ral knowledge—history, geography, law, mathematics, and perhaps even reading and writing; but he has an intimate knowledge of practical cultivation. He is initiated into the mysteries of the soil on which he was born; he is acquainted with all the specialities of cultivation that vary in every locality; he possesses an agricultural instinct, a love of its routine, and that patience without which the labour and long waiting of life in the fields would be impossible. *In a word, he may be* said to have acquired nothing, but he is acquainted with that which cannot be acquired. A stranger to everything that constitutes a mind of common intelligence he is nevertheless strong in real agricultural knowledge, a knowledge truly invaluable, without which cultivation would be impossible, and which cannot be imparted to those who have it not.

Nothing is more desirable than the education of the working farmer; as long as this result is not attained, whatever amount of capital may be invested in farming, general improvement will remain in abeyance, because agriculture cannot entirely prosper except in the hands of those who are entirely farmers.

The theorist may conduct a farm with intelligence, courage, disinterestedness, but he will not devote his life to it; whether he succeeds or fails the day will come when he will abandon his undertaking. But to make real progress in anything we must not merely give up a part of our life to it, we must make it our entire life, and it is only a farmer who can give his entire life to farming.

To give the farmer an education which will enable him to rise to the theory without losing the advantages of the practice of agriculture—such is the problem we have to solve. Education is indispensible, but what sort of education? In the first place we must teach the man who drives a plough or digs the ground that it is thought that contrived the plough and can improve the land; we must impress upon him that all real progress proceeds from mind; that the hands are but instruments of the will; that the art of agriculture, like all other arts, is destined to see intellectual labour rule over physical power; and that material advantages are more dependent on reason and contrivance than on unintelligent labour.

We think this principle ought to be developed progressively, without seeking to overturn routine practice, to do which would only increase the danger arising from an incomplete theory, advanced *a priori* by men incapable of forming a judgment. We must be contented with gradual advancement, in order that the learner may appreciate the soundness of the ideas that he acquires, and that every new mental acquisition may widen, without contradicting, the circle of his thoughts. *The mind must be opened before it can* be filled, and therefore a general elementary education ought to be the prelude of that special instruction which only those who are capable of understanding and appreciating its advantages will take the trouble to pick up.

It is in this way that agricultural education ought to be offered to the farmer. Its aim should be to infuse something of theory into practice. It can only attain that object by *progressive teaching. It is of no* use attempting to indoctrinate the sons of toil with excessively advanced notions; we must build on the foundation of what they already know, and enable them to form fixed ideas by giving them an education preliminary and simple.

What are the means of attaining this object? They are at present agricultural schools, but they are too often useless as a means of imparting to the farmer the *instruction that he needs.*

There are two classes of educational establishments appertaining to, or promoted by the Government. The farm-schools, such at least as we are acquainted with, receive the agricultural pupil gratuitously, and engage to give him a certain instruction in exchange for manual labor. When a preliminary education has been already secured, the district schools undertake the task of initiating the pupil in systematic farming.

Here is just that gradation of studies which we pointed out as being indispensable. The instruction of the farm-school gratuitous and unlimited, except by the capabilities of the master and his pupil, represent the first step in education; that of the regional farm, wider and more advanced, constitutes the second step, after which the pupil ought to be able to manage an extensive business, whether for himself or another.

Here then is a complete organization, intelligent and long established; but it has evidently not produced the results that might have been expected. No doubt that must be attributed, in some measure, to the negligence of the farmers for whose instruction these establishments were founded. That, however, is not the only cause. There are, without doubt, obvious defects *in the organization of these* establishments.

The youths who engage themselves in the service of the farm school are servants rather than scholars. This is the natural consequence of the system of manual labour by which these schools are supported; but the condition of servitude, however natural and necessary it may be, is open to grave objections. Clearly it is the son of the rich farmer who is the most desirous of instruction, and the most impressed with its necessity. He will only seek instruction when he is of age to appreciate it, that is, when he approaches manhood. Here, then, is a *young man*, who, just at the age when he is capable of giving orders, is expected to subject himself; and just when he might undertake the management of the labourers on his father's farm, he is expected himself to become a labourer under the orders of a stranger. It must be confessed this is a prospect not very promising.

A father does not willingly consent to lose his son for several years, just at the age when he *might be useful.* So, as the son does not wish it, the father troubles himself no more about the matter. Consequently well-to-do young men remain at home under the paternal roof, and the farm-school becomes filled with poor children, who, on quitting it, not having sufficient capital to become farmers, and not being willing to place themselves as servants under the orders of a master inferior to them in education, forsake farming, and try to secure in the towns some means of turning to account the knowledge they have acquired.

With regard to regional schools, the difficulties of gaining admission are considerable. It is necessary to pass an examination requiring an amount of instruction that cannot be found among farmers. Besides this, the scholar at the commencement, and probably during the whole period of his remaining at the school, will have to pay a sum quite large enough, and which is exacted with the same strictness as the taxes. And the regional schools are so few in number that they could only offer a means of education altogether exceptional. An independent and intelligent farmer would not dream of placing his son at a regional school; nobody of his acquaintance would be likely either to have come from or to wish to enter one of them. Three farms in all France cannot educate the agricultural population. From their fewness it happens that those persons who might be able to enter them have no knowledge of them.

Without going into details, the neighbourhood of Saulsaic furnishes an unanswerable argument against the regional schools. What progress has that neighbourhood made in agriculture? Where are its pupils? If a proprietor in Forez, a district essentially agricultural, and where rents are low, wishes to farm his domain, no Saulsaic scholar is likely to offer himself as his manager. This fact may be singular, but it is unanswerable; it suffices, without other proofs, to show that the actual education, either defective or insufficient, does not answer the end, does not promote the education of the agricultural classes; and, consequently, if it be desired to attain the result, other means must be sought.

There are several ways of doing this.

(To be continued.)