

confines himself to class-work, and does not seek aid and information from books, periodicals and intellectual companionship? He would be matching the spontaneous workings of his single brain against the united brains of the rest of the world. No, in every intellectual profession far more time should be spent in study and preparation than in the using and applying of information and training.

Few who are not physiologists know how exhausting brain-work is, and how much more severely it taxes a man's powers than muscle-work. Severe sustained intellectual work is far harder work than any muscular exertion. Does any bodily labour blanch the cheek, dim the eye, shatter the nerves, palsy and finally destroy mind and body? All this is constantly done by uncontrolled brain-work.

There is another mistake arising from this material view of brain-work against which we are contending, and that is the tendency to regard it as mere merchandise. The safest rule for the employment of all skilled labour is to pay generously for it. This is especially applicable to brain-work which is the highest form of skilled labour. The making mere merchandise of brain-work, which is done when the lowest possible price is paid for it which circumstances will permit, is the worst possible rule to go by, on many accounts. The employer cannot expect to retain his worker a moment longer than he is compelled to remain with him, and permanence is worth more in brain-work than in any other form of labour. Besides, the working brain is not a finished product like a bolt of cloth. It is a machine ever capable of improvement, and ever improving when circumstances are favourable. The sums paid for its labour are not simply the measure of the value of

completed work, but they enter as factors in the improvement and perfecting of the working agent.

No employer of brain-labour can attain the highest results of such labour by niggard treatment. The devising of additional ways and means of gaining daily bread is not promotive of the best results in any intellectual occupation.

Then, too, the worker is tempted to repay in kind, and to make the smallest possible exertion, where the payment is the smallest possible.

There is still another injurious result arising from a stingy mercantile view of intellectual labour. Many men can be found who, while claiming to be advocates of popular education, base their advocacy on very narrow and selfish grounds. They make it a matter of dollars and cents, and would educate the masses only so far as to render them harmless as animals, and efficient as working machines. A certain degree of education is, in their view, necessary in order that the workers may not, in consequence of total ignorance, be easily led by unscrupulous agitators into deeds of violence, directed against the person or property of the wealthy. Yet the imparting of information and intellectual training must not be carried far enough to render the masses dissatisfied with their lot as "hewers of wood and drawers of water."

Now this may do for the "effete monarchies of Europe," but not for America. When a nation is ruled by its masses, the true policy is to make those masses as intelligent as possible. The civilization and power of a nation are mainly dependent upon the amount of brain-power that it can command, and we may safely estimate its standing in these respects, by the esteem in which it holds its brain-workers, and by the rewards and privileges it confers upon them.—*Ex.*