

from that degradation of values which tends to prevail in a highly commercial age, exists largely for the perpetuation of the scholar and the scholar's ideals; and if it fails to make men truth-loving, sympathetic and reverent, its failure is absolute.

EDUCATION AND BUSINESS LIFE.*

EDUCATION may be regarded from three points of view. It may be looked at as the process of forming its own tools or instruments. The child must acquire the capacity to read, write, and employ mathematical processes; this in itself is a specie of technical training — an acquaintance with tools and the acquiring of some dexterity in the use of them. There is, undoubtedly, much that is merely formal in this work, with little inspiration for the teacher, outside of the collateral duty of training character, for this is best done indirectly, morality being essentially a *way* of doing things.

Secondly, education may be regarded as a training in the application of these tools of knowledge to the various processes connected with industrial or commercial life. This is commonly represented as the fitting of men for their practical life's work, meaning thereby the fitting of them for business as distinguished from leisure. And the main object of business is success in one's economic pursuits as evidenced by the acquiring of wealth measured by the quantitative standard of money value.

In the third place; education may be regarded as life's work in its widest and deepest sense. It is the full-orbed process of self-realization, the richest and most varied development into

a real social personality of the far-ranging capacities of human nature. For education in this sense, not only education as the acquiring of its own tools, and education as the adapting of these tools to the practical needs of business, but the whole of business itself is but a world of means to this great end. By reasoning otherwise, not only our educational processes, but man himself and all his best capacities become but the means and instruments of business, which, by becoming an end, falls from its own high ministry and loses its rank as a rational activity.

It is commonly said that the sin of this age is its worship of wealth. In point of fact, however, this is at best a very inadequate and at worst a quite misleading criticism. Men no longer worship mere wealth, the age of the miser has passed. Wealth, or money is a standard of success, but a standard is not necessarily that which it measures. Men strive in business, and, despite some archaic critics, under far more civilized and humanitarian conditions, for what they formerly sought through war and intrigue, civil or international. They strive for the means of self-realization, for the means to enable the bursting possibilities within them to find a local habitation and a name in the region of the actual. The acquiring of wealth is merely the more modern and refined method of acquiring fame, rank, and power. The criticism, therefore, is not that this age seeks after wealth merely, but that it makes too crude a use of it, and is too prone to be absorbed in the mere process of business, and to judge all other activities by its

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