

which will leave the mind free.

Apart from considerations of "gentility," sedentary, indoor occupations are occasionally chosen for delicate boys or girls, just because they are delicate, and it is thought that such work is "light." This, too, is a sad error. Medical men, too, tell us that where there is any tendency to consumption an outdoor life and cheerful movement may often counteract it, while heated rooms, impure atmospheres, and constrained attitudes may develop such tendencies even where they did not previously exist.

There are physical defects which should convince those who suffer from them that certain occupations are not for them, and could yield them only disappointment and defeat. People with short-sighted eyes should not become seamstresses or engravers. One should make sure that one is not color-blind before going into shipping or railway duties. One may be in some ways admirably fitted to impart knowledge and yet quite unfit for the teaching profession if of a nervous, excitable temperament, unable to bear the strain of constant responsibility or the irritation of persistent claim on the attention. It is not wise for any to go into medicine or nursing whose sickly or depressed appearance suggests the remark, "Physician heal thyself!" Nobody should think of entering the ministry unless prepared to face the darkest and most painful facts of human experience—not as did a young man whom I heard lately, whose family thought of the ministry for him chiefly as a genteel calling, and who straightway cast about to discover in which sect he would be least likely to be brought in contact with the "poor," whom he "did not like!"

It is impossible to deal in detail

with the pros and cons of all occupations. In large, we may say that those are the most desirable avocations which require considerable training and in which only practice makes perfect, or, again, which a man can carry with him anywhere, and is sure to find useful and profitable at all times and places.

A few principles may be suggested on which the choice of an occupation may be made, and these principles can be thrown into the form of questions which the individual can answer for himself or for his children, or those who seek his counsel.

"What work is really useful in the world?"

We have already shown that some of the most useful work in the world is not paid for—cannot be paid for. But some of the most useless occupations are almost the most highly paid. They are not, therefore, the most desirable. "Lightly come, lightly go," and the enormous earnings of jockeys, dancers, and other hangers-on of idle frivolity generally enrich themselves in the end as little as their labors enrich the world! They give their lives, their very souls for naught. Therefore we leave them out of our consideration. We will infer that our determination is that our choice of life-work shall be of the distinctly useful, and then we go on to the next question.

"Out of these useful occupations, which do I like best?"

Now this is a question for each soul. Nobody can help him in the answer; for in this matter, as in most others, "one man's meat is another man's poison." At this point parents are wise to leave perfect liberty. They should have helped their children to be able to give answer for themselves. Parents and teachers should watch for children's