

in pity for the young men whose false hopes he found himself compelled continually to disappoint, felt himself obliged to publicly notify the unemployed that no places could be found for them; and the *Churchman* suggests that "before ordaining any man to the ministry it might be a good thing to ensure independence by requiring him to have some other profession or some honest handicraft;" and that "such a requirement would secure a better chance of self-independence for the unemployed clergy who have no private fortune to depend on."

What is said regarding the Episcopal clergy of the United States may with equal truth and force be said of other denominations, both in that country and in Canada also; and the application may be made not only to the clerical profession, but to the medical and legal professions also. In truth, these professions are the refuge of a large class of incompetent and useless men who are too lazy and too puffed up with vain conceit to ever do an honest day's work, depending upon the *eclat* that surrounds professional life to supply the dupes who are to support them in refined and elegant ease. And when the pinching of want is felt they discover that they are ignorant as to how to earn honest bread. They are too proud to beg on the public highways, but not to dead-beat their ways, many of them, by imposing upon the credulous and sympathetic.

There is too much glamor surrounding the professions which professional men find to their interest to maintain. They seek to impress upon the common mind an importance that is usually overestimated; knowing that if this glamor is dispelled and their importance measured according to its true worth and intrinsic merit, a much larger percentage of them who are now unemployed would be forced to earn their bread by honest toil. This glamor is a relic of the barbarism of the dark ages which is perpetuated in language and hieroglyphics that calls for *sy. sim. et aq. quantum suf.*, and for which the poor patient has to pay the druggist an extortionate price when he gets only sweetened water. It is a reflection upon the integrity of the honorable members of the profession when they encourage such glamor and delusions. Admitting the necessity in the community of some clergymen, physicians and lawyers, it goes without the saying that the community is overstocked with such professionals, and that they, like other non-producing classes, have to be supported by contributions forced from the public. As the *Churchman* states it, "the Church is either making more ministers than she can employ, or is making ministers whom she ought not to employ." Why, in the name of Christianity, should the Church delude young men into entering a profession where there is a moral certainty they cannot find employment; and why, in the name of common honesty, should she make clergymen of men whom she knows can never be a credit to the profession and whom she never intends to be allowed to occupy her best pulpits? Such a procedure is simply scandalous. So, too, as regards the production of physicians. Good physicians are always in demand. Their services are required in all communities, and they are always loved and respected; but why should the faculties of colleges use the strongest inducements to obtain students when they know that but very few of them will ever become eminent in their profession, and that a large majority can but become spongers for their subsistence. One may save himself much annoyance by staying away from a church

when the minister talks much about things of which he is ignorant; but in an emergency, when the first to be found so-called physician is called in, it is a different and more important matter. There are too many physicians, and the facilities and inducements for producing them are too easily available for the public good. So, too, with the legal fraternity, many of whom are harpies who prey and subsist upon victims who should never be drawn within the meshes of the law. In considering this great overproduction of professionals, one is forced to the conclusion that if many of these people had sought the occupations most adapted to their capacities, there would be more drivers of street cars than there now are, more scavengers on the streets, and more young men following the plow in the back townships. There certainly would be less lack of nice-looking young men with cockades on their hats and other badges of servility about them, driving gentlemen's horses and doing stable work.

Discussing this lack of employment of professional men, the *Toronto Globe* says:

"To those of us who look at the problem presented by the *Churchman* and at the advice given from the standpoint of the economist, it becomes evident that the clergy are but beginning to feel, what in almost all other classes has been felt for many a long year, the terrible pressure of the problem of the unemployed. They stand at every factory door, they wait in the lobbies of every counting house, and now they crowd around the altar in the Church of God. The practical effect will not be in teaching other professions or trades to clergymen, for in all trades and professions there is overcrowding as keen and disappointment as bitter as in their own. Rather will the problem of the unemployed among the clergy spur them on, as a class, to take a more active part in movements for social reform, for a more equal distribution of wealth, and for the abolition of the trust and the combine, the protective tariff and all that tends towards the impoverishment of the many for the benefit of the few."

These unemployed clergymen, physicians and lawyers may wait in the lobbies of the counting houses, and may crowd the altar, the bar and the dissecting room, in the futile endeavor to obtain so-called "respectable" employment. If they go as professionals they might also stand at factory doors vainly asking for situations; but we deny that they would be unsuccessful there if they had devoted as much time, energy and intelligent application in learning and mastering trades as they had in their professions. There is always a good demand in the trades for bright, intelligent, enterprising men who know their business. But, alas! there are too many visionaries like the *Globe* who depreciate the education of young men to be first-class mechanics and master workmen; teaching them to look upon professions as the most worthy and desirable aim of those who desire to shine as "respectable" lights of society. A good blacksmith is of more value to the country than a score of clerical students who have devoted years of their lives to the study of theology, but who can never hope to be even shepherds without flocks; but who might have earned honest bread by swinging a sledge hammer. A good machinist, capable to grind a valve seat or fit a key is worth a regiment of professional lawyers; and a miller who knows how to convert wheat into flour, or a farmer who knows how to cultivate the wheat, is worth more than all the incipient sawbones turned out of the medical colleges, and licensed to kill or cure.