

souls, that intellectually we are far and away beyond our ancestors. Self-depreciation is hardly our ruling passion. However, we may have some reason for our opinion. Let us see.

Prof. Barrett Wendell, of Harvard, writing in the *Cambridge Modern History*, says that the most striking characteristic of the United States to-day is its superstitious devotion to education. No matter where we look, we see majestic educational institutions. The finest buildings in this country are devoted to educational work. The means of education are countless and within the reach of everybody. But we fail to make an important distinction. Possession of means is one thing, and proper use of means is another and quite different thing. Some philosophic historian of the future may some day set it down against us that in our absorbing worship of means we were blinded to ends. Palatial buildings do not mean schools, much less do they mean education. It was said of Mark Hopkins, the eminent educator, that with him at one end of a log and an eager, intelligent pupil at the other was found a university. The remark is quite true. For what, after all, is education, in its nature and process, but the intimate personal influence of the mind formed upon the mind forming?

Education was, without doubt, less widespread in the Thirteenth Century than it is to-day; but I am inclined to think it was more genuine. Even at the risk of being thought reactionary and obscurantist, I state it as my conviction, that, if we were to throw away the art of printing, we would find that we have far less appreciation of genius, of wisdom, of poetry, and of art, than had the people of Europe in the days of St. Thomas, Roger Bacon, Giotto, and Dante.

The Crusades, those great movements of men, were, as the French historian Duruy remarks, followed by a great movement of ideas. This movement of ideas found its chief instrument in the universities. The Thirteenth Century must be regarded as the great age of universities; for, although a few of them existed prior to this time, it was only now they reached their full stature and were given definite charters and constitutions.

As can be readily imagined, they became the controlling force in philosophy, literature, and politics. But apart from that, they subserved a more important purpose; they continued and completed what was, no doubt, the most real, lasting, and beneficent result of the crusades—the engendering among those who took part in them of a spirit of christian fraternity and a sense of the common interests of all the people of western Europe.

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