Is it equally true that he has, on the average, a stronger and higher type of character? Is the college man broader in his sympathies, more tolerant, more courageous, more patriotic, more unselfish by reason of his life in the walls of a university or of a technical school? Are the men who come each year, in ever increasing thousands, from the college doors, prepared to shoulder more than their proportionate share of the burdens of the state and of the country, or are they provided with a training which will enable them to more easily escape its obligations?

These are serious questions. In their answer lies the story of what the modern education is doing for the state and for society.

It is not easy to compare the relative moral worth of men and say that one class is on the whole more useful than the other. I know a man who had a theory that character was a direct function of a man's knowledge, that the more a man knew the better he was, and necessarily the more useful to the world. This man undertook to demonstrate his theory by a study of the members of the United States Senate, in which he hoped to show that college training and patriotism go hand in hand. But he was led to results so curious and so mystifying that I would not dare to reproduce them here.

But let there be no misunderstanding in this matter. Whatever our system of education is doing or is leaving undone in the development of character among its students, the state is saying in terms which are becoming every day more emphatic, this:

However desirable it is to train the mind when it comes to the service of the state (if indeed the same is not true in all service), character is above intellect. It is vastly important to the state that her servants shall be quick, keenwitted, efficient, but it is absolutely necessary that they shall be honest, patriotic, unselfish; that they should have before them some conception of civic duty and proper ideals of civic virtue. Give me men, intellectual men, learned men, skilled men, if possible, but give me men.

Probably no one looks upon Plato's Ideal Republic as the basis for any effort in practical politics, nevertheless it ought to be true that civic virtue should be a part of the life and