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Address of Professor Hodgson, President of the Educational Section of the Social Science Congress, England.

(Concluded from last.)

Technical Education.

Having said so much in censure of the ordinary tendency to narrow education according to the social rank of the pupils, and in assertion of the essential unity of all true education, in spite of social inequalities, I may be, and indeed must be, very brief in dealing with the other two grounds of restriction before mentioned, viz., professional calling and sex. The profession, viewed apart from distinctions in rank, suggests what is commonly called "technical education;" and if I am right in the principles laid down at the outset, it is plain that technical instruction, however useful it may be—and its utility is not disputed—ought to be at best only the sequel of a wide general culture. The man must take precedence alike of the lawyer and the mason, and the special training will be all the more effective, especially in times of rapid progress like our own, the more it rests on a broad educational basis.

Education of Women.

As to sex, after the papers and discussions of yesterday, I am relieved from the necessity of saying much. It may be observed, however, that the restrictions which some would impose on the education of women are closely

akin to those which a false estimate of special training would impose on the members of different professions. In this way, a woman's specialty, and so to speak her profession, is wifely and maternity; and all that does not bear on that special profession is (we are told) a superfluity, if not a mischief. Now, it has been replied over again, 1st, That all women do not, and cannot, adopt this profession, that their adopting it does not depend upon themselves, but only their not adopting it; 2nd, that intellectual culture and moral training are even to the wife and mother of unspeakable advantage, and through her to her husband, her children, her household, and her friends. But further, if instruction in each case is to be restricted to the most pressing requirements of a special calling, and if the so called sphere of woman is to be used to justify the narrowing of her education, we are surely entitled to expect that the instruction, so narrowed, will be directed in due relation to that sphere. We should expect, therefore, to find that all women, without exception, are early and duly trained in household duties, in domestic economy, in cookery, in book-keeping, in mental arithmetic, in the sewing and cutting of garments, in the management of children, at least of their bodies, if that of their minds, be too exalted a task for women, in the laws of health, and much besides that the profession of wife and mother urgently requires. You know how little this programme tallies with the actual so called education of women and their actual so-called accomplishment. Let us be at least consistent. If buttons are the true antithesis to botany, mutton-chops the alternative to mathematics, so be it; let us choose accordingly. It has been well remarked:—"Dr. Samuel Johnson used to say that a man would rather that his wife should be able to cook a good dinner than read Greek. He does not seem to have anticipated a time when a woman would learn to do both. Very true; but what shall we say of women who are equally and utterly unable to do either? It is recorded of a great mediæval scholar that when he was asked why he did not take holy orders, he answered, "That I may be free to marry," and then when asked why he did not marry, replied, "That I may be free to take holy orders." In a somewhat similar way, women are denied the higher culture, lest, as we are told, they