

THE CANADIAN ILLUSTRATED NEWS is printed and published every Saturday by THE BURLAND LITHOGRAPHIC COMPANY (Limited,) at their offices, 6 and 7 Bleury Street, Montreal, on the following conditions: \$4.00 per annum, in advance; \$4.50 if not paid strictly in advance.

TEMPERATURE

as observed by Hearn & Harrison, Thermometer and Barometer Makers, Notre Dame Street, Montreal.

THIS WEEK ENDING				Corresponding week, 1882.			
Oct. 27th, 1883.	Max.	Min.	Mean.	Mon., 21st, 1882.	Max.	Min.	Mean.
Mon.	81.0	59.0	70.0	Mon.	71.0	50.0	60.5
Tues.	81.0	59.0	70.0	Tues.	72.0	54.0	66.0
Wed.	82.0	62.0	72.0	Wed.	79.0	62.0	70.5
Thur.	86.0	68.0	77.0	Thur.	79.0	64.0	71.5
Fri.	78.0	61.0	69.5	Fri.	78.0	64.0	71.0
Sat.	76.0	66.0	71.0	Sat.	68.0	51.0	59.5
Sun.	79.0	65.0	72.0	Sun.	73.0	52.0	62.0

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CANADIAN ILLUSTRATED NEWS.
Montreal, Saturday, Nov. 3, 1883.

THE WEEK.

It is hard lines in Russia when Ministers are obliged to recommend to the Czar that the heads of universities be hereafter appointed by the State, to prevent the spread of Nihilism.

CANADA has done remarkably well in the Fisheries Exhibition at London. By the final revision of the awards it appears that she receives twenty-seven gold and thirty silver medals.

AN open rupture between the Irish Nationalists and the Orangemen is imminent in the North. Since the visit of Sir Stafford Northcote to Ulster the ferment is increasing and the worse results may be feared.

THERE is another cholera panic in Egypt. Passengers by European vessels have returned without landing at Alexandria. There is comfort, however, in the assurance of the best medical authorities that the epidemic cannot last long.

THE Marquis of Lansdowne made his entrance into Quebec last Tuesday, meeting with a most enthusiastic reception, not only from the official authorities, but also from the people. He enters upon his administration under the most favorable circumstances.

EARTHQUAKES continue in Asia Minor. A shock was felt at Smyrna damaging the wall surrounding the town, the aqueduct and the mosque. Stranger still a terrific shock occurred at Hamilton, Bermuda, spreading terror among the inhabitants.

On Saturday, the Marquis of Lorne and Her Royal Highness Princess Louise took their departure from Canada. They were escorted to the steamer by thousands of the citizens of Quebec who represented the whole Dominion in expressing their regards and regrets for the distinguished couple.

WE thought there must be some mistake in regard to the Pope's alleged protest to the erection of a statue to Victor Emmanuel in the Pantheon. It is now officially stated that Leo XIII. has not made any opposition to the scheme, as Victor Emmanuel died within the pale of the Church.

THE prospects of Democratic triumph in the next Presidential elections are improving every day. The blow struck at the Republicans in Ohio is more severe than was at first imagined, and the divisions in the ranks of the party is widening instead of being healed. On the other

hand, the Democrats are uniting for a grand effort.

OUR electoral laws will have to be modified. As they stand now, no member of Parliament is safe in his seat, as the least proof of fraud on the part of the agent amply suffices to overturn him. The best way would be to make every single elector responsible for his conduct, with the provision of a fine or imprisonment for any dealing out or acceptance of money.

THE death of the Comte de Chambord has caused a serious collapse in the ranks of the Monarchist newspapers of France. His particular organ, the *Union*, closely followed his demise with its own, and throughout France generally there have been other similar withdrawals from the field of action. Two prominent instances were the *Gazette d'Auvergne* and the *Petit Bourbon*, provincial journals which lasted only eighteen days longer than their patron. All of them were extensively subsidized, and they have lost, not merely the force of the Legitimist movement, whatever, little or much, it may have been, but the actual withdrawal of the ready cash that enabled them to pay their printers and paper-makers. The *Union* seriously persisted in advocating the doctrine of a monarchy founded on divine right. It was written by a corps of talented people, but it had a very small circulation and must have been very expensive to maintain. But the purse of the Legitimist claimant was deep and well filled, and he left so large an estate behind him that it is plain the sums he spent in newspaper subsidies did not severely tax his resources.

THE EDUCATION OF WOMEN.

BY GEORGE CARY EGLESTON.

Scarcely any subject has occupied a larger place in the attention of the public during the last twenty years than the education of women, and yet there is nothing like a definite general agreement concerning any point involved in the discussion. We have clamorous cries for the identical education of women and men, for co-education and for the higher education of woman, whatever that may mean; we have discussions of the comparative intellectual capacities of men and women, and of the physical fitness or unfitness of girls for university work; now and then we have graphic pen-pictures of the domestic misery produced by the education of girls out of the intellectual plane occupied by their fathers and mothers, and tirades, innumerable as vague, against the frivolity of the education given to girls in fashionable schools. But with all this discussion the public is still divided in opinion upon that question of supreme importance. What training and what teaching ought we to give to the girls who are to be the wives of our boys, and who are to bring up the next generation of Americans?

Perhaps the absurd notion that there is, somehow, antagonism between the interests of the sexes or the dignity of the sexes in this matter has had much to do with our failure to come to an agreement; but a more serious obstacle has been the common neglect of the debaters to inquire particularly into the fundamental relations of education to life. The definite statement of a few elementary principles may help us here, although the principles are so commonplace and obvious that their formal statement seems almost absurdly unnecessary.

The purpose of education, whether we hold what are called utilitarian views or not, is to fit its recipient for life. Education which does not fit its recipient for life, or which does so imperfectly, is to that extent defective, misdirected, useless.

In the education of every human being, therefore, distinct reference should be had to the conditions and requirements, general and particular, of the life which that being is likely to lead, and the education should include due provision for such contingencies as are probable or easily possible, though not certain.

All discussion of educational problems, to be profitable, must be founded upon a proper recognition of these fundamental principles.

"I utterly loathe and detest the kind of education you have received," wrote the late Horace Greeley to a young Oxford graduate who had applied to him for employment, "because it has unfitted you for life, and has given you no means of taking care of your-self, or of making yourself useful in your generation." I quote from memory a letter which was brought to me to read eight or ten years ago, and except in the first clause of it I can pretend to give only the substance, not the exact words; but the substance is the soundest philosophy, and in this country we recognize the principle on which it rests, to a certain extent at least, though we are apt to misapply it in the direction of material utilitarianism and in a contempt for scholastic acquirements, as Mr. Greeley did in the latter part of the letter, where he wrote, "I thank God that I was graduated from a New England very common school!"

The principle is that which has been enunciated above, and it is fundamental, as we have said, to all profitable discussion of education. The purpose of the present paper is to inquire whether its application to the question of woman's education leads. By this test, what teaching, what skill, and what intellectual and physical discipline do our daughter need? This is a question of the highest moment.

Upon the answer which this generation gives to it will depend the happiness and the welfare of generation to come. No man or woman who has daughters to bring to womanhood or sons to be mated with the young women of the future can afford to treat the theme lightly or in a spirit of perversity.

Before we can decide what education our daughters need we must know what their lives are likely to be, and what demands life is likely to make upon them. "Luckily we know in the main, and the contingencies are such that we may provide against them. So large a proportion of our girls will become wives and mothers that our only safety lies in giving all of them proper preparation for the life of wives and mothers.

For such a life they will need, first of all, good physical health. So certain and imperative is this need, and so surely must neglect of it result in wretchedness, that inattention to this matter may fairly be called criminal. Yet in no other particular, perhaps, is the education of girls more generally neglected or more frequently misdirected. There is not only too little systematic effort made to educate girls' bodies into supple robustness, and to give stamina and buoyancy to their constitutions, but there is, too commonly, positive education in ill health given to them. Very much that is most carefully done for girls is directly productive of ill health, weakness, and want of stamina. The care given to the complexion, for example, by which too many mothers mean only the whiteness of the skin, commonly consists of restraints which break down the nervous system, impair vitality, and invite invalidism. This is not a lecture on hygiene, and it is no part of our purpose to suggest the proper hygienic governance of girls' lives. We seek only to emphasize the importance of proper physical training as a necessary part of the education of girls.

As wives and mothers our girls are to be, in Addison's phrase, "the cement of society." Without their purity and grace, and intelligence and good temper, society would crumble to pieces. It will be their task to keep the world sweet and wholesome; to create, regulate, and maintain social intercourse of a graceful, profitable kind; to make life worth living. It will be theirs to make homes with the material means which men furnish; to turn mere dwelling-houses into centres of attractive domestic life. Upon them chiefly will fall the duty of ornamenting life, cultivating the world's taste, keeping moral nature alive, and inspiring the men of their generation with high and worthy conceptions of purity and duty. It will be their to entertain the world, too, and to amuse it in profitable ways; to minister in all womanliness to its moral, physical, and intellectual health and comfort. Women only can create that sweet and wholesome atmosphere in which domestic life springs into existence and grows. Above all and beyond all in importance, these girls whom we are educating must bear and rear the next generation of men and women, and upon their fitness to discharge this task well the character of the future men and women of America depends.

Our civilization is founded absolutely and wholly upon the family, and the wife and mother determines the character and life of the family. Is it not worth our while, therefore—nay, is it not our highest and most imperative duty—to take care that our girls, upon whose shoulders such tasks as these are presently to fall, shall be fitted by every means in our power for the due and happy discharge of functions so important? Is it not criminal folly for us to treat their education as nothing more than a preparation for the frivolous life of the ball-room? And is it any whit wiser for us to push them into wearing competition with men in university work, to the neglect of aught that belongs by right of life's need to their own proper education?

As a preparation for such duties as we have outlined above, girls need both moral and intellectual culture of a kind which neither any fashionable girls' schools nor any university in the land provides or can provide. They need, above all, the training of home life and home influences—this far more than scholastic discipline, far more than what we term accomplishments.

We do not complain that either the fashionable schools or the universities teach girls more than is good for them in either of these directions, but that they neglect to teach much that is of greater necessity as a preparation for life than anything that they do teach.

The woman who is to be happy and useful as the maker and mistress of home making and home ruling. Yet how very small a place is given to the teaching of these arts in our schemes of education for girls! We should call that man a fool who hoped to see his son successful as a merchant or banker but neglected to have him instructed in the principles of arithmetic and book-keeping. But thousands of girls are married every year who do not know how to make a loaf of bread, or to set a table, or to iron a napkin, or to make a bed becomingly. Is it expected that servants shall do these things? So the young man who is to be made into a merchant or banker will have his book-keepers to write out his accounts and

make his arithmetical calculations for him, but he must understand these processes for himself, or he will be at the mercy of his servants. Moreover, in the woman's case, there may not always be servants or the means with which to command their services, and their incompetence at best needs the supervision of a mistress skilled in all their arts. This seems a homely matter, doubtless, to those persons who see the complete salvation of women in university education, but it is a matter which touches the happiness of women themselves, and closely concerns the well-being of a world whose whole life centres in and is founded upon the home. It is not too much to say that no girl ought ever to come to maturity without having acquired both skill and taste in every art of the household, or that no woman deficient in this particular can marry without serious risk to her own happiness and to that of the persons about her. It does nobody any harm for the mistress of a household to know how to calculate an eclipse, but it is disastrous for her to be herself eclipsed by her Bridget.

For the proper ordering of a household every woman needs a cultivated taste, and her education should include very careful attention to this point. It is one of the duties of women to beautify, to ornament the world, and especially their own homes and their own persons; and the woman whose taste does not enable her to dress herself becomingly, to arrange the furniture and ornaments of her room tastefully, and generally to give a touch of seamliness to that part of the world with which she has to do, misses and fails in a part of her work, to her own loss and that of all other persons with whom she comes in contact. It is not necessary that our girls shall become artists, but it is important that they shall have a trained appreciation of beauty and fair skill in producing it.

The study of music, and especially the acquirement of practical skill in the making of music, is sufficiently well recognized as a necessary part of a girl's education; but some question has been raised on this subject by the very persons who have most loudly complained of the defectiveness of women's education in scholastic studies. It is frequently said that only those girls who have marked ability in music, and who therefore are likely to excel in it, should be required to give time to its study. We do not argue in that way respecting the education of boys. We make all our boys study arithmetic, those who have not as well as those who have a natural aptitude for mathematics. When we reflect upon the value of musical skill to a woman as a resource for her own entertainment, as a means of adding to the attractiveness of her home, and, more than all, as a refining, softening influence upon children, it is scarcely an exaggeration to say that a knowledge of music is as necessary to a girl as acquaintance with arithmetic is to a boy; and as no boy not an idiot is incapable of acquiring a knowledge of arithmetic, so no girl with hands and ordinary mental capacity is incapable of acquiring fair skill in music.

Most important of all a woman's accomplishments, however, is the ability to maintain an intelligent, vivacious conversation with family friends and guests. A woman who is a good talker, and who can talk equally well whatever the character of her guests may be, is a blessing, a boon to the world. By nature all women are fitted to acquire this accomplishment. All women talk much; that all of them do not talk well is mainly the fault of those who have educated them.

They have not been provided with subjects of conversation, and their minds have not been trained to that alertness and that catholicity of intellectual sympathy which are necessary conditions of conversational success in varied company. This need can and should be provided for in the education of girls. In order to talk well a woman must be well informed upon a great variety of subjects. She must know what is going on in the world, and must be interested in it—the great world of life, not the wretched, narrow little world of gossip which is called society. She must be interested in the world's great interests and its minor concerns. She must know something of the drama, of art, of music, of the news of the day, and of current literature and she must be interested in these things. So equipped, she need never make a remark about the weather, or fall to discussing the depravity of servants—a depravity which is lacking in the variety necessary to make it an interesting theme of conversation. Training may so equip her by awakening her interest in these things, and by giving her the necessary general acquaintance with them. Another need of women's lives, a sore one, the neglect of which is a fruitful source of misery, is the means of self-entertainment. Every woman must necessarily pass many hours alone in her own home, and the torture of loneliness is inevitable, unless the woman is capable of being sufficient company for herself. It is incapacity in this direction which makes gadabouts of some women, and melancholy-manias of others. That a condition so certain to exist is not provided for in education is a grievous wrong and cruelty. In the training already suggested as a means of giving woman skill in conversation, we have the chief conditions of escape from ennui. The woman who reads her newspaper every day, and the magazines every month, and who maintains her acquaintance with books and her love for them, is not apt to find time dragging heavily on her hands. If to this she adds an intelligent interest of the affairs of the world, in education, charity, and those great political questions