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How to choose a career for your child, 1929.

"THE ESSENCE OF EDUCATION--WHAT IS IT?"

HOW TO CHOOSE A CAREER FOR YOUR CHILD."

RABBI ABBA HILLEL SILVER,

THE TEMPLE, SUNDAY MORNING,

APRIL 7, 1929, CLEVELAND, OHIO.

You will recall that last week I spoke on "The Essence of Religion--What is it?" The sub-title which I set for this lecture, "How to Choose a Career for your Child," derives from the general theme, "What is the Essence of Religion?" Now, parents can choose a career for their child, and they can also choose the career for their child. There are many careers, but there is one career out of which all of these specific or particular careers derive.

In choosing a career for one's child one should, of course, see to it that the career is chosen as a result of a personal choice based on conviction. In other words, that it expresses the deepest longings of the boy or girl. Of course the choice of a career on the part of the boy or girl is most always predetermined by early human environment,--by the school, by the group environment. Sometimes it is predetermined by chance meeting with some great personality which particularly fascinated the young person; sometimes it is predetermined by a chance reading of some episode in some book. But whatever the antecedents of the choice may be, the important thing to bear in mind is that it should be a choice, if it is to be a career at all.

Now some parents with the best of intentions exercise an undue measure of persuasion, often bordering on

the coercive, to induce their children to select a certain calling or profession, which to them seems most promising for the children. Such parents, with the best of intentions, frequently blast the lives of their children. They would like to spare their children the hardships which they anticipated if the child would follow its inclinations. But by so doing they are actually standing between the child and his destiny. Perhaps these very hardships are the very things which the boy or girl needs to bring out the strength that is in him or her.

This prearranging of careers for children is particularly true of the wealthier people, particularly true of the wealthier classes among our own people. Parents often ask themselves: "Why should my boy set out upon an uncertain adventure into life, not knowing what the future will hold in store for him, when I now have a comfortable berth already prepared for him? I have built up a business, and my boy ought to fall right in with this business. He will be spared hardships which I had to endure when I was his age."

That is perhaps one of the reasons, at least, why so few sons of our well-to-do people choose the professions today,--the profession of medicine, the profession of scientific research, the profession of the ministry, the fields of art. Very few of the sons of well-to-do people today enter these fields of human endeavor, because the element of chance is greater there; greater, at least, than

it would be if the child would follow the footsteps of his father, who already paved a highway for his life.

Now by so doing these parents are, unconsciously, of course, frequently impoverishing society, depriving society of some very fine intellects, of some very fine minds, and certainly most always they are impoverishing the lives of their own children. It is, of course, well desirable, that a parent shall counsel with his child when the problem of the choice of a career comes up, or seek counsel for the child; but after all is said and done, the final decision must express the strongest and best instinct of the boy or girl. That does not absolve the parent of responsibility in the choice of a career; it simply shifts responsibility, perhaps ten years back in the life of the child, for the wise parent can so condition the child in his earliest years that when he does come to choose a career he will choose, if not wisely, at least, honorably. That is to say, he will adopt that career which to him promises opportunities to express the best that is in him, a career which will be worthy of the best that is in him.

I am not now arguing for impractical idealism in the choice of a career. I do not believe that many parents need to be worried about the fact that their children will prove impractical idealists. Our environment today is not conducive to the growth of impractical idealism. I wish we had more of it. An impractical idealist

among our bourgeois classes today is a rara avis,--a rare bird. And we are ruthless today with impractical idealists. I, for one, sometimes think that there is more of the romance, at least more of a magnificent pathos in the life and in the frustrations of an impractical idealist; there is more of charm in that life, certainly, than in the lives of many of our complacent and self-satisfied bourgeois classes.

Those parents today may not be much concerned about their children going off on a tangent in the direction of an impractical idealism. I know that most people, in choosing a career, have in mind future economic independence, and the acquisition of those things which they regard as contributing to their future happiness. And that is well; that is as it should be. But among the things which are likely to contribute to their future happiness are the things of the spirit, are cultural values. A child ought to be pre-conditioned or predisposed to look forward in his future career not only for things but for values. After all, a profession is not an exploitation; a profession is a way of life, and there can be no happy way of life which does not have its full measure of disinterested cultural aspirations as well as its full measure of public service.

So that whether a young man decides to prepare himself for the career of law, or medicine, or statesmanship, or the ministry, or business, he ought to be predisposed in the earliest years of his life to the

subtle influences of parental counsel and example, to look forward to that profession not merely as a means of gaining economic competence, but as a means, first, of expressing the best and finest that is in him; and, secondly, as a means of serving the community in which he lives.

I think parents ought to prepare the minds of their children to this fact: that there are two kinds of successes in the world, both important; perhaps both not as equally important. There is material success,--and every human being ought to strive to achieve material success, to provide himself and those dependent upon him with that measure of comfort which is today a requisite for civilized living. There is no virtue in poverty.

But there is another type of success without which the full life, the really successful life, is half a failure, and that is the spiritual success,--the success in terms of the cultivation of self, of mind and soul; the success in terms of the building of character; the success in terms of cooperating helpfully in the vast social experiment of building a finer and nobler order of society. Now, I know of men, and you know of men, who are failures in the realm of material success, and yet who are supreme triumphs in the realm of character and humanities. Unfortunately, the American people is intolerant of the financial failure. I do not know of a country in the world where a man who has not succeeded in money matters is looked down upon so much as in our land. And yet there are men who are helpless

in the arena of action and supremely triumphant in the arena of character, culture, refinement of soul.

Now, my point is that a father and mother can so predispose a child in the early plastic years, that when you come to choose a career, whatever that career be, he will look in it not merely for things, not merely for material success, but also for that spiritual success of which I speak. In other words, they will come to look upon their profession as upon a vocation. Vocation means a calling; a challenge to fulfill their destiny; to give expression to all the latent powers within them; a challenge to human fellowship. So that if he is a lawyer he will not think merely of winning cases for his clients and amassing a fortune, but he will think also of contributing something to the measure of justice in human society, of raising standards of equity among men. If he is a doctor he will think not only of achieving for himself a position of affluence through his skill in medicine, but of contributing something to the eradication of those ills which afflict the human race, to the building up of a healthier society. If he is a statesman, if that is his career, he will think not only of serving his country, or, as someone has defined an ambassador, "a man who lies abroad for his country," but he will think of contributing something to international morality and to international justice. And if he is a business man he will not look upon his business merely as a means of making money, but he will look upon it

as a means of contributing something to the social assets of his community, to the well-being of people. He will think in terms not only of bank balances but in terms of his employees, their welfare and well-being.

So that in a sense it is not important what career a young person chooses; the important thing is that that career be a reflex of his basic wishes, and that he seek in it an opportunity not only for economic well-being but for moral well-being and social service.

But I wish to speak this morning not of a career for your child but of the career. I want to speak of that broad channel into which all lives must be called, and down which all lives ought to move, quite regardless of what their profession or occupation in life may be. In other words, I want to ask myself this morning: What is education? What is its essence? What is it aiming at? What are the objectives of a real education? - and the parents are interested in that, I hope, primarily - What are you trying to give to your child when you say, "I want to give my child a good education"?

Now there have been many objectives set for education. It is a problem which has concerned the best minds of the human race for thousands of years. The ancient Greeks said that the aim of education should be to cultivate the virtues; that the ideal soul has four cardinal principles or virtues. There is the sophea, which is wisdom or intelligence; there is the ardrea, which means

courage, boldness of spirit, enterprise, initiative; there is sopheosyne, which is a characteristic Greek concept,-- balance, temperence, soberness; and these three, if properly cultivated, will lead to the fourth and the highest,--the epitemia, which means justice, which is the perfect balance.

Now every education ought to cultivate wisdom, courage, temperence, a sense of justice. In our own literature, the Apocrypha, in the Book of Wisdom, these four principles are recited: the fruit of wisdom's labor are virtues, for these teach us soberness and understanding, righteous and courage - the same four principles of Plato.

Mr. Bertrand Russell, in a recent and very stimulating book, defines the objectives of education as also four, and he calls them, first, vitality; bodily vigor; secondly, courage; thirdly, sensitiveness; that is, quick reaction to worthwhile stimuli, subtle and alert mind and soul; and lastly, intelligence.

Now if you were to take these definitions, and many others,--and there have been hundreds of very helpful definitions of aims of education given in the past, you will find that they embody two factors: one, intelligence; two, morals. Courage is a moral quality; sensitiveness is a moral quality; righteousness is a moral quality. In other words, if you and I were to summarize the objectives of education, I could find no better term which would do just that than by saying that the objective of education is a moral intelligence. In other words, a very active,

vigorous, creative mind functioning socially or morally.

It is altogether proper to prepare a young man, or that a young man should prepare himself for some definite calling, for some definite profession, but educational training means more than being merely prepared for a job; it really means being prepared for efficient living, for carrying through a plan, for being enabled through training and discipline and the acquisition of knowledge to realize an objective.

Now that is a different thing entirely from what you sometimes hear spoken of as a practical education. I often hear of a father saying, "I want to give my child a practical education." And very frequently he has not defined for himself what he means by a practical education. If he means by that that he wants his child to be a good carpenter only, or a good plumber only, or a good salesman only, then he is stultifying his child; for a man was not created to be a good carpenter only, or a good plumber only, or a good salesman only. A man was created in the image of God, to be Godlike; that is, to seek fulfillment through infinite ways of expression, to live for it as part of a practical education, the only practical education that I can think of. To be able to enjoy contemplation, meditation, reflection, a certain amount of abstract thinking, is part of a practical education for the real business of living. To be able to read a classic and to be stimulated by the minds of others; to be able to draw

food for life out of the past, out of history, out of human experiences,--that is part of a practical education.

So please do not confuse the concept of a practical education with a technical education. You may train your child technically and yet not educate your child. The vocation is part of a young man's training, but not the whole of it.

The primary purposes of education, therefore, by our definition, are two-fold: first, to teach a young man or a young woman to think critically, creatively, discerningly, independently, so that when he or she will come to face a problem in life,--and life is full of nettling problems,--he or she will be able to bring a full apparatus of fine tools, finely tempered, to bear upon the problem.

One of the most difficult things in the world is to think,--the most difficult thing in the world. Most of us would rather get excited a thousand times than to sit there coolly and calmly and patiently and think through a problem. That is hard. To get excited, that is easy. And it gives you a warmth and a glow and a sense of righteousness when you get excited.

I remember some years ago when I was a student at the university; it was the occasion of the Dayton flood, and in conjunction with a large group of university students, we were sent up from Cincinnati to Dayton to help in salvage work. I spent two or three weeks in Dayton, and I remember visiting a great industrial plant in the city,

and in each office, over each desk, facing each employee and officer, from the president down, was a big placard with one word in red letters: "Think!" That business was built up on the few men in that organization who took that challenge to heart---"Think!"

That is one of the two primary functions of education. Not only to think but to equip the boy or girl with that knowledge which will enable him or her to think intelligently. Knowledge is the past experience of other people. Knowledge is the discoveries of other people which can be useful. You cannot think for yourself unless you know what others have thought, and what conclusions others have arrived at, and you cannot be free unless you know.

A very beautiful book which I recommend highly to you, has recently been published from the pen of a great American educator, John Dewey, called "Experience and Human Nature," and in this book is devoted a chapter to the subject of Freedom, and he makes a very keen and incisive observation that freedom is not a matter of theologic discussion, or necessarily of psychology or metaphysics. We can discuss the question of whether a man has free will until doomsday and arrive no where. The only common sense meaning to the word "freedom" is that the man who has knowledge is free to employ that knowledge in solving certain problems. The doctor who knows his science thoroughly is in position to go into an operating room and freely to employ his knowledge and gain the

objectives which he set for himself. The doctor who does not know will bungle, is enslaved by his ignorance, and cannot work effectively; and that is true with the engineer; that is true with the business man.

In other words, education aims to give to the human being ~~purified~~ knowledge which will make him free. ✓
Now that knowledge need not necessarily be the kind of knowledge which can be translated at once into action; which ought to be coined at once into currency. We have gotten to think that way, unfortunately, in our country,-- that the only knowledge that amounts to anything is the knowledge that can be used at once in concrete things. Now there is a knowledge which is just as valuable which has nothing to do with immediate action; a knowledge which gives us perspective; a knowledge which gives us discrimination; a knowledge which helps us to gain appreciations. It need not necessarily be knowledge which leads to achievement, in terms of concrete things. ✓

✓ And the real education which helps us to think, which gives us knowledge by which we may think and become free, will also prepare us to think independently. There are sixty thousand graduates from American colleges and universities annually. I venture to say that one per cent of these sixty thousand have learned to be independent in their thought and judgments and attitudes. This passion for standardization, which is inevitably highly desirable in industry, in the machine world, has been carried over

into our intellectual life, and we are grinding out our young people year after year, thousands of them, tens of thousands of them, thinking alike and speaking alike, with the same attitudes and the same distrusts of independent thought and the same dislike for the non-conformists, for the rebel, for the man who will not follow the herd.

Now the whole salvation of mankind is in the hands of those who dare to be different. In the industrial world, in the machine world, people have to work with the precision of pistons and alignment. The man who throws a monkey wrench in the machine destroys the machinery, but in the intellectual life of man it is frequently the man who does throw the monkey wrench who is the harbinger of a new day, the herald of a new era in society.

So that the real kind of education ought to encourage young people to think for themselves, regardless of consequences. In our land any man who is a bit different we think is a bit queer, and we fight shy of him. Well, all the great men of the world have been a bit queer,-- independent of thought and judgment.

And, lastly, in this type of education a young man will be trained to think continuously through his life, and not to terminate his education with the acquisition of his diploma. One of the saddest things, to me, is to see so many fine young men and women, upon leaving college or university, where they gave evidence of fine

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intellects, go to seed soon after they get to the business of earning a living. They spend their working hours in their professions and their evenings in some banal relaxation, and their minds go to seed. That is true of this community as it is true of most every community in the United States. They do not remain seekers through life,--eager, on the wing intellectually, questing all the time, adventuring in the realms of thought. They get stodgy and pudgy and staid and ordinary and commonplace. A process of vulgarization sets in with the very first of their leaving school, and continues to the day of their death.

A real education is like a constant dynamo in a human soul; it keeps a person restless and agitated all through life,--climbing new terraces all the time. The trouble with most of our young people of the more well-to-do classes, I am afraid, is that they haven't enough heartaches in life, and disappointments and frustrations. Life is too even and too easy, and they drift along.

And the second primary objective of education, of course, is to sensitize the being of the individual morally, so that he will come to think of himself as a citizen, a member of a cooperative group, his community, his nation, the whole world; that he will think in terms of obligations to others. That is what I mean by a moral education. Now some people think of an education as preparing an individual for an easy-going ~~element~~,--Epicureanism in life, and easy-going skepticism. The real

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education gives a touch of flame, of prophecy, to an individual; gives him a bit of a passion for truth, and a passion to fight for truth. That is what I mean by a moral intelligence. Not to be content with the status quo; not to accept things especially when things are very comfortable to you, but to seek through your efforts, and in cooperation with others, to bring about an order of society a little bit more just and more fair and more kindly.

I suppose that is what the author of the Book of Proverbs meant when he said, "The beginning of wisdom (the essence of wisdom) is reverence for God." And what does reverence for God mean in the term of wisdom? It means reverence for God's moral law in society; it means reverence for the moral life.

What, then, is the essence of education, the kind of education which you want to give to your children? Moral intelligence. The Jews of olden days were fond of writing ethical wills before they died. As a rule, they had no money to bequeath to their children, so they left them advice. Frequently the children appreciated the ethical will more than present day children appreciate the financial will. Among these wills there is one by a famous Jew, Judah ibn Tibbon, who lived in the twelfth century in Spain. He was one of the great translators of the works of Hebrew writers, who had written in Arabic, into Hebrew. He translated the works of Halevi, Ibn Gabirol, Bahya, ibn Janah, Saadia. His son was an even more famous

translator. His son translated the works of Moses Maimonides into Hebrew. Well, Judah Ibn Tibbon left an ethical will to his son, and I want to read one or two passages from it, so as to indicate to you what a Jewish gentleman and scholar in the Middle Ages thought to be the most desirable things in the make up of a human being; what he regarded, in other words, as the essence of education.

He writes to his son this will: "Thou knowest, my son, how I swaddled thee and brought thee up; how I led thee in the paths of wisdom and virtue; I fed and clothed thee; I spent myself in educating and protecting thee; I sacrificed my sleep to make thee wise beyond thy fellows, and to raise thee to the highest degree of science and morals." Recently a very, very rich American died, and the only advice he could give to his children was how to invest their money in the best stocks.

"I have honored thee by providing an extensive library for thy use, and have thus relieved thee of the necessity to borrow books." Books were precious things in the Middle Ages.

"Seeing that thy Creator had graced thee with a wise and understanding heart, I journeyed to the ends of the earth to fetch for thee a teacher of the secular sciences. I minded neither the expense nor the danger of the way. (For it was dangerous in those days to travel). Untold evil might have befallen me and thee on those

travels had not the Lord been with us. Therefore, my son, stay not thy hand when I have left thee, but devote thyself to the study of the Torah and to the science of medicine." Notice how the two are combined,--the study of the Torah and the sciences. "But chiefly occupy thyself with the Torah, for thou hast a wise and understanding heart, and all that is needful on thy part is ambition and application."

Listen to this perfectly beautiful passage. "My son, make thy books thy companions. Let thy cases and shelves be thy pleasure grounds and gardens, vast in their varieties. Gather their fruit, pluck their roses, take their spices and their myrrh. If thy soul be satiated and weary, change from garden to garden, from furrow to furrow, from prospect to prospect. Then will thy desire renew itself and thy soul be filled with delight. My son, take upon thee to write one leaf daily, and to meditate for an hour daily." How often have you advised your son to meditate for an hour daily? You take him to moving pictures daily.

"And now, my son, if the Creator has mightily displayed His love to thee and me, so that Jew and Gentile have thus far honored thee, for my sake endeavor henceforth to so add to thine honor that they may respect thee for thine own self. Let thy countenance shine upon the sons of men. (here is the moral education). Tend their sick, and may thine faith cure them. Though thou takest these from the rich, heal the poor freely. The Lord will requite thee. Thereby shalt thou find favor and good understanding

in the sight of God and man. Thus wilt thou win the respect of high and low among Jew and non-Jew, and thy good name will go forth far and wide. Thou wilt rejoice thy friends and make thy foes envious.

"Therefore, my son, strive to honor me and thee. From this day onward all the honor I desire is to be remembered for good because of good."

I do not know of anything that sums up the highest ambition of parents for their children than this phrase: all that he desired is to be honored, to be remembered for good from the amount of the good life of their children. "That those who behold thee may exclaim, 'Blessed be he who begat this one; blessed be he who reared him.' Now I have no son but thee by whom my name may be recalled, and all in my memory and glory are centered in thee."

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How To Choose A Career.

1. A Career - The Career - Many careers.

① Personal choice based on convictions - Should Express basic wishes or no career - Choices largely predetermined - whatever antecedents - Parents - coercive persuasion - blast-handstops - Stand bet. Eos & destiny -

② Particularly true of wealthy parents - adventure - So few - Improvements - It is well to counsel -

2. In choosing - supremely important that early training shall predispose - honorably - wisely - Sincere desire to be true to himself - & be worthy of what he has

① I am not arguing for unreflecting idealism in choice - would do us all harm - rara avis - Wish we had more of them -

② I know that most men - Econ. ind. - & acquiesce in things which will contribute to their happiness - It is well! - But among things - A Prof. is not an Exploitation - A way of life - No way disinterested - The young man who has been properly conditioned I will select - Lawyer - doctor - etc.

③ Children can be trained to think of a prof as a "vocation" - and to think of the successful life in 2 ways -

④ We American intolerant of private failures

3. But The Career! Essence? What is aim?

A. Greek - cardinal virtues. sophia, andreia, dianoia, fortitudo

B. Aristotle's wisdom - "The fruits of wisdom labor are virtues for the better governed & understanding, righteousness & courage"

C. Bertrand Russell - ① Vitality ② Courage ③ Sympathy ④ Intelligence

3. Summary - Intellect + Morality = Moral Sublimity

4. Does not exclude Vocational Element - "general efficiency in action" - College man Earns more \$1,100 \$3,400. Men > Practical Education - To live worth - enjoy constant pleasure - classes.

5. But primarily educat means training

① to think critically, objectively, independently -

② Knowledge which will make us free - Howe -

"Human Nature Standard" - Freedom depends - will

John - "Ye shall know the truth" - דעתם חכמה קנה חכמה (יה)

④ Individualism - To seek State - or Institution -

but now - Man! 60,000 - Small College -

③. Not necessarily knowledge which can be quickly translated into action - Respectation + appreciation -

⑤ Intelligence which will continue to talk

6. And 2ndly - Service is usually - Citizenship -

Courage to seek truth & fight - Not easy

many rapists + elegant effeminate -

① לשון דבורה -

7. A young gentleman 12 C -

2. In choosing a career for a student - it is ^{so} supremely important that the early training ~~be~~ in the home should predispose ~~boy~~ to choose humbly. He may not always choose wisely - any man & other will always choose wisely for him - but he ~~should choose~~ to what ever choice he makes shall be determined by a sincere desire to be true to himself, and to be worthy, the best in him -

① I am not arguing now for an unfractured idealism in the choice of a career - The world-to-day ~~does not~~ suffers from too many unfractured idealists - and the average parent & the average child need not be much concerned about it. An unfractured idealist among our world-to-day scrapmen is indeed a rare bird - I wish we had a few more, then - There is ^{at least} ~~a certain~~ the glamour of a newspaper pathos about the life & fluctuations, an unfractured idealist would leave that such glamour ~~to help~~ which is altogether missing in the backwater, humdrum monotonous existence, a man complacent ~~and~~ ^{unfractured} ~~unfractured~~ ^{unfractured} - But I am not concerned with him -

I know that most ~~at~~ ~~young~~ men choose a career ^{primarily} ~~in order to~~ just ^{to} ~~journalist~~ in order to ^{attain} ~~secure~~ ^{economic} independence, or ~~even to become~~ ^{to become} ~~as you~~ the things which they believe will contribute to their happiness - And this is as it should be - But - among these things which will contribute they should also be deemed to seek cultural & sp. values ^{& importance to contribute to mankind} - A profession is not an exploitation. It is a way of

Epi tauriga

1. There are many aims (1) Intellectual (2) Character (3) Virtues (4) Andria, sympathy, (5) Book, Wisdom adopt the 3 + add, with High character - right ness - (read) - Burton Russell - states 4
① Vitality ② Energy ③ Security + ④ Intelligence - One can understand them, and or combine them. The outstanding part is that they all stress 2 things, the intellectual and the moral qualities of education.

2. We I to summarize the - Moral Intelligence - as from talent intelligence working in conformity with highest moral standards -

3. This does not preclude the vocational element in education - Training for work for parts. job as for "general efficiency in action" - in ability to carry "plan" - On the other hand - it does not restrict Educ. to what we call "practical education" = to earn a living. From higher pt of view - to have beauty, to enjoy contemplation, to receive stimulus from classics - is highest practical education -

4. But primary Educat. aim to
① Realize our mental capacities. To learn to think - critically, actively independently to gain us knowledge which will make us free - (always) (Quote) Freedom depends not so much on will as on knowledge - "Ye shall know the truth"

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life - And no happy way of life can be had without its measure of ~~serious~~ disinterested outward pursuits, and service of our fellowmen - The young man who has been properly conditioned will select a job - which will respond to its inner urge - which will promise satisfaction for his best & finest impulses - ~~Wp. to Surv.~~ ^{Lawyer - doctor -} ~~Businessman -~~ ^{Gov. Man}

① Children can be trained to think of a profession - as a "calling" - "vocation" - "Calling" - a response to a challenge to self-expression + service - not merely to economic competence. There are 2 kinds of success - both desirable, tho not equally important. ① Material ② Spiritual - lived well life + helped others - fulfilled destiny - great in arena of character - + not great in arena of ^{conspicuous} profitable enterprises - When the final auditing is made it is the latter which outweighs the former by far -

② We Am. are intolerant of Econ. failures. No when in l of unsuccessful so hard - But yet the best spirit of earth ~~to~~ ^{to} frequently lived thru poor men - accept failures as Econ. agents - supreme triumphs as men -

3. The Career for which all Education is a preparation - What is Essence of Education? - ^{in ~~deeper~~ ~~depth~~} ~~What is the Career underlying all~~ ^{What is the Career underlying all} Career - the broad channel ~~into~~ ^{along} which all men should work -

ABSTRACT OF THE ADDRESS

"HOW TO CHOOSE A CAREER FOR YOUR CHILD"

BY
RABBI ABBA HILLEL SILVER
THE TEMPLE, APRIL 7th
1929

Parents often stand between their children and their destiny. They would like to shield their children from those hardships which they think they will encounter in their contemplated careers. This is particularly true of the wealthier parents, who are eager to provide comfortable berths for their children in their stores and offices rather than send them out upon a great adventure of their own, in quest of their own realization.

The most that parents should do is to predispose their children through early training and environment so that when they come to choose a career they will choose honorably, - that is, their choice will be determined by a sincere desire to be true to themselves and to be worthy of the best in them. Children should be predisposed to think of a profession as a way of life, not as a means of exploitation. No way of life can be completely satisfying without a full measure of disinterested cultural pursuits and service to one's fellowmen. Children can be trained to think of a profession as a "vocation", a "calling", as a challenge to self-expression and service. Children should be taught that there are two kinds of success in life, both desirable, though not equally important, the one, material - the other spiritual, and that one can be a failure in the material sense and yet be supremely successful in the realm of character, culture and service.

The American public is ruthless in its attitude toward ~~the~~ the economically unsuccessful. Yet there are men who are great in the arena of thought and character and helpless in the arena of economic action. Frequently these men are the salt of the earth.

The essence of education is moral intelligence. The primary functions of education are first, to train men to think critically, creatively and independently; to provide them with that equipment of real knowledge which will make them free to think for themselves, to make decisions, and effectively to carry through their plans and purposes. Real knowledge does not necessarily mean knowledge which can be quickly translated into action and coined into currency. There is knowledge which gives us perspectives, appreciation, criteria of judgment even when it does not lead to tangible achievement. This knowledge is supremely valuable.

Real education does not cease with formal education in the school or the university. It is a continuous enterprise through life. It is sad to note how many of our fine young men and women go to seed soon after graduation. The daily grind of business and the nightly routine of banal recreations leave them, after a few years, mentally stuffy and stodgy. They lose the cultural quest, the intellectual eagerness, the spiritual restlessness which are the signs of an intellectually growing personality.

The second function of education is to sensitize a human being morally, to train him for citizenship in his community, in his nation and in the world. Education which merely leads to an easy-going scepticism, a refined detachment, or an elegant Epicureanism and does not deepen loyalties, widen sympathies, and stimulate ethical aspirations, is a false and vicious education. There should be the touch of the flame in education, a bit of the provocative, prophetic spirit. The educated man should not only know how to seek truth but he should also have the will to enter the arena of life and do battle for it.