

not for this education in school, at home, and in the so called social circle, women would not degrade themselves to play the part of figures for the display of milliners-ware; and man would not carry canes and crease their pants because some fools did so before them. Instead of the ambition to dance gracefully, and be as neat and as insipid as a doll, men and women would, if rightly educated, long to dare and to do what only the great and the good can or will do. Our young men that go about the streets with bent backs and goggle stare—young men “smelling of musk and of insolence,”—nature’s poor abortions that have their heaven in the heartless smiles of languishing beauty, and have lost all ideas to duty; our young women that read with beating hearts the fulsome flattery of hirling pens that minister to minds diseased the poisoned food of the Society Paper,—deluded dupes believing half the rubbish written about their charms and their dress, and delighted to see their names in print side by side with that of the great Mrs Grundy, and the sweet Miss Grandsome—weak sentimental creatures that weep profusely over the novalist’s glowing discription of the sufferings of a dying ass, and have no ear to hear the actual groanings of God’s great world, no heart to feel for the toilers in the fields and factories and marts of real life, and no desire to help to lessen the sum total of the sorrows of the race, are the result of the accomplishment idea,—the outcome of the foolish attempt to make a man from the outside. The ancients had this abomination in germ; we have it fully developed. Isaiah saw it in the streets of Jerusalem, and gives us a picture of the haughty daughters of Zion as they walk with stretched forth necks and wanton eyes; Dion Chrysostom speaks of two kinds of education—the one human and the other divine—the one all show and sham and the other solid as a rock and fruitful of good; and Marcus Aurelius says, I owe it to Rusticus that I formed the idea of the need of moral reformation, and that I was not diverted to literary ambition, or to write treatises on philosophical subjects or to make rhetorical exhortations . . . and that I kept away from rhetoric and poetry and foppery of speech.”

The mere accomplishment idea leads to an education that poses as most learned and cultured, mouthes its words, and quotes foreign phrases to the neglect of its mother tongue and at times becomes hysterical in its efforts to be sensational, and impress on all the vastness of its acquirements.