

and German are. But that does not settle the question as to what the boy who is to be a farmer ought to study when he goes to college. Undoubtedly plowing and harvesting and threshing are more essential to a farmer's success than reading, writing and arithmetic. But the boy who is to be a farmer will nevertheless do well to learn reading, writing and arithmetic when he goes to school. And it is by no means certain that he will not do well to learn Latin, Greek and German when he goes to college. For this farmer's boy is to be not merely a farmer, but a citizen—a man among men. His voice is to be potent not merely in the agricultural convention, but in the political, the educational, the scientific, the religious convention as well. He is to be an important, he may be a controlling influence in the state. For this high position of honorable and influential citizenship, he is to be trained not less than for his work on the farm.

The specializing which is the undoubted characteristic of our present education, must not be carried too far. An educated man should understand his business, but he should also know something besides his business. Impress a boy with the idea that he is to be a clergyman, and that everything he studies must contribute directly to his success in the pulpit, and he may possibly become a very effective preacher, but he will be a very narrow man. He will reach people only at long range. At close quarters his lack, both of knowledge and interest respecting his people's work, will be painfully apparent. And so of any other occupation of responsibility. A speech is effective when there is a man back of it. So with scholars in all pursuits. They must be real men or, if you please, real women. Their manhood or womanhood supporting their scholarship, not depending on it. And this brings us again to the axiom of the old education that discipline is the first essential of education, that the man is to be developed before the specialist, and that the power to investigate and widely discriminate and judge, must be secured before profitable original investigation can be carried on. And the only real question involved is as to the greatest efficiency. Whether or not it shall be a method by which both culture and knowledge shall be secured at once.

The old education confessedly did discipline the mind, but it imparted little useful knowledge. The tendency of much of the new education is to impart knowledge without contributing in a marked degree to mental discipline or, if you please, without securing that much abused but exceedingly valuable thing, culture. For it is this which after all is to be the charm of the scholar, whether he be statesman, professor or artisan. It is this for which our secondary schools ought to prepare, and of which our higher education ought still to be mindful. But the needs of the present age can never be met by culture alone. Into the broad and ever expanding fields of knowledge the cultured scholar must be guided, and from these fields he must not be permitted to withdraw till he has learned something of what they contain and, still better, has learned the wisest method of exploring the entire fields so far as his needs may require.

It must be a gratification to every friend of learning, that in the laboratories of our universities, so many bright undergraduates and graduates, so many well trained scholars, are today engaged in the work of exploring new fields of knowledge. We have in this age what we did not have even twenty years ago, large numbers of young men who are specialists, many of them able to show with very just pride their Ph. D. diplomas, received at universities abroad or in this country, for special attainments or investigations in some one direction; and many of these young men are admirably fitted, not only to train other young men along the lines which they themselves have followed, but also to awaken in others an enthusiasm of curiosity as to everything on the earth, under the earth, and in the waters of the sea, whether it be products of nature, peculiarities of the human mind, or unknown natural or social laws and forces.

Under the growing stimulus of this ever engendered scholarly curiosity, there is being gathered in many institutions a mass of facts of every possible variety and on almost every conceivable subject, the exact purpose and value of some of which it is difficult to determine, but all of which will be used by somebody, at some time, for some purpose as intelligible at least as that for which the political scientist gathers his statistics. The psychological laboratories with their curious experiments and their investigations of questions profound and trivial alike—are the latest examples of this kind of work. All this work of investigation and research is exceedingly stimulating and one can hardly believe it possible that with so many bright and specially trained young doctors of philosophy not merely pointing but leading the way, there should not be a perceptible uplift of education—a marked advance in absolute knowledge and a decided increase of power in the student.

For the intellectual results of original investigation are much more positive than those secured by memorizing the achievements or discoveries of others. What can possibly make a man more logical than a close adherence to the scientific method of investigation? What can be more real to a student than things as distinguished from

words? What can be a greater inspiration to the investigator than the hope of finding some thing that will contribute to make man really master of the world—not merely of the beasts and the birds and the fishes, not merely of the soils and the forests and the mines—but of all the latent or half-known forces which operate or may operate to the injury or benefit of men?

No doubt there will be a tremendous waste of mental force and time and labor expended by this increasing army of specially trained young men, who are to spend their days in seeing what they can find out and in preparing others to imitate their example, but that is not to be objected to. The whole system is a kind of intellectual experiment station.

The work of experimenting never pays directly; but without it, progress is impossible. So our enthusiastic young masters or doctors who are searching old records and plowing up ancient documents, or who are studiously harnessing mathematics to statesmanship, or are dragging the sea for new creatures, or searching the plains and forests for new specimens of fauna or flora, or are subjecting the human being to a microscopic examination to discover new physical, intellectual, or moral microbes, or who are taking the new born babes to the psychological laboratories and watching with eagle eye the development of the infant so that the laws of growth may be accurately formulated and teachers may learn just when and how the growing babes may in future be most wisely instructed—all these working, searching, keen, thoughtful, earnest students, must eventually do a world of good, though as I have intimated they will do a vast amount of work that will have no perceptible influence upon the future of humanity—though in most cases it will enable the young candidate for fame to publish a pamphlet. I certainly recognize the value of this experimental work, even though much of it may be without definite results. Some of it will be of service, and that is the best we can hope for in experimental work. It will extend the area of knowledge. It will help to make man master of the world. And in the meantime education is no longer a teacher with a book cramming the pupil. It is rather the pupil under guidance of the teacher, investigating and demonstrating truth for himself, but still receiving from his teacher inspiration in his work and an impulse towards everything that is manly and good. For laboratories and seminars, invaluable though they are, can never be a substitute for the earnest, helpful, conscientious and enthusiastic teacher.

It will be readily seen that certain things which have been true of education in the past must be equally true of education in the future. Let me name a few. There is no royal road to learning. Teachers must still teach. Scholars must still study. The curriculum must embrace those studies which the world still agrees to call a classical course. Fundamental discipline must not be overlooked. Culture must still be regarded as a most desirable and most necessary result of education. The ultimate result to be sought is power—but so long as the result is power, it does not seriously matter whether it be the power of a Webster or the power of an Edison—whether it be the power to deal with intellects or the power to master the secrets of nature.

I have insisted on knowledge as an essential but not as the only essential of education. There is an old idea which the world has cherished that must not be given up—and that is that the proper outcome of educational training is character and enthusiasm. It is not enough that the student work in the laboratory and find out knowledge of witty inventions. The teacher must be to him an inspiration and an example. The danger of our present tendency is the loss of enthusiasm for everything except dry facts, and the absolute dethronement of the imagination. As a graceful and thoughtful writer has recently pointed out there is more inspiration for the young in the heroic deeds of men even if not recorded with all the accuracy of Dr. Drysdale than there is in the statistics of the Blue Book or the Acts of Parliament. The rising generation however familiar it may become with nature and things material, must not be so trained as to be unmoved by heroism, patriotism, unselfishness or by the grandeur of soul or action.

Complaints are sometimes made that with all our expenditures for public education the people are no more contented than they were when they knew less. The complaints are unreasonable though the charge upon which they rest is probably true. In such a complicated social and industrial world as that in which we are living, there will be contention and unrest just as long as men are selfish, no matter how excellent may be our system of education. If you could make men everywhere obey the golden rule, it would do more to promote the contentment and happiness of the world than all the changes in education conceivable.

Discontent without hope of anything better is indeed misery; but discontent with hope of something better is not only consistent with the highest earthly happiness, but is usually the concomitant of such happiness. I do not know that contentment is produced by education. I do not know that it is desirable that it should be. Contentment is not the same as happiness. Shylock, after being robbed of

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