

to have made a good husband, and admirably saluted by her contemporary, Alcæus, as 'Violet-crowned, pure, sweetly, smiling Sappho.' And, later still, we find her, having been left a widow, with one daughter, the centre of a sort of female literary society, teaching the arts of music and poetry to the young Lesbian maidens and receiving almost divine honours from a people who worshipped intellectual power. And, to come down to the days of the Renaissance, we find Olympia Morata, one of the most renowned of mediæval learned ladies—appointed at sixteen to lecture on Cicero, at the University of Ferrara—becoming as passionately devoted a wife, and as faithful a housewife as she could have been had she never learned anything beyond her native tongue. Mrs. Browning and Mary Somerville are distinguished examples of the same truth in our own day. So much for the figment that there is anything in the highest cultivation, or in devotion to the highest pursuits, to unfit a woman for womanly duties, and the happiness which she is so constituted as to find most truly in the life of the affections. As a rule, the nobler the pursuits to which a woman devotes herself, the nobler her character must be supposed to be, and true nobility of character and mental discipline naturally imply a greater degree of self-command, thoroughness in work, and faithfulness to the duty of the hour. If there are 'blues' who are careless and slovenly in feminine duties, it is because of a one-sided, not because of a thorough, cultivation. Other things being equal, the woman whose mental powers have been most fully disciplined, and who has been accustomed to habits of accuracy and of economy of time, will be not only a more intelligent companion, but a more efficient and prudent housewife than she who has drifted through life in aimless trifling, with morsels of gossip as the only food for her mental

vacuity, and 'parties' as her most absorbing interest.

But there is another 'rock ahead.' It is not often put into words so candidly as it was by a young student of more than average intelligence and culture:—'I don't think I should care to marry a girl who knew more than I did.' 'It is not to be supposed you would,' was the reply; 'but if you should happen to care very much for a girl who knew more than you did, don't you think it might stimulate you to study harder?' 'I think it might,' the young man very honestly replied. Human nature is the same all over the world, and we need not be surprised to find a western modification of the reasoning of the Hindoo Sahibs who objected to their wives being taught to read and write, because they would know more than their husbands, and they would no longer look up to them. But the Sahibs gradually found out that it would be better for them to advance in knowledge than to keep their wives in ignorance; and as they learn the value of education for themselves, they are not merely willing but anxious to secure its benefits for their wives. Our ambitious young women must therefore decide the question for themselves whether their devotion to study is so great that they are willing to lessen their matrimonial chances for the sake of this dangerous knowledge which may make them formidable in the eyes of the average Canadian *parti*. But the danger really concerns *no one else*, for the most inane young man will always find a sufficient number of inane young women among whom to choose a wife; and in the long run the higher intellectual status of even a fraction of our young women must inevitably tend to raise the tone of social life, and with it the intellectual aspirations of our young men. And our Canadian youth, as a whole, is not so highly cultivated or intellectual in its tastes that it will not bear a good deal of raising, with great benefit to its