

# DIFFICULTIES HAMPER QUEST FOR THE COMPLETE MIND

## English Society More Concerned With the Material Than the Intellectual

By CHARLES FRANKLIN THWING, LL. D.,  
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SIR IZAAK WALTON used parts of twenty-five years in writing his "Compliat Angler." At the close he would have been the last to say that, even then, was the "Compliat Angler" complete, though it is "full of art, bait, lines and hooks." The science and the art of the complete mind is at least as complex as the science and the art of angling. Though no work is ever made full and finished, yet its beginning and a certain progress in it have peculiar value.

The chief problem at every stage is what are the forces and faculties which form the mind which can be described as complete? With this problem is joined the problem of the methods by which these forces are working to achieve their consummate purpose. Even though the purpose be never fully won the continuation and direction should be observed, measured, interpreted. Even, moreover, though tools and symbols for the making of such complete books, libraries, laboratories, curricula, personalities—abound, it is ever to be recognized that the achievement at the utmost is only approximate. The complete mind should be a union of Plato and of Aristotle. To create either is impossible enough. To create both? Of such completion there is one! The "Land of Beulah" and the "Celestial City" of the complete mind lie far ahead and above us the half-blinded, groping dwellers in the shadowy valleys.

### There Are Difficulties in Reading the Complete Mind

For difficulties in the quest of getting the complete mind abound! Of at least two kinds are these difficulties—personal and exterior. The personal difficulties are summed up in the conclusion that man is not primarily intellectual. He is not primarily mind. He is first body. The physical is to him more constantly important and more dominantly present than the mind. Man is rather feelings and will than thinking. Though the three functions are usually united at times, the thinking, though made so important and so connected in aim and method and means in the college, seems to play a part insignificant. The progress of civilization is far less intellectual than many thoughtful people at times are inclined to believe. In character, both individual and communal, the feelings are pretty dominant and the will is supreme. The exterior difficulties are summed up largely in the fact that intellect has in these times of ours gone out of fashion. The emotional has supplanted the intellectual. Cubic pictures, jazz music, unrhymed poetry—these which get a large share of its poetical symbol from the capital letters of our times—dominate. The executive faculty, the will, or the

tact, the engineer, the certified public accountant."

But this prevailing tendency toward business is not good for the scholarly or professional world. It is not good for the profession of the ministry. Only seven men of the graduating class of that New England stronghold of Methodism, Wesleyan University at Middletown, plan to become ministers, only five of the class at Dartmouth. From Dartmouth, too, that college of Daniel Webster and Rufus Choate, it is reported that only two members of this year's class plan to enter the law. Ninety-two of Dartmouth's class plan to go into business or manufacturing. Last year Amherst sent fifty-four into business and of this year's class forty-four purpose to enter industrial callings.

### Family Traditions Have Lost Former Influence

It would seem that family traditions and personal heritages do not have the influence of the former time in causing sons to select the profession of their fathers or of their families. The *Cleveland Commercial* has lately said, in reporting statements made at a fraternity banquet of college men:

"The son of a famous jurist was planning to take a course with a view to learning the business of managing department stores. Another, son of a brilliant writer of national reputation, had already made plans to go direct to South America to study at first hand the business opportunities of Argentina. A third, son of a leading publicist and statesman, had in sight a job in a Wall street broker's office. Despite what might seem to be the hereditary trend toward the learned professions, none of the boys, sons of jurists, literary men and educators, followed in the footsteps of their illustrious fathers."

Yet, notwithstanding the difficulties of getting what I have called the complete mind, the duty of getting it is as imperative as any duty can be made. For, with it rises and without it, falls civilization. With it or without it rises or falls much or all of the Hellenic past which forms the most delicate and highly wrought elements of our civilization. Without such a mind, either in possession or in potentiality, barbarism rules, the Philistine desecrates our shrines, Jewish plagues afflict the chosen people. Macaulay's "New Zealand," indeed, sits on London Bridge, musing over our fallen greatness. Even Schopenhauer.

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CHARLES FRANKLIN THWING, LL.D.

Lauer says, speaking of another and narrower cause, that "A new literature will arise, of such barbarous, shallow and worthless stuff as never was seen before."

Gladstone, a devoted student of the great Bishop, came to desire it in the second half of his career at Oxford. The search for such a mind should be like the patriot's zeal and the lover's passion. The second of the methods of getting the complete mind lies in association with men who also desire that great gift of achievement. Such association determined to a large degree the unique, intellectual, ethical power of John Stuart Mill. For Mill's father had gathered about himself the ablest men, like Grote and John Austin. Young Mill, even as a boy, found stimulus in such association. Writing of Grote, he says: "Him I often visited, and my conversations with him on political, moral and philosophical subjects gave me, in addition to much valuable instruction, all the pleasure and benefit of sympathetic communion with a man of the high intellectual and moral eminence which his life and writings have since manifested to the world."

## Fears Intellect Has Given Way to Cubic Art, Jazz and Ragtime Poetry

Such a method aims and moves the stagnant intellectual waters into swift currents. The method is far less common than ought to prevail. The reason for the lack lies in the absence of the quickening spirit. The need still exists that the spirit of some god shall move upon the face of the waters. Thinking and thoughtful teachers make thinking students and thoughtful scholars. Mr. Mill again says, in a letter written in the year 1827, "Real education depends on the contact of human living soul with human living soul."

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### Reading To-day Is In Peril of Neglect

It is superfluous to say that reading is the richest tool for the securing of the type of mind desired. But reading in these days of ours is in peril of neglect. Charles Francis Adams, the historian, wrote me years ago, inquiring if college men were reading as they read in his undergraduate days at Harvard. The negative reply was inevitable. To-day's reading is supplanted by doing as a means of intellectual completeness. The ideal of efficiency has taken the place of the ideal of culture. Mr. Edison is more often heard in his interjections than is Mr. Arnold in his interpretations. By reading is not meant following down a page, or a series of pages, with a somewhat careless eye and a more listless mind. Rather reading is to be interpreted in the Oxford and Cambridge sense of hard intellectual work, and hard intellectual work not for two hours a day, but for four, six or eight, or even ten.

Carlyle's gospel of work is to be preached and practiced. One is not to adopt—given, of course, in half irony—the description of life as Carlyle, that "sound mind can only be produced by studious and deliberate inactivity." On the contrary, the examples are not lacking as evidences that the laborious student, with a passion for reading and self-improvement, comes into a more complete mindedness than the dweller at either Oxford or Cambridge can secure. Of course, "Autobiography" by John Stuart Mill, page 73.

With the desire and the association, hard reading and best reflection, is to be joined careful writing. Mr. Mill is also an example. For he says: "From this point I began to carry on my intellectual cultivation by writing still more than by reading. In the summer of 1822 I wrote my first argumentative essay. I remember very little about it, except that it was an attack on what I regarded as the aristocratic prejudice that the rich were or were likely to be, superior in moral qualities to the poor. My performance was entirely argumentative, without any of the declamation which the subject would admit of and might be expected to suggest to a young writer. In that department, however, I was, and remained, very inept. Dry argument was the only thing I could manage, or, as I might say, I was very susceptible to the affect of all composition, whether in the form of poetry or oratory, which appealed to the feelings on any basis of reason. My father, who knew nothing of this essay until it was finished, was well satisfied, and as I learnt from others, even pleased with it; but, perhaps from a desire to promote the exercise of other mental faculties, he thought the purely logical, he advised me to make my next exercise in composition one of the oratorical kind; on which suggestion, availing myself of my familiarity with Greek history and ideas and with the Athenian orators, I wrote two speeches, one on accusation, the other a defense of Pericles, on a supposed impeachment of a campaign among students and faculty during the winter which raised about \$1,500 to support an Amherst man at Doshisha. A large percentage of the students contributed to the fund. Doshisha is frequently referred to as the Amherst of Japan. It was founded by Shimata Neesima, Amherst '70, in 1875. Almost continuously since the founding of the college Amherst has been represented on the faculty. At present Rev. Horatio B. Newell, '83, is a member of the Doshisha board of directors, and Edward S. Cobb, '00, and Frank A. Lombard, '96, are in the departments of theology and literature. Mr. Nichols is well fitted for the opportunity he will have at Doshisha. He prepared for Amherst at Andover and has maintained a fine standing in scholarship that resulted in his election to Phi Beta Kappa in his junior year. Besides his scholastic showing, which has won for him several prizes, Nichols is serving this year as manager of the college tennis team.

Comprehensively, and in conclusion, let me add that the nursing of scholarship and as ministers to complete-mindedness, not only for the individual student, but also for the whole college body and for the entire general community, the American colleges and universities can hardly do better than to adopt, in spirit at least, the recommendations recently made by the Royal Commission on Oxford and Cambridge. Among these recommendations I select the following: "Better salaries and pensions for staffs—the first charge." "Increased staffs." "Endowment of research and advanced teaching." "More research scholarships for young graduates." "More entrance scholarships to widen the door for the poor student." "Maintenance and improvement of laboratories, libraries and museums." "To extend extra-mural work." The adoption and patient application of these principles would in a generation create the complete mind as the intellectual type of the college graduate.

### Amherst Men for Japan.

Amherst College is to send this year one of its graduating seniors to take up work in Doshisha University, Japan. Stewart B. Nichols of Elkhart, Ind., has been selected to go, following a campaign among students and faculty during the winter which raised about \$1,500 to support an Amherst man at Doshisha. A large percentage of the students contributed to the fund. Doshisha is frequently referred to as the Amherst of Japan. It was founded by Shimata Neesima, Amherst '70, in 1875. Almost continuously since the founding of the college Amherst has been represented on the faculty. At present Rev. Horatio B. Newell, '83, is a member of the Doshisha board of directors, and Edward S. Cobb, '00, and Frank A. Lombard, '96, are in the departments of theology and literature. Mr. Nichols is well fitted for the opportunity he will have at Doshisha. He prepared for Amherst at Andover and has maintained a fine standing in scholarship that resulted in his election to Phi Beta Kappa in his junior year. Besides his scholastic showing, which has won for him several prizes, Nichols is serving this year as manager of the college tennis team.

## Paintings of Business Places Now Becoming a Fad

It has long been a custom for men owning fine horses and dogs to have their "portraits" painted by artists who specialize in those fields. "Portraits" of gardens is certainly a recently fad among Americans with beautiful country estates, following an English custom, and Mary Carlisle and Florence Robinson have painted "portraits" of most of the great gardens at Tuxedo, Newport, on the north shore of Long Island and around Boston.

But it is only within the last year or two that business men, bankers, manufacturers and miners have adopted this idea by having well known artists and etchers make "portraits" of their banks, mills and mines, the result being something very American in idea and very impressive in most cases as art.

One of the first artists to receive many commissions of this kind is A. H. Gorson, formerly of Pittsburgh, but now resident in New York city. For several years Mr. Gorson has been painting "portraits" of the steel mills and blast furnaces owned by the world famous firms of Pittsburgh. Among the men for whom he has painted such "portraits" are W. L. Mellon, B. F. Jones, C. D. Armstrong and W. S. Stimmel, and Andrew Carnegie had commissioned a etching of the Strauss banking house on Fifth avenue.

The biggest "portrait" of this kind ever painted by an American artist, or rather series of "portraits," was the work of Jonas Lie, his subjects being in and around the mountain high copper mine of Daniel C. Jackling at Bingham, Utah. Mr. Jackling was anxious to have a painting of his mine, although he didn't know whether an artist would consider doing such a thing. When he approached Jonas Lie to do the "portraits" for the mine, he made it, and the number of orders he received for prints made the commission decidedly worth while. He also made an etching of the Strauss banking house on Fifth avenue.

# WHAT SCIENCE IS DOING TO COMBAT WASTE OF PREMATURE DEATH

By DR. E. E. TUCKER  
of New York.

Occasionally a scientific man takes a holiday from his scientific skepticism, kisses good-bye to his reputation as a conservative thinker, locks up his intellectual Puritanism and ventures on prophecy. Men cannot altogether forego their youth even when they attain that inscrutable post-maturity, that unalloyed age that unqualified "Back to Methuselah" intellectually known as scientific attainments, which youthfulness breaks out in prophesying, among other things. Prophecy was one of the earliest forms of learning—and is still the most youthful.

The whole face of medical thought has been changed in the past decade by this new study of endocrinology, and I prophesied that more than ten years ago. Again I venture on prophecy, and say that not only the face of medical thought alone but the whole constitution of society, the whole complexion of life, the whole nature of thought will be changed by the future development of this same study and the changes that are even now coming in the science of osteopathy, and by other things as well, no doubt; but we can follow only one or two lines at a time, and shall follow these two lines—endocrinology and osteopathy.

### Present Era of Development Will Be Left Far in Rear

Wonderful as is this present age of mechanical development, invention, economic improvement, etc., it is as nothing to the age that is to follow it. Man is in this age waking up to his world. He is like a lad of ten who eagerly explores the qualities of sticks and stones and sunlight and frogs and other things in this kingdom that he is soon to inherit. The race of man is in that phase of his development—scientifically in his teens as yet; indeed, in once sense, farly advanced beyond the early embryonic stages, for even the fundamental mechanisms of transportation have not been perfected, the fundamental unifying arteries of life. Before this age is past man will have perfected invention to the point where there will be power enough and spare for every conceivable purpose, so that production will cost little more than the education necessary to maintain it and to handle its machinery. Economics will have been perfected to the point where money will be so plentiful that it will quite cease to be a problem, much less a standard of values and a measure of success, as it is now. Wealth will no longer be stated in terms of money, but more likely in terms of consciousness in some form, education, or what we now term spirit. Few will be willing to forego the development and expansion of their consciousness for the

sake of the mere mechanical equivalents, money and money power. The present age of mechanical invention, technical education, mechanical psychology and mechanical charity will not pass without being discredited, controlled and eliminated, but by being fulfilled to the utmost. There will thus be endowments for everything worthy of endowment as well as plenty of men of the best possible mentality and equipment ready and eager to take up any new work if its worthiness is shown. But its worthiness will be measured not by economic standards, the world will have passed that phase; it will have advanced to a quality of thought and of consciousness superior to thought, inconceivable to us now.

### Two Lines Now Followed Open Up Great Opportunity

The two lines that we are following now are endocrinology and osteopathy. They will help very much to bring about these results, both directly and indirectly. In the first place they will help in the elimination of waste. What are the greatest wastes of to-day? They are wastes of illness and premature death, wastes of criminality, wastes of inefficiency, wastes of false education. These, you observe, are not only economic wastes, they are human wastes. It is just because they are human wastes that they are economic wastes. And it is also just because they are human wastes that they must wait on the sciences of human efficiency to be eliminated. In each case osteopathy and endocrinology will play a major role in the correction. Disease will be prevented, not cured, and it will be prevented not by sanitation alone but by attention to the, at present, all but neglected matter of the efficiency of the human organism.

As to efficiency in sports and in industry and in the more subtle matters of mental training and consciousness we do not begin to know what the word means yet. Indeed, the word itself is comparatively new so far as the popular vocabulary is concerned. Man has barely begun to discover his body and himself. As to the waste of criminality and criminal administration, it is even now just dawning on our consciousness that that is a matter of health and vital motivation and education rather than a matter requiring punitive handling, and already our prisons are showing a decided tendency to the transformation that must inevitably take place into sanitarium and educational institutions.

And there is another form of waste in the elimination of which the sciences of the body are destined to take a large place, and that is the waste of civic experiment. It is not known to many that the living body itself presents an almost perfect model of the form of economic communal

organization such as is best fitted to survive in the mechanical environment of the earth and to give the best results in consciousness, but such is the fact nevertheless. And the discovery of this fact and its general application will save civilization many an age of blind groping and internal friction. Our blind groping and experimental evolution is leading us closer to this model with every decade.

### A New Meaning Given to Waste of Premature Death

The waste of premature death will have a new meaning when the expectancy of life has been more or less doubled—and not the expectancy of life alone, but the tenure of faculty and aggressive vigor. There are many things in Shaw's "Back to Methuselah" with which the biologist sympathize, but G. B. S. has perhaps not appreciated the fact that man already outlives his teeth and eyes by a score of years, and the longer he lives the more organs will he tend to outlive; that if his expectancy of life based on external factors is prolonged indefinitely there still remains the problem of the flexibility of his internal mechanism. But that this problem will be mastered there need be little doubt.

All this and more will come about through man's discovery of his body. Man will be compelled to make that discovery. The burden of his civilization will compel him to do so. Already it has become a Frankenstein monster to the bodies of civilized man. Every occupation has its typical warping effect, its characteristic deformity or disease. Housemaid's knee has now a whole brood of blood brothers. We all know of the golfer's knee, the chauffeur's back and the policeman's foot. To this osteopathy adds the schoolboy's spine, probably the most devastating of all of the deformities of civilization. Young boys and girls were not intended to spend long hours immovable on hard benches and with eyes following print with all of the continuousness of a pendulum. In order to get the picture, think first, if you please, of the animal kingdom from which we inherit the mechanisms of our bodies. Animals avoid violent contact with the environment, rarely touching anything except with the feet and jaws, except in the rare occasions of their fights, when the one that is smaller or weaker and therefore subject to the effects of the violent contacts as a rule does not survive them. Think, then, of man, who not only does not avoid violent contact with his environment but courts it, makes sport of it, harnesses the forces of nature, concentrates them, whips them up to the highest fury and then makes his body the buffer for their contending. Man drives himself violently against his environment, not to the point of

actual pain; no, but far beyond that to the actual limit of his strength to so drive. His adventurous intellect and curiosity, not to mention his greed, make grist of his body. The grinding point of contact between his purposes and the inertness of nature is his physical mechanism. At that grinding point stands the science of osteopathy. Civilization must discover the body. For one reason the limits to its possibilities in one way are the limits of the physical machinery of life, and consequently are the limits to which the science of osteopathy can bring that machinery and preserve its integrity. So man will be compelled to discover

the body, and in that discovery osteopathy and endocrinology will play prime parts. That these twin sciences will undergo vast development on the road to the complete science of human efficiency there need be no doubt. Already the osteopathic physician finds his work appreciated, not for the cure and prevention of disease only but for the attaining of the highest degree of physical and mental efficiency. This will doubtless go on until every least function of the body is studied with a view to getting the most and best out of it. The study of the body's life leads to an exploration of its excellencies.

But out of that discovery will come another thing, greater than the elimination of waste, greater than the promotion of the highest possible efficiency of all human functions, physical and mental; and that is the reorientation of the motives of civilization.

This new orientation will lead us, in fact, back to the Greek ideal of *mens sana in corpore sano*, but with a difference. It will lead to great advance in physical beauty, but again with a difference; the difference in this case being that we will recognize in the physical body the distilled summary of the wisdom and experience of life on this planet for all its hundred odd millions of years, or centuries it may be; and we will recognize in that distilled wisdom the origin of many if not most of our mental faculties, as endocrinology reveals to us the origin of the motivation of our thought in the same organs that supply vital motivation to the body.

For that reason we will try to understand it, and to realize to the full all of its potentialities. We will go not back to Methuselah but back to monkeys and beyond; we will progress by denying and rising superior to them but by carrying their strivings to the fullest realization in ourselves.

### Rediscovery of Greek Ideal Merely Incidental Result

But this rediscovery of the Greek ideal is merely an incidental result. Greater than that will be the opening of the book of the Greater Revelation, of whose authority and authenticity there can be no doubt. The opening of the book of the Acts of God, if the phrase may be permissible—the things that God made, did, and just how, and just why; that is, not the acts alone but the methods and aims. Around this revelation will the reorientation of the mind and purpose of civilization take place. Perhaps it might be interesting to learn that the fundamental doctrines of the Christian religion can be found expressed or paralleled in the laws of life as they are found in this newer revelation, this Book of Life, this exposition of the things that worked in the long process of evolution. I say the opening of this great book

is already opened, certainly in many of its chapters; but there is difficulty with the translation. The translation is proceeding slowly. The chief attention has been given to it by surgeons and students of evolution, so far. It has not been translated into terms of popular interest. Artists have been making a translation from their point of view; and a few others. But so far as the understanding of the crowd is concerned it still lies embalmed in the ceremonies of erudition and in the sarcophagus of a dead language. But it will be raised from the dead, and its study will be one of the chief means of leading mankind in the paths toward immortality.

### Shows Relation of Body To Diseases of the Body

The science of osteopathy, for instance, first shows the relation of the body to diseases of the body—that disease is the final expression, the point of exit, the end product, of the strains and jars and violence to which civilized man particularly is subject. That is something that every one can understand. But the next step, arising out of that, is to show that the earning capacity of every laborer may be increased or even multiplied through application of a knowledge of the muscle and bone leverage, for instance, and other things; a matter of dollars and cents. When, however, the really serious business of enjoying life discovers that such a knowledge will enable the pitcher to throw a baseball farther and faster and truer; will enable the golfer to master his stroke; will teach the runner how to train more effectively, adding inches or deducting seconds in his running; and that it will give the spectators something else to be interested in beside the mere movement toward victory or defeat; then may we have the beginnings of a really popular treatment of the body and its laws and mechanisms. Some school will discover this some day, and then there will be a race among them all to apply it best.

But that is not all; in fact it is not enough; and in any case it could not end there. All arts begin and all sciences end in this living summary of life's experiences on earth. It is the natural and absolute—the best foundation for general education; the best material for mental training, the most useful body of knowledge, all at once. It does not matter whether one is studying history or histrionics, astronomy or ballistics, still the core of the subject is the faculties of the living body; and whether one is watching a horse race or grand opera, still will the subject be illuminated in proportion as the beholder can bring to bear the interpretations that this knowledge of the body enables him to bring.

Just as ever since its discovery the doctrine of evolution has dominated the thought of civilized man and supplied the meat for most of his controversies, until it has at last penetrated to the very bottom of the popular mind, so will this subject of the expansion of human capacities and faculties through understanding of them spread. The demand for such training will become a right, and will take its place beside the inalienable right of life, liberty and the pursuit of happiness; if indeed it will not take its place as the great means to these ends, the chiefest right of all.



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