

large a part of their lives, and the shrinking almost amounting to horror that many of them feel at the thought of being alone with nothing to do and no one to talk to.

In like manner the unhealthy eagerness with which men pursue after wealth is often intensified by the lack of culture or the narrowness of the culture which they have received. How often it happens that a boy with a strong, vigorous spirit, ambitious to do something in the world and feeling within him the yearning to do so many things is, from his earliest childhood, taught to believe there is only one thing in the world worth doing and that he should concentrate all his energies upon this one purpose of getting on in the world. Any aspirations or ambitions that are inconsistent with this purpose must be repressed, any faculties that cannot be utilized to this end must be allowed to lie dormant, while the faculties that can be made to contribute to the increase of wealth must be sedulously cultivated so as to give them the utmost possible degree of strength and efficiency. And so by the time the boy has grown to be a man he has almost forgotten that there are any other sources of enjoyment or any other outlet for his activities than those that lie along the narrow channel in which he has been taught to work. Into this channel, therefore, he pours the whole force of his being, and works with an intensity all the greater because of the narrowness of the aim. As a machine for making money he is probably a great success, but the pity of it is that in making so effective a machine it should have been necessary to spoil a man.

This intensity that is born of narrowness, or the narrowness born of intensity, (for sometimes each may help to accentuate the other), is not confined to those who are in pursuit of wealth. It is a danger that threatens every specialist whatever may be the line of work in which he is engaged, and the more ambitious he is to attain to high distinction in his own specialty, the stronger will be his temptation to forget the essential quality of his manhood and allow himself to degenerate into a mere machine for the accomplishment of useful work. You probably all remember that pathetic story of Da Vinci in his old age, trying in a bewildered sort of way to recall the religious convictions of his youth, and vainly endeavoring to imagine what it was that used to make poetry and song a pleasure to him. With all his wealth of knowledge in the line of his special work, he was not only ignorant in other directions but had even lost the power of knowledge. He had allowed some of his faculties to lie dormant so long that they had become completely atrophied—starved to death for lack of nourishment and use. This is, of course, an extreme case, but, as I said, the tendency is a very common one. Whoever would do effective work must work within narrow lines. The progress of civilization brings with it an ever increasing progress in the division of labor, and involves, therefore, an ever increasing narrowness in the work of the individual. If each individual is to learn nothing outside of the range of his own work, the outlook for our civilization is not a promising one. Better, it seems to me, roll back the wheels of progress and let us take in some of the barbarism of our dead ancestors than that the whole human family should be converted into tools for manufacturing the conveniences of life. And yet this must be the inevitable outcome if the technical education which each worker must have, is not preceded and based upon a broad, generous culture that looks to the development of the *man* rather than the equipment of the *workman*. The more narrow one's line of work may be, the more important it becomes that he should have some outlook beyond it, and that this outlook should not be so discolored and distorted by the nature of his own work as to be only misleading, and so be worse for him than no outlook at all. However important or valuable a