ingenuity when they wish to avoid something whispered by the heart.

How many times have we read letters, full of aspiration at a distance, full of readiness for renewed work, but as soon as you ask the writer when he can set out on a new career, he falls into a very strange silence. Obviously all the dustiness of life has beset the tongue of the heart and reduced it to silence. All the horned doubts have crawled forth, all the absurd considerations have been listened to, and still another possibility has been lost. It is not only that it has been lost to the individual, but that it could oppress and injure a great number of people far and near.

For the sake of visionary help to a few, there has been forgotten co-operation and assistance in very great matters. The basic cause however has been proved to be immobility, attachment to one’s easy chair. And too, beyond immobility rises up the specter of fear before any novelty in general. This specter leads to decay and senility. When, then, such dissolution encroaches, by no external means can it be helped. Yet so many times nothing else but some wretched things have made people immobile. We ourselves have seen absolutely deplorable examples when people, apparently intelligent, have doomed themselves to the saddest sort of existence due to attachment to things. Ah, these things again! These rough tags of a dusty way of life. Sometimes they begin to rule to such an extent that the voice of the heart sounds not only improbable but even as it were irrelevant.

I always rejoice when I see mobility in co-workers.

We can live fully and freely, only if we have love for each other’s nationality, each other’s history and custom, and for each other’s personality and have love for human beings all around us. On that basis alone can civilization rest.

—Dr. T. H. Somerville
extension of the monastery. And so at present every exchange of scientific forces, all expeditions and journeys become an indispensable condition of all progress. In this, people learn and extend the limits of their own speciality. The traveller sees much. The wayfarer, if he be not blind, involuntarily perceives much that is remarkable. In the same manner, the single narrow profession, which once had such a hold upon humanity, is again replaced by a broad cognition.

Often even domains apparently far removed from each other become beneficial co-workers. And it must precisely be thus, because the final strivings of humanity, based upon collaboration, upon co-operation, first of all learn synthesis. Still not so long ago people were very much afraid of this unifying concept. Let us recall how Anatole France and many other enlightened writers were subtly ironical about inordinate specialization. Actually in nature all thus co-operates: everything is so blended and balanced that only the conscious collaboration of peoples responds to these basic laws of all that exists.

The usefulness of travel and manifold discernment have probably never before so occupied the minds of people as at present. The earthly globe will be quickly criss-crossed with traversed paths. But this nevertheless will be only a primary degree of realization. And on each of these paths it will be needful both to gaze loftily upwards and to penetrate deeply within, in order to appreciate the multiformity of possibilities which not long ago generally went unnoticed.

One thing is dangerous, that amid all the travelling there are being developed too many sporting trips and contests. In these purely external mechanical competitions much is lost which would be especially needful to compensate for in our day. All contests of strength, endurance and speed need to be turned into contests of quickness and depth of thinking, of discernment. Each one has a store of anecdotes of school misunderstandings, and peculiarities, we need not repeat them. But let us very steadfastly remember that one-sided technical education should not be striven for.

All limited conventional technical schools are already manifested as outmoded before the again imperatively uprising concept of synthesis. If the technical school somewhere relies on the robot, the deeply comprehended synthesis gives a new breadth of horizon. In founding sections of establishments in different countries, we had precisely in view that some time and somehow there would result the closest communication of all co-workers. They enrich each other, they encourage each other, and they exchange with each other the most undefeasibly useful concepts. If then there is manifested in the establishments some possibility for new cognitions, expeditions, visits, then let not this possibility be thrown aside.

Let us continue the already formed tradition of mutual acquaintances. Let us look upon each new visit of places by our co-workers as a true development of instructive work. Yet for this let us first of all develop true mobility.

When we speak about mobility, let us not forget that it is not near to many. Not a few people like to talk about mobility. Seated in easy chairs at the evening table they are ready very easily to dream, to rise up and depart to create and labor, in new places. But as soon as the matter reaches the point of carrying out these musings, many will find ten reasons which prevent them. Each of us can call to mind, even in the recent past, instructive episodes of how those already entirely prepared to set out on a distant path feebly sink back, detained in their easy chair. The reasons for the retreat were of course numerous, and as it were worthy of vital consideration.

When a man wishes to justify himself for not doing something, you may be sure that he will find a great number of justifying causes. In this, immobility will be praised by very many. Yet mobility, that is, desire of new work, of new cognition, will be very easily censured. People will speak about empty dreaming, about unrealizable aspirations, about gullibility, few fail to show a resourceful