

**THE CITIZEN IN HIS
RELATION TO THE
INDUSTRIAL SITUATION:
YALE LECTURES**

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The Citizen in His Relation to the Industrial Situation: Yale Lectures by Henry Codman Potter

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HENRY CODMAN POTTER

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INDUSTRIAL SITUATION:
YALE LECTURES**

YALE LECTURES ON THE
RESPONSIBILITIES OF CITIZENSHIP

THE CITIZEN IN HIS RELATION
TO THE
INDUSTRIAL SITUATION

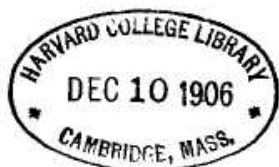
THE CITIZEN IN HIS
RELATION TO THE
INDUSTRIAL SITUATION

YALE LECTURES

BY
HENRY CODMAN POTTER, D.D., LL.D.
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The Author.

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SOMEWHAT more than two years ago, Mr. William E. Dodge gave to Yale University a fund whose objects are conveyed in the accompanying clauses :

“I desire to make a gift to the University for the purpose of promoting among its students and graduates, and among the educated men of the United States, an understanding of the duties of Christian citizenship and a sense of personal responsibility for the performance of those duties.

“For the furtherance of the purpose in view, it is my desire that the income of the fund thus given should be paid each year to a lecturer of distinguished attainments and high conception of civic responsibilities; who shall deliver a course of lectures on a topic whose understanding will contribute to the formation of an intelligent public sentiment, of high standards of the duty of a Christian citizen, and of habits of action to give effect to these sentiments and these standards. The lectures thus provided are to be known as the Yale Lectures on the Responsibilities of Citizenship.”

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**THE CITIZEN IN HIS RELATION
TO THE
INDUSTRIAL SITUATION**

I

THE INDUSTRIAL SITUATION

THE founder of these lectures recognized, with a rare penetration, one of the dangers of college and university life: the danger that learning shall become merely academic. I use the word in that sense in which James Russell Lowell uses it when, as some of you will remember, he says, in his "Essay on Democracy": "The question is no longer the academic one, Is it wise to give every man the ballot?" but rather the practical one, "Is it prudent to deprive whole classes of it any longer?" That is to say, it is possible to deal with large and grave questions, groups of facts, volumes of history, phenomena of science, in such a way as to leave all one's learning, so to speak, up "in the air," touching no living interest, and least of all concerning one's self with any personal service.

It is true that this has not, hitherto, been