

the most elaborate enquiry into the possibilities of the future?

The boy we have seen has already a fair rudimentary education—knows the three R's—his prayers and the decencies of social life. These are his stock-in-trade; now he is going in for more. There is Latin and Greek, History and Philosophy, Science and Polite Literature, the Fine Arts. What need has he of these or any of these, and what return will they bring him or his father or to society at large?

I believe no man can be over-educated in his own profession; he can't know too much of law if he is a lawyer, or too much medicine if a doctor, or too much theology or divinity as it is said if a clergyman. But I am far from believing that a man may not be so well educated *outside* his profession as to become a comparative failure within. He has expended his energies in one direction and hopes to make his living in another. That is a mistake. Life is too short—or rather the studying time of life is too short for such elaborate by-play. His studies have not been to the point. No one can fit himself for one calling by making another his chief attraction. It is making love to one person and marrying some one else. Every man is ignorant unless he is well instructed in what pertains to him—well up as they say in his own calling, and so if his calling requires a more or less elaborate preparation, then the college education should be so proportioned. I will refer presently to the object in view in a college and in professional schools; for the present we are discussing how much or how little of that education is necessary or desirable. If the waiters in some of the New England hotels can take your orders in several languages, would not every sensible man say that was a great waste of energy? *Æsthetic* people may say that it makes them

better waiters, but that is to be doubted. The young man who goes into a dry-goods store and can give full descriptions of the clothing and dress of the Greeks and Romans might stand a poor chance with a rival who never saw the *outside* even of a college, and couldn't tell a *toga prætexa* from the cheapest *tunica*. But on the other hand doctors have been known to whom the Latinity of the *Pharmacopœia* was as far removed as that of Tacitus, and whose education was altogether behind the terms of their diploma—unless their title *Doctor* was to be regarded in the *lucus a non lucendo* principle. And things equally uncomplimentary about lawyers and their legal maxims may be adduced, as also not to offend by omission, the clergyman and the difficulties of his rubrics.

To come back to the question we set out with, it is obvious a line must be drawn somewhere. Does the *man* need a liberal education; if not, why should the *boy* spend his time and money in obtaining it? If he proposes the study of the learned professions it goes without saying that he should have a liberal education for a ground work. If his pursuit is journalism, literature, the fine arts, or such avocation as that the brain is the worker; it becomes a necessity. In manual labour—if any one is to be found now who is to work with his hands—it is a luxury, and in nine cases out of ten it may be a positive hindrance.

I am not, of course, here speaking of Commercial Colleges; they are training schools of a different type and do work for special classes; well conducted they might fairly grant a degree which would be or ought to be of more use in our times than the degrees in an ordinary arts course.

I would, therefore, say to a young man, consider if a college education is to be a luxury or a necessity to