

## USES OF EDUCATION.

EDUCATION, intellectual and moral, is the only means yet discovered that is always sure to help people to help themselves. Any other species of aid may enervate the beneficiary, and lead to a habit of dependence on outside help. But intellectual and moral education develops self-respect, fertility of resources, knowledge of human nature and aspiration for a better condition in life. It produces that divine discontent which goads on the individual, and will not let him rest. How does the school produce this important result? The school has undertaken to perform two quite different and opposite educational functions. The first produces intellectual training, and the second the training of the will.

The school, for its intellectual function, causes the pupil to learn certain arts, such as reading and writing, which make possible communication with one's fellow men, and impart certain rudimentary insights or general elementary ideas with which practical thinking may be done, and the pupil be set on the way to comprehend his environment of nature, and of humanity and history. There is taught in the humblest of schools something of arithmetic, the science and art of numbers, by whose aid material nature is divided and combined—the most practical of all knowledge of nature because it relates to the fundamental conditions of the existence of nature, the quantitative structure of time and space themselves. A little geography, also, is taught; the pupil acquires the idea of the interrelation of each locality with every other. Each place produces something for the world-market, and in return it receives numerous commodities of useful and ornamen-

tal articles of food, clothing and shelter. The great cosmopolitan idea of the human race and its unity of interests is born of geography, and even the smattering of it which the poorly taught pupil gets enwraps this great general idea, which is fertile and productive, a veritable knowledge of power from the start.

All school studies, moreover, deal with language, the embodiment of the reason, not of the individual, but of the Anglo-Saxon stock or people. Now, the steps of becoming conscious of words involved in writing and spelling, and in making out the meaning, and, finally, in the study of grammatical distinctions between the parts of speech, bring to the pupil a power of abstraction, a power of discriminating form from contents, substance from accidents, activity from passivity, subjective from objective, which makes him a thinker. For thinking depends on the mastery of categories, the ability to analyze a subject and get at its essential elements and see their necessary relations. The people who are taught to analyze their speech into words have a constant elementary training through life that makes them reflective and analytic as compared with a totally illiterate people. This explains to some degree the effect upon a lower race of adopting the language of a higher race. It brings up into consciousness, by furnishing exact expression for them, complicated series of ideas which remain sunk below the mental horizon of the savage. It enables the rudimentary intelligence to ascend from the thought of isolated things to the thought of their relations and interdependencies.

The school teaches also literature, and trains the pupil to read by setting him lessons consisting of extracts