

place of expensive and faithless servants, she had two little slaves the most loving and devoted in the world. She sent us as day-pupils to the High School. Our school-hours were not long, and by helping one the other, we managed to learn our lessons, and do all the work of the house, and that, too, without spoiling our hands. I left the High School at twenty, and then went for two years to the Faculty of Letters. Now I am staying at home. I have learnt to make my own dresses and to trim my own hats. I did this at first because it was much cheaper, and afterwards because it was quite as satisfactory as the work of the dressmaker and the milliner.

"On the day I am married, I am to receive a legacy of thirty thousand francs; it is no great fortune, you will say: I look upon it as a good deal, considering that I hadn't to work for it. Many have done my poor dowry the honor of requesting it, but, up till now, I have refused all suitors. I am not romantic, but I want a husband that I can respect; and it is my great misfortune that I demand that the persons with whom I shake hands, and especially that the person to whom I give my hand, should be downright honest and virtuous. Besides, I am in no hurry at all to exchange my certain happiness and the warm and constant love of my dear Mamma for the uncertain chances of marriage.

"Faithful to the ideas of my father, my mother always allowed us to go out alone, and I would talk to any young man in whom she found nothing to find fault with. I am absolutely free to do as I like. No doubt, I shall be married some day, but I leave to God the care of sending me the man whom my heart shall love."

The same writer in another article upon the proper use of Encyclopædias, works of reference, etc., has the fol-

lowing pointed and sensible remarks on another phase of education,—remarks as applicable to Ontario as to France:—
 "The general run of men are scarcely able to know in detail, anything but that which belongs to their business, or to the daily occupation of their life. As to the other subjects, all a man can have is an openness of mind (based on a solid foundation of early education), which will enable him, readily and at once, to make himself acquainted with any subject he desires to learn about, either by reading or by conversation.

"For example: it is allowable to a man, who is not going to make physics his business, to be ignorant of the discoveries which savants are constantly making in them. It is allowable that he should have forgotten them, even if he once knew them. For him, the essential thing is to possess a certain number of general notions upon physics, which will enable him, if he consult a work of reference, or turn over the pages of a good work on the subject, to seize, comprehend, and assimilate the teaching which shall there he furnished him.

"So it is not the multiplicity of subjects he learns at school which will be useful to him in after-life, but rather the quality of mind, by the aid of which, he will be able, when he shall have need of it, to take possession of this knowledge and to make it his own."

Sarcey then goes on to express his great regret that education now-a-days aims especially at teaching young people a crowd of things, and forcing them to swallow, whether they will or no, a vast heap of indigestible information, and at making them when they leave school monstrous cyclopedias of all human knowledge. "Than this method," says he, "nothing is more false or more to be regretted. The sole business of education ought to be to form the judgment, and to give our youth a grasp of mind prompt and sure,