

usages, and judgments of the great world, and everything concurs to estrange them from their one true vocation." As his English biographer, Professor Seeley, remarks: "This last reflection is rather curious, when we consider that the standing argument of conservatives in female education is that women ought to be educated for their natural vocation, that of wife and mother. What strikes Stein as the fault of the established system is precisely that they are *not* educated for this." The same thought struck the first Napoleon, a man far greater as a practical statesman than even as a soldier. One day he said to Madame Campan: "The old systems of education seem to be worth nothing. What is there wanting in order to train up young people properly in France?" "Mothers!" was the reply. "Well," said he, "therein lies at once a complete system of education. It must be your endeavour, Madame, to form mothers who will know how to educate their children."

The great majority of women will be wives and mothers. Their influence in both relations is paramount. In the latter, there is no one to compete with them for the first ten years of the child's life, and in that time more is done towards the formation of character than in all the rest of life. Seeing that this enormous power must be in their hands, have we educated them so that it may be used to the best advantage? As a rule, we have not. Their education has been partly received in society and partly in the boarding-school, and in both cases erroneous ideals and aims have been set before them. A native lady in one of the zenanas visited by Miss Carpenter in India, exclaimed, with longing and pathos that revealed her own true heart, "your existence is that of a river bearing blessings wherever it runs, whereas ours is an enclosed well or stagnant pool." The Hindoo fancied

that all Englishwomen were like Miss Mary Carpenter. She was not aware that in many circles in England such a lady would be called "blue," or some other epithet still more vigorous, and that the objects set before the average young Englishwoman in good society are not much more elevated than those thought most highly of in the zenana. Last century Captain Cook found the hearts of the South Sea Island women set upon beads and feathers. Does not society teach our young ladies to estimate such things as the chief good? The form varies, but the thing remains the same. The ideals of savages are their ideals. Distending the delicate rim of the ear, the cartilage of the nose, and the lower lip, must go under one category. The one practice is fashionable with us, the second with Hindoos, the third with the ladies of Africa. Compressing the head, the waist, and the feet out of shape are alike useful and ornamental. The Flatheads adhere to the first, Christians to the second, and the older civilization of China to the third custom. When I think of the varieties of dress, head-gear, and ornamentation that have been thought fashionable among us in this century, and of all that is involved in the disproportionate degree of time, thought, and money bestowed on these things, of the poor and false ideals set before our girls in good society, of the dreary, aimless, brainless round of exhausting frivolity to which they are doomed, I cease to wonder that there are so many unhappy marriages, and that the race should be so slow in learning the alphabet of Christianity. For Rousseau did not exaggerate in that much quoted word of his in the *Emile*, "Men will be always what women please; if you wish men to be great and good, teach women what greatness and goodness are."

And what shall I say of most of the boarding-schools that profess to give a