

months or years, waiting for some employment to turn up which it may befit their dignity to accept, and meantime losing that highest dignity that comes of self-helpfulness and independence? Am I speaking now of a few exceptional cases, or do I point to a really sore evil in modern society as we all know it? Well, culture as I understand it, would remedy all this by looking facts straight in the face and devising courses of action adapted to, and based on, the facts, by abandoning all worship of appearances and getting down to the "hardpan" of the true and the necessary. There is a great deal of worship, it seems to me, in a cheerful and, as it were loyal, acceptance of facts as we find them, on the understanding, of course, that we shall improve them if we can. The man who is perpetually grumbling at the conditions of his life is a man upon whom the best lessons of life have been lost, whose feelings have never been kindled into gratitude nor chastened into submission, nor disciplined into unity and strength.

If then we can agree as to the general principles on which education should be conducted, there can be little doubt in any of our minds as to the ideal of society which the system we have in view contemplates, and which it would tend to realize. Manifestly an education directed to perfecting men and women physically, to training their intellects into happy conformity with the order of nature, and to awakening, strengthening and disciplining their social sympathies, would in the long run, and perhaps in no very long time, rid society of idlers. It was a capital page that the socialist reformer, St. Simon, wrote one day when he was particularly impressed with the very different value to society of the real producers, whether in the realm of industry, of art, or of science, and the mere wearers of titles and

devourers of revenues. Let me read you a translation of it:—"Suppose that France were to lose suddenly its fifty foremost physicians, its fifty greatest poets, and the fifty most distinguished and ablest men in every useful profession and craft, say in all the three thousand most eminent savans, artists and artizans that it possessed. As these men are all producers in the very highest sense, those whose works present the most imposing character, those who direct the labours that are of most utility to the nation, and who render the community prolific of works of art and industry, they are really the flower of French society; they are the Frenchmen who are most useful to their country, who gain for it the most glory and do most to hasten its civilization and prosperity. It would take France a generation at least to repair this disaster; for the men who distinguish themselves in pursuits of positive utility are real anomalies; and nature is not prodigal of anomalies—particularly of this kind.

"Pass now to another supposition. Let France preserve all the men of genius she possesses in the sciences, the fine arts, and in all industrial occupations, but suppose that she has the misfortune to lose, in one day, Monsieur the brother of the King, Monseigneur the Duke of Angoulême, Monseigneur the Duke of Orleans, Monseigneur the Duke of Berry, Monseigneur the Duke of Bourbon, Madame the Duchess of Angoulême, Madame the Duchess of Berry, Madame the Duchess of Orleans, Madame the Duchess of Bourbon, and Mademoiselle de Condé.

"Then let the country lose, at the same time, all the great officers of the Crown, all the *maitres de requêtes*, all the marshals, all the cardinals, archbishops, bishops, grand-vicars, and canons, all the prefects and sub-prefects, all the employés in the public