

exalting unduly one portion of our nature : the worshippers of intellect, who urge the exclusive education of the head, and would leave questions of morality and religion to shift for themselves; the devotees to pure morality, who rather prefer a want of education than otherwise, or would give it in a most diluted form, forgetting that a man's mind may accompany him to a brighter world, even if it does depend upon his soul to raise him thither; and the worshippers of material advancement and prosperity, who think that if they do but assist and promote the physical well being of mankind, the rest is sure to follow. It is in the nature of things that this should be so, from the shortness of life, from man's inclination to egotism, in idea even more than in practice, and because "it is with life as it is with science. Generations of men have given themselves exclusively to single branches, which, when mastered, form but a little section in a cosmic philosophy; and in life, so slow is progress, it may take a thousand years to make good a single step." And so "it is difficult to find a man who sees the work before him in its just proportions, and does it, yet does not make out of his work an obstacle to his perception of what besides is good and needful; and who keeps the avenues of his mind open to influences other than those which immediately surround him." No wonder is it, then, that "tastes differ," and that the utter want of appreciation which people commonly have, for what is opposed to their special idea, is expressed by "*chacun à son goût*" or as the proverb was, I believe, originally, "*chacun à son vilain goût*," with a shrug of the shoulders and an expression of pity, for the blindness and one-sidedness of others.

In speaking of the necessity for cultivating each portion of our being, it is not intended to imply that a man may not most advantageously devote himself to any one pursuit to which his inclination may direct him. I do not say "his taste," though the word is often used in this way, for it is an equivocal use, and should rather be "talent." For that strong bent and inclination which men have for some one kind of work, betokens a talent for it, unsuspected, may be, at first, but manifesting itself afterwards, thus proving that it gave rise to what was called the "taste." Still the due *proportionate* cultivation of our *being* does not interfere with the energetic pursuit of any one object in either of the three great branches; every sphere of work in life has more than one side, calls out more than one set of faculties, may, in fact, employ the energies of our whole being. It is not the cultivation of every sort of knowledge, but the cultivation of every side of man's being that we urge, as indispensable to the cultivation of taste, and its improvement to its perfection.

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