# TO UTAH UNIVERSITY GRADUATES.

### President J. T. Kingsbury's Eloquent Address at the Commencement Exercises, June 8, 1893, in the Salt Lake Theater.

I have the pleasure and the honor of addressing a graduating class for the first time. Among the duties devolving upon the person undertaking such a task, is that of saying something which will arouse to greater efforts, inspire with more exalted ambition, and help all to become better and greater men and women.

My young friends of the graduating class: After diligent and continued work, you have accomplished the one end in view—you have graduated. You have fought the battle of life successfully thus far, and reached that point in progression from which you are able to make a better survey of life in its sterner realities. You are now to be cast upon life's great ocean, with no rudder other than your own wisdom. You are to be your own guide, and are to steer your own ship. Whether you are to go to the bottom of this vast ocean to rise no more, or to keep afloat on its surface, will depend upon your own industry, the discretion you will be able to exercise, and the moral courage and determination you can summon. You each have a world of your own. That world is limited and shaped by the extent and idiosyncrasies of your own minds. It may be great or small, invaded with fancies or rigidly real. It may teem with the beautiful, the sublime, or it may be a desert unattractive, disconsolate. For one person, nature, in her ungarnished condition, feeds the mind so lusciously on the grandeur of her tranquility, ruggedness, vastness, disruptions, as to fill the soul with exceeding joy and overwhelming awe, while for another she presents to the mind such unsavory food as to leave it in a state of discontent and loneliness. The cause of joy and awe arises in the mind ever alert in making observations of nature's objects far and near while the cause of dissatisfaction is present usually in the mind that gives up itself to dreamy and fanciful thoughts. The exercising occasionally of the powers of imagination is beneficial, but the constant building of castles in the air is detrimental as well as a waste of valuable time.

The bent of the mind in youth determines in part the phases of life through which one is more or less compelled to pass during an [illegible] career. For although the world is not all man's, and we need not all be creatures of circumstances, yet in order to make our own world and, to some extent, to make our own circumstances, requires determination, unceasing industry, economy and self-abnegation. We must force ourselves into an unyielding condition in order to be able to push ahead, and then obstacles can be surmounted, for they must give way to a constant irresistible determination. The young man or woman who succeeds in life is the one that continues his efforts to the end.

Life should be something more than a mere struggle for existence, and mankind, from early historical time up to the present, has been exerting effort after effort to ingraft into it pleasure and joy consistent with his intelligent nature. Without intelligence, however, pleasure and joy could not be appreciated by us, and life would not be more than a mere struggle for existence. It is necessary that man be possessed of knowledge, for without it he is unable to appreciate any pleasure or joy. The kind of enjoyment that he can at all realize depends upon the amount of intelligence he possesses and upon his natural inclinations. Other things being equal, the greater his intelligence the more elevating will be his pleasures. But where a man lacks morality, he may not appreciate the nobler and the more ennobling pleasures, although he may be in possession of greater powers of mind and brain with extraordinary intelligence. To learn to enjoy the higher pleasures of life is to help along the upward progress of civilization, for it means advancement, culture, and the overcoming of a portion of man's baser nature. Whatever tends to refine the tastes and feelings, elevates the soul and reflects favorably upon the human race. Anything that occupies the mind and tends toward its expansion, strengthens more or less man's moral nature, and the result is to make his capabilities greater, his mind clearer and more penetrating, and to increase his power over natural laws. Thus he reaches a condition to appreciate more the pleasures accessible in life.

According to the laws of inheritance, organic powers are transmitted from parent to offspring, organs and their functions can undergo changes and those changes can be transmitted. By these laws it seems possible for . . . to undergo a general change physically, which more or less acts upon his mind either beneficially or detrimentally. Under varying conditions, organs and their functions can be increased or diminished in importance, and the [illegible]

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. . . unifying his surrounding conditions or environments, the change is exceedingly slow. To make very perceptible changes in the disposition or character of a human being, it requires more than a single generation; it may take many generations. Education of a proper kind can help to bring about a change of character more rapidly than could otherwise be accomplished. Yet time and long patience are necessarily required. It would seem that in order to work a radical change in the character or disposition of man, it would be necessary to cause a radical change to take place in his organic powers, and in accordance with experience, such a thing cannot be accomplished in a short period of time. When a great modification is effected then his inward and true nature is changed. His cast of mind is necessarily greatly modified, and he becomes in one sense of the word a new being. He is generous now, rather than vicious. His disposition is kind and considerate, rather than cruel and ingenious. He has a high moral sentiment instead of a depraved mind. But changes like these are wrought out only in a number of generations. Education shortens the time considerably in effecting such a revolution, more especially if it be such as is best adapted to develop man's reasoning faculties, to enable him to make a wider survey of life, to put him upon a higher plane of thought and to develop his love for fine art and literature. For education then attracts his attention towards new things and draws his mind into new lines of thought. His mind thus directed, he loses sight, more or less, of the things that would otherwise engage his attention and retard his progress. His powers of mind, most active heretofore, now lying dormant, weaken and yield, and he is gradually changed.

A process like the foregoing is probably the way that education can effect a change more rapidly than otherwise could possibly take place. Education does not work out a change directly, in my opinion, but it does so only indirectly. It must act upon the organic nature which itself must be modified before a modification in the character of man can be realized. The change produced in the character of the human race, or human being, is through that slow process of evolution, no matter, so far as we understand, what measures may be employed to make it more rapid.

The law in regard to living form being fitted to its environment gives man an opportunity to better himself, because the surrounding conditions are, to a certain extent, subject to him, and can therefore be modified. If this law be true, from the fact that conditions can be modified, man's nature can be changed, because it tends towards the environment which acts more or less upon man to bring about his necessary fitness or conformity to the environment.

It is the duty of all mankind to assist in bettering the condition of the human race, and to use all legitimate means within reach to accomplish this much desired end.

Many of you, my young friends, have completed a three years' course as a preparation for teaching. To your care will be committed our youth for the purpose of developing their intellectual faculties, and for the purpose of fitting them for the battle of life, and for the discharge of their duties as citizens and members of a state. There is, therefore, much responsibility resting upon you. Of all men and women, your lives should be the most exemplary, every act of yours should be pure, honorable, and of all things above condemnation. You will exert an influence either for good or evil upon the young and tender minds under your tuition. It will be in your power to exert an ennobling influence over those under your care, or an influence that will deprave their minds and be conducive to their complete downfall.

You should surround those under your charge with all the moral [illegible]

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. . . of view, and then be made to realize, at least in part, the impulses, the incentives which impel onward the human race in different lines. These are the men and women who should be able to look through the eyes of the philosopher, the Christian, the Pantheist, the Agnostic, the Jew, the Gentile, and comprehend the feelings to some extent that lead each onward in the line of what he understands to be his duty. These are the men and the women who, through their superior knowledge and [illegible] of training, should have learned charity, should have grown out of cliques [illegible] and should have become the friends of universal brotherhood. If their education has not tended towards broadening, liberalizing and humanizing them, then their education is materially defective, and the system of education under which they have been trained should be eliminated. A system tending more to this end should be immediately adopted.

Under our present advanced condition, if the college graduate has not learned that the exact knowledge acquired by the most erudite is indeed but little, that even the vast amount of scientific principles are vague and based upon questionable theories, his graduation should not have been permitted, and it may be that the faculty of his alma mater have either been derelict of their duty, or are incapable of filling the position they unworthily occupy.

The young in their eagerness for knowledge and to learn new things, are apt to take all principles as taught in text books and by instructors for granted as truths, no matter whether they consist of facts or theories or of both, and in this way they are educated to be too positive and to become even bigoted in the direction of science. They should be made to understand, as early as possible, that many things pertaining to learning in every direction are [illegible] and theories of men, that they may be true, or that they may be indeed erroneous; that these theories are many times used simply as devices to assist in prosecuting the work of research and that they are always open to discussion, subject to rejection or confirmation, as further research and experimental work would seem to indicate. Many things advanced today as scientific principles, are but scientific speculations, and should be made known as such, and taught as such to the student in that he may not become fanatical in a scientific line, and then become convinced that any principle or theory of [illegible] appearing contrary to what might be considered scientifically true, is impossible and therefore false. The student should be encouraged to investigate freely all theories, principles and facts advanced, and thus have his views broadened. Any truth will bear investigation, and the student is certainly better off on account of any investigation he may feel disposed to make. Again, it is a great mistake, as Fisher, in his Grounds of Theistic and Christian Belief, maintains for religious believers, not to anticipate scientific facts and not to yield the unimportant religious points which are in conflict with these facts, instead of adhering to the latter and those points of doctrine, and at last be [illegible] forced to submit to the inevitable.

That the truth might be learned, investigation should always be invited. If such a course were taken, so many of our young would not become extremists in their beliefs concerning either science or religion. There would not be that strong and fanatical feeling so often exhibited in favor of or against science or religion. [illegible], in commenting upon this subject, writes as follows: "In higher education, a free discussion of the fundamental problems of life, the nature of mind, its powers, its laws, its source and its destiny; the duties of man to himself and society to man, the origin and government of the world and the being of God, is a first condition, and all the more in skeptical periods, in laying the foundations of wise belief and wise action. Hold, without faith . . . from its very best data in handling freely these themes. The rights of every pupil, the full freedom of his mind, are to be thoroughly respected, and good work is . . . of those foundations of truth on which are based, among other things, the character of the citizen and the strength of the state. A spirit of skepticism is itself the product, in part, of a narrow sectarian temper, [illegible]

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. . . circles, and lend your moral aid at all times and under all circumstances in the betterment of humanity.

Graduates of the three years' normal course:

In accordance with the former custom of our institution and in behalf of its authorities, I [illegible] present to each of you a certificate to which is affixed the seal of the University of Utah, as a testimonial that you have completed a course of studies extending through three years in the normal department of said institution.

To the College Graduating Class:

Gentlemen—In accordance with authority vested by law in the Regents of the University of Utah and through you have satisfactorily completed courses in said institution for which degrees are conferred, in behalf of said Regents, the Faculty, confers upon each of you, in the presence of witnesses, the degree to which you are entitled and as a testimonial of said act I present you a diploma to which is affixed the seal of the University of Utah.

## THE FAR NORTH.

SWEDEN.

King Oscar has donated 5,000 crowns to the people suffering on account of the latest landslide at Verdalen, Norway.

Five people, three women and two men, were drowned the other day while fishing off Kaenas near Gothenburg.

The suffragists of Stockholm held a monster demonstration on June 4th, in favor of universal suffrage.

The statue of Olaus Petri, the great disciple of Martin Luther, will be erected at Storkyrke (the large square) in Stockholm.

"A little Norwegian girl," says an exchange, has given 10 crowns to the Swedish ladies' society for the defense of Sweden.

At the latest cabinet meeting 130 petitions from emigrants, who asked for permission to emigrate to the United States, were discussed.

The large circus at Karlavegen in Stockholm was burned down the other day. Four firemen were killed during the fire. A large industrial exposition was held in the circus at the time of the fire. The loss is estimated at several hundred thousand dollars.

King Oscar and Queen Sophia were serenaded the other night by the famous student singers of the university of Upsala. The choir consisted of 250 men. Many national airs were given, and the royal couple declared itself very well pleased with the homage paid them.

Journeymen tailors are scarce in Stockholm. One master tailor complained that he advertised for a tailor every day for a week without receiving a single application. This peculiar state of things is said to be due to heavy emigration among tailors.

Mrs. Richt, the wife of the Norwegian minister to Stockholm during the administration of Steen, became very popular among the higher classes of the capital during her stay there, because of her refined manners, the support, [illegible], irrespective of political affiliations, paying her their respects in a conspicuous manner, when she and her husband returned to Norway.

Bruno Liljefors has exhibited a number of paintings in Berlin, and it took the Germans no time to see that he ranges above the average as an artist. The Dresdener Anzeiger, from which the following is taken shows how closely the Germans have studied his works. "He has studied the wild animals with great predilection; he has closely observed how they look and act in their own state. It is surprising to see how correctly he can reproduce the cat, the fox, the hare, the grouse, etc. Nothing is manufactured, nothing calculated, nothing exaggerated or strained, but only plain seriousness and full truth. Mr. Liljefors is a genius of high order and his art [illegible] chiefly through its freshness and independence of all mannerism." Mr. Liljefors has exhibited several pictures in the Art building at the World's Fair, which have received the most flattering praise in the Chicago daily papers.

NORWAY.

Miss F. Lund, of Bergen, assisted at a Wagner matinee at Berlin. She sang "Elsa's Traum" from "Lohengrin," and was received with a storm of applause.

A farmer named Lunghaug, of Nordmoere, has confessed that he thirteen years ago murdered the four-year-old son of his betrothed, because he "did not like illegitimate children."

Emil L. Brandt has written 15,000 letters on a space equal to ½ of a common postal card. At this rate he could write 120,000 letters on a postal card which is equal to the number of letters in a good-sized newspaper," says a teacher's journal.

A libel suit was instituted against the Verdens Gang on account of a communication by "a western railroad passenger," who made fun of Mr. [illegible], manager of the railroad. [illegible] at once announced that he was the author of the libelous article.

In speaking of the companies which are developing the resources of the northern Norway, the Verdens Gang says: "But we Norwegians lack the spirit of enterprise; we take no interest in, have no understanding of, or taste for industrial life either public or private. The paper demands government support for large enterprises and for schools of a purely practical character.

DENMARK.

A new illustrated edition of "Uncle Tom's Cabin" will be published by Mackeprang, of Copenhagen.

Rev. Hoy, a young clergyman, has been called to the Danish Lutheran church of Hamburg, Germany. Rev. Hoy is earnest and energetic, and it is expected that he will be a power among his numerous countrymen in that city.

Mr. Karl Kuehler, a young German, upon whom was conferred the degree of Master of Arts at Copenhagen recently wrote an essay on the Faust legend which he dedicated to Prof. Dr. Wimmer, of Copenhagen, under whom Mr. Kuehler had studied Scandinavian. There is no reason for doubting the sincerity of Mr. Kuehler in this matter. But he had neglected to notify Prof. Wimmer of the dedication before the work was published and as soon as it appeared Prof. Wimmer published a protest against the dedication. Many are inclined to blame the latter more than the former.


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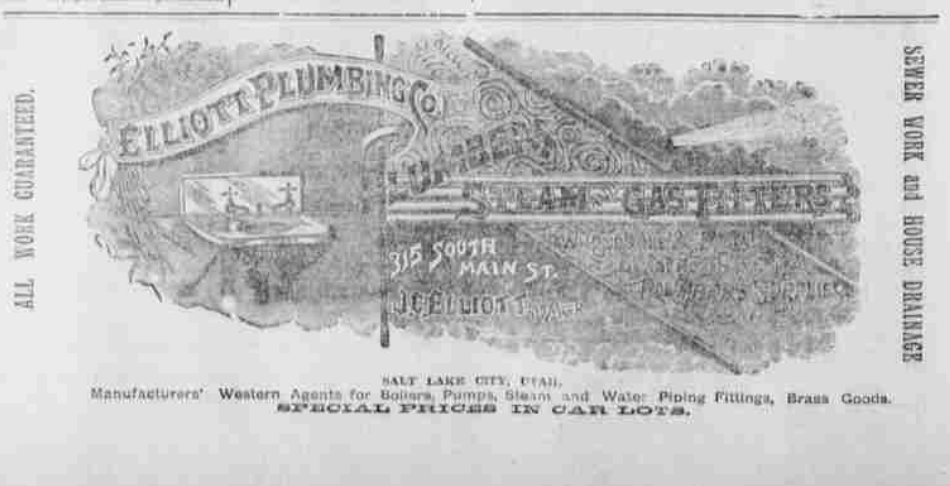



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