

child, especially if it be a girl, is how to steer and trim her little bark so that at the proper age she may float upon the serene seas of social success. The schemes and devices and worries of young mothers in New York to achieve this end, the complications in which they involve themselves, and the energy which they expend to control or to interfere with the affairs of a school in matters of which they have no knowledge or skill, would be amusing were it not so pitiful. While they talk of anxiety and interest for the education of their children, it is this meretricious end alone which many parents are seeking. The teacher receives their children with the knowledge that her best work will never be appreciated.

And the saddest thing of all is that the children see through these wretched subterfuges of the tuft hunting parents. Such a child, taught at school that "she must not be buffed up, and not behave herself unseemly, and not seek her own," and that she must speak the truth from her heart, often becomes at home, in her guileless innocence, a witness against the double dealing of her parents. She is furnished by them with a list of little girls with whom she may not play. But, in happy forgetfulness, she transgresses; she cannot understand why she should be put to bed without a supper for playing with a good little girl, and why her parents should wish her to play with a naughty little girl who disobeys and grieves her kind teacher. The child is perplexed between the ethics of the home and of the school. The parents are in a dilemma, for "they have promised and vowed that their child should love, honour, and obey its teachers, spiritual pastors and masters." They end the difficulty by cutting her off from the good school, and sending her to one more subser-vient; or, oftener, by joining her to

a private class in charge of one whose poverty of mind or estate suggests no perplexing questions. After many shifting experiments, this child is sometimes brought back to the school a mental wreck, too far gone for repair; or she is launched into society with no discipline, no acquirements, no armour in which to trust against the life which she is to confront.

In 1839, the date of the diploma given to me when I completed my own school education at the Albany Female Academy (which Dr. Andrew S. Draper recently said is the first higher educational institution for women the world ever knew), one should, upon the principles of the theory of evolution, have been able to prognosticate the character of the social condition of this country for the next quarter of a century. Virtuous, dignified, and religious, the American woman was the central figure of every household, presiding over her realm in great security, not vexing her mind with questions of rights and privileges which had never been disputed: and if she lived in bondage it was of her own choosing, after her own heart. The men of our cities had not organized themselves into clubs, but spent their evenings with their families, or in social enjoyments where the young and old met together at an early hour and dispersed at midnight, the time at which society of to-day sets out upon its career.

Were one to draw a social picture of that day, there would be seen, of a winter evening, the cheerful drawing-rooms, the bright open fires; father and mother, in one room reading, or perhaps playing whist with some neighbours; the daughters in an adjoining room, guests dropping in to chat over the gossip or news of the day, to sing a new song, perhaps accompanied with the violin or cello, to discuss the last chapters of Dickens or Thackeray, just received by the