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will allow, there is required some special training of a theoretical kind, in addition to that afforded by a life of industry. For while practical life is undoubtedly essential to the well-being, at once of the individual, of society and of the race, it leaves much of our nature undeveloped; and in so doing really tends to its deterioration. The mind of man is of such a nature that the absence of what is essential to its highest perfection produces a proportionate degradation in other respects. What is not for it is against it. If it is not trained in the proper direction, it inevitably seeks a downward path for itself. If it is not filled with great and ennobling thoughts, it will seek to find satisfaction in what is mean, and petty and evanescent. The fundamental mistake of a purely technical education is, that it tends to concentrate the mind upon what is exclusively personal, and thus to warp the judgment by a variety of prejudices. And this is especially the case with those who are engaged in commercial affairs. The members of the learned professions, while they are by no means freed from the danger of narrowness of thought, find a certain safeguard against it in that breadth of view which all intellectual labour has a tendency to foster. It is otherwise with those devoted to business, where the temptations to indulge in inordinate self-interest are peculiarly strong; and hence they, above all others, require such a training as will counteract this unhappy bias. What is needed is an education other than practical life supplies, which, by raising the mind above purely personal or class interests, and fixing it upon more impersonal subjects, will generate a love of all that is fitted to elevate mankind, and to hasten on the progress of humanity. Men, if we will properly consider it, fall into errors of judgment not so much from imperfect reasoning, as from the want of a sufficiently commanding point of view and of a more comprehensive sympathy. It is vain to say that unselfishness is a thing of the heart and not of the head. This is true in a certain sense, but not in any way that affects the present argument. It is undeniable that culture sometimes serves no better purpose, than to