, all these things do nothing but bring man to mediocrity. Europeans, by virtue of their growing morality, believe in all innocence and vanity that they are rising higher and higher, whereas the truth is that they are sinking lower and lower, through cultivating the virtues that are useful to a herd and repressing the other and contrary virtues which give rise to a new, higher, stronger, masterful race of men." So Nietzsche.

#### The Notion of a Trick.

Our English writers have been more pleasant about it. They take it like the lover, who is glad that he is no longer capable of pure reason. If nature makes it pleasant for the heart, why should the head refuse the snare? Rather let us follow nature, and play the trick on our children. For it is a simple trick; it needs only a discard by inadvertence. In the family it is most easily played, because there we are caught so young when our heads are soft, and we have no memories. (Laughter.) Our elders there are the fountain of our pleasure and pain; therefore we learn to please and obey them; and to that end we enter into their minds. This grows a habit with us till, instead of pleasing them to get a reward, it is a reward to please them; we grow anxious for their good, instead of keeping them anxious for ours. It is the trick that was laughed at by Law; with this addition that it needs no malice or intention at all. The doctrine did not come only from perverse heads, but from the men who directed the beliefs of England in these matters for several generations. Mill and Spencer were not men to base sacrifice on a trick, if they had not found the same deceit in other directions. But they found it everywhere, and they saw that there could be no compromise between the high view and the low view. It was no matter that the high view is the practical one. If the low one is true at all, the high one is nothing but canvas and camouflage. They knew, for instance, how well it is for the world that every man takes a high view of his own will. He feels free to choose, and can therefore feel remorse, believing that he could have chosen to act otherwise, but they believed that he could not; they thought that logic was against him, and that the value of his error could not make it true. But they also saw another universal error far more amazing, if it be an error. A thing has no taste but to a palate, no color but to an eye, it is not cold but to a skin. Take away the organ, you take the quality away. Therefore they said the qualities are not in things but

in minds, and commonsense, forgetting this, is at fault, and has been so long at fault that the trick is for good. Every quality that we feel in a thing is in this position, to say nothing of beauty and ugliness, and all that charms or repels us. We think that the value of a thing or cause resides in it, and that we are devoted to the cause when we are really devoted to our pleasure. Thus the mean view of human nature finds it all of a piece. We are deceived alike by our knowledge and by our conduct. For what can we know but what happens in our heads? What can really move us but our feelings? Yet, surely, you say, there is something wrong with all this. Yes, but with it all: that is the point. It is the grass that is really green and not something in our heads; it is the green grass that is refreshing, and not something in our heads; and it is the nation that has value, and not my feeling about it.

It would be no less weird a world in which everyone was really selfish, than it would be if the qualities of things were not in them, but really in our several heads. And yet it is true that the sky is not blue but to the eye that sees it.

#### A Survival from the Past.

The whole notion of a trick is a survival, and has outlived the source of it. It was long supposed that sense and reason are rivals, that sense is often wrong, and that reason may correct it. But sense is never wrong, and there is no conflict with reason. The two have different functions and cannot collide. The confusion gave birth to the doctrine of a trick in this wise. When first it was found that our organs of sense were not windows it was thought that they distort real things, and that reason corrects the error as well as it can. But the more the error was examined the greater it grew until it was seen to be incorrigible. For in fact the object and cause of a sensation are never the same, nor even alike. There appeared to be two worlds in Nature—the real world, which reason knows, and which does all the work; and the delightful one which sense knows and which does nothing. How long this doctrine will continue to live there is no telling, seeing that polite literature is full of it. There the world of sense is a shadow, a veil, and we try to see the real one behind the veil. Science and philosophy have no such view. Both of them deal with Nature as the world of sense. Science restricts itself to the mutual relations there, omitting their relations to us, except as we also are objects of sense. It deals with heat, but not as heat; with light, but not as light. As heat and as light they exist only for minds. Hence they are not physical causes. Yet they are not our feelings of them; they are physical, real, part of Nature. But to be real means to make a difference. What difference do they make? What part do they play in the world? They make their difference entirely through minds. They exist only for minds, and they act only through minds. As for their power and place, it is nothing else but the value that we feel in them. The function of the mind is to give value; the value is found, but found by giving, as light is. Such is the unit of mental life. It is a complex unit in which thought, feeling, and action can always be distinguished. But what makes the three one is the function; and this consists always in realising a value, making it real. Every appetite is a simple instance; and though it is as far a cry from an appetite to a national spirit as it is from a living cell to a human body, yet as there we have the same type of explanation from first to last.

#### The Place of the Mind.

Look at the place of the mind in the world, or at its progress in the race, we see it out on this adventure to create value and not to be formless material waiting to be moulded. But look at its progress in an individual, and we see rather that it soon loses zest in a dreary round of daily values, with no future but to repeat themselves to-morrow. And values do not stand repetition at all well; they fade if they do not grow and produce. The nation had fine service when it offered a fine cause, and it is not so easy to provide everybody with so fine a cause in times of peace. Yet the nation is a school. The bulk of the pupils are manifestly bored with their work; they measure its value by the reward; and they look more to what they get than what they give. The school is always full of enough reason and passion, and appeals to conscience and to prudence in order to produce a proper spirit. And blame is thrown back on teachers of the young that they have not rehearsed enough for the harmony. The teachers have replies of their own so obvious that another is rather hidden, but they know it. It is that the spirit is already there, that no class in the State gave its service and money more freely than the young did, but that the really moving teacher always is the task; and the task must be worthy. (Applause.) It can be menial and yet worthy; remember how worthy was the most menial service for the war, and therefore how willing.

#### The Real Teacher.

There are always plans for bringing labor to new energy and new content, but on what power do they rely for their working. Is not a plan called unpractical if it needs any power but enlightened selfishness, with a little sympathy to oil the wheels? Yet you often see a man toil hard for nothing; the pleasures of slackness are not very great; it feels better to be making something than doing nothing. Something might be made of that. At any rate if the high view of human nature has any value here, it is to this that one must look, not to head-work and heart-work, but

still to handiwork. The real teacher is the task; and the problem is to make the task appear worth while to the man who is enduring what we call the dignity of labor, the very man who is lifting the pick or posting the ledger. (Applause.) He will wish the job another's many a time, as our soldiers often did. But it was not their pay that made them carry on, nor their fear; and they had not been consulted. Of the factors that give value to a task the greatest is the kind of power that it calls out in a man. (Applause.) That is why the competent man likes his work, and wants to be proud of it; that is why he is unhappy in idleness; and why an educated country, a country of competent people, is never a poor one. (Applause.) But the people who are most fortunate are the people who have a task of their choice, and one so worthy that they can never be competent enough. That is the kind of task on which you men and women are entering who have graduated to-day. You already have the spirit for it, and you know that you can only keep it free and healthy if you devote yourselves to your cause because it is worthy, if you continue to grow worthy of it, if you live for what you give it, looking to the life it thus gives you, and not debasing it to merely a livelihood. (Applause.) And of all the values that you have learnt here for the most important is sacrifice. The law of the spirit, it is the law of adventure, it is Christianity itself, it is the law of progress. The law is like the light; it has no existence but for minds, and it does nothing but through them. It is its dignity that one can disobey it so easily, and that the only penalty for disobedience is aimlessness and monotony. There is no conscription if the law does not rule your spirit; it is like the blue sky, nothing. That is why oneself, the spirit itself, is the greatest of all causes. And that is why, to whatever cause you are devoted, you will never know a greater honor than to be a willing sacrifice. There were 38 undergraduates whose names might have been called with yours to-day.

#### The Call Answered.

Their names will never be called now, because they answered the call that invited them to death. They are dead, but not to us. They, like you, had already chosen the best cause and calling that they could. They knew it greater than the nation; the nation was merely a house, a laboratory, in which their cause could be carried on. They did not trouble about the nation; there were others to do that. Why, then, if they had a greater cause, did they answer the call? To a few, perhaps more than a few, it was welcome. It offered a greater adventure than the narrow route of any cause, however great. To the most brilliant of them all, it was even welcome as a chance to die for his country; he had always been in love with sacrifice. But not to him or to the other glad hearts did the country mean more than to other men. They had a greater cause than country. It was the cause that took them all. It took the men who heard the call with no welcome, to whom, perhaps to most, it was a literal alarm. They were devoted to causes greater than the nation, and to obligations that were dearer. But they saw that the matter did not lie there; it was no question whether this cause or that had the greater value. It was a challenge to the source of all values, and a challenge to its power. It was a question between a greater sacrifice and a less. They all chose the greater, and if it was with sad hearts that many heard the call, it was with glad hearts that they all went away, because they were worthy. (Applause.) What shrine we shall erect within these walls to their memory and in memory of all our other men who went, I do not know; but it will stand for all time a symbol of the greatest bequest and the greatest force with which the University can ever be endowed. May we prove it somehow. (Applause.)