

## Butcher, Baker, or Candlestick-maker

VOCATIONAL guidance, as an effective development, has come only since the beginning of the century. But as long ago as 1795 Henry MacKenzie protested against wasting the years of youth at school "improving talents without having ever discovered them."<sup>1</sup>

Again in 1836, the idea appears in a book entitled "The Panorama of Trades and Professions," a copy of which has come to the Society, written by Edward Hazen of Philadelphia. The book was "intended for the use of Schools and Families, as well as for miscellaneous readers." In the preface, Mr. Hazen deplores the fact that "many individuals mistake their appropriate calling, and engage in employments for which they have neither mental nor physical adaptation, . . . and hence arise, in great measure, the ill success and discontent which so frequently attend the pursuits of men."

He recommends parents to regard capacity especially, in choosing permanent employments for their children, without taking into consideration the "comparative favour in which the several employments are held; for a successful prosecution of an humble business is far more honourable than inferiority or failure in one which may be greatly esteemed."

He advocates a systematic course of instruction, which will give children at least a superficial knowledge of the various trades and professions, to be taken at home, in school, and at "places where practical exhibitions of the employments may be seen." He is in favor of a "competent literary education," as well, but considers it of secondary importance. Such a course, says Mr. Hazen, will hold the child's interest, improve him intellectually, and furnish subjects of conversation.

To this end, he compiled in his "Panorama" brief sketches of the principal occupations of his day, each of which he intended as the basis for one or more lectures for the benefit of the growing child. No one of these pretends to be an exhaustive work, according to the author, but is intended only as a general description of the character of the employment, and the prospects of those entering it, sufficient to arouse the interest of a potential merchant, farmer, shoemaker or clergyman.

<sup>1</sup> John M. Brewer, "The Vocational-Guidance Movement."



IRON FOUNDERS IN 1836



ONE OF THE FEW OCCUPATIONS OPEN TO GIRLS

He has given a good deal of attention to history, for "this kind of historical information will be especially beneficial to the youthful mind, by inducing a habit of investigation and antiquarian research." In the composition of his book, "all puerile expressions have been avoided, . . . for what parent of reflection would suffer his children to peruse a book calculated to induce or confirm a manner of speaking or writing, which he would not have them use after having arrived at manhood?"

"The Agriculturist" comes first, beginning with the time when Adam was expelled from the garden of Eden, and was commanded "to till the ground from which he had been taken." Agriculture was, of course, interrupted by the deluge. The art was recovered by Noah, and carried on by the descendants of Shem and Japheth, although lost by the sons of Ham. He describes the processes used in his own day in the growing and harvesting of grains, cotton, sugar and so on, mentioning the threshing machine and cotton gin. The reaping of wheat is still done with the sickle, cradle or scythe.

In describing the life of a mariner, Hazen refers to the application of steam to navigation as "one of the greatest advantages that science has bestowed upon this art." Although steamboats have not yet succeeded in competing with sailing vessels, he prophesies that improvements in the construction of steam generators will remedy that. He outlines the activities of the general merchant of pre-Civil War days, the careers of the iron founder, tanner, architect, paper-maker, printer, attorney-at-law, not to mention the butcher, the baker, and the maker of tallow, wax or spermaceti candles.

From three to eight hundred dollars a year may be earned as agent of one of the great fur companies, or an adventurously minded young man may go hunting independently, at the risk of being murdered by Indians, who consider independent trappers as intruders on their territory. Or, if he prefers a more comfortable life, the tavern-keeping business may appeal to him, a "pursuit of great public utility; since, by this means, travellers obtain necessary refreshments, and a temporary home, with very little trouble to themselves."

Tavern-keeping is one of the few occupations for which no biblical precedent can be found, but the tradition of hospitality on which it is based dates back to the Hebrews. Hazen lays this partly to the fact that Abraham entertained angels unawares.

Early Scotch taverns had to be maintained, in the face of so much private hospitality, by the imposition of a fine of forty shill-

ings on travellers who sought lodgings elsewhere. In Hazen's own time, many "temperance taverns" have been established, but have not proved popular. He mentions an unfortunate custom of applying at the bar for "something to drink" to compensate the landlord for the use of his fire and such conveniences. To obviate this unfortunate necessity, he suggests that the practice of paying for a glass of water be encouraged. This, he thinks, might be the means of "preventing many generous people from forming those dissipated habits which are so often attended with ruinous results."

The description of the clergy and its activities ends with a gloomy view of the financial prospects in that field.

"The meagre support which the ministry usually receives arises, in part, from the opinion that the profession ought to be one of benevolence exclusively, and that ministers should look for their principal reward in the consciousness of doing their duty, and the prospect of future felicity. This is a very convenient way of paying for the services of faithful servants."

How many "miscellaneous readers, school-rooms and firesides" were reached by Mr. Hazen in his attempt to encourage a study of the needs of the individual, we do not know. But the idea never bore practical fruit until the first decade of the twentieth century, when, at the initiative of Professor Frank Parsons, the Vocational Bureau was founded in Boston.

## "A True Picture of Emigration"

"A TRUE picture" of frontier life in Illinois is preserved in the reminiscences of a Yorkshire woman who, with her husband and five young children, immigrated in 1831. From the time she left England to the time she returned for a visit, mistress of a large and thriving farm, she maintained her indomitable courage, and the critical aloofness of the foreigner.

Her first night in Illinois was spent in a log cabin, where the "little lady, exceedingly fond of smoking, as Americans generally are, particularly the females," expected to be paid for her hospitality, even though the family used its own provisions. The Yorkshireman, on whose recommendation they had come, appeared shortly, "verily, as ragged as a sheep," and they moved their quarters to his house, which "was more like the cell of a hermit who aims at super-excellence by enduring privations than the cottage of an industrious peasant."