

The Duty of the Educated Man.

By George Harris, President Amherst College.

Three attitudes, now, may be taken towards the democracy in which we have our habitation by educated men.

One attitude is withdrawal. One may isolate oneself from vital concern in the actual life of the people. Having an assured income provided by others, a man may devote himself to pleasure, to travel, to literary culture, putting himself practically out of relation to the world of human struggle and attainment. Religious, this was the monastic life of the Middle Ages—out in the wilderness, out of the world. The gentleman of leisure, leading a luxurious life, is the secular monk. The literary dilettante is the intellectual or esthetic monk. The pietist who would save his soul by not doing certain things is the modern religious monk.

The second attitude is the parasitic, or, even more strongly, the piratical. One may go into the democracy for what one can get out of it for oneself. Such a one would exploit democracy for his own benefit, and pay as light a tax as possible. The generations and contemporaries have established a society holding certain values, and the exploiter, like a thief in the night, breaks through and steals. The state saves him the trouble of maintaining a band of armed retainers. Laws and courts are good, for they protect him in his thieving. The army is at his back that he may till his vineyard and run his mill. The maxim of a pirate in a democracy is "My rights, your duties."

The third attitude is the reciprocal. A man looks out on democracy and contributes to it, putting in as much as he takes out, or more, paying his full tax, making his pursuit part of a whole which is for good. His maxim for at least half of his life is, "Your rights, my duties."

The educated man is expected to take this last attitude. He has been loudly accused of taking the first attitude, of isolating himself from public affairs, or at least, of holding aloof as an impracticable critic of the order of things, of standing on the shore declaring with many gesticulations how the ship of state should be sailed, but never handling a tiller or pulling a rope. There has been enough of this to bring reproach on academic discussion of affairs. By academic discussion of politics, for example, is meant theoretical impracticable, doctrinaire, but there is an important part for the man of talent and education to play. I do not say that his part is more essential than that of the average working man, for all parts are necessary in the social organism. The eye cannot say to the hand, "I have no need of thee," but also the hand cannot say to the eye, "I have no need of thee." The state needs citizens of intellectual ability, of character, and of high standards for leaders, rulers, and teachers, and has a right to look to the university for them, since the state, directly or indirectly, maintains the university. By cherishing higher educational institutions the state signifies its need of cultured men in the professions, in business, in legislation. By a process of selection young men of promise and ambition continue their education for several years that they may render service of a higher order than manual labor—the service of leadership, which is as much needed as manual labor, without which manual labor is inefficient. That is to say, the state expends on a selected class a thorough training that they may be fitted for higher service in the state.

We have outgrown the crude notion that democracy is equality and that there is no use for an aristocracy. Some of the doctrinaires are still proposing schemes for equalizing the education of men. But it is not the purpose of democracy to raise the poor up nor to draw all men

down to a common level. Its purpose is to put the best men in the highest places, to recognize superiority. For the aristocracy of birth it has no great regard, although it does not forget that blood tells. For the vulgar aristocracy of wealth it has supreme contempt. To the accident of rank and title it is indifferent. But it recognizes the aristocracy of merit, knowledge, character. Democracy would replace the aristocracy of birth by the aristocracy of worth, would set aside the aristocracy that buys place with gold for that which earns place by capability and distinguished service. Democracy needs nothing so much as it needs such an aristocracy. Otherwise, it is a mob, a crowd, a horde, a mass of unorganized, of disorganized units. The word "aristocracy" means the rule of the best. If the best men have guidance and control, progress is constantly made. If they are set aside in favor of the incompetent, there is confusion and every evil work.

Education makes the ideal definite. The educated man is aware of the personal and social ideal of democracy, and can direct his energies intelligently towards its realization. The movements of our time affect many who do not understand them. Not until changes have occurred do the uneducated discern them. Anybody can compare the beginning of this century with the middle of the previous century and perceive advance in the means of locomotion and communication, even in education, politics, and religion. Many who do not understand the significance of great movements are borne along by them to their own material, intellectual, and moral advantage. But educated men perceive tendencies in the making and foresee results not yet attained. All liberal and professional studies are for the one purpose of showing the ideal—the personal and social ideal—not only that it may be perceived, but that there may be direction towards it in new and changing conditions.

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	100	SE 1/4	26	35	18	7 50
	100	SE 1/4	32	39	15	7 50
	100	SE 1/4	34	39	15	7 50
	60	NW 1/4	16	36	20	7 50
	610	All	32	39	20	7 50
	100	NE 1/4	26	36	20	7 50
	100	NE 1/4	28	36	20	7 50
	640	All	4	37	15	7 50
	640	All	6	37	15	7 50
640	All	10	37	15	7 50	
320	W 1/2	4	37	17	7 50	
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