

ling influences of art into their lives—these will be the watchwords of the future.

In making a plan of education for a young lad, the best thing is to let himself choose. A boy who has not a taste for literature will never get any good from the study of classics. He may have a taste for mathematics. If so, give him a good training in mathematics. He could have no better mental discipline. If he does not like literature or mathematics, he may like botany or geology. Let him study what he likes and master it. But if he has no strong bent, then give him a good general education, and when he is fifteen or sixteen see what trade or profession he would affect. If he would like to be a lawyer, he should always, if possible, have a good training in classics, in history, in philosophy, else you may have an acute lawyer, but a man who on any large question will be utterly unable to think with accuracy—utterly unable to take a broad view on any subject. A mere lawyer is always a pettifogger, and outside his craft an unsafe guide.

The curriculum of a public school or college is not the best part of the education a young man gets there. The Romans thought the education of their children a business properly belonging to parents. But the Greeks leaned to public schools. Mr. Locke, in his "Thoughts Concerning Education," hovers between private tuition and public schools, but he seems to admit that the public school will fit the lad better for playing his part in life. There is one great defect in private tuition. It gives no scope for emulation. A college is a miniature world where students meet as friends in the Common Hall, where life-long friendships are made, but, where, also, at every turn there is a strife for the mastery,—in the class, in the cricket field, in the debating

society. Scipio discerned in the young Marius the great man of the years to come and anyone observing students at college could easily pick out the men who would influence their fellow men. Cardinal Newman says that if he had to choose between placing a boy in private lodgings, sending him to the classes of the best professors, having him go up at intervals for examination and ultimately take his degree, and sending him to a large establishment where a number of lads of his own age should meet for four or five years, read what they liked and never attend a class or go up for examination, he would prefer the latter as sure to turn out men better educated—that is, men with all their faculties drawn out, with a knowledge of human nature and a knowledge of themselves. Cardinal Newman is one of the most highly cultivated men of the nineteenth century. His opinion is, of course, not conclusive, but it is that of a man who has observed many generations of students. I am glad, therefore, that the principle of residence is found in Lansdowne College.

Some of the best results of education are that it makes all the faculties of the mind strong; trains the reason to detect fallacies quickly; fills the imagination with the noblest pictures; stores the memory with facts—in other words enables us to appropriate to ourselves the experience of hundreds, nay, of thousands of men. I think it is Charles V. who says that a man who knows two languages is twice a man. But take the case of a man who knows three or four languages, to whom the literature and history of Greece, of Rome, of Germany, of France, of England, of America, is as familiar as the events of the day, who has been trained in logic, in mathematics, in experience—why, one has only to state the case—one need not argue—in order

that  
man  
and  
own  
tion,  
ied  
If we  
of life  
—the  
a war  
noble  
danc  
a pol  
it wi  
can r  
a doz  
stand  
you t  
conse  
talk  
rectl  
—on  
of the  
cies  
the v  
the  
ligh  
—ha  
—w  
and  
follo  
wou  
plen  
dee  
sick  
ble  
J  
abo  
am  
hes  
tor  
pr  
W  
lif  
an  
hi