

ing of stationary residents, another assistant principal will superintend the training of servants to be conscientious and faithful cooks, chamber-maids, and table-waiters, and will provide suitable places for them when trained.

3. The Health Department, in which the pupils of the literary department will be trained to preserve their own health, and also to superintend the health of a family. In this department, the attempt will be made to train scientific nurses of the sick, monthly nurses of mothers and young children. With the scientific training will be combined moral instruction and influences to induce the sympathetic, conscientious, and benevolent traits so important in these offices.

While the preparation of women for the full duties of the medical profession will be left to medical schools, an extensive hygienic course of both study and training will be instituted, for preparing women to superintend the health of a family and of communities. It is a singular fact that, as yet, there has been no profession whose distinctive business it is to preserve health. The physician's profession is to cure, but not to prevent disease. Ordinarily, it is for his professional interest to relieve his own patients; but it is for his personal and pecuniary interest to have general sickness prevail. This being so, it is greatly to the honor of the medical profession that they so frequently are leaders in efforts to promote public health. This, however, is owing solely to conscience and philanthropy, while it is contrary to their pecuniary interest.

4. The Normal Department with its model primary and kindergarten schools, in which women will be trained to the distinctive duties of a school-teacher.

5. The department of the fine Arts, in which all those branches employed in the adornment of a home will receive attention; drawing, painting, sculpture, and landscape gardening, which are peculiarly fitted to be professions for women, will be included in this department.

6. The Industrial Department, the chief aim of which is to train women to out-door avocations suited to their sex, by which they can earn an honorable independence. The raising of fruits and flowers, the cultivation of silk and cotton, the growing and manufacture of straw, the superintendence of dairies and dairy-farms, are all suitable modes of earning an independence, and can all be carried on by women without any personal toils unsuited to their sex. And agricultural schools to train women to the science and practice of these occupations are the just due to women.

This plan seeks to avoid the evils incident to institutions devoid of the chief feature of the family state, which is a small number controlled under the influence of warm, personal feeling. A central building will be provided for general gatherings, literary, apparatus and recitation rooms. Around it will be dwelling houses for a family of ten or twelve in each, consisting of pupils and the principal of some department, with her associate principal at the head. Efforts will also be made to secure the co-operation of parents in training their offspring by providing suitable adjacent residences.

We are now entering upon a great and hazardous experiment on which the prosperity and even the existence of our country depends. The nations of Europe and Asia have but begun that immense flood of emigration that is coming by millions; a large portion are to enter our schools. And the house-keepers and school-teachers of our country are to become missionaries, not to foreign lands, but to the heathen thronging to our homes and our schools. Oh! what glorious and yet fearful responsibilities rest on all of our profession.

THE DEMOCRACY OF EDUCATION.

A LECTURE DELIVERED BEFORE THE PROVINCIAL EDUCATIONAL CONVENTION BY THE REV. ALEX. M'ARTHUR.

Ladies and Gentlemen,—

The subject which I wish to submit to the consideration of the Convention is the Democracy of Education, or the common school system carried to its legitimate results.

Time was when what are called the learned professions enjoyed a monopoly of the gifts, emoluments, and honors of education. That time, like the days of chivalry and knight errantry, has all but passed away.

Educated persons are to be found in all professions; and even in the humbler walks of life are those who, though not in the sense of the schools learned, are really educated in the practical meaning of the term.

The printing press, more than any other instrumentality in this leveling and utilitarian age, perhaps, has contributed to the abolishing of this peculiar class distinction. The common school system of education is stepping in to complete what the press has so auspiciously commenced.

Any boy or girl may now acquire what in former times was considered a rare attainment, and which would have placed them in the first rank of the patricians of education.

Learning has descended to the masses, and the era of the Democracy of Education has been inaugurated. The colleges and universities, as well as the common schools, are open and accessible to all classes, and any young person of ordinary energy and ability may now receive what is called a liberal education. There is still a desire, however, on the part of some educated men to perpetuate the aristocracy of education, and a desire also on

the part of the rank and file to enter the privileged circle of honors; however, the distance between the two classes is yearly growing less.

What is to be the result of this universal diffusion of classical, literary, and scientific knowledge? Can we fix its limit or should we prescribe its bounds? If not, how can it be controlled and regulated that it may become a blessing and not a curse to society. Knowledge is power, but power uncontrolled and misapplied is an evil and not a good. The locomotive on the railway in the hands of the engineer is a mighty instrument of power for good, but let loose under a full head of steam without a guide it is a tremendous instrument of destruction. There are dangers ahead which we can foresee as the result of general education. One of these is the over-stocking of the so-called learned professions by which society may become burdened, and, without sound moral principle, corrupted. This is taking place even now in some countries. Men of education, forsaking industrial pursuits, are driven to shifts for a living in such a way as to degrade character and subvert the foundations on which society is based. This must always be the case where there is not an opportunity of support from legitimate employment.

Every man has a right to a living who can render a *quid pro quo* to society, by brain or hand, by pen or hammer, by mental or muscular energy; but, an idle man as well as a useless man is a burden upon the community, and all men are idle whose services are not required. I am sustained in this remark by Bacon, the father of philosophy, who said "that man is idle who can do anything better than he is now doing." But suppose his services are needed and he renders an equivalent for what he receives, he can hold up his head among his fellows with an air of independence. He who can "teach the young idea how to shoot"—who can make two blades of grass grow where only one grew before, who can inspire the hours of labor with poesy and song, who can lessen them by a new invention, who can by the information of a spiritual truth teach men how to overcome evil and do good, renders such service to his kind as demands their gratitude as well as their support. But how stands the case when there is a redundancy in any department of effort, especially in what are called the learned professions—when too many propose to live by the exercise of their brains alone—can society be benefitted, or suffer no loss? Clearly not. If in any community, there be an overplus of professional service; that community must suffer; for if four men can do the work of ten it is obvious the other six must be supported at the public expense.

This economic aspect of the subject is by no means a light consideration in an age when labor is high and bread is dear. It is not a fair division of labor. There ought to be no drones in the industrial hive, when there is so much to be done, and so many opportunities and facilities for doing the work which the age demands. There ought to be no idlers, especially no idlers of a dominant class. No one ought to engage in any business without some fair prospect of being able to render to society a proper return for value received. An educated commercial conscience demands this, and surely such a conscience is itself one of the ends of education.

2. But there are moral considerations in connection with the subject of even more importance than this. An overcrowding of the learned professions, as before said, presents strong temptations before educated men to live by their wits—to take advantage of the ignorance of others to forward their own interests. This is a most injurious (I had almost said a common) exercise and application of educated capacity. Who can tell what cases of litigation, endless, irritating and demoralizing, have been prosecuted, which might have been avoided if interested lawyers had not been tempted to exact a fee from ignorant or incautious clients. Professional intrigue is almost inseparable from such circumstances. But grant that they are "all, all honorable men," who can tell of the domestic misery, the woes and wants and subtleties of genteel poverty, endured in consequence of this thirst for professional standing, and this undue augmentation of the ranks of "the profession."

None of the professions are exempt from this overcrowding and cramming and its injurious consequences. In many a village we find half a dozen clergymen "living at a poor dying rate," where one or two might undertake the cure of all the souls in the place—but they must be provided for, too often at the expense of begetting and fostering sectarian strife; and at the cost of the heathen as well, who might have the valuable services of some of these ministers as missionaries of the Gospel.

Another evil resulting from a plethora of professional men, is the temptation, upon not being fully employed in their legitimate calling, of turning their talents and acquisitions to that most dubious of all trades, the trade of politics. There are lofty souls, who, like Richard Cobden, seize upon great principles of reform, and who pursue them through scorn and ridicule, in spite of blandishments of place and power, the temptations of bribes or party interests, to their consummation, where they are expressed and embodied in the statutes of nations or the policy of governments. I speak not of such, but of the mere politician, who but too often stirs up strife on questions of no practical interest, and who like the cuttlefish, muddles the waters for his own safety, that he may secure a retreat to live upon the fat gains of an ill-gotten office.