

tation of all secular lessons; for indeed they were not a totally different class of lessons, but that supreme secular lesson without which the rest were unfinished, without which all secular lessons lacked their application, and all that depended upon them. In their college their training led them on to perfect, their other teaching by its natural climax. One of the most singular facts of the singular period—for it could not be denied that it was a singular period—in which we lived would hereafter be the transient assent which many religious people gave to the irreligious theory that the Bible was not necessary or essential to school education. If China or the Ottoman Empire had forbidden Confucius or the Khoran to be learned in schools, who would have believed that they were not preparing to surrender religion; but, in England, these people were trying to lead others to believe that some hindrance to religion was being removed by not teaching religion in the schools.

It was only the action of the religious dissentients which was singular, not that of the irreligious, which was quite natural; for the whole scheme was reactionary as to human progress. With the want of faith and love it abandoned the most powerful element in human thought and culture—the life of Christ and all Bible history; nay, it abandoned the whole records of the race for many ages, without which the monuments we possessed would be unintelligible, and no present thread of human thought capable of investigation. If so defective, so unreasoning, and so shapeless a scheme could live, it would check progress in many directions; and so, in the meantime, as regarded the duty of those who were now students in the college, he did not counsel them to the exclusive selection of schools which were already religious as the scenes of their future work, for the Christian was needed everywhere, and everywhere rendered, without fear, honest service. —*Schoolmaster, Eng.*

THE EDUCATION OF OUR GIRLS.

BY JEAN KINCAID.

IN these lovely June days, just passed, when the postman's mail-bag is plethoric with its burdens of dainty invitations to class days, graduations and anniversaries; when the papers are full of the accounts of such occasions, and the quotation about "sweet girl graduates" is stereotyped and kept in constant use by the "printer-man;" while a principal topic of conversation is how Miss A. is made a Bachelor of Science at the 'Tech this year, or that Wellesley gives Miss B. her degree as Master of Arts, or Miss C. takes a certificate from the Harvard Annex, and so on indefinitely—we seldom stop to think

that all this shows a new order of things among us in regard to the education of women. It is a fact, however, that in one short half-century this idea of the necessity for the same education for both boys and girls has been sown, has grown, and has borne fruit in the lives and work of noble, able and brilliant women along the line of almost every calling and profession.

Soon after the landing of the Pilgrims the colonists, "dreading to leave an illiterate ministry to the churches" when their generation of preachers should have passed away, founded Harvard College, to train up