

ear. Through letters the person becomes eye-minded and when a person can read without effort he finds himself in possession of a much more accurate mind than is possible in the case of the illiterate. Ear mindedness having to keep up as it does with the spoken word and having to depend on the memory of what is spoken cannot critically examine the statements and descriptions, the definitions and deductions as it can do when it has before it the printed page. In fact, accurate thinking for the most part becomes possible through eye mindedness and not through ear mindedness. Then just think of the scope which eye mindedness attains! It does not depend at all upon the living voice but it can become participant in the experience of persons at a distance, of all nationalities and dwelling in all parts of the world. It is not limited by time. It can make available for its use the writings of all peoples that belong to the historical era and in fact it can use the experience even of the peoples whose only records are monuments and written tablets of the prehistoric era.

Think again of the meaning of this for the development of individuality which has been described so eloquently this morning as the peculiar index mark of the nineteenth century! For individuality grows through the appropriation or assimilation of other individuality, and while the ear-minded person who can command by means of wealth the services of oral teachers gains his instruction through absorbing the lives of his oral teachers, the eye-minded on the other hand can command the services of the book, and the book awaits his leisure. All parts of the earth become to him substantially present like his own village. Not

merely ordinary teachers come to his service but the wise men of his race await his leisure in the books which he possesses. These facts about ear-mindedness and eye-mindedness seem trite like a twice-told tale, but few persons are in the habit of thinking what a difference it makes with an entire people to pass from ear-mindedness to eye-mindedness through the beneficent influence of the common schools. In our minds there remains the impression of what we read in the papers this morning regarding the victory in South Africa of yesterday. Some of us read this with grief in our souls and some of us read it with great rejoicing. As an eye-minded people, with us world-gossip has taken the place of village gossip in its hold on our lives.

An educational philosopher in Germany gave us a very profitable point of view from which to study the general meaning of education. He called the chief function of education self-alienation. It was the greatest philosopher in Europe who first used the German word *Selbst-Entfremdung* in this sense. The human being who takes up the experience of his fellow men orally or in print has to make, in a certain sense, a journey out of himself and to entertain hospitable ideas—tolerant ideas—of the others—in order to understand them, and when he comes to see their motives and to find their logical connection with his own experience, he has returned in a certain sense to himself. He has completed his cycle of self-alienation and has learned to find himself at home in a social whole much larger than himself as mere individual. But it is more correct to say that he has enlarged his individuality. What is strange and alien to him at first becomes familiar and rational, and he is prepared to