

subtle power is wielded by the virtuous and intelligent, it is a social reformer, it elevates and refines all within its reach; but unfortunately there are many sad proofs of this same fascination leading to ruin when exercised by the unprincipled and ignorant. We see parents who would be pious, led into amusements they look upon with distrust to please their daughters; we see men who would be honest and pay their debts, living far beyond their means to gratify their vain and pleasure-seeking families; we see girls who might be pure and intellectual in their aspirations, following in the wake of a worldly minded mother, and frittering away time, the precious loan from God, in the most frivolous occupations. The beginning of evil in all these cases is in education. "Train up a child in the way he should go, and when he is old he will not depart from it." Education to be efficient must have this *training* in view, not merely a polishing of the surface or a drawing forth of certain talents, but grasping the moral with the intellectual, thus producing a harmonious whole. Based on false principles it is worse than none, since the neglect of efforts to educate indicates a want of means, and that condition in itself supplies a training that is effectual in bringing out some practical qualities, and in a few exceptional cases has not proved inimical to fine attainments and noble characteristics. Education in its true sense, I take to be, that amount and direction of culture addressed to the intellect and heart which shall develop into fair proportions the finest talents and most generous impulses of the individual, which shall weed out evil inclinations and prune away rank luxuriance, which shall curb the extravagance of imagination and nurse into blossom the buds of native genius, and over all and through all impart, by God's assistance and blessing, that Christian spirit of love which is of greater price than any mere mental attainment. If such be a correct view of education, whence the contemptuous smile, almost a sneer, with which the mention of the subject is received with most people, as connected with a boarding school young lady? There must be something wrong; either its importance is not recognised, or there is an error in its practical application, for though a few ill-disposed persons may jest at what is good and worthy of reverence, we find that public opinion is mostly right; whatever is generally condemned needs careful examination at least, before it is accepted, and surely education as described above cannot be supposed to have much part in girls' schools usually, or why the almost universal distrust in its efficiency and results?

Having briefly noticed the significant bearing of female education on society and the world at large, I shall now proceed to examine more fully what is meant by the expression, as used by different classes of persons; then what it should mean; and lastly consider the best manner of applying our present improvements in the art of teaching to practical and beneficial use.

There are three distinct aims in educating a girl, varying according to the ability and aspirations of her parents—to render her useful, ornamental, or intellectual. To cultivate exclusively the useful or the intellectual is frequently the destiny of those who have to make their own way in the world; in such cases there is no attempt at perfection, no desire to combine those accomplish-