

fighting and dying for. A ministering angel in an hour of pain, not one who could give any real, practical help, but a beautiful delicate creature, whose sublime pity was the solace of woe. Such was the ideal young woman of chivalry and song.

Our meeting here to-day in the capacity of representatives and delegates to consider questions relating to the welfare of young girls, illustrates what an immense distance there is between the girl of to-day and the one of last century. She is like a hot-house plant or some shrub under the artificial care of a gardener, cut and clipped to suit his fancy, being placed out in rich soil and left to develop as it will in the free air of heaven.

From the sheltered convent, from the home school-room our girls have stepped out into a freer life, into the atmosphere of a larger education. In the gymnasium and out-door sports, they are taught pride in their own physical strength, and in schools and colleges they learn confidence in their own reasoning powers.

A hundred years ago when the mother trained her daughter to the ideal of the time, it was with the hope that some day she would be the wife of a good man and have the care of a good home. The mothers of to-day have still that same hope. Is it not our ideal for our girls, the ideal of every good mother, that her daughter shall attain to the highest destiny of woman, to the divine ideal, the destiny of wifedom and motherhood? Is there any other career so noble, so fruitful in good results and that pays so well?

If therefore our aim in the development of our daughters is to fit them for good wives and good mothers, we should have some very definite ideas of what is necessary to cultivate in them. A healthy body, a clear intellect and a noble character she will require to fill all her various duties. In what way will the participation in public entertainments effect the development of these? It is especially on the latter requisite, a noble character, that the question of this paper has to consider.

If we would have our daughter able to be a good wife and mother she absolutely must be helpful and unselfish, especially the latter, unselfish, able to put aside self; this is the highest attribute, wise and loving unselfishness. This is what we need to cultivate most in our children-if we wish them to make good mothers. Only those who have made a study of human nature know how difficult a task it is to accomplish, either in ourselves or others, this eradication of self. It needs the greatest care on the part of the mother to see that self is not appealed to as a motive in the action of her children. It is often done because it is the most effective. A mother urges her child to study that she, rather than another, may be head of her class, the mother may wish it for the knowledge that the child will get in such close study, but has she put the value of knowledge as an incentive to study before the child, the child may not value knowledge but readily respond to the