

specialized. There is of course a common ground work essential for both boys and girls, but at an early point in the course there should be a differentiation and the education should be adapted to either sex as requirement demands.

"There is no sex in mind," we are told and therefore the education of both sexes may proceed along the same lines. What is good for one is good for the other.

We believe that there is sex in mind. But if not, there is at least sex in boys and girls—in men and women. Sex pervades and determines the arrangement of society. Co-education has limitations.

We must ask the question, What is the girl to become? What is her destiny? Her education should be shaped in such a way as to enrich her after life and enhance its value. In the main her destiny is determined. She is to become a woman, mistress of a home, a wife, a mother. The home is her palace. There she reigns. Its arrangements are in her hands. Its beauty is due to her taste. Its comfort depends upon her skill.

Only a few pupils in our schools are prospective school teachers,—yet much of the education in our school system is directed to the preparation of the school teacher.

We believe the training given and accomplishments acquired in our ladies' colleges and girls' schools will better fit a girl for the duties and responsibilities of home-queen than any High School or University course, however brilliant. House-keeping in its highest sense is a business, a career, and requires amplest preparation.

Woman's influence in the social sphere is incalculable. She makes the laws that regulate social life. She imparts the spirit that makes it inspiring or depressing, agreeable or disagreeable. Who has not felt

the power of a cultivated womanhood in society? Since a large part of woman's influence is exerted through the social circle should not her education have special regard to this sphere?

Success in social life demands bright intelligent companionship, refined manners, pleasing conversation, elevated tastes and arts that please rather than mere academic attainments. Here there is scope for the accomplishments of art, music and song, of cultivated expression, sweetness of tone, and poise of manner.

Intelligent and well informed a lady should be to give her place and influence in the social circle, but no one will ask whether she is versed in Conic Sections or has mastered Kant's Critique. We desire women learned, but one may be a brilliant scholar and a failure in society—learned but of comparatively little influence.

Here again our ladies' colleges have, we believe, a decided advantage. The graduate from a ladies' college ought to be a potent influence radiating happiness and contributing to the enlargement and brightening of social life.

The education must necessarily be a failure which does not keep in view woman in the social circle.

Again it may be noted that woman is taking an increasingly prominent position in the life and work of the church. The Woman's Missionary Society, Ladies' Aid, etc. are integral parts of almost every congregation.

It will be admitted that all true education should be religious. The training that leaves out of view the highest part of our being must be sadly defective.

But apart from religious culture our young women should be trained for religious work.

Denominational young ladies'