

meant to be the rival and competitor of the man, but his counterpart and the complement of his being. If you don't like to take the Book of Genesis as an authority, take any good book on Physiology and you will find that there is Sex in mind as well as in body; and that, if there is, there must be Sex in education. You must train your boys to be men, and gentlemen if possible; no less must you (if you would obey nature, and so have success) train your girls to be women, and—if that is still possible, to be GENTLE-WOMEN. But I am afraid that this will soon be one of the lost arts. A true gentlewoman—even now—is almost as rare as the Dodo."

"Jones," said I, "you are a cynic: and—a bachelor."

"Look here, my boy," he replied, "the whole thing lies in a nut-shell. You enter your girl at a so-called 'High' school; by and by to pass to the curriculum of a 'Ladies' college,' and then to grind for one of these hermaphrodite degrees: now one of two things will certainly happen; either this strained intellectual training will be successful in its object, or it will not. Grant that it is: even then you will find that your poor girl has paid too high a price for it. If she has to enter into the competitive life of the world she has fearfully handicapped herself by a weakened, if not ruined constitution. The intellectual work that a boy can endure without physical injury cannot be undertaken by a girl with her more highly strung sensitive nature and weaker constitution. Maudsley has made that abundantly clear. Bearing his own testimony—the result of his English education and experience—he adds that of three American physiologists; the last of whom he quotes as saying 'Most destructive in every way is the American view of female education. The time taken for the most serious instruction of girls extends to the age of eighteen, and rarely over this. During these years they are undergoing such organic development as renders them remarkably sensitive . . . . To-day the American woman is, to speak plainly, physically unfit for her duties as woman; and is, perhaps, of all civilized females, the least qualified to undertake those weightier tasks which tax so heavily the nervous system of man. She is not fairly up to what Nature asks from her as a wife and mother: how will she sustain herself under the pressure of those yet more exacting duties which now-a-days she is so eager to share with man?'"

"Jones," I said solemnly, "you are prejudiced. I have read Maudsley also; and I well remember that he is fair enough to quote other American testimony to the maintenance of average health in the female colleges. You don't mean to say that even a large proportion of the 'lady-graduates' are weak and sickly?"

"No!" said he smartly. "There's the joke of the thing. I said they either did or did not succeed in attaining the high intellectual development they were seeking: the fact is, very many do *not* succeed. They get a surface smattering in the long list of 'ologies' and 'osophies'; but it is only skin-deep. You won't accuse Mrs. Beecher of despising her sex or her country; but here"—and he hunted a scrap of newspaper out of his vest-pocket—"is what *she* says about it:—'Parents are at great expense to give their daughters a most elaborate education in the highest schools and colleges. They are proud of their growing attainments, and when after long years of close study they graduate with perhaps the highest honours, and it may be with impaired health from over-study, the fond parents feel that they have done all that they could for their daughters. . . . Not long since we were told of a young lady who, on graduating, took the first honours as a brilliant scientific and chemical scholar. She was preparing to teach, or intended in some way to turn her education to pecuniary profit. She was supposed to be thorough in chemistry, but when required to give a practical demonstration of this knowledge, to put it to the test in common every-day affairs, she was as helpless as a child. She had at her tongue's end the rules. The nomenclature of chemistry was perfectly familiar; but why such terms were used, what they really signified, was to her an unknown tongue. Unhappily this superficial education is very common.' "Nine times out of ten all that is got is the show and the sham of intellectual culture."

"Well," I said, "then what harm is done, after all? The craze for 'culture' may be silly, but nobody is hurt."

"I beg your pardon: whether all this cramming is successful in the culture of the intellect or not, may be a small matter; but it is not a small thing that such a training leaves no place for the truer preparation of our girls for the probable and—to most of them—inevitable duties of their after life."

"Well, then," I cried, in despair (for I wanted to get rid of Jones) what would you recommend as to female education? What is your idea of a High School for Girls?"

Jones gathered himself for a final effort, and burst forth energetically: "Do? I will tell you what I would *not* do. I would *not* send my daughters to a school where they would come in frequent contact with rough boys and youths, to begin ogling and flirting and sly note-dropping before they were well in their teens. I would *not* send them where the delicate bloom of maidenly reserve and modesty must inevitably be rubbed off; to be replaced by the coarse *rouge* of an unwomanly horsey-slangy 'girl of the period.' I would *not* send them to catch at a shadowy degree in Arts, and to drop in seizing it the substance of the true culture of all womanly affections and sympathies and household amenities. Keep the true end in view. The vision of the future which Nature raises in the girl's mind is a home; and a family circle; where the husband wants to find a wife, and not another husband; the children a mother, and not a second father. Together these are to be the parent for the children; mutually complementary; and in no sense rivals. My girls should not therefore be given into the care of teachers who care only to cram for examinations; and with whom 'marks' are the synonym for virtues. I do not blame them; they are themselves the victims of the system, and cannot give out what is not in them. They have neither time, opportunity nor aptitude for the cultivation of the higher mental faculties of the affections and the will; and with these untrained a girl is uneducated, or worse. My thought would be to rehabilitate the almost worn-out idea of true femininity by placing my girls in the home of a well-informed and modest gentlewoman—herself a mother and the head of a family—who should be content to devote her life to the task of giving loving watchful care to the development in right lines of all a girl's really grand faculties of heart and mind; who should instruct her charge in domestic duties, and the lighter pleasantries of home and social life; who should teach them from the good old Book to love their husbands and their children, to be

discreet and chaste; who should make them so acquainted with literature as to be pleasant companions to their husbands and capable guides to their children; who should form them to good manners uncorrupted by evil communication; who should, in a word, be able to say to me and to other parents, 'Take back your dear girls; they have lost nothing good beneath my roof, they have found nothing evil. Take them; worthy wives for your noblest men; worthy mothers for the coming race.'"

Perhaps Jones is not so very far out after all. Perhaps he is waiting himself for one of the pupils! But have we such schools? QUISQUIS.

### THE POPE ON HERESY.

The Vatican must be a strange and wonderful place. All things human succumb to its influence, when once they are stationed there. Pio Nono—peace to his dust—began life as an ardent reformer, intent on sweeping away the ancient collection of abuses and deceptions which the museum of the Vatican presented, but suddenly his efforts in that direction ceased. The young reformer became as narrow as he was formerly broad, and the determination which at first was so well directed changed its course, and was reinforced, as the years rolled on, by a jealous and a querulous temper. All Europe felt that some unseen power was at work, moulding the will of the great Spiritual Dictator into the form and fashion which seemed best to that unseen power.

Pio Nono died and was buried. The accession of Leo XIII. to the Papal Throne opened, it was confidently believed, a new chapter in the history of the Roman Catholic Church. Europe then hoped that at length there had come a cessation of those ecclesiastico-political hostilities which vexed and troubled the otherwise comparatively serene aspect of affairs; and the first utterances of Leo gave further ground for expectation and hope. More modest than Pio Nono, he did not put forward such extravagant pretensions to infallibility; being also much more sagacious, the suppression of the temporal power was not so wildly and so petulantly demanded; while his learning gave hope that he would not so easily be blinded by the flattering homage which his predecessor pined for almost as ardently as he pined for the *Obolo* of St. Peter.

But suddenly it seemed as though that same unseen power had again stretched forth its hand, and that Leo too must yield as did his predecessor. Either that or Leo's conceptions of the extent of the spiritual authority of the Papedom have developed. His Holiness no doubt thinks the latter to be the case. Be that as it may, the peace of Italy, and what is of more consequence, its independence is again threatened. The journals of Rome have published an important letter written by Leo XIII. to Cardinal Nina, the new Pontifical Secretary of State, a few days after the latter's appointment. And as is usual in all such ecclesiastical documents—whether they emanate from the *Curia* or the palaces of Canadian Archbishops—"the prevalence of error and the ever increasing disorders to which society is subject" are whined over with a whine truly pitiful. His Holiness informs the Cardinal of his desire "that his voice should be heard by those who rule the nations," inviting them not to refuse the valid support which the Church offers. Urged by Apostolical charity he also appeals to those who are not united to him in the bonds of the Catholic faith. But, above all, the Pope draws the Cardinal's attention to the difficult position created for the Head of the Church in Italy and in Rome since it has been despoiled of its sceptre. He will not—he writes—pause to reflect here that the violation of the sacred rights of the Apostolic See and of the Roman Pontiff is fatal to the tranquility and well-being of the peoples; neither will he detain the Cardinal by showing, what he might easily show, that the Catholics in the different States can never be tranquil until their chief Pontiff, the master of their faith and the moderator of their conscience is surrounded by true liberty and independence; but to enter at length upon the subject of the progress of heresy in the city of Rome, where "with impunity," says His Holiness, "heretodox churches and schools are being opened in large numbers."

From this and similar utterances, it is easy to gather that the spirit which has long controlled the Vatican is not dead, and has not changed. Leo XIII. began with the assumption that the descendant of St. Peter was the Spiritual Dictator in the Church terrestrial; and this being a harmless claim on his part, none cared to dispute it. But a few months sufficed to lead Leo to the belief that the Spiritual and Temporal are so closely connected that authority in the one is nothing without authority in the other. Leo in this was certainly logical; but then all logic is not practical, particularly if based upon false premises. The Italian government evidently recognizes this fact. They have made decided advances in the direction of civil and religious liberty, and they cannot afford to retrograde. They cannot even discuss the matter, and religious toleration is now, we hope, as safe from any serious attacks in Italy as it is in every other civilized country. The candour of Leo is charming. He would forcibly suppress every outward and visible sign of heterodoxy in Rome, and doubtless all over Italy; and for that matter, all over the world too, if only he were able. He in one sentence bewails the violation of his sacred rights and the loss of temporal power, and in the next invites all not to refuse the valid support which the Church affords. If His Holiness has means of "valid support" for others, why does he not use it for himself, and why does he bemoan the loss of temporal power? Clearly, His Holiness is logical only when it suits him. We cannot but observe, too, how tenderly he invited all not united with him in the bonds of the Catholic faith to be one with him, and yet the fact is well known that he has hurled all the thunderbolts of the Church at the heretics and their abettors, placing their institutions under a terrible ban—terrible, that is, if possessed of even half the influence it is believed by Leo to possess, while at the same time boasting of the numbers and success of his own institutions,—a fact which shows at least that the latter got fair play. But the Pope finds that his solemn denunciations are of no avail. The schools and churches of heterodoxy flourish. Leo's faith in the effectual working of his bulls and anathemas evidently grows weaker, and he is struggling to obtain what he by the act evidently considers of more avail than these denunciations,—the assistance of the temporal power.

The world moves. All except one ancient pile on Mons Vaticanus; but the time will come when that too shall move. Then we shall have general progress, and the sure promise of peace.