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The Education of Girls.

The evils of the way in which girls are brought up are twofold. Not only is it a great injury to the girls themselves to deprive them of the ordinary benefit of education, but it also acts in a very serious manner in tending to prolong the reign of ignorance, inasmuch as those who must be the first instructors of all are quite incompetent to perform their most obvious duties towards the rising generation. With the industrial classes this acts in a number of ways to the detriment of the household. The girl on leaving school at a tender age is either busily engaged at a factory, mill, or some other regular work, or else she helps her mother at home. In the first case she learns absolutely nothing of her domestic duties; in the second, though she certainly picks up what she can from the experience of her parent, that parent's previous training renders her but a poor instructor. She usually marries early, and is consequently as ill-fitted for the management of her family as her mother was before her. Her household becomes disorderly, she is not fit to manage the family income to advantage, and to these circumstances not a little may be attributed of the unsatisfactory condition of many homes, and the commencement of discord between husband and wife.

In the upper circles of society the effect of this deficient education is different, but the evil is no less serious. The mother, who should, and who has the opportunity, is altogether ignorant

how to set about training her children, and the most valuable time of infancy is often allowed to be spent almost entirely under the guidance of servants. In not a few cases young mothers really begin their own education from the attempt to instruct their offspring. Nothing perhaps makes people feel their own weak points more acutely than the attempt to teach others, and to answer the numerous questions of an intelligent little pupil.

Besides the very important consideration above referred to—namely, the loss which the children sustain—the young wife, as usually brought up, is unable to join in many topics of conversation, or to be interested in the numerous subjects which enter into the daily work and duty of her husband. This is an evil. It is not intended to argue that every woman should be bored with all matters which arise in the daily routine of her husband's work, but she should be so educated as that he may feel her to be capable of entering into his plans and being interested in those matters which occupy the chief part of his time and powers. It is detrimental to all mutual happiness and confidence if a man feels that his wife is too low in the scale of intellect for it to be of any use for him to open his lips on any point beyond the beauty of her dress and the doings of her neighbours.

The large amount of gossip and small talk which exists among the gentle sex of all ranks may be attributed to a great extent to their inability to converse on anything of a more elevating nature. How is it possible for nine-tenths of those who have been brought up at young ladies' seminaries to find interest in anything beyond the merest commonplace subjects? There are thousands and tens of thousands of ladies, the wives and sisters of educated men, who are ranked amongst the middle and upper classes, and whose literature never goes deeper than a novel, and who do not care even to read a newspaper, much less to take the slightest interest in the general topics of the day. It cannot be said that they are altogether to blame, though it may be a question whether the husbands of such ladies are free from all responsibility in the matter. The ladies must be pitied, as a great part of the evil is due to their bringing up; but a husband should not be content to allow his wife to remain thus, even if, after the honeymoon has passed, he finds that he was mistaken in supposing that a beautiful face always implies an equally cultivated mind.

In the matter of cooking, dressmaking, housekeeping, and such