

EDUCATION AND PRACTICAL LIFE.

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WE hear much said about self-made men. Dr. Holmes writes, "Everybody likes and respects self-made men. It is a great deal better to be made in that way than not to be made at all," and he might have added that really there is no other way to make men.

This term is usually applied, however, to that class of men who come into public life and rise to distinction without the aid of academic culture, and this fact is sometimes claimed as proof that the higher education is not necessary or desirable as a preparation for life's duties. But facts do not sustain this view of the case.

It is true that scholastic education cannot make the man. It must have something to develop and polish. Talent or ability is a natural product wherever it exists, and in whatever degree. If the boy has but one talent the school or college can but develop but one. If he has five talents and improves his opportunities, the college will place him on a much higher plane in active life.

But give us two boys of equal capacity. To one of them give a systematic and thorough collegiate education, and leave the other to come up through the "rough and tumble" of life. The former will have the advantage of a great controlling help of which the other is deprived, and by which he would be greatly benefited. The disposition to depreciate and undervalue a university education arises from a narrow conception of education itself and of the true nature and aims of life.

Every man who has become a man has been self-made. This is as true of the college graduate as it is of the

man who has risen to distinction without academic training. The latter are not usually found boasting of what they have accomplished without the help of the college, but more often regretting that they did not or could not enjoy the superior advantages which the college affords. One of Boston's distinguished men who has attained the highest position in his profession once said to the writer, "Could I have realized the possibilities of life when I started, I should have pursued a full collegiate course instead of rushing into the pulpit as I did."

Development and culture are the result of self-application and can be secured in no other way. An example may be a Lincoln pouring over his law books by the aid of a burning pine knot in the western wilderness, or an Everett studying in the halls of Harvard University. The circumstances and methods differ, but the aim and results are the same in kind. Lincoln would doubtless have done more and better under the systematic training of the university, and Everett would have suffered loss with only the advantages enjoyed by the great rail-splitter, lawyer and president. But both these men were self-made.

Practical ability in any profession or calling is the object to be gained by education, and this is not to be applied alone to those who lay brick or take in currency over the counter. It must be found in every position and sphere of life. College training aims to develop a man's self-making power, and he is less likely than those who climb up some other way, to fashion himself according to any narrow pattern. But if the power is