

duced in the character of man through modifying his surrounding conditions or environments, the change is exceedingly slow. To make very perceptible changes in the disposition or character of a human being, it requires more than a single generation. It may take many generations. Education of a proper kind can help to bring about a change of character more rapidly than could otherwise be accomplished. Yet time and long patience are necessarily required. It would seem that in order to work a radical change in the character or disposition of man, it would be necessary to cause a radical change to take place in his organic powers, and in accordance with experience, such a thing cannot be accomplished in a short period of time. When a great modification is effected then his inward and true nature is changed. His cast of mind is of necessity greatly modified, and he becomes in one sense of the word a new being. He is generous now, rather than vicious. His disposition is kind and considerate, rather than cruel and impetuous. He has a high moral sentiment instead of a depraved mind. But changes like these are wrought out only in a number of generations. Education shortens the time considerably in effecting such a revolution, and especially if it be such as is best adapted to develop man's reasoning faculties, to enable him to make a wider survey of life, to put him upon a higher plane of thought and to develop his love for fine art and literature. For education then attracts his attention towards new things and draws his mind into new lines of thought. His mind thus directed, he loses sight, more or less, of the things that would otherwise engage his attention and retard his progress. His powers of mind, most active heretofore, now lying dormant, weaken and yield, and he is gradually changed.

A process like the foregoing is probably the way that education can effect a change more rapidly than otherwise could possibly take place. Education does not work out a change directly, in my opinion, but it does so only indirectly. It must act upon the organic nature which itself must be modified before a modification in the character of man can be realized. The change produced in the character of the human race, or human being, is through that slow process of evolution, no matter, so far as we understand, what measures may be employed to make it more rapid.

The law in regard to the living form being fitted to its environment gives man an opportunity to better himself, because the surrounding conditions are, to some extent, subject to him, and can therefore be modified. If this law be true, from the fact that conditions can be modified, man's nature can be changed, because it tends towards the environment which acts more or less upon man to bring about his necessary fitness or conformity to the environment.

It is the duty of all mankind to assist in bettering the condition of the human race, and to use all legitimate means within reach to accomplish this much desired end.

Many of you, my young friends, have completed a three years' course as a preparation for teaching. To your

care will be committed our youth for the purpose of developing their intellectual faculties, and for the purpose of fitting them for the battle of life, and for the discharge of their duties as citizens and members of a city. There is, therefore, much responsibility resting upon you. Of all men and women, your lives should be the most exemplary, every act of yours should be pure, honorable, and of all things above dissimulation. You will exert an influence either for good or evil upon the young and tender minds under your tuition. It will be in your power to exert an ennobling influence over those under your care, or an influence that will deprave their minds and be conducive to their complete downfall.

You should surround those under your charge with all the moral fortitude possible in order to weaken any abnormal appetite or any disposition they may have unfavorable to the development and the strengthening of their better sentiments.

The teacher's position should be counted the most exalted in the community, for it is indeed the most important; and only those persons of the greatest moral and intellectual attainments should be chosen for positions of such gravity.

When it is realized that the character of the child is inherited from many generations of the past, that it is the result of extremely slow growth, and that it consequently cannot be rapidly changed for good or bad the teacher's position then becomes the more important to us all.

The child may acquire knowledge readily, and may become a profound scholar, yet his inward nature remains nearly the same. His learning, however, may give him such powers of reasoning as greatly to assist him in holding in abeyance his true disposition. He may not, except upon rare occasions, exhibit his natural inclinations, still they may be all with him, being, backed by a strong reserved force. The restraint thus placed upon his higher powers tends, from want of exercise, to weaken them, and in time to eliminate them entirely from his nature. He places himself under restraint in different ways through his ability to comprehend vividly the consequences that would otherwise result.

Not only is it the duty of the normal graduate, or those who will be engaged in teaching, to do all they can to aid in the good work of making all more civilized, of influencing persons to live for others as well as for themselves, but from a moral standpoint it to us becomes the duty of every graduate. In fact, no one is exempt; for it is the duty of every human being to work to better the condition of his fellow man morally, intellectually and socially. Of the more intelligent, more is expected. Men and women who have had the privilege of collegiate training should be expected to lead out in every good work of reformation. They are the ones whose minds ought to be developed, expanded, liberalized and better prepared than the minds of others to understand the true inwardness of men and things, and to grasp the situations in calmer moods and with more unbiased feelings. They are the

ones that ought to be able to put themselves in the same positions as their fellows and to look from the same point of view, and then be made to realize, at least in part, the impulses, the incentives which impel onward the human race in different lines. These are the men and women who should be able to look through the eyes of the Mohammedan, the Christian, the Pantheist, the Agnostic, the Jew, the Gentile, and comprehend the feelings to some extent that lead each onward in the line of what he understands to be his duty. These are the men and the women who, through their superior knowledge and proper training, should have learned charity, should have grown out of clique or class, and should have become the friends of universal brotherhood. If their education has not tended towards broadening, liberalizing and humanizing them, then their education is materially defective, and the system of education under which they have been trained should be eradicated. A system tending more to this end should be immediately adopted.

Under our present advanced condition, if the college graduate has not learned that the exact knowledge acquired by the most erudite is indeed but little, that even the vast amount of scientific principles are vague and based upon questionable theories, his graduation should not have been permitted, and it may be that the faculty of his alma mater have either been derelict of their duty, or are incapable of filling the position they unworthily occupy.

The young in their eagerness for knowledge and to learn new things, are apt to take all principles as taught in text books and by instructors for granted as truths, no matter whether they consist of facts or theories or of both, and in this way they are educated to be too positive and to become even bigoted in the direction of science. They should be made to understand, as early as possible, that many things pertaining to learning in every direction are ideas and theories of men, that they may be true, or that they may be indeed erroneous; that these theories are many times used simply as devices to assist in prosecuting the work of research and that they are always open to discussion, subject to rejection or confirmation, as further research and experimental work would seem to indicate. Many things advanced today as scientific principles, are but scientific speculations, and should be made known as such, and taught as such to the student so that he may not become fanatical in a scientific line, and thus become convinced that any principle or theory of a opposing character to what might be considered scientifically true, is impossible and therefore false. The student should be encouraged to investigate freely all theories, principles and facts advanced, and thus have his views broadened. Any truth will bear investigation, and the student is certainly better off on account of any investigation he may feel disposed to make. Again, it is a great mistake, as Fisher, in his Grounds of Theistic and Christian Belief, maintains for religious believers, not to anticipate scientific facts and not to yield the