

### The Ladies College and its Place in Our Educational System.

Under this heading the Rev. Dr. Armstrong, of Ottawa, contributes a useful article to a recent issue of the Canada Educational Monthly, from which we make the following extracts:

It is, I believe, only about a quarter of a century since girls were admitted into our High Schools. The question of the education of women in its modern aspect was then emerging. Several of our leading ladies' colleges sprang into existence about that time. They were founded by their promoters to fill a very pressing want. When the doors of the High Schools were thrown open to girls the pressure was in a great measure relieved. Still the ladies' college was felt to be a necessity, supplying a style of education that could not be furnished by High Schools and a culture that could scarcely be given where the schools were mixed and open to everybody.

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We must ask the question, What is the girl to become? What is her destiny? Her education should be shaped in such a way as to enrich her after life and enhance its value. In the main her destiny is determined. She is to become a woman, mistress of a home, a wife, a mother. The home is her palace. There she reigns. Its arrangements are in her hands. Its beauty is due to her taste. Its comfort depends upon her skill.

Only a few pupils in our schools are prospective school teachers,—yet much of the education in our school system is directed to the preparation of the school teacher.

We believe the training given and accomplishments acquired in our ladies' colleges and girls' schools will better fit a girl for the duties and responsibilities of home-queen than any High School or University course, however brilliant. House-keeping in its highest sense is a business, a career, and requires amplest preparation.

Woman's influence in the social sphere is incalculable. She makes the laws that regulate social life. She imparts the spirit that makes it inspiring or depressing, agreeable or disagreeable. Who has not felt the power of a cultivated womanhood in society? Since a large part of woman's influence is exerted through the social circle should not her education have special regard to this sphere?

Success in social life demands bright intelligent companionship, refined manners, pleasing conversation, elevated tastes and arts that please rather than mere academic attainments. Here there is scope for the accomplishments of art, music and song, of cultivated expression, sweetness of tone, and poise of manner.

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Here again our ladies' colleges have, we believe, a decided advantage. The graduate from a ladies' college ought to be a potent influence radiating happiness and contributing to the enlargement and brightening of social life.

The education must necessarily be a failure which does not keep in view woman in the social circle.

Again it may be noted that woman is taking an increasingly prominent position in the life and work of the church. The Woman's Missionary Society, Ladies' Aid, etc., are integral parts of almost every congregation.

It will be admitted that all true education should be religious. The training that

leaves out of view the highest part of our being must be sadly defective.

But apart from religious culture our young women should be trained for religious work.

Denominational young ladies schools have been promoted not from a desire to propagate denominational tenets, but to give a suitable education to young women under wholesome religious influences. In these institutions the lady chosen to preside is chosen for the strength of her character as well as for her scholastic attainments. The teachers must not only be able to teach but exert cultured Christian influence.

A young woman trained in such an institution may be expected to go back to her home and congregation prepared to take hold of Christian work and exert a general inspiring Christian influence. We are speaking now, not of the fashionable boarding school, but of the school founded for the express purpose of securing a Christian culture. There are many who feel the ladies' school to be a necessity from this point of view.

If cultured Christian womanhood in the home, in society, in the Church, is the desirable end to keep in view, then we can see a very distinct place for ladies' colleges under Christian auspices in our educational system. The product desired is intelligent, strong, cultured Christian womanhood. The real womanhood is the supreme thing. Variety of attainment is a small thing compared with beauty of character. It is what she is in herself in sweet, noble, bright, holy womanhood that gives her influence, where her very presence inspires reverence, rebukes every low thought.

### The Message of the West to China.

Sir Robert Hart, in an article on "The Boxers," in the Deutsche Revue, writes: "This is the message from the West as it sounds in Chinese ears: 'You are but heathens, but we are Christians—your laws are not our laws—your judges are bribed—justice is in vogue—torture is employed—your punishments are barbarous—the prisons are veritable hells—we therefore withhold our people from your jurisdiction and send missionaries to you to teach you our mode of viewing things. There is, however, money to be earned in trade with you; therefore we must have a share of this trade even along your coasts and in your internal waterways, and you must—for are we not foreigners and guests?—concede us trading privileges which go hand in hand with the principles on which we have concluded the treaties. And you will do well not to violate these treaties, or you will have to pay for it.' China, the proudest of the proud, is wounded to the death, and as the way of justice is cut off to the most rational of rational beings, he becomes the stubbornest of the stubborn. This is the explanation of the fact that trade and commerce have made no progress under the aegis of the treaties, and so long as these treaties dominate intercourse the embitterment will continue and the foreigners will be hated."

Herald and Presbyter:—It has been very well said of the folly best described by the name "Eddyism" that "it may be good for complaints, but not for diseases." For imaginary troubles, hypochondria and fanciful ailments, nothing is needed, and Eddyism just fits such cases, for it is the nearest nothing of all things that have been devised. This is the reason it suits the class of people by whom it is adopted. They feel that "they have need of nothing," and so accept it.

### Scarcity of Men for the Ministry.

Editor DOMINION PRESBYTERIAN: An article appeared in your valuable paper of April 17th, on the above subject; and this article was followed by another from the pen of Rev. Dr. Robt. Campbell, of Montreal, giving statistics to show that there is a scarcity of men for the ministry at the present time. We have been watching the decrease going on in Britain and the United States year after year without much anxiety; but now when our own ranks are being depleted, and we cannot find men to step in and take the place of those who must give up the work we are beginning to feel anxious, and so the cry goes forth from one and another of our Theological Halls that we need more men to study for the Gospel Ministry. What can be wrong, Mr. Editor, when men are turning away from so grand and noble a calling, and giving their time and attention to other professions and leaving the Gospel Ministry to suffer for want of men, as we are told it is now suffering. There must be something wrong somewhere; because we must admit, we have plenty of men of the right stamp if we could only get them to enter upon this work.

Several reasons were offered in your article above referred to as to why there is a scarcity of men for the ministry but as each of those were passed over as not being satisfactory I have a plan to suggest and if tried it might throw some light on the subject. The plan I would suggest would be to send out a circular to each of our ministers asking some such questions as the following:—

1. How many sons have you now living?
2. How many of them are in the ministry and how many in other professions?
3. How many of them are now studying for the ministry and how many are studying for other professions?

If we could get an answer to each of these questions from each and every minister in our church; from the Principals and Professors in our colleges, and those filling the important offices in our church as well as those doing the regular work in our various congregations, it would give us information that would enable us to come to certain conclusions as to why there is a scarcity of men for the ministry, for it is an open secret well known to us all that very few of our ministers were born in the Manse. Why then is it that those who see the need and cry earnestly for men, will not, and do not offer their own sons to help fill up the depleted ranks. Is it right, Mr. Editor, for men to cry aloud for other men's sons to go and do a work that they will not encourage their own sons to undertake; for I have heard more than one minister say that as matters now stand they would never think of encouraging any of their sons to study for the ministry, and if we are to judge by results there must be a great many who feel that way whether they say so openly or not. Instead of asking for men, would it not be far more profitable to do what we can through our Presbyteries and Synods and Assembly to try and remove some of the grievances that so many of our men complain against; and I have no doubt but that when our young men feel that they have a faint share of protection within the Church that many of the right stamp will soon be forthcoming to study for the Gospel ministry, and until that is done we have no right to ask other young men to enter upon a work that we will not ask our own sons to do.

PRESBYTEROS.