

and lost, that certain empires rose, flourished, faded, or were burned in their own ashes, while he has utterly failed to grasp the why and how of success or failure in the case of individuals or of nations. We might have a faultlessly correct knowledge of facts and yet be utterly ignorant of the great lessons which these facts are designed to teach. There is a wide difference between a well-stored mind and a well-developed mind. We might know all history and yet be unable to solve the problem of relation of capital to labor, the problem of how to live in unity where there is so much diversity. It is the design of education to give us knowledge. But it is also the design of education to teach us how to use it. It is the design of education to give us words and phrases. But it is the design of education to develop our faculties and to form our character. What is needed is not that a man should be an itinerant encyclopædia but that he should be able to think correctly and rightly and that his mind should be not only stored with but swayed by great ideas. I would have his mind stored with great ideas; not as you would store odds and ends in a garret, in such a way that you can scarcely tell which is which or where is anything; not as you would store wheat in a bin—the bin being completely uninfluenced by the treasure it contains, not even so you would store well assorted and correctly labelled manuscripts in pigeon-holes whence you can secure them at will. I would have the ideas penetrate and dominate and possess the man until they are interwoven with his nature and become thereby a part of himself.

Education, then, is the developing of man's powers systematically, and harmoniously. And I fancy liberal education would imply that this development has been carried approximately toward per-

fection. A liberal education is sometimes called broad. It ought also to be deep and clear. I think a liberal education is incapable of exact and permanent definition. As humanity intellectually, morally, and spiritually presses toward a higher height the boundaries of a liberal education become extended. More than that happens. As humanity gains power of discrimination, the ideal of a liberal education becomes transformed. Men's views of what constitutes a liberal education change with the cycles of the suns. I sometimes think that in this age of rapid transition, men's views of what constitutes liberal education in some of its aspects change with the seasons. Yet it should never be forgotten that there are in liberal education, elements that never change. There is in it what might be called the permanent and the variable. The highest and best education is not of one type only. It will differ in direction as individuals differ in capacity. The great aim of education is not, I think, to produce a talent or create a talent which has not been given, but to develop the latent powers that are found in the individual. We should be quick to recognize, stimulate and train potential ability. We should see that it is transformed into actual and practical power to be and do for human good. We should not set the youth the impossible task of acquiring something almost completely foreign to his nature, or developing something which he finds in himself only in the most embryonic and rudimentary form, and in which he could never rise above mediocrity while we neglect or perhaps crush the aspirations of his genius. Attempts at this have caused college life, aye, and sometimes life itself to be well-nigh wasted in fruitless attempts to develop talents we never possessed, while those through which we might have been distin-