

Thorstein Veblen,

*The Theory of the Leisure Class*  
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**Chapter 14: The Higher Learning as an Expression of the Pecuniary Culture**

To the end that suitable habits of thought on certain heads may be conserved in the incoming generation, a scholastic discipline is sanctioned by the common sense of the community and incorporated into the accredited scheme of life. The habits of thought which are so formed under the guidance of teachers and scholastic traditions have an economic value -- a value as affecting the serviceability of the individual -- no less real than the similar economic value of the habits of thought formed without such guidance under the discipline of everyday life. Whatever characteristics of the accredited scholastic scheme and discipline are traceable to the predilections of the leisure class or to the guidance of the canons of pecuniary merit are to be set down to the account of that institution, and whatever economic value these features of the educational scheme possess are the expression in detail of the value of that institution. It will be in place, therefore, to point out any peculiar features of the educational system which are traceable to the leisure-class scheme of life, whether as regards the aim and method of the discipline, or as regards the compass and character of the body of knowledge inculcated. It is in learning proper, and more particularly in the higher learning, that the influence of leisure-class ideals is most patent; and since the purpose here is not to make an exhaustive collation of data showing the effect of the pecuniary culture upon education, but rather to illustrate the method and trend of the leisure-class influence in education, a survey of certain salient features of the higher learning, such as may serve this purpose, is all that will be attempted.

In point of derivation and early development, learning is somewhat closely related to the devotional function of the community, particularly to the body of observances in which the service rendered the supernatural leisure class expresses itself. The service by which it is sought to conciliate supernatural agencies in the primitive cults is not an industrially profitable employment of the community's time and effort. It is, therefore, in great part, to be classed as a vicarious leisure performed for the supernatural powers with whom negotiations are carried on and whose good-will the service and the professions of subservience are conceived to procure. In great part, the early learning consisted in an acquisition of knowledge and facility in the service of a supernatural agent. It was therefore closely analogous in character to the training required for the domestic service of a temporal master. To a great extent, the knowledge acquired under the priestly teachers of the primitive community was knowledge of ritual and ceremonial; that is to say, a knowledge of the most proper, most effective, or most acceptable manner of approaching and of serving the preternatural agents. What was learned was how to make oneself indispensable to these powers, and so to put oneself in a position to ask, or even to require, their intercession in the course of events or their abstention from interference in any given enterprise. Propitiation was the end, and this end was sought, in great part, by acquiring facility in subservience. It appears to have been only gradually that other elements than those of efficient service of the master found their way into the stock of priestly or shamanistic instruction.

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The priestly servitor of the inscrutable powers that move in the external world came to stand in the position of a mediator between these powers and the common run of unrestricted humanity; for he was possessed of a knowledge of the supernatural etiquette which would admit him into the presence. And as commonly happens with mediators between the vulgar and their masters, whether the masters be natural or preternatural, he found it expedient to have the means at hand tangibly to impress upon the vulgar the fact that these inscrutable powers would do what he might ask of them. Hence, presently, a knowledge of certain natural processes which could be turned to account for spectacular effect, together with some sleight of hand, came to be an integral part of priestly lore. Knowledge of this kind passes for knowledge of the "unknowable", and it owes its serviceability for the sacerdotal purpose to its recondite character. It appears to have been from this source that learning, as an institution, arose, and its differentiation from this its parent stock of magic ritual and shamanistic fraud has been slow and tedious, and is scarcely yet complete even in the most advanced of the higher seminaries of learning.

The recondite element in learning is still, as it has been in all ages, a very attractive and effective element for the purpose of impressing, or even imposing upon, the unlearned; and the standing of the savant in the mind of the altogether unlettered is in great measure rated in terms of intimacy with the occult forces. So, for instance, as a typical case, even so late as the middle of this century, the Norwegian peasants have instinctively formulated their sense of the superior erudition of such doctors of divinity as Luther, Malanchthon, Peder Dass, and even so late a scholar in divinity as Grundtvig, in terms of the Black Art. These, together with a very comprehensive list of minor celebrities, both living and dead, have been reputed masters in all magical arts; and a high position in the ecclesiastical personnel has carried with it, in the apprehension of these good people, an implication of profound familiarity with magical practice and the occult sciences. There is a parallel fact nearer home, similarly going to show the close relationship, in popular apprehension, between erudition and the unknowable; and it will at the same time serve to illustrate, in somewhat coarse outline, the bent which leisure-class life gives to the cognitive interest. While the belief is by no means confined to the leisure class, that class today comprises a disproportionately large number of believers in occult sciences of all kinds and shades. By those whose habits of thought are not shaped by contact with modern industry, the knowledge of the unknowable is still felt to the ultimate if not the only true knowledge.

Learning, then, set out by being in some sense a by-product of the priestly vicarious leisure class; and, at least until a recent date, the higher learning has since remained in some sense a by-product or by-occupation of the priestly classes. As the body of systematized knowledge increased, there presently arose a distinction, traceable very far back in the history of education, between esoteric and exoteric knowledge, the former -- so far as there is a substantial difference between the two -- comprising such knowledge as is primarily of no economic or industrial effect, and the latter comprising chiefly knowledge of industrial processes and of natural phenomena which were habitually turned to account for the material purposes of life. This line of demarcation has in time become, at least in popular apprehension, the normal line between the higher learning and the lower.

It is significant, not only as an evidence of their close affiliation with the priestly craft, but also as indicating that their activity to a good extent falls under that category of conspicuous leisure known as manners and breeding, that the learned

class in all primitive communities are great sticklers for form, precedent, gradations of rank, ritual, ceremonial vestments, and learned paraphernalia generally. This is of course to be expected, and it goes to say that the higher learning, in its incipient phase, is a leisure-class occupation -- more specifically an occupation of the vicarious leisure class employed in the service of the supernatural leisure class. But this predilection for the paraphernalia of learning goes also to indicate a further point of contact or of continuity between the priestly office and the office of the savant. In point of derivation, learning, as well as the priestly office, is largely an outgrowth of sympathetic magic; and this magical apparatus of form and ritual therefore finds its place with the learned class of the primitive community as a matter of course. The ritual and paraphernalia have an occult efficacy for the magical purpose; so that their presence as an integral factor in the earlier phases of the development of magic and science is a matter of expediency, quite as much as of affectionate regard for symbolism simply.

This sense of the efficacy of symbolic ritual, and of sympathetic effect to be wrought through dexterous rehearsal of the traditional accessories of the act or end to be compassed, is of course present more obviously and in larger measure in magical practice than in the discipline of the sciences, even of the occult sciences. But there are, I apprehend, few persons with a cultivated sense of scholastic merit to whom the ritualistic accessories of science are altogether an idle matter. The very great tenacity with which these ritualistic paraphernalia persist through the later course of the development is evident to any one who will reflect on what has been the history of learning in our civilization. Even today there are such things in the usage of the learned community as the cap and gown, matriculation, initiation, and graduation ceremonies, and the conferring of scholastic degrees, dignities, and prerogatives in a way which suggests some sort of a scholarly apostolic succession. The usage of the priestly orders is no doubt the proximate source of all these features of learned ritual, vestments, sacramental initiation, the transmission of peculiar dignities and virtues by the imposition of hands, and the like; but their derivation is traceable back of this point, to the source from which the specialized priestly class proper came to be distinguished from the sorcerer on the one hand and from the menial servant of a temporal master on the other hand. So far as regards both their derivation and their psychological content, these usages and the conceptions on which they rest belong to a stage in cultural development no later than that of the angekok and the rain-maker. Their place in the later phases of devout observance, as well as in the higher educational system, is that of a survival from a very early animistic phase of the development of human nature.

These ritualistic features of the educational system of the present and of the recent past, it is quite safe to say, have their place primarily in the higher, liberal, and classic institutions and grades of learning, rather than in the lower, technological, or practical grades, and branches of the system. So far as they possess them, the lower and less reputable branches of the educational scheme have evidently borrowed these things from the higher grades; and their continued persistence among the practical schools, without the sanction of the continued example of the higher and classic grades, would be highly improbable, to say the least. With the lower and practical schools and scholars, the adoption and cultivation of these usages is a case of mimicry -- due to a desire to conform as far as may be to the standards of scholastic reputability maintained by the upper grades and classes, who have come by these accessory features legitimately, by the right of lineal devolution.

The analysis may even be safely carried a step farther. Ritualistic survivals and

reversions come out in fullest vigor and with the freest air of spontaneity among those seminaries of learning which have to do primarily with the education of the priestly and leisure classes. Accordingly it should appear, and it does pretty plainly appear, on a survey of recent developments in college and university life, that wherever schools founded for the instruction of the lower classes in the immediately useful branches of knowledge grow into institutions of the higher learning, the growth of ritualistic ceremonial and paraphernalia and of elaborate scholastic "functions" goes hand in hand with the transition of the schools in question from the field of homely practicality into the higher, classical sphere. The initial purpose of these schools, and the work with which they have chiefly had to do at the earlier of these two stages of their evolution, has been that of fitting the young of the industrious classes for work. On the higher, classical plane of learning to which they commonly tend, their dominant aim becomes the preparation of the youth of the priestly and the leisure classes -- or of an incipient leisure class -- for the consumption of goods, material and immaterial, according to a conventionally accepted, reputable scope and method. This happy issue has commonly been the fate of schools founded by "friends of the people" for the aid of struggling young men, and where this transition is made in good form there is commonly, if not invariably, a coincident change to a more ritualistic life in the schools.

In the school life of today, learned ritual is in a general way best at home in schools whose chief end is the cultivation of the "humanities". This correlation is shown, perhaps more neatly than anywhere else, in the life-history of the American colleges and universities of recent growth. There may be many exceptions from the rule, especially among those schools which have been founded by the typically reputable and ritualistic churches, and which, therefore, started on the conservative and classical plane or reached the classical position by a short-cut; but the general rule as regards the colleges founded in the newer American communities during the present century has been that so long as the constituency from which the colleges have drawn their pupils has been dominated by habits of industry and thrift, so long the reminiscences of the medicine-man have found but a scant and precarious acceptance in the scheme of college life. But so soon as wealth begins appreciably to accumulate in the community, and so soon as a given school begins to lean on a leisure-class constituency, there comes also a perceptibly increased insistence on scholastic ritual and on conformity to the ancient forms as regards vestments and social and scholastic solemnities. So, for instance, there has been an approximate coincidence between the growth of wealth among the constituency which supports any given college of the Middle West and the date of acceptance -- first into tolerance and then into imperative vogue -- of evening dress for men and of the décolleté for women, as the scholarly vestments proper to occasions of learned solemnity or to the seasons of social amenity within the college circle. Apart from the mechanical difficulty of so large a task, it would scarcely be a difficult matter to trace this correlation. The like is true of the vogue of the cap and gown.

Cap and gown have been adopted as learned insignia by many colleges of this section within the last few years; and it is safe to say that this could scarcely have occurred at a much earlier date, or until there had grown up a leisure-class sentiment of sufficient volume in the community to support a strong movement of reversion towards an archaic view as to the legitimate end of education. This particular item of learned ritual, it may be noted, would not only commend itself to the leisure-class sense of the fitness of things, as appealing to the archaic propensity for spectacular effect and the predilection for antique symbolism; but it at the same time fits into the leisure-class scheme of life as involving a notable

element of conspicuous waste. The precise date at which the reversion to cap and gown took place, as well as the fact that it affected so large a number of schools at about the same time, seems to have been due in some measure to a wave of atavistic sense of conformity and reputability that passed over the community at that period.

It may not be entirely beside the point to note that in point of time this curious reversion seems to coincide with the culmination of a certain vogue of atavistic sentiment and tradition in other directions also. The wave of reversion seems to have received its initial impulse in the psychologically disintegrating effects of the Civil War. Habituation to war entails a body of predatory habits of thought, whereby clannishness in some measure replaces the sense of solidarity, and a sense of invidious distinction supplants the impulse to equitable, everyday serviceability. As an outcome of the cumulative action of these factors, the generation which follows a season of war is apt to witness a rehabilitation of the element of status, both in its social life and in its scheme of devout observances and other symbolic or ceremonial forms. Throughout the eighties, and less plainly traceable through the seventies also, there was perceptible a gradually advancing wave of sentiment favoring quasi-predatory business habits, insistence on status, anthropomorphism, and conservatism generally. The more direct and unmediated of these expressions of the barbarian temperament, such as the recrudescence of outlawry and the spectacular quasi-predatory careers of fraud run by certain "captains of industry", came to a head earlier and were appreciably on the decline by the close of the seventies. The recrudescence of anthropomorphic sentiment also seems to have passed its most acute stage before the close of the eighties. But the learned ritual and paraphernalia here spoken of are a still remoter and more recondite expression of the barbarian animistic sense; and these, therefore, gained vogue and elaboration more slowly and reached their most effective development at a still later date. There is reason to believe that the culmination is now already past. Except for the new impetus given by a new war experience, and except for the support which the growth of a wealthy class affords to all ritual, and especially to whatever ceremonial is wasteful and pointedly suggests gradations of status, it is probable that the late improvements and augmentation of scholastic insignia and ceremonial would gradually decline. But while it may be true that the cap and gown, and the more strenuous observance of scholastic proprieties which came with them, were floated in on this post-bellum tidal wave of reversion to barbarism, it is also no doubt true that such a ritualistic reversion could not have been effected in the college scheme of life until the accumulation of wealth in the hands of a propertied class had gone far enough to afford the requisite pecuniary ground for a movement which should bring the colleges of the country up to the leisure-class requirements in the higher learning. The adoption of the cap and gown is one of the striking atavistic features of modern college life, and at the same time it marks the fact that these colleges have definitely become leisure-class establishments, either in actual achievement or in aspiration.

As further evidence of the close relation between the educational system and the cultural standards of the community, it may be remarked that there is some tendency latterly to substitute the captain of industry in place of the priest, as the head of seminaries of the higher learning. The substitution is by no means complete or unequivocal. Those heads of institutions are best accepted who combine the sacerdotal office with a high degree of pecuniary efficiency. There is a similar but less pronounced tendency to intrust the work of instruction in the higher learning to men of some pecuniary qualification. Administrative ability and skill in advertising the enterprise count for rather more than they once did, as qualifications for the work of teaching. This applies especially in those sciences

that have most to do with the everyday facts of life, and it is particularly true of schools in the economically single-minded communities. This partial substitution of pecuniary for sacerdotal efficiency is a concomitant of the modern transition from conspicuous leisure to conspicuous consumption, as the chief means of reputability. The correlation of the two facts is probably clear without further elaboration.

The attitude of the schools and of the learned class towards the education of women serves to show in what manner and to what extent learning has departed from its ancient station of priestly and leisure-class prerogatives, and it indicates also what approach has been made by the truly learned to the modern, economic or industrial, matter-of-fact standpoint. The higher schools and the learned professions were until recently tabu to the women. These establishments were from the outset, and have in great measure continued to be, devoted to the education of the priestly and leisure classes.

The women, as has been shown elsewhere, were the original subservient class, and to some extent, especially so far as regards their nominal or ceremonial position, they have remained in that relation down to the present. There has prevailed a strong sense that the admission of women to the privileges of the higher learning (as to the Eleusianin mysteries) would be derogatory to the dignity of the learned craft. It is therefore only very recently, and almost solely in the industrially most advanced communities, that the higher grades of schools have been freely opened to women. And even under the urgent circumstances prevailing in the modern industrial communities, the highest and most reputable universities show an extreme reluctance in making the move. The sense of class worthiness, that is to say of status, of a honorific differentiation of the sexes according to a distinction between superior and inferior intellectual dignity, survives in a vigorous form in these corporations of the aristocracy of learning. It is felt that the woman should, in all propriety, acquire only such knowledge as may be classed under one or the other of two heads: (1) such knowledge as conduces immediately to a better performance of domestic service -- the domestic sphere; (2) such accomplishments and dexterity, quasi-scholarly and quasi-artistic, as plainly come in under the head of a performance of vicarious leisure. Knowledge is felt to be unfeminine if it is knowledge which expresses the unfolding of the learner's own life, the acquisition of which proceeds on the learner's own cognitive interest, without prompting from the canons of propriety, and without reference back to a master whose comfort or good repute is to be enhanced by the employment or the exhibition of it. So, also, all knowledge which is useful as evidence of leisure, other than vicarious leisure, is scarcely feminine.

For an appreciation of the relation which these higher seminaries of learning bear to the economic life of the community, the phenomena which have been reviewed are of importance rather as indications of a general attitude than as being in themselves facts of first-rate economic consequence. They go to show what is the instinctive attitude and animus of the learned class towards the life process of an industrial community. They serve as an exponent of the stage of development, for the industrial purpose, attained by the higher learning and by the learned class, and so they afford an indication as to what may fairly be looked for from this class at points where the learning and the life of the class bear more immediately upon the economic life and efficiency of the community, and upon the adjustment of its scheme of life to the requirements of the time. What these ritualistic survivals go to indicate is a prevalence of conservatism, if not of reactionary sentiment, especially among the higher schools where the conventional learning is cultivated.

To these indications of a conservative attitude is to be added another characteristic which goes in the same direction, but which is a symptom of graver consequence than this playful inclination to trivialities of form and ritual. By far the greater number of American colleges and universities, for instance, are affiliated to some religious denomination and are somewhat given to devout observances. Their putative familiarity with scientific methods and the scientific point of view should presumably exempt the faculties of these schools from animistic habits of thought; but there is still a considerable proportion of them who profess an attachment to the anthropomorphic beliefs and observances of an earlier culture. These professions of devotional zeal are, no doubt, to a good extent expedient and perfunctory, both on the part of the schools in their corporate capacity, and on the part of the individual members of the corps of instructors; but it can not be doubted that there is after all a very appreciable element of anthropomorphic sentiment present in the higher schools. So far as this is the case it must be set down as the expression of an archaic, animistic habit of mind. This habit of mind must necessarily assert itself to some extent in the instruction offered, and to this extent its influence in shaping the habits of thought of the student makes for conservatism and reversion; it acts to hinder his development in the direction of matter-of-fact knowledge, such as best serves the ends of industry.

The college sports, which have so great a vogue in the reputable seminaries of learning today, tend in a similar direction; and, indeed, sports have much in common with the devout attitude of the colleges, both as regards their psychological basis and as regards their disciplinary effect. But this expression of the barbarian temperament is to be credited primarily to the body of students, rather than to the temper of the schools as such; except in so far as the colleges or the college officials -- as sometimes happens -- actively countenance and foster the growth of sports. The like is true of college fraternities as of college sports, but with a difference. The latter are chiefly an expression of the predatory impulse simply; the former are more specifically an expression of that heritage of clannishness which is so large a feature in the temperament of the predatory barbarian. It is also noticeable that a close relation subsists between the fraternities and the sporting activity of the schools. After what has already been said in an earlier chapter on the sporting and gambling habit, it is scarcely necessary further to discuss the economic value of this training in sports and in factional organization and activity.

But all these features of the scheme of life of the learned class, and of the establishments dedicated to the conservation of the higher learning, are in a great measure incidental only. They are scarcely to be accounted organic elements of the professed work of research and instruction for the ostensible pursuit of which the schools exist. But these symptomatic indications go to establish a presumption as to the character of the work performed -- as seen from the economic point of view -- and as to the bent which the serious work carried on under their auspices gives to the youth who resort to the schools. The presumption raised by the considerations already offered is that in their work also, as well as in their ceremonial, the higher schools may be expected to take a conservative position; but this presumption must be checked by a comparison of the economic character of the work actually performed, and by something of a survey of the learning whose conservation is intrusted to the higher schools. On this head, it is well known that the accredited seminaries of learning have, until a recent date, held a conservative position. They have taken an attitude of depreciation towards all innovations. As a general rule a new point of view or a new formulation of knowledge have been countenanced and taken up within the

schools only after these new things have made their way outside of the schools. As exceptions from this rule are chiefly to be mentioned innovations of an inconspicuous kind and departures which do not bear in any tangible way upon the conventional point of view or upon the conventional scheme of life; as, for instance, details of fact in the mathematico-physical sciences, and new readings and interpretations of the classics, especially such as have a philological or literary bearing only. Except within the domain of the "humanities", in the narrow sense, and except so far as the traditional point of view of the humanities has been left intact by the innovators, it has generally held true that the accredited learned class and the seminaries of the higher learning have looked askance at all innovation. New views, new departures in scientific theory, especially in new departures which touch the theory of human relations at any point, have found a place in the scheme of the university tardily and by a reluctant tolerance, rather than by a cordial welcome; and the men who have occupied themselves with such efforts to widen the scope of human knowledge have not commonly been well received by their learned contemporaries. The higher schools have not commonly given their countenance to a serious advance in the methods or the content of knowledge until the innovations have outlived their youth and much of their usefulness -- after they have become commonplaces of the intellectual furniture of a new generation which has grown up under, and has had its habits of thought shaped by, the new, extra-scholastic body of knowledge and the new standpoint. This is true of the recent past. How far it may be true of the immediate present it would be hazardous to say, for it is impossible to see present-day facts in such perspective as to get a fair conception of their relative proportions.

So far, nothing has been said of the Maecenas function of the well-to-do, which is habitually dwelt on at some length by writers and speakers who treat of the development of culture and of social structure. This leisure-class function is not without an important bearing on the higher and on the spread of knowledge and culture. The manner and the degree in which the class furthers learning through patronage of this kind is sufficiently familiar. It has been frequently presented in affectionate and effective terms by spokesmen whose familiarity with the topic fits them to bring home to their hearers the profound significance of this cultural factor. These spokesmen, however, have presented the matter from the point of view of the cultural interest, or of the interest of reputability, rather than from that of the economic interest. As apprehended from the economic point of view, and valued for the purpose of industrial serviceability, this function of the well-to-do, as well as the intellectual attitude of members of the well-to-do class, merits some attention and will bear illustration.

By way of characterization of the Maecenas relation, it is to be noted that, considered externally, as an economic or industrial relation simply, it is a relation of status. The scholar under the patronage performs the duties of a learned life vicariously for his patron, to whom a certain repute inures after the manner of the good repute imputed to a master for whom any form of vicarious leisure is performed. It is also to be noted that, in point of historical fact, the furtherance of learning or the maintenance of scholarly activity through the Maecenas relation has most commonly been a furtherance of proficiency in classical lore or in the humanities. The knowledge tends to lower rather than to heighten the industrial efficiency of the community.

Further, as regards the direct participation of the members of the leisure class in the furtherance of knowledge, the canons of reputable living act to throw such intellectual interest as seeks expression among the class on the side of classical and formal erudition, rather than on the side of the sciences that bear some relation to the community's industrial life. The most frequent excursions into



other than classical fields of knowledge on the part of members of the leisure class are made into the discipline of law and the political, and more especially the administrative, sciences. These so-called sciences are substantially bodies of maxims of expediency for guidance in the leisure-class office of government, as conducted on a proprietary basis. The interest with which this discipline is approached is therefore not commonly the intellectual or cognitive interest simply. It is largely the practical interest of the exigencies of that relation of mastery in which the members of the class are placed. In point of derivation, the office of government is a predatory function, pertaining integrally to the archaic leisure-class scheme of life. It is an exercise of control and coercion over the population from which the class draws its sustenance. This discipline, as well as the incidents of practice which give it its content, therefore has some attraction for the class apart from all questions of cognition. All this holds true wherever and so long as the governmental office continues, in form or in substance, to be a proprietary office; and it holds true beyond that limit, in so far as the tradition of the more archaic phase of governmental evolution has lasted on into the later life of those modern communities for whom proprietary government by a leisure class is now beginning to pass away.

For that field of learning within which the cognitive or intellectual interest is dominant -- the sciences properly so called -- the case is somewhat different, not only as regards the attitude of the leisure class, but as regards the whole drift of the pecuniary culture. Knowledge for its own sake, the exercise of the faculty of comprehensive without ulterior purpose, should, it might be expected, be sought by men whom no urgent material interest diverts from such a quest. The sheltered industrial position of the leisure class should give free play to the cognitive interest in members of this class, and we should consequently have, as many writers confidently find that we do have, a very large proportion of scholars, scientists, savants derived from this class and deriving their incentive to scientific investigation and speculation from the discipline of a life of leisure. Some such result is to be looked for, but there are features of the leisure-class scheme of life, already sufficiently dwelt upon, which go to divert the intellectual interest of this class to other subjects than that causal sequence in phenomena which makes the content of the sciences. The habits of thought which characterize the life of the class run on the personal relation of dominance, and on the derivative, invidious concepts of honor, worth, merit, character, and the like. The casual sequence which makes up the subject matter of science is not visible from this point of view. Neither does good repute attach to knowledge of facts that are vulgarly useful. Hence it should appear probable that the interest of the invidious comparison with respect to pecuniary or other honorific merit should occupy the attention of the leisure class, to the neglect of the cognitive interest. Where this latter interest asserts itself it should commonly be diverted to fields of speculation or investigation which are reputable and futile, rather than to the quest of scientific knowledge. Such indeed has been the history of priestly and leisure-class learning so long as no considerable body of systematized knowledge had been intruded into the scholastic discipline from an extra-scholastic source. But since the relation of mastery and subservience is ceasing to be the dominant and formative factor in the community's life process, other features of the life process and other points of view are forcing themselves upon the scholars.

The true-bred gentleman of leisure should, and does, see the world from the point of view of the personal relation; and the cognitive interest, so far as it asserts itself in him, should seek to systematize phenomena on this basis. Such indeed is the case with the gentleman of the old school, in whom the leisure-class ideals have suffered no disintegration; and such is the attitude of his latter-day descendant, in so far as he has fallen heir to the full complement of upper-class

virtues. But the ways of heredity are devious, and not every gentleman's son is to the manor born. Especially is the transmission of the habits of thought which characterize the predatory master somewhat precarious in the case of a line of descent in which but one or two of the latest steps have lain within the leisure-class discipline. The chances of occurrence of a strong congenital or acquired bent towards the exercise of the cognitive aptitudes are apparently best in those members of the leisure class who are of lower class or middle class antecedents -- that is to say, those who have inherited the complement of aptitudes proper to the industrious classes, and who owe their place in the leisure class to the possession of qualities which count for more today than they did in the times when the leisure-class scheme of life took shape. But even outside the range of these later accessions to the leisure class there are an appreciable number of individuals in whom the invidious interest is not sufficiently dominant to shape their theoretical views, and in whom the proclivity to theory is sufficiently strong to lead them into the scientific quest.

The higher learning owes the intrusion of the sciences in part to these aberrant scions of the leisure class, who have come under the dominant influence of the latter-day tradition of impersonal relation and who have inherited a complement of human aptitudes differing in certain salient features from the temperament which is characteristic of the regime of status. But it owes the presence of this alien body of scientific knowledge also in part, and in a higher degree, to members of the industrious classes who have been in sufficiently easy circumstances to turn their attention to other interests than that of finding daily sustenance, and whose inherited aptitudes and anthropomorphic point of view does not dominate their intellectual processes. As between these two groups, which approximately comprise the effective force of scientific progress, it is the latter that has contributed the most. And with respect to both it seems to be true that they are not so much the source as the vehicle, or at the most they are the instrument of commutation, by which the habits of thought enforced upon the community, through contact with its environment under the exigencies of modern associated life and the mechanical industries, are turned to account for theoretical knowledge.

Science, in the sense of an articulate recognition of causal sequence in phenomena, whether physical or social, has been a feature of the Western culture only since the industrial process in the Western communities has come to be substantially a process of mechanical contrivances in which man's office is that of discrimination and valuation of material forces. Science has flourished somewhat in the same degree as the industrial life of the community has conformed to this pattern, and somewhat in the same degree as the industrial interest has dominated the community's life. And science, and scientific theory especially, has made headway in the several departments of human life and knowledge in proportion as each of these several departments has successively come into closer contact with the industrial process and the economic interest; or perhaps it is truer to say, in proportion as each of them has successively escaped from the dominance of the conceptions of personal relation or status, and of the derivative canons of anthropomorphic fitness and honorific worth.

It is only as the exigencies of modern industrial life have enforced the recognition of causal sequence in the practical contact of mankind with their environment, that men have come to systematize the phenomena of this environment and the facts of their own contact with it, in terms of causal sequence. So that while the higher learning in its best development, as the perfect flower of scholasticism and classicism, was a by-product of the priestly office and the life of leisure, so modern science may be said to be a by-product of the industrial process. Through

these groups of men, then -- investigators, savants, scientists, inventors, speculators -- most of whom have done their most telling work outside the shelter of the schools, the habits of thought enforced by the modern industrial life have found coherent expression and elaboration as a body of theoretical science having to do with the causal sequence of phenomena. And from this extra-scholastic field of scientific speculation, changes of method and purpose have from time to time been intruded into the scholastic discipline.

In this connection it is to be remarked that there is a very perceptible difference of substance and purpose between the instruction offered in the primary and secondary schools, on the one hand, and in the higher seminaries of learning, on the other hand. The difference in point of immediate practicality of the information imparted and of the proficiency acquired may be of some consequence and may merit the attention which it has from time to time received; but there is more substantial difference in the mental and spiritual bent which is favored by the one and the other discipline. This divergent trend in discipline between the higher and the lower learning is especially noticeable as regards the primary education in its latest development in the advanced industrial communities. Here the instruction is directed chiefly to proficiency or dexterity, intellectual and manual, in the apprehension and employment of impersonal facts, in their casual rather than in their honorific incidence. It is true, under the traditions of the earlier days, when the primary education was also predominantly a leisure-class commodity, a free use is still made of emulation as a spur to diligence in the common run of primary schools; but even this use of emulation as an expedient is visibly declining in the primary grades of instruction in communities where the lower education is not under the guidance of the ecclesiastical or military tradition. All this holds true in a peculiar degree, and more especially on the spiritual side, of such portions of the educational system as have been immediately affected by kindergarten methods and ideals.

The peculiarly non-invidious trend of the kindergarten discipline, and the similar character of the kindergarten influence in primary education beyond the limits of the kindergarten proper, should be taken in connection with what has already been said of the peculiar spiritual attitude of leisure-class womankind under the circumstances of the modern economic situation. The kindergarten discipline is at its best -- or at its farthest remove from ancient patriarchal and pedagogical ideals -- in the advanced industrial communities, where there is a considerable body of intelligent and idle women, and where the system of status has somewhat abated in rigor under the disintegrating influence of industrial life and in the absence of a consistent body of military and ecclesiastical traditions. It is from these women in easy circumstances that it gets its moral support. The aims and methods of the kindergarten commend themselves with especial effect to this class of women who are ill at ease under the pecuniary code of reputable life. The kindergarten, and whatever the kindergarten spirit counts for in modern education, therefore, is to be set down, along with the "new-woman movement," to the account of that revulsion against futility and invidious comparison which the leisure-class life under modern circumstances induces in the women most immediately exposed to its discipline. In this way it appears that, by indirection, the institution of a leisure class here again favors the growth of a non-invidious attitude, which may, in the long run, prove a menace to the stability of the institution itself, and even to the institution of individual ownership on which it rests.

During the recent past some tangible changes have taken place in the scope of college and university teaching. These changes have in the main consisted in a partial displacement of the humanities -- those branches of learning which are conceived to make for the traditional "culture", character, tastes, and ideals -- by

those more matter-of-fact branches which make for civic and industrial efficiency. To put the same thing in other words, those branches of knowledge which make for efficiency (ultimately productive efficiency) have gradually been gaining ground against those branches which make for a heightened consumption or a lowered industrial efficiency and for a type of character suited to the regime of status. In this adaptation of the scheme of instruction the higher schools have commonly been found on the conservative side; each step which they have taken in advance has been to some extent of the nature of a concession. The sciences have been intruded into the scholar's discipline from without, not to say from below. It is noticeable that the humanities which have so reluctantly yielded ground to the sciences are pretty uniformly adapted to shape the character of the student in accordance with a traditional self-centred scheme of consumption; a scheme of contemplation and enjoyment of the true, the beautiful, and the good, according to a conventional standard of propriety and excellence, the salient feature of which is leisure -- otium cum dignitate. In language veiled by their own habituation to the archaic, decorous point of view, the spokesmen of the humanities have insisted upon the ideal embodied in the maxim, *fruges consumere nati*. This attitude should occasion no surprise in the case of schools which are shaped by and rest upon a leisure-class culture.

The professed grounds on which it has been sought, as far as might be, to maintain the received standards and methods of culture intact are likewise characteristic of the archaic temperament and of the leisure-class theory of life. The enjoyment and the bent derived from habitual contemplation of the life, ideals, speculations, and methods of consuming time and goods, in vogue among the leisure class of classical time and goods, in vogue among the leisure class of classical antiquity, for instance, is felt to be "higher", "nobler", "worthier", than what results in these respects from a like familiarity with the everyday life and the knowledge and aspirations of commonplace humanity in a modern community. That learning the content of which is an unmitigated knowledge of latter-day men and things is by comparison "lower", "base", "ignoble" -- one even hears the epithet "sub-human" applied to this matter-of-fact knowledge of mankind and of everyday life.

This contention of the leisure-class spokesmen of the humanities seems to be substantially sound. In point of substantial fact, the gratification and the culture, or the spiritual attitude or habit of mind, resulting from an habitual contemplation of the anthropomorphism, clannishness, and leisurely self-complacency of the gentleman of an early day, or from a familiarity with the animistic superstitions and the exuberant truculence of the Homeric heroes, for instance, is, aesthetically considered, more legitimate than the corresponding results derived from a matter-of-fact knowledge of things and a contemplation of latter-day civic or workmanlike efficiency. There can be but little question that the first-named habits have the advantage in respect of aesthetic or honorific value, and therefore in respect of the "worth" which is made the basis of award in the comparison. The content of the canons of taste, and more particularly of the canons of honor, is in the nature of things a resultant of the past life and circumstances of the race, transmitted to the later generation by inheritance or by tradition; and the fact that the protracted dominance of a predatory, leisure-class scheme of life has profoundly shaped the habit of mind and the point of view of the race in the past, is a sufficient basis for an aesthetically legitimate dominance of such a scheme of life in very much of what concerns matters of taste in the present. For the purpose in hand, canons of taste are race habits, acquired through a more or less protracted habituation to the approval or disapproval of the kind of things upon which a favorable or unfavorable judgment of taste is passed. Other things being equal, the longer and more unbroken the habituation, the more legitimate is the

canon of taste in question. All this seems to be even truer of judgments regarding worth or honor than of judgments of taste generally.

But whatever may be the aesthetic legitimacy of the derogatory judgment passed on the newer learning by the spokesmen of the humanities, and however substantial may be the merits of the contention that the classic lore is worthier and results in a more truly human culture and character, it does not concern the question in hand. The question in hand is as to how far these branches of learning, and the point of view for which they stand in the educational system, help or hinder an efficient collective life under modern industrial circumstances - - how far they further a more facile adaptation to the economic situation of today. The question is an economic, not an aesthetic one; and the leisure-class standards of learning which find expression in the deprecatory attitude of the higher schools towards matter-of-fact knowledge are, for the present purpose, to be valued from this point of view only. For this purpose the use of such epithets as "noble", "base", "higher", "lower", etc., is significant only as showing the animus and the point of view of the disputants; whether they contend for the worthiness of the new or of the old. All these epithets are honorific or humilific terms; that is to say, they are terms of invidious comparison, which in the last analysis fall under the category of the reputable or the disreputable; that is, they belong within the range of ideas that characterizes the scheme of life of the regime of status; that is, they are in substance an expression of sportsmanship -- of the predatory and animistic habit of mind; that is, they indicate an archaic point of view and theory of life, which may fit the predatory stage of culture and of economic organization from which they have sprung, but which are, from the point of view of economic efficiency in the broader sense, disserviceable anachronisms.

The classics, and their position of prerogative in the scheme of education to which the higher seminaries of learning cling with such a fond predilection, serve to shape the intellectual attitude and lower the economic efficiency of the new learned generation. They do this not only by holding up an archaic ideal of manhood, but also by the discrimination which they inculcate with respect to the reputable and the disreputable in knowledge. This result is accomplished in two ways: (1) by inspiring an habitual aversion to what is merely useful, as contrasted with what is merely honorific in learning, and so shaping the tastes of the novice that he comes in good faith to find gratification of his tastes solely, or almost solely, in such exercise of the intellect as normally results in no industrial or social gain; and (2) by consuming the learner's time and effort in acquiring knowledge which is of no use, except in so far as this learning has by convention become incorporated into the sum of learning required of the scholar, and has thereby affected the terminology and diction employed in the useful branches of knowledge. Except for this terminological difficulty -- which is itself a consequence of the vogue of the classics of the past -- a knowledge of the ancient languages, for instance, would have no practical bearing for any scientist or any scholar not engaged on work primarily of a linguistic character. Of course, all this has nothing to say as to the cultural value of the classics, nor is there any intention to disparage the discipline of the classics or the bent which their study gives to the student. That bent seems to be of an economically disserviceable kind, but this fact -- somewhat notorious indeed -- need disturb no one who has the good fortune to find comfort and strength in the classical lore. The fact that classical learning acts to derange the learner's workmanlike attitudes should fall lightly upon the apprehension of those who hold workmanship of small account in comparison with the cultivation of decorous ideals: *Iam fides et pax et honos pudorque Priscus et neglecta redire virtus Audet.*

Owing to the circumstance that this knowledge has become part of the elementary requirements in our system of education, the ability to use and to understand certain of the dead languages of southern Europe is not only gratifying to the person who finds occasion to parade his accomplishments in this respect, but the evidence of such knowledge serves at the same time to recommend any savant to his audience, both lay and learned. It is currently expected that a certain number of years shall have been spent in acquiring this substantially useless information, and its absence creates a presumption of hasty and precarious learning, as well as of a vulgar practicality that is equally obnoxious to the conventional standards of sound scholarship and intellectual force.

The case is analogous to what happens in the purchase of any article of consumption by a purchaser who is not an expert judge of materials or of workmanship. He makes his estimate of value of the article chiefly on the ground of the apparent expensiveness of the finish of those decorative parts and features which have no immediate relation to the intrinsic usefulness of the article; the presumption being that some sort of ill-defined proportion subsists between the substantial value of an article and the expense of adornment added in order to sell it. The presumption that there can ordinarily be no sound scholarship where a knowledge of the classics and humanities is wanting leads to a conspicuous waste of time and labor on the part of the general body of students in acquiring such knowledge. The conventional insistence on a modicum of conspicuous waste as an incident of all reputable scholarship has affected our canons of taste and of serviceability in matters of scholarship in much the same way as the same principle has influenced our judgment of the serviceability of manufactured goods.

It is true, since conspicuous consumption has gained more and more on conspicuous leisure as a means of repute, the acquisition of the dead languages is no longer so imperative a requirement as it once was, and its talismanic virtue as a voucher of scholarship has suffered a concomitant impairment. But while this is true, it is also true that the classics have scarcely lost in absolute value as a voucher of scholastic respectability, since for this purpose it is only necessary that the scholar should be able to put in evidence some learning which is conventionally recognized as evidence of wasted time; and the classics lend themselves with great facility to this use. Indeed, there can be little doubt that it is their utility as evidence of wasted time and effort, and hence of the pecuniary strength necessary in order to afford this waste, that has secured to the classics their position of prerogative in the scheme of higher learning, and has led to their being esteemed the most honorific of all learning. They serve the decorative ends of leisure-class learning better than any other body of knowledge, and hence they are an effective means of reputability.

In this respect the classics have until lately had scarcely a rival. They still have no dangerous rival on the continent of Europe, but lately, since college athletics have won their way into a recognized standing as an accredited field of scholarly accomplishment, this latter branch of learning -- if athletics may be freely classed as learning -- has become a rival of the classics for the primacy in leisure-class education in American and English schools. Athletics have an obvious advantage over the classics for the purpose of leisure-class learning, since success as an athlete presumes, not only waste of time, but also waste of money, as well as the possession of certain highly unindustrial archaic traits of character and temperament. In the German universities the place of athletics and Greek-letter fraternities, as a leisure-class scholarly occupation, has in some measure been supplied by a skilled and graded inebriety and a perfunctory duelling.

The leisure class and its standard of virtue -- archaism and waste-- can scarcely have been concerned in the introduction of the classics into the scheme of the higher learning; but the tenacious retention of the classics by the higher schools, and the high degree of reputability which still attaches to them, are no doubt due to their conforming so closely to the requirements of archaism and waste.

“Classic” always carries this connotation of wasteful and archaic, whether it is used to denote the dead languages or the obsolete or obsolescent forms of thought and diction in the living language, or to denote other items of scholarly activity or apparatus to which it is applied with less aptness. So the archaic idiom of the English language is spoken of as “classic” English. Its use is imperative in all speaking and writing upon serious topics, and a facile use of it lends dignity to even the most commonplace and trivial string of talk. The newest form of English diction is of course never written; the sense of that leisure-class propriety which requires archaism in speech is present even in the most illiterate or sensational writers in sufficient force to prevent such a lapse. On the other hand, the highest and most conventionalized style of archaic diction is -- quite characteristically -- properly employed only in communications between an anthropomorphic divinity and his subjects. Midway between these extremes lies the everyday speech of leisure-class conversation and literature.

Elegant diction, whether in writing or speaking, is an effective means of reputability. It is of moment to know with some precision what is the degree of archaism conventionally required in speaking on any given topic. Usage differs appreciably from the pulpit to the market-place; the latter, as might be expected, admits the use of relatively new and effective words and turns of expression, even by fastidious persons. A discriminative avoidance of neologisms is honorific, not only because it argues that time has been wasted in acquiring the obsolescent habit of speech, but also as showing that the speaker has from infancy habitually associated with persons who have been familiar with the obsolescent idiom. It thereby goes to show his leisure-class antecedents. Great purity of speech is presumptive evidence of several lives spent in other than vulgarly useful occupations; although its evidence is by no means entirely conclusive to this point.

As felicitous an instance of futile classicism as can well be found, outside of the Far East, is the conventional spelling of the English language. A breach of the proprieties in spelling is extremely annoying and will discredit any writer in the eyes of all persons who are possessed of a developed sense of the true and beautiful. English orthography satisfies all the requirements of the canons of reputability under the law of conspicuous waste. It is archaic, cumbrous, and ineffective; its acquisition consumes much time and effort; failure to acquire it is easy of detection. Therefore it is the first and readiest test of reputability in learning, and conformity to its ritual is indispensable to a blameless scholastic life.

On this head of purity of speech, as at other points where a conventional usage rests on the canons of archaism and waste, the spokesmen for the usage instinctively take an apologetic attitude. It is contended, in substance, that a punctilious use of ancient and accredited locutions will serve to convey thought more adequately and more precisely than would be the straightforward use of the latest form of spoken English; whereas it is notorious that the ideas of today are effectively expressed in the slang of today. Classic speech has the honorific virtue of dignity; it commands attention and respect as being the accredited method of communication under the leisure-class scheme of life, because it

carries a pointed suggestion of the industrial exemption of the speaker. The advantage of the accredited locutions lies in their reputability; they are reputable because they are cumbrous and out of date, and therefore argue waste of time and exemption from the use and the need of direct and forcible speech.