

leges with man she becomes his rival, loses womanliness of character, and the undoubted privileges which, as a woman, she now possesses. They urge, and with a good degree of plausibility, that identical privileges must tend to an identical sphere, and that man cannot be expected to retain a feeling of chivalry or even affection for a being who "dabbles in stocks, wrangles at the bar, or joins her voice in the roar around the hustings," and that the consequent sacrifice will be infinitely greater than the gain. But by far the greatest majority aver that marriage is the ultimatum, the sole aim and end of a woman's life; her sphere is the family circle, and her education should be such as will best qualify her to minister to the comfort and happiness of husband and children. True, women of aspiring natures may look beyond this narrow sphere, and find that their duty is—we quote from a recent writer on this important subject—to entertain the world and amuse it in profitable ways, to minister in all womanliness to its moral, physical, and intellectual health and comfort. These theorists require that women shall be marvels of culinary skill, pretty and accomplished; they must possess cultivated and æsthetic tastes, must be able to converse intelligently and vivaciously upon the topics of the day; and they assert that the best education for woman, in every sense of the word, is that which will prepare her to shine with ease and elegance in the social circle.

But, without entering further into the detail of these various theories, we believe that sensible men and women will agree in the statement that the best education for human beings is that which will most thoroughly prepare them to act well their part in life; and that any theory regarding the position and education of woman which is based on the assumption

that the sexes were designed to occupy identical spheres, or that they require, as sexes, the same kind of education, is not only false, but positively hurtful. Now, as regards the true theory of education, namely, preparation for life and duty, what are the facts in the case? With large numbers of women life is a constant struggle for bread. True, sooner or later many women marry, but previous to marriage thousands are obliged to support themselves, and not a few subsequently are compelled to earn bread for themselves and their children. Therefore a woman is not truly educated unless equipped to earn respectably and successfully her own livelihood; and we say, emphatically, that parents, however wealthy, should make their daughters independent of all circumstances and contingencies by giving them, together with advantages of training in domestic economy and the accomplishments, a trade or profession.

In many respects, especially in matters pertaining to woman's usefulness and happiness, the present is an age of progress. A few years ago women were excluded from many spheres of labour, and consequently to those who were dependent on their own exertions the struggle for daily bread was severe. To-day almost all trades and professions are thrown open to women; and many are availing themselves of these openings to enter fields of labour formerly occupied wholly by men. This tendency to enlarged liberty of action for women cannot but be hailed with satisfaction by sensible people of all classes.

Besides this increased liberty of action in the various departments of labour, we have conceded on all sides the demand for the higher education of woman. Less than forty years ago Elizabeth Blackwell received her well-earned degree in the Medical College