

tions of Female teachers of the first and second class is, that the former are required to teach *history*, which is not required of the latter; and for this difference in the qualifications, one simple branch of study, the first class teachers get five pounds more of a salary.

It will also be observed that the Canadian requirements of the qualifications of female teachers are silent as to common needle-work being taught in the schools.

Would it not be wise in the council

of public instruction for New Brunswick to revise (if the law gives the power) this part of the Parish School Act, and repeal those clauses providing for the teaching of common needle-work in the schools of New Brunswick? We should like to see the untutored, thousands of which reside in the Province, instructed in the first elements of education, in place of wasting time and money, as is too often the case, in the manufacture of articles, which should be taught by the mothers at their respective homes.

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Education of Women, and Women as Educators.

Every human being should work: no one should owe bread to any but his or her parents. So says the authoress of "Women and Work." It is a great truth, and will be a good text for a paper on the way in which women may best become Educators. Nothing is more absurdly wrong than the notion that the great mission of women to educate can be furthered only by special tuition. A woman who has learned the great practical duties of life *and does them*, is by force thereof, an educator, and she will well and wisely teach by her example, more forcibly even than by precept.

A practically christian woman who works hard in her vocation, be it what it may, and in some sphere of real usefulness (however humble) is pretty sure to train and teach well and wisely. Society suffers no wrong in her being a mother. Her children may not shine as great lights, but they will in the long run benefit their time, and contribute to the common weal. The children of a vain, frivolous, or idle woman will, be her talents what they may, in most cases partake of their mother's faults, and society stands in peril of them.

The great bulk of Englishwomen are trained to be married; not to be mothers. Now the best training for a mother is useful work. It is well said by Barbara Leigh Smith:

"How often dreary years of waiting for marriage might be saved by the woman doing just so much work as would keep her soul alive and her

heart from stagnation, not to say corruption! We know an instance, a type of thousands. B, a young man, was engaged to M; they were both without fortunes. B worked for years to gain money enough to marry upon. M. lived as young ladies usually do—doing nothing but reading novels and 'practising.' She became nervous, hysterically ill, and at last died of consumption. B, overworked and struck with grief, became mad. I could add a score of such cases. Ask medical men the effects of idleness in women. Look into lunatic asylums, then you will be convinced that something must be done for women.

"Think of the noble capacities of a human being. Look at your daughters, your sisters, and ask if they are what they might be if their faculties had been drawn forth; if they had liberty to grow, to expand, to become what God means them to be. When you see girls and women dawdling in shops, choosing finery and talking scandal, do you not think they might have been better with some serious training?

"Do you think women are happy? Look at unmarried women of thirty-five—the prime of life. Do you know one who is healthy and happy? If you do, she is one who has found her work:—"Blessed is he who has found his work, let him ask no other blessedness." "My God; if I had anything to do I could bear this grief, said a girl whose lover was just dead.