

yes, *must*, look for this elsewhere: probably their best way is to take it into their own immediate care, and hold themselves religiously bound to attend to it. Possibly, withal, some parents, as also some who drive the trade of idealizing about education, may need to be taught, or warned, that unless the school have something ready made to its hand, unless the pupil bring to it something inside his skull, it cannot educate his mind: brains it cannot furnish; though it is often blamed for not doing this too. And, good as vocal intelligence may be, yet, for all the practical ends, and even the dignities, of life, manual intelligence is vastly better: this it is that makes both the artist and the artisan; and without this the forme, however it may prattle and glitter, can neither plough the field nor reap the corn, neither tan the leather nor make the shoe, neither shape the brick nor build the wall, neither grind the flour nor bake the bread.

But I suspect our American parents have become somewhat absurdly, and not very innocently, ambitious of having their boys and girls all educated to be gentlemen and ladies; which is, I take it, the same in effect as having them educated to be good for nothing; too proud or too lazy to live by hand-work, while they are no-wise qualified to live by head-work, nor could get any to do, if they were. And so they insist on having their children taught how to do something, perhaps several things, without ever soiling their fingers by actually doing anything. If they would, in all meekness and simplicity of heart, endeavour to educate their children to be good for something, they would be infinitely more likely to overtake the aim of their sinful and stupid ambition. The man who has been well and rightly educated to earn, and does earn, a fair living by true and solid service, is a gentleman in the only sense in which it is not both a sin and a shame to be called by that title. Any form of honest service, however plain and humble, has manliness in it, and is therefore a higher style of gentility, and a sounder basis of self-respect, than any, even the proudest, form of mere social ornamentation. The dull boy, who cannot prate science, but can drive a cart as a cart ought to be driven, or the dull girl who cannot finger a piano, but can rightly broil a beefsteak, is, in the eye of all true taste, a far more sightly and attractive object than the most learned and accomplished good-for-nothing in the world. I have seen men calling themselves doctors, who, week after week, month after month, year after year, were going about making sham calls on bogus patients, that so they might either get themselves a practice or make men believe they had one: and have thought that the poorest drudge, who honestly ate his bread, or what little he could get, in the sweat of his face, was a prince in comparison with them. An aristocratic idler or trifler or spendthrift or clothes-frame, however strong he may smell of the school and the college, of books and of lingual culture, is no better than a vulgar illiterate loafer; nor can his smart clothes and his perfumes and his lily hands and his fashionable airs shield him from the just contempt of thoughtful men and sensible women.

Now so long as people proceed upon the notion that their children's main business in this world is to shine, and not to work, and that the school has it in special charge to fit them out at all points for a self-supporting and reputable career in life, just so long they will continue to expect and demand of the school that which the school cannot give; to grumble and find fault because it fails to do what they wish; and to insist on having its methods changed till their preposterous demands are satisfied. On the other hand, the school could do its proper work much better if people would but come down, or rather come up, to a just conception of what that work is. But it must needs fail, in a greater or less degree, to do that part of education which falls within its legitimate province, while struggling and beating about in a vain endeavour to combine

this with that part which fairly lies outside of its province. For, in straining to hit the impossible, we are pretty sure to miss the possible. And all experienced teachers know right well that those parents who faithfully do their own part in the education of their children are most apt to be satisfied with what the school is doing.

It is, then, desirable that children should learn to think, but it is indispensable that they should learn to work; and I believe it is possible for a large, perhaps the larger, portion of them to be so educated as to find pleasure in both. But the great question is, how to render the desirable thing and the indispensable thing mutually helpful and supplementary. For, surely, the two parts of education, the education of the mind and the education of the hand, though quite distinct in idea, and separate in act, are not, or need not be, at all antagonistic. On the contrary, the school can, and should, so do its part as to coöperate with and further that part which lies beyond its province. And it is both the office and the aim of a wise benevolence in teachers so to deal with the boys under their care as to make them, if possible, intelligent, thoughtful, sober-minded men, with hearts set and tuned to such services and such pleasures as reason and religion approve; also, to make them prudent, upright, patriotic citizens, with heads so stocked and tempered as not to be "cajoled and driven about in herds" by greedy, ambitious, unprincipled demagogues, and the political gamesters of the day. And here it is to be noted, withal, that any man who gains an honest living for himself, whether lettered or unlettered, is a good citizen in the right sense of the term; and that human slugs and do-nothings, however book-learned they may be, are not good citizens.

As for the women, let it suffice that their rights and interests in this matter are coördinate with those of the men; just that, and no more. Their main business, also, is to get an honest living. And the education that unprepares them or leaves them unprepared for this is the height of folly and of wrong. And I hope the most of them are not going to turn students or authors by profession, nor to aim at eating their bread in the sweat of the brain. For things have already come to that pass with us, that any fool can write a book: the great difficulty is in finding people who know enough and have strength enough not to attempt it.

And here let me say that the greatest institution in the world is the family; worth all others put together, and the foundation of them all. So, again, the greatest art known among men is house-keeping, which is the life of the family. For what are we poor mortals good for, in head, heart, hand, or anything else, without healthy, eupeptic stomachs? and how are we to have such stomachs without good cooking? So that I reckon housekeeping to be just the last thing that any *lady* can afford to be ignorant of. The finest accomplishment too that woman was ever beautified with. This part of woman's education, also, is to be gained at home; it cannot be gained anywhere else. As for those young ladies who are above going into the kitchen, and learning this great art by actually working at it, my advice is, that they forthwith migrate to a world where the home and the family have no place, and where babies are not to be born and nursed.

Our girls in school, then, should, first of all, be fashioned for intelligent, thoughtful, sober-minded women; with souls attempered and attuned to the honest and ennobling delectations of the fireside; their heads furnished and disposed to be prudent, skilful, dutiful wives and mothers and housekeepers; home-loving and home-staying; formed for steady loves, serene attachments, quiet virtues, and the whole flock of household pieties; all suited to the office of

A creature not too bright or good
For human nature's daily food.