

of utility and beauty in concrete things as well as in words and other symbols. The insistence, by school and college, upon passive receptiveness for prolonged periods may have disciplined the mind for the perception of symbols, and the understanding of theories and rules; practice has developed the power of remembering them for repetition upon call of examination. Has not the heaping of instruction upon enforced passivity led to an atrophy of the love of constructive creative labor? Immobility in classes all day long is not goodness. That sort of thing is the one persisting attribute of the dead or nearly moribund. Every university man who actively conserves these constructive, co-operative, creative powers, and achieves joy and satisfaction through their exercise, saves himself and becomes a saving factor in his community. In doing these things he transfuses the routine of life by a spirit of trained intelligence, cultured ability and habitual good will.

Put into the language of every-day life the main steps in every complete educational experience are: Observing, thinking, feeling and managing towards and into some form of expression. It appears to me that the closer in point of time the steps are taken together, the greater the growth of power and the surer the formation of habits. Frequency of experience is what forms habits and not repetitions of instructions or information. In so far as these experiences can have close relation to the threefold activities demanded by life, so much the better for the culture of the student, even if not so complimentary to a subject or its professor. I mean the activities which we explain as those of body, mind and spirit in the individual's capacity as an earner, a member of society and a trustee in the scheme of life. No doubt this runs counter to the common notion that culture—even real culture as a process and as a result—develops and implies a certain aloofness from the practical work done by men and women to earn their living and a sweet, or sour, sense of superiority to utilitarian questions of bread and butter. But we must not forget that invigorating toil—invigorating bodily toil,—is the only known road to health, strength and happiness. Nowadays culture is becoming a term almost as elusive as education itself. Agriculture was doubtless the root, the root word as well as the fundamental process, of human culture. The man on the farm gets some light on its intrinsic nature from his occupation. To him culture stands for crops, the best in quality and largest in quantity that can be obtained, for the suppression of weeds, insects and diseases, and for the increase of beauty and fertility. Culture has no contact with idleness, indolence or sloth. These make for the corrosion of all the fibres of the physical and mental and moral nature. Culture means plowing and harrowing and sowing and hoeing. It means labor and sorrow as well as play and flowers. It means the ripping of the iron