

they had left out altogether. Manners may not "pay"—to use that ugly expression—in an examination, perhaps. But, once that, by dint of studying history or the classics, the examination has been passed and the career entered upon, a previous study of manner and manners will be found to pay very well indeed. It may mean that the road of life is made smooth instead of rough; easy instead of difficult; that the traveller is helped along it by the encouragement of others, instead of being hindered by their dislike. Such a study, however, but rarely finds its place as part of an accepted curriculum. During the long and frequent conversations on education with which mothers are wont to beguile the time when they meet one another in society—these conversations occasionally take the form of an alternative and competitive recital of the achievements of each mother's offspring—you will hardly ever hear of manner or manners being taken into account in making educational arrangements for Sybil or Dorothy. On the contrary, you will probably discover that such branches of learning as they are pursuing are being acquired under conditions in which manners will probably be entirely overlooked. Dorothy is learning music abroad, living in a family whose absolute respectability has been carefully inquired into, but where it is not likely that there will be much observation, or much criticism, therefore, of the hundred little departures from grace of bearing into which young people are apt to slide. Sybil, who has a stronger mind, is learning the classics at a high school, under the care of a teacher who, excellent though her certificates of knowledge may be, has absolutely no time to turn her own attention or that of her pupils to minutiae of demeanor. But, if we were even to hint this in veiled terms to a mother who is anxiously planning how she

may do the best in her power for her daughter, she would probably condemn us for attaching importance to the small things of life rather than to the big ones. But it would not be so at all. There is no reason why the earnest study of music or the classics should not be compatible with daily and hourly training in manners as well, if that branch, as well as the others, has been considered in selecting a teacher. Of course we all agree that big things should come before small. Where we are at variance is in deciding which are the big and which are the small; and in my opinion they are not always divided aright. Give a thing a small name and hang it, in fact; and it is obvious that it is, unfortunately, the people who are most entitled to command our respect by the sincerity and diligence of their work and aims who are apt to put aside the deliberate study of the minor graces of life as being the things of the least importance.

It is a matter of regret that the earnest, the high-minded, the elect thinkers and doers of the world, their energies concentrated on loftier aims, should so often, practically, if not explicitly, condemn the "undue" importance—the very word begs the question—given to what they call trifling observances, on the ground that time and energies are thus diverted from the larger issues. I would diffidently point out that none of these small observances are incompatible with lofty aims and earnest thought. On the contrary, I will venture to assert that not only are they compatible with them, but that every form of good and earnest endeavor will be incalculably furthered by attention being paid to certain details of manner which some people consider trifling, although others call them essential. In this case, as in others, the looker on may see most of the game; and the idler standing by may perhaps realize more