

reason. He knows the power of thought. He has seen that "ideas after all rule the world."

Every man who has to do with practical affairs as well as with theories and study, long before he reaches middle life learns to feel keenly the difference between men who are open to ideas and convictions, and men who are impervious to new ideas, case-hardened in their own narrow range of experience, hide-bound by custom and precedent. To deal with the one class of men is a delight. Breadth of view, intellectual horizon, give charm and force to a strong will and definiteness of purpose. To deal with the other class is a weariness to the flesh and a discouragement to the soul. These are the men who are powerless to break the foolish bonds of unworthy custom. They do not help to raise society above the level of the unthinking. They dread a new idea. A new idea is positive pain to them simply because *they never had it before*. When such a new idea comes to them as if it meant to influence their daily living, it is a terror to be fled from; or, if they cannot escape its grasp, then they close with it, as with an enemy to be throttled if possible, that all things may be as they were before. This is the type of a man of whom Crabbe writes:

"His habits are his only tests of truth;
'It must be right, I've done it since my youth.'"

Of course it is by no means true that all disseminators of ideas are college-bred men. No one who had entered at all into the spirit of a liberal course of study at college would for a moment entertain a view so narrow. But as a rule the men who have known the expanding influence of college life belong forever to the first of these two classes of men. It was this openness to ideas, the mark

of the educated man, that led Aristotle to say: "He who has received an education differs from him who has not, as the living does from the dead."

For those who are to pursue a business life, for all men who are not to live a distinctively studious life after graduation, the college course is invaluable for precisely this broadening outlook which it opens. The shaping forces of the years of college life go with a man through all life and into eternity.

In every college class the love of learning lays hold of a few men, and from among such elect spirits some are yearly drawn into the ranks of college professors and lifelong students. But most of the members of each class soon become immersed in affairs. Now the danger of your "practical" man of affairs is that he will give too little attention to theory and too much to tradition and maxims of practice. Harassed by details, fettered by custom, constantly warned to pay attention only to experience, the "practical" man tends toward narrowness, routine and blind conformity to social usages.

On the other hand, it is well understood that college professors, in proportion as they allow their duties to cut them off from participation in the active life of mature men, in proportion as they are secluded among books and immersed in theories, are tempted to attach too high a value to the processes of pure thought. They forget the strength of human sympathies and prejudices. Working constantly in the realm of thought, they become oblivious of the awful weight of "things as they are." They make too few allowances for the natural intellectual conservatism of that vast majority of the people of the world to whom a new idea is an uncomfortable sensation, to be regarded with suspicion. The theorists, "men of ideas," who are not engag-