

last packet, an essay by Macaulay or Carlyle, or a poem by Tennyson. If there were no questions of intense interest at home, the Oxford movement in England, the Syllabus at Rome were subjects of lively discussion, and now and then some lately returned student from the German Universities treated us to a discourse upon the new philosophies. In those days there were very few of the suffering poor, even in our large cities, and it was the boast of our institutions that it was in the power of every citizen to gain a respectable livelihood.

Those were rare days, and young men and women were receiving that fulness and richness of the higher education which can only be found in the agreeable intercourse of cultivated society. There was a zest to social life; at an evening gathering the guests were capable of entertaining themselves, and were not constrained to listen to recitals from romantic young people, paid to entertain them. Young men of talent received the polish and fine finish, the "delicatesse," so charming in the older men to-day, but which is lost to the generation which has spent its evenings, its Sundays, and leisure hours in the society of other men, at clubs.

But events at home and abroad, unforeseen but startling and stupendous, conspired to arrest this quiet social evolution, and to develop suddenly a new order of things, bringing to this people unprecedented problems which were to test their social and political institutions to the last degree. All this was to be considered in determining the type of education proper for this generation.

Among the movements with which the active energy evolved by the new order of things occupied itself was that to secure to woman the rights and privileges which she needs in order to qualify herself for the duties which modern life imposes upon her and

which are her birthright. Among these privileges, and which should be held dear by all women, was that which President Andrew D. White prefers to call the further education of woman, and this watchword soon became a call for the exhibition of reforming zeal. It became the characteristic mark of the higher education reformer to recognize no "higher education" which should not be submitted to a board of college examiners and to loudly and sweepingly condemn the private schools for girls.

The true plan was asserted to be, to take the system of preparatory schools and colleges for men, just as they found them, and press the young girl up to that standard, laying upon her in some colleges additional manual labour, like waiting at table, washing dishes, and chamber-work, which, while it does not improve her in the art of housekeeping, takes time which might well be spent in cultivating the tones of the voice and refining the pronunciation of the English tongue, or be utilized in becoming acquainted with high standards of womanly refinement and grace, or in studying the lives of some perfect woman who has lived and left her record. It might perhaps be fairly urged that the colleges for women, while doing good work on strictly intellectual lines, neglect that liberal and social culture which distinguishes artistic work from the merely mechanical.

The Rev. Henry Latham, Master of Trinity Hall, Cambridge, in his admirable work on the "Action of Examinations," published in 1877, defines a "liberal education as that which concerns itself with the greatest good and highest cultivation of the pupil, valuing any accomplishment it may give, for the perceptions it opens out, for the new powers it confers, or for some other good it may do the pupil, and *not* as in technical educa-