

The great movement of this century has been towards individualism and what has been shown is that this movement is possible only with a reverse movement at the same time from the individual towards the universal by means of an all-around culture; for the highest individualism is that achieved by a self activity by which the solitary human unit adds to himself the insights and achievements of his entire race and makes them his own possession so completely that he can use them to conquer nature and to draw closer his union with his fellow-men. For this century of individualism has been made possible by the efforts of scholars to make a scientific inventory of nature and to use the discoveries of science in labor-saving inventions.

I wish to recall to your minds some facts and figures that form one of the best indexes of the rate and character of progress that is going on in this country, namely the statistics of the increase of higher education, for in twenty five years the number of students in higher education such as colleges and universities has increased from 598 in a million to 1,215 in a million inhabitants, more than double. Secondary education shows the same increase, namely, while in 1876 there were only 2,150 in a million working on studies preparatory for college and branches of study of an equivalent degree of advancement, in 1897-98 there were 7,630 students (in each million inhabitants) engaged in such branches. Then the increase of secondary students studying Latin and advanced mathematics and in general taking up the branches which are supposed to be more of the nature of a solid foundation than the other branches; this too is very encouraging. In eight years

the number studying Latin has increased from 33 per cent. of the entire number of secondary students, to 49 per cent.

The increase of the quota of the population that acquires secondary and higher education shows conclusively that in proportion as wealth increases and the productive power of the people gains in strength, the people at large give their children better opportunities. What these better opportunities mean in general I attempt to show by discriminating the cultivation of eye-mindedness from the culture of ear mindedness. It will be admitted that the illiterate person knows language or speech only by the ear. As all people do their thinking mostly in words, the illiterate person may be said to be ear minded.

When a person comes to know language by the ear he gains in ability in learning the experience of other fellow beings, such an experience as the highest brute animal is debarred from. For by the use of speech each person may live vicariously over again the lives of other people. He may, by hearing them tell their experiences, their observations, reflections, and deeds, get the net results of their living, so that man, even if illiterate, may be properly described as an animal who possesses the power of living several lives in one.

Man is an animal who as an individual can become a species by acquiring the knowledge and power, the experience and wisdom of his race. But how limited is this power with the illiterate person! By means of letters one comes to be able to put down his life experience in written and printed words and all persons who can read get the power of living over his experience interpreting the signs which are addressed to the eye and not to the