

performed in some of these places, than of his more deserving deeds. Bouchette in his topographical dictionary says "it would be difficult to select a parish in all the province whose inhabitants excel those of St. Joachim in social, moral and religious duties," and a better proof could not be given of the truth of his statement than the fact that those families who are mere farmers in the European sense of the word, (not proprietors) have continued in the service of the seminary from the beginning and that the names of the Fortin's, the Guilbault's, the Guérin's and the Chevaliers, who were among the first settlers are still the names of the present occupants.

The same writer also remarks that the parish church is decorated in a most admirable manner. It is perhaps the most perfect and richest specimen of architecture in the country, its plan having been framed by Mr. Baillargé with the able assistance of Mr. Demers. In 1847, the seminary resolved on reviving Mgr. de Laval's original plan, by the creation of a school of agriculture. With a view of establishing a model farm at St. Joachim, Mr. Emile Dupont who has just now obtained one of the prizes offered for the best Essays on the weevil and other parasites of the wheat, was brought from France, to be placed at the head of a model farm; but the execution of this project was postponed in consequence of the more momentous scheme of erecting a University. *Hoc erat in votis* may it be said; and the seminary had constantly kept this great object in view for years, laying prudently aside the funds necessary for its undertaking; until they thought the time had arrived when the aspirations of our youth and the general progress of education would justify its consummation.

In 1852 the Reverend Louis Jacques Casault, superior of the seminary, left Quebec for England and the continent with a view of obtaining a royal charter for the University to be erected under the name of "Laval", of visiting the colleges of the old world, and of obtaining if possible the services of some of their professors.

(To be continued in our next.)

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### Education of Women and Women as Educators.

Every human being should work: no one should owe bread to any but his or her parents. So says the authoress of "Women and Work." It is a great truth, and will be a good text for a paper on the way in which women may best become Educators. Nothing is more absurdly wrong than the notion that the great mission of women to educate can be furthered only by special tuition. A woman who has learned the great practical duties of life and does them, is by force thereof, an educator: and she will well and wisely teach by her example, more forcibly even than by precept.

A practically christian woman who works hard in her vocation, be it what it may, and in some sphere of real usefulness (however humble) is pretty sure to train and teach well and wisely. Society suffers no wrong in her being a mother. Her children may not shine as great lights, but they will in the long run benefit their times, and contribute to the common weal. The children of a vain, frivolous, or idle woman will, be her talents what they may, in most cases partake of their mother's faults, and society stands in peril of them.

The great bulk of Englishwomen are trained to be married; not to be mothers. Now the best training for a mother is useful work. It is well said by Barbara Leigh Smith;

"How often dreary years of waiting for marriage might be saved by the woman doing just so much work as would keep her soul alive and her heart from stagnation, not to say corruption! We know an instance, a type of thousands. B, a young man, was engaged to M; they were both without fortunes. B worked for years to gain money enough to marry upon. M. lived as young ladies usually do—doing nothing but reading novels and 'practising.' She became nervous, hysterically ill, and at last died of consumption. B, overworked and struck with grief, became mad. I could add a score of such cases. Ask medical men the effects of idleness in women. Look into lunatic asylums, then you will be convinced that something must be done for women.

"Think of the noble capacities of a human being. Look at your daughters, your sisters, and ask if they are what they might be if their faculties had been drawn forth; if they had liberty to grow, to expand, to become what God means them to be. When you see girls and women dawdling in shops, choosing finery and talking scandal, do you not think they might have been better with some serious training?

"Do you think women are happy? Look at unmarried women of thirty-five—the prime of life. Do you know one who is healthy and happy? If you do, she is one who has found her work:—"Blessed is he who has found his work, let him ask no other blessedness." "My God; if I had anything to do I could bear this grief," said a girl whose lover was just dead. Another living only in her lover who was a sailor, saw a false statement in a newspaper, that he was drowned—she lost her reason instantly and never recovered it. We do not say that if she had been a medical student or a watchmaker that the grief might not have turned her brain; but most certainly she would have had a stronger and a stouter reason, and some good cause to wish to live. It is a noble thing even to make good watches, and well worth living for.

"For our part, when we think of the lives of most women, how they are centred and bound up in human affection, living no life but that of love, we cannot wonder at reason going when love is lost. "Oh! that I had now what you men call the consolations of philosophy," said a woman whose heart was sorely tried. The consolations of philosophy which men have, are indeed great when philosophy means a knowledge of God's works, but not enough unless some branch of the philosophy involves work. The man who works to discover the habits of an insect, or the woman who watches the growth and means of nourishment of a polype—*whoever works is consoled*. I have a great respect for the young lady, who, being desperately in love, and having to give up her lover, went through the first four books of Euclid that she might not think of him. But I think it must have been heavy work, and that if she had been studying to be an architect, her purpose would have been better answered. It is surprising to see girls study so much as they do, considering how constantly the idea is put before them that they must give it up some day."

There is a vast deal of practical wisdom in all this. But if so, how severely it condemns our practice. Where are the parents who would deter a daughter from learning stereotyped accomplishments deemed requisite in high life, because the time was needed for teaching them to be useful, and preparing them for the work of wives? And yet this is what husbands would prefer. The time devoted to music—often too by girls who have no faculty or natural talents for music—would alone suffice to educate them in all the points which conduce to the essential comforts and welfare of married life. And yet the piano is preferred to it.

The way in which numberless girls, especially in middle and upper class life, are reared, is precisely such as to unfit them for the maternal offices of education. It is in every one's mouth that the character of children is moulded by mothers; and thus every mother is, more or less, an educator. It needs not that she *try* to be one; she cannot help it. She is the type of her offspring, the model of their virtues, or the pattern and involuntary promoter of their vices and follies. Their minds likewise are in most cases strong or feeble, well stored or sterile, as hers is cultivated or neglected.

How exceptional is the training of female minds, to reason rightly. How much oftener is fashion made the arbiter of folly! And how intensely vain and silly are our female fashions! And yet by these are mothers mainly reared. The adornment of the person occupies a vast portion of their thoughts. Even this is debased. Taste might be cultivated even in the study of dress. Symmetry in the outline of figure, neatness, simplicity, and the adjustment of colours, are all of them useful in the education and chastening of taste; and attention to such objects may be easily made auxiliary to the cultivation of the arts of which these are elements. But is it so? What is the result at this moment of the time and