

on agriculture. If the great object of another is to gain public office, to him that study alone seems "practical" which directly subserves this end. Accordingly, there are always found well-meaning persons, not conversant with educational affairs, who consider the best studies, and those which for college purposes are most practical, as being completely impractical; and who will always be trying to crowd in upon its courses those so-called practical studies, which, for the ends the college has in view, would prove as impractical as studies could be.

It furnishes a favourite phrase for those who thus misconceive the purpose of a liberal education to say that it fails to fit a man for the "struggle of life." If the phrase means the making of a living, this objection certainly seems not well-founded. Any one's daily observation of common life will enable him to answer the question whether or not liberally educated men are, relatively to the rest of the community, making a comfortable living. When, however, we come to notice that some of those who are fondest of this complaint against the college course, on their own account, do not seem to stand in any conspicuous need of a living, we are led to suspect that they may mean something else by the "struggle of life." Perhaps some mean by this phrase the strife for sudden wealth, or for political office, prizes for which in fact, a good deal of violent "struggling" is done. So far from inciting men to any such feverish struggle, it may be hoped that the higher education will always raise them above the disposition for it, or the temptation to it. Public reputation and public office should, we are beginning once more to believe, "seek the man"; and they may be depended on to find him as fast as he deserves them. If not in the scramble and struggle of certain igno-

ble regions of effort, at least in the legitimate pursuit of any dignified career, men succeed in the long run by means of their character and intelligence; and the more completely these have been developed, the surer the success. Such a completeness the present college course is generally admitted to have an observed tendency, at least, to produce.

However much it may lack of perfection, the common criticisms upon it seem wide of the mark: whether it be the charge that there are not enough electives for every possible taste or bent; or that the studies are not practical enough; or that they fail to fit a man for the "struggle of life." For these complaints are all based on the same fundamental misconception, the supposition, namely, that the purpose of the college is merely to equip the man; when in reality its purpose is, first of all, to evolve the man. They all overlook this central idea of the higher education: that its aim is not merely to add something to the man from without, as convenience, or equipment; but to produce a certain change in him from within, as growth and power. The misconception seems all the more short-sighted in that it fails to perceive that the most valuable equipment for any work whatever that may afterward be undertaken is found in this very breadth and depth of preparatory development.

Two permanent human desires, on the surface antagonistic, but at bottom perfectly reconcilable, have all along been at work in moulding systems of education. One is the desire to *be* much, or the desire for attainment; the other is the desire to *get* much, or the desire for acquisition. As we look at young people, we find that we have both these desires for their future. We would have them amount to a great deal, in themselves: we may call our *aspiration* for them; and we would have them get on in life.