

# COMPLETE EDUCATION.

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BY

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GENTLEMEN OF THE BOARD OF REGENTS,  
GENTLEMEN OF THE FACULTIES OF THE UNIVERSITY,  
LADIES AND GENTLEMEN:

**T**HE avocations of a busy life have left me but little time to prepare for the honorable duty of this hour. Nevertheless, I am sustained, even as I stand in the hush of this crowded temple, by the reflection that the cause which I come to plead is dear to us all alike; and that the feeling of interest in our great University, out of which I shall attempt to speak, is the same enthusiasm which assembles you here. For we come to keep the annual festival of our commonwealth. We come as citizens of Michigan to testify to our pride in what most distinguishes her. We come to see the chosen youth of our pleasant Peninsular State, with their companions from near and far, crowned with the well-earned laurel wreath at the close of their scholastic course, and to send them with our blessings and prayers, to the more arduous competitions of the future. Surely then I can rely with perfect confidence upon the sympathy and the indulgence of my audience to-day; believing that the same impulse which moves me to speak will also incline you to hear.

I feel, too, that I can claim for my subject also, the sympathetic interest and attention of the citizens of a great State and country; for I am to speak to you of education in its oldest and noblest sense; the sense in which the wise and thoughtful of all ages have held it to be indispensable both to the perpetuity and grandeur of nations. More than twenty-two centuries ago, the illustrious philosopher who formulated the ideal of a perfect

state, recognized the right education of the ruler and citizen as the one condition of civic greatness. Indeed, a recent criticism has pointed out, with much acuteness and force, that all the extant writings of Plato were conceived and written with this object. It is shown that they are parts of a consistent whole; that what we know as the Dialogues of Search, and the Dialogues of Exposition, are but successive steps in the elaboration of a magnificent philosophy of education; and that the ideal State described in the Republic and the Laws, was but the stage on which he brought his educational ideas together. The fame of the great Athenian, and the dignity of his speculations are enhanced by this hypothesis. It suggests that all his life long he was dealing not merely with the formal institutions of good government, but with the eternal forces which lie behind them. Not less than the modern poet and statesman, he knew that more was needed to constitute a State, than "high raised battlement and labored mound, thick wall and moated gate." He knew that the materials of which kingdoms and empires are constructed are "men, high-minded men;" and the primary object of all his lofty thinking was to discover and register the forces which develop and sustain them. One of his speculations, undertaken with this object in view, shall suggest the line of our thought this morning.

In one of the lesser dialogues, the Platonic Socrates is made to discuss with characteristic subtlety the meaning of the word "*Σωφροσύνη*." It was first defined as quiet self-control; then as attention to one's proper business; then as equipoise; then as discretion; until, to use a common expression of Plato, the idea veiled itself and passed out of sight. But the same idea emerges again and again, in other dialogues, under a different name, and is variously defined as subjective rightness, or righteousness; and again as justice; but always as that harmony of all the elements of a man's nature which the right development of his nature gives; which makes him all that he is capable of being, and gives him the use of himself as his own master. This I take to be the Platonic idea of education; the development of all the

faculties of intellect, sensibilities and will into a harmonious and consistent manhood, in which the majesty of self-control reposes, and which, if duly cultivated in ruler and citizen alike, would constitute the true glory of a state. So did the great Athenian reason; but he looked in vain in the world around him for the battlements and citadel of his ideal city. Therefore he wrote the vision of his brain, and relegated the fulfillment of it to the distant future. Not on the shores of Hellas; not among the sunny isles of the Ægean, nor under the younger and better Dionysius in his adopted Sicily; not in Magna Grecia, nor on the Campanian shore; but we believe that in this western world his noble dream is more than fulfilled. We believe that a greater and better Republic has arisen here. We believe that it is ours to fulfill, if we will, that noble career to which his dream points and our destiny calls us, in making education—the development and training of men—the leading forth and organizing the faculties of the soul—in making this the culture and the nurture of our country's greatness. For that nation is greatest, not whose natural resources are richest and most abundant; not whose wealth or civic or military achievements are most splendid; but whose people are best filling up and realizing the capacities of their being; whose men are counting for most in individual and national life; whose men are best able to use themselves for all that they are worth, and so are true lords of the earth beneath and true children of the heaven above them.

It will be seen, then, that I use the word education in its oldest sense to-day. Every man has within him a certain stock of natural endowments and susceptibilities. Education is the development of these; the leading forth and organizing of them. It is not mere scholarship; a man may be a scholar and yet be poorly educated. It is not mere learning; a man may be learned, and yet unable to use either himself or his learning. It is not mere knowledge, or the mass of information which a man possesses; it is the development of his nature in its every aspect, which constitutes education. And just as culture gives man the use of the world, so education gives him the use of

himself, and makes him, or helps to make him his own master. Hence true education always leads to self-control. The educated man can always command and use his faculties for all that they are worth. He may be a man of much or little capacity, accordingly as nature has endowed him. He may be a man of much or little power; but if he is truly educated he will count for all that he is worth. He will fulfill his destiny; he will do his part. Nay, he alone can be God's faithful vicegerent, and say to his sovereign Lord, I am doing the work which Thou hast sent me to do.

To be completely and symmetrically educated in this sense is the birthright of every man; and the denial or perversion of this inalienable right, is a terrible wrong for which there is no earthly compensation. For this the season of childhood is prolonged out of all proportion to the length of man's days upon earth. He lingers longer than any other creature in the vestibule of life in order that before the work of life begins, his complex nature may be developed into harmonious and consistent manhood. Therefore, I hold that it is wrong, unspeakably wrong, to require a child to work for his living. It is perfectly true that some kinds of labor are educational. It is perfectly true that it is good for a child to learn habits of industry and self-reliance; but these things are only good when subordinated to the purposes of education. They become evil when they are allowed to usurp its place. Therefore, I repeat, it is unspeakably wrong to require a child to work merely for his living. The pitying heavens yearn over no sight so dreadful as children bound like galley slaves to their cruel tasks in factory or field, and toiling with joyless faces to win their daily bread. The story of wronged and oppressed and distorted childhood, neglected by worldliness or held in slavery by mammon, has yet to be fitly told. A few years ago England's poetess thrilled the heart of Christendom with a wail of agony as she told the horror of it in the "Cry of the Children." Let it resound throughout the world, I say, till all earth's little ones are emancipated, and the sun in his course through the heavens shall no

more look down upon the joyless face of a child that pines in bondage to mammon. For the birthright of childhood is education, and it is a sight to make the angels weep, to see it forced or permitted to barter its birthright for its daily bread.

Hardly less cruel is the introduction of a false utilitarianism into education. In education, the usefulness of a study is not to be measured by its availability for the business purposes of later life; but solely by its fitness to develop or educate the student's powers. Till that is completed he should never be required or permitted to learn a thing simply because he hopes to use it to make money with. The object of education is not to learn useful things, but to become able to learn and to use them; and it is a great wrong to the student to intrude the instruments and the spirit of mere money-getting into his educational life. Permit me to say that the practical denial or neglect of this is working unnumbered evils to this generation. In too many cases education is dwarfed or perverted by a prevailing tone and temper of false utilitarianism. The allurements of mammon and worldliness are too often permitted to call our ingenuous youth away from the proper business of the school and college. Short roads and by-paths are opened up to tempt them to abandon the proper work of education, and to go prematurely to schools of professional and technical instruction. The consequence is the sending forth of half-educated men, and inexperienced men to plead the causes, and heal the diseases, and lead the thinking of the generation. Let us all protest against this great evil; for unless it is counteracted it will lead to the impoverishment of the age. Let our colleges and universities make men first, and then make lawyers, and physicians, and teachers of them. Ordinarily, so far as education is concerned—and we are confining our attention to that now—the only path to thoroughly complete manhood is through thorough educational training. The study of Latin and Greek and the higher mathematics, of rhetoric and logic, and mental and moral philosophy; these are the useful studies while a man is being educated; these are the studies by which such men as Newton and Bacon,

and Butler, and Stephenson, and Gladstone were made. I rejoice to know that steadfast adherence to this principle is ruling in the councils of this institution more and more. I rejoice to learn that the number of students who take the full classical and philosophical course, is steadily increasing. I rejoice to believe that utilitarianism, so called, is being discouraged here; and I hope that the day is speedily coming when none but those who have taken their bachelor's degree, will expect to be admitted to the professional schools of this great University.

I am well aware, that it will be urged against this view, that it would tend to keep many deserving young men out of the learned professions altogether. But I answer, no. Let the deserving young men pass through the course that will best fit them for the learned professions. It is an undeniable wrong to such to either deprive them of such a training, or to permit them to avoid it. But if it be further urged that there are many others who would so be kept out of the learned professions because they lacked the industry or the natural capacity for passing through the arduous studies of a full collegiate course; I answer, let such not aspire to a professional life at all. Let them rather turn aside to some other of the many honorable callings for which they are fitted. God has not given equal capacity to all. Some have gifts which fit them best for faithful work; others, for high thinking. One of the uses of a high standard of preliminary preparation for professional life, is that a righteous test of capacity is applied. A righteous system of survivorship is early established; and so far from being a hardship, it is an evident blessing to the man of limited capacity to be turned back betimes from pursuits where he could only fail, and directed to others not less honorable, where success and happiness await him. Said a distinguished American statesman, in a letter written when he was the president of a college, "I am not one of those who advise every one to undertake the work of a liberal education. Indeed, I believe that in two-thirds of the cases such advice would be unwise. The great body of the people will be and ought to be intelligent farmers and mechanics, and in many



respects these pass the most independent and happy lives. But God, has endowed some of his children with desires and capabilities for a more extended field of labor and influence, and so every life should be shaped according to what the man hath." So wrote Gen. Garfield when he was president of Hiram College, and he said wisely. The test by which to determine how to shape a man's life according to what he hath, is applied in thorough education. So it is in Germany. There all are educated up to the measure of their capacity; and while the many, trained up to their measure, turn contentedly aside to the useful and honorable pursuits of labor and business, the few who are specially gifted pass on to the more arduous but not more honorable duties of professional life.

Time would fail me to show how the thorough and uncompromising application of this principle would serve to correct many a recognized fault and error in our prevailing systems. Not only would it banish the false utilitarianism of which I have spoken; but it would also suppress that pernicious habit of cramming, which is always evil and tends to evil. To educate does not mean to cram, but to lead forth—to develop; and the teacher who crams the mind with heterogeneous things, is as sure to ruin the mental digestion, and to wreck the mental health, as the nurse who foolishly gives the child too many kinds of food at once, is sure to produce bodily disease and misery. Again, the application of our principle would soon retire the superficial methods of object teaching, which fill the mind too often with a mass of mere details, instead of beginning with principles in the first place, and then teaching the mind for itself to elaborate and apply them. But I cannot pursue this branch of the subject. The next conclusion which I wish to derive from this principle is that if it be the object of education to develop and train man's faculties, it ought to develop and train them all—not merely the intellectual but the emotional and moral as well. Any system of education which does less than this, is seriously defective, to say the least. Not a part of man, but the whole of man, should be cultured into consistent and harmonious manhood by education.

For, what is man? He is a spirit, belonging by his origin and destiny to an eternal order. He is endowed with faculties which, when developed, enable him to perceive, to remember, to combine, to imagine, to think, to reason, and so to appropriate truth. But he is more than an intellectual being. He is a being of sensibilities, of affections, of emotions. He has within him a capacity not only for discerning and attaining, but also for loving and enjoying the true, the beautiful, the good. These sensibilities are at once the most precious and the most awful endowments of his nature. By the use or misuse of them, his life is blessed or desolated. The orderly development and organization of them lead to blessedness and peace. The neglect or depravation of them conducts to unblestness and misery. The culture and right development of the affections, then, constitute a most important part of education. Happily for most men this education is begun at the mother's knee. The earliest smile, the first caress which greet the infant eyes are a summons to the little soul to begin to love. And as the favored child grows up, the affections expand in innocence and vigor; and the home itself, with its endearments and tenderness, with its amenities and culture, with its books and works of art, is the school, at once, of the taste and of the affections. Thankful we are that most children do have some degree of this precious education. But there comes a time when the youth leaves the gentle mother's love, and all the sweet influences of home. He goes to the school, the college, the university. It is a critical and a momentous time. Old influences and restraints are taken away; new conditions arise around him. Perhaps the quickening pulse of young manhood reveals sensibilities which never before disclosed themselves to his consciousness. Then it is that this great department of education should be attended to with renewed assiduity. The awaking sense of beauty should be taken and trained and instructed. All the shy susceptibilities should be tutored into harmony and healthfulness, by a strong yet tender hand. Then is the time to teach the warm young heart to go out in innocent rapture toward the eternally beautiful and good. Then is the time to *educate*

the strong affections into the symmetry and beauty of holiness. I am glad to know that in this seat of learning, these things are not forgotten. Would that they might have more and more attention. Would that all our young men might be brought more and more continually under the refining influences of that cultivated social life which alone can form and finish a gentleman. Would that these halls might oftener resound with the persuasive appeals of music and eloquence, and that master-pieces of the sculptor's and the painter's art, might charm our youth as they walk in these academic groves, and greet them in visions of beauty from these academic walls. Believe me, this would be one of the best natural defences against vice. Said a gentleman to me, not long ago, "When I first came into the west, many years ago, men drank a great deal more than they do now. And the reason was," he said, "that they had no other source of enjoyment. But now," he said, "they have books, and pictures, and music, and all the refining influences of social life, and they have the taste to enjoy these things and to look for their pleasure in them." That was his rationale of the better manners and habits of this day. No doubt there is much truth in what he said. The man whose life is full of resources for innocent happiness is not half so much tempted to resort to the debasing pleasures of wine, or to yield to the allurements of other folly. But the sensibilities, in order to this, must first be educated. The emotional nature, the affections, should be developed, trained, and organized. For this there ought, in every university, to be a chair of poetry, and a chair of art. And treasures of poetry and art should be at hand to summon forth and exercise, not the taste merely, but the affections also. Ah! gentlemen, need I say that this department of education is everywhere too much neglected! And as a consequence, how many there are who go through the world joyless and unblessed, because they have no sense of the beauty all around and above them. In vain the loveliness of lake, and field, and river. In vain the gladness of the morning, and the splendor of the sunset's glory. In vain the freshness of the meadow, the coolness of the stream. In

vain has Raphael painted and Spencer sung. They pass with dumb lips and unresponsive eye, dull, joyless and unblest, through all this lovely and enchanted world, because in their youth they were never taught to look with open eyes and see the beautiful around them. Wise, indeed, is England's venerable University, in these her latter days, and happy the youth who have lately been nurtured there, where the great and good Ruskin has spoken like a prophet to England's chosen youth, and opened their eyes and hearts to gladness in teaching them to love art as the reflection, and nature as the vision of the eternal beauty, the everlasting love.

But if the intellectual and emotional parts of man need to be educated, so also does the moral. Upon the right culture of his moral nature all depends. For this is the regulative and sovereign part of his complex being. If this be weak or faulty, or undeveloped, or distorted, all the rest will rush to utter disaster, or fall into utter ruin. For it is in man's moral nature that the power resides to choose the right or eternally good, and reject the wrong or eternally evil. Here is to be found that divine light which lighteth every man that cometh into the world. Here is the throne of that mysterious power called conscience which is at once, and in a large degree, the guide and the arbiter of his destiny. But conscience or the moral sense needs instruction and development. In no case is it a trustworthy guide until it is developed and instructed. Without this there can be no genuine excellence, no enduring success, no true manliness. And here it is that most unsuccessful men break down. Lack of moral character is the frailty which oftenest betrays men to ruin. No genius, no industry, no attainments can compensate for this. And therefore, on every ground, the culture of moral character is of the last importance. No system of education deserves the name that does not educate and organize the moral faculties, instructing and crowning conscience, cultivating a love of truth and truthfulness, implanting a high-souled sense of honor which cannot endure falsity or impurity, and exalting the sense and the love of righteousness.

But let me hasten to say, that this division of man's nature into intellect, sensibilities and will, is simply conventional. Man has one nature, and that nature is at once intellectual, emotional and moral; and it is impossible rightly to educate a part of this if the rest be neglected. Intellectual, emotional and moral culture act and re-act on each other; so that he is the best thinker whose conscience is true, and whose affections are rightly balanced and organized; just as his conscience is most reliable, who has gained knowledge to quicken it, and whose emotions help instead of hindering it; and just as he can best love and best enjoy, whose intellectual nature is active, and whose moral nature is true. And this brings me to the great thought with which I began. Education is the orderly development and organization of man's whole nature. The educated man is always a symmetrical man; a balanced man; a complete man. Whether he is brilliant or gifted depends on his natural endowments; but if he is educated his whole manhood is brought out and made available. He is endowed with the majesty of self-control. He has the use of himself at his best. He is his own master.

I cannot refrain from a single word more. Man is a spiritual being; and true education demands and includes spiritual culture. I have said that man is a spirit, belonging by his origin and his destiny to an eternal order. And even now and here, he is a part of that order. Nay, "the real world in which he lives, is not the world we see;" and man has within him a wealth of spiritual sensibilities with which to apprehend and love the unseen realities around and above him. No philosophy of the universe deserves the name that does not deal with spirit as well as matter, and does not recognize spiritual forces quite as real as those which can be weighed and measured. And no philosophy and no education of man deserve the name which do not recognize and call forth these spiritual sensibilities and faculties through which man as a spirit is related to the spiritual order. Religion then, as the philosophy of the spiritual, and the culture of man's spiritual nature, is an indispensable part of education, to say nothing of its relation to the soul's eternal well-being.

Without it no man can attain to the grace of perfect manhood. Nay, more; that intellect has not been fitly trained and expanded; those affections have not yet been duly exalted and ennobled; that moral nature has not yet been rightly tutored in righteousness, which have not yet learned to acknowledge and believe in, and love and worship Almighty God. Gentlemen, I know not what precise terms are employed in the Statutes of the State, to define the religious or non-religious character of this institution, and I have not enquired. You and I might differ as to how far religion ought to be or can be formally recognized here. But of one thing I am perfectly sure, that it cannot be banished from here. Even if it were decreed that it should be excluded, it could not be so. You cannot keep Christianity out of any great University. All the world's highest thinking has been Christian thinking. All the world's highest teaching has been Christian teaching. And just so long as the highest teaching and thinking rule here, they will be Christian. I know that this is a materialistic age. I know that men are deliberately instructed by a pernicious kind of object-teaching, to look at things and not at the meaning of them; to study relations and utilities and not the principles and eternal truths which lie behind them. I know that very many men are too much engaged in investigating second causes to reason much upon the great first cause; that they are too much occupied in getting control of the world, to worship the wisdom and glory of its Maker. But I also know that where this is so, it tends to poverty and shallowness. I know that such a philosophy does not and cannot prevail, either here or anywhere, where men are taught to be great; for you cannot nurture and sustain greatness anywhere, either in the individual or the school, with anything less than the eternal truth; the truth which is throned beyond the light of setting suns; the truth of which the eternal Logos is the alone complete expression, and which was co-ordinated with man in the God-man, Christ Jesus, in order that men might know Him and aspire to Him. This much of religion, at least, you cannot keep out of the lecture room, so long as the lecture room is, indeed, the theatre

for high thinking. All the great universities of the world to-day, are Christian and always have been, and always will be. So must this. Of that I have no fear. What I plead for is, the candid and manly recognition of this fact by Regents, and Faculties, and students, and people. If this University is to continue to do its work at all, in any worthy sense, it must continue to educate and train men; and men are not mere animals, endowed with intellectual and emotional faculties; they are spirits, belonging now and here both to a temporal and eternal order, and having capacities and faculties placing them in relation with each. If, then, to educate men is the function of this University, the orderly development of their spiritual nature can neither be ignored or neglected. If it ever shall be, I care not for what reason of supposed necessity or expediency, then, in that hour, the hand-writing of doom shall flash and flame upon its walls, and the experiment of popular education shall be ended. Can the State be trusted to educate her children? That depends upon whether the State intends to so educate them as to make men of them. And in the making of a man there is the building up, not merely of intellectual, but also of emotional, and moral, and religious character.

Young gentlemen and ladies of the graduating class, I am glad to assume, as I am sure I may, that this ideal of education which I have tried to describe, is realized and fulfilled in some worthy degree in you. Sure I am, that if you have faithfully availed yourselves of your opportunities here, you are to-day in the possession of a complete and balanced, and symmetrical manhood. I assume that you have this, and that you have the use of it at its best. What are you going to do with this instrument of power? What a piece of work it is! "How noble in reason! How infinite in faculty. In form and reasoning how express and admirable? In action, how like an angel! In apprehension, how like a god!" This your manhood! What are you going to do with it? Oh, I hope, some worthy thing! And if you do, you must aim for something nobler than vulgar success, or still more vulgar money-getting.

You must live above all kinds of selfishness, and passion, and worldliness, devoting yourselves with true self-sacrifice to the service of your fellow-man, your country and your God. As I stand here I seem to see one of the stately ceremonials of the Middle Age. A vast multitude filling a bannered hall, and a train of valiant and tried youths, come from their long ordeal to be admitted to the high privilege and great responsibility of knighthood. And methinks I hear from a sceptered Presence, throned in the solemn silence above our heads, a voice gentle and gracious, bidding you to be humble in all things, high in courage, strong in danger, patient under difficulties, to tell the truth always, to take Christ for your captain, and do your duty to all the world. Oh, may this day and this hour be remembered by you, indeed, as the day of your investiture with our better knighthood. I cannot forecast your future, but this I know, that there is conflict before you, and toil, and suffering. Nevertheless, there is rest beyond, and peace to be won by you, if you will. Only “keep innocence and do the thing that is right; for that shall bring a man peace at the last.”