

the day. The advantages of it were long well understood on the continent of Europe and clearly recognized by the British at the Great London Exhibition of 1851. Our practical neighbours over the line, ever ready to adopt any scheme calculated to develop the great resources of their country, have founded many institutions of Technical Education, lists of which have appeared from time to time in our columns. From the Report of the Minister of Public Instruction, published in our last issue, may be seen the interest the Department takes in this branch of Education, in the further development of which, we doubt not, both the Government and Legislature, when the resources of the Province permit of it, will aid. McGill University has opened classes of a similar nature this term, announcement of which has already appeared in our pages.

Thoughts on the Higher Education of Women.

The Introductory Lecture to the First Session of the Courses of the Ladies' Educational Association of Montreal, October, 1871, by Principal Dawson, LL.D., F.R.S.

The ancient stoics, who derived much of their philosophy from Egypt and the East, believed in a series of great cosmical periods, at the end of which the world and all things therein were burned by fire, but only to re-appear in the succeeding age on so precisely the same plan that one of these philosophers is reported to have held that in each succeeding cycle there would be a new Xantippe to scold a new Socrates. I have sometimes thought that this illustration expressed not merely their idea of cosmical revolution, but also the irrepressible and ever recurring conflict of the rights and education of women. Notwithstanding all that may be said to the contrary, I believe that Xantippe was as good a wife as Socrates or any of his contemporary Greeks deserved. She no doubt kept his house in order, prepared his dinners, and attended to his collars and buttons if he used such things, and probably had a general love and respect for the good man. But she was quite incapable of seeing any sense or reason in his philosophy; and must have regarded it as a vexatious waste of time, and possibly as a chronic source of impertinency in family affairs. The educated Greek of her day had small respect for women, and no idea of any other mission for her than that of being his domestic drudge. No one had ever taught Xantippe philosophy. Hence she despised it; and being a woman of character and energy, she made herself felt as a thorn in the flesh of her husband and his associates. In this way Xantippe derived from her husband's wisdom only a provocation of her bad temper, and he lost all the benefit of the loving sympathy of a kindred soul; and so the best and purest of heathen philosophers found no helpmeet for him. Xantippe thus becomes a specimen of the typical uneducated woman in her relation to the higher departments of learning and human progress. Thoughtless, passionate, a creature of impulses for good or evil, she may, according to circumstances, be

"Uncertain, coy and hard to please,"

or, after her fashion a "ministering angel," but she can never rise to the ideal of the

"Perfect woman nobly planned
To warn, to comfort and command."

In ordinary circumstances she may be a useful household worker. If emancipated from this, she may spread her butterfly wings in thoughtless frivolity; but she treats the higher interests and efforts of humanity with stolid unconcern and insipid levity, or interferes in them with a capricious and clamorous tyranny. In what she does and in what she leaves undone she is equally a drag on the progress of what is good and noble, and the ally and promoter of what is empty, useless and wasteful. If the stoics anticipated a perpetual succession of such women they might well be hopeless of the destinies of mankind, unless they could find in their philosophy a remedy for the evil.

LIGHT OF CHRISTIANITY.

But the stoics wanted that higher light as to the position and destiny of woman which the Gospel has given to us; and it is a relief

to turn from their notions to the higher testimony of the Word of God. The Bible has some solution for all the difficult problems of human nature, and it has its own theory on the subject of woman's relations to man.

In the old record in Genesis, Adam, the earth born, finds no helpmeet for him among the creatures sprung, like himself, from the ground; but he is given that equal helper in the woman made from himself. In this new relation he assumes a new name. He is no longer *Adam* the earthy, but *Ish*, lord of creation, and his wife is *Isha*—he the king and she the queen of the world. Thus in Eden there was a perfect unity and equality of man and woman, as both Moses and our Saviour in commenting on this passage indicate, though Milton, usually so correct as an interpreter of Genesis, seems partially to overlook this. But a day came when *Isha*, in the exercise of her independent judgment, was tempted to sin, and tempted her husband in turn. Then comes a new dispensation of labour and sorrow and subjection, the fruit, not of God's original arrangements, but of man's sin. Here we see the Bible theory of the subjection of woman, and of that long series of wrong and suffering and self-abnegation which has fallen to her lot as the partner of man in the struggle for existence in a sin-cursed world. But even here there is a gleam of light. The Seed of the woman is to bruise the head of the serpent, and *Isha* receives a new name, *Eve*—the mother of life. For in her, in every generation, from that of Eve to that of Mary of Bethlehem, resided the glorious possibility of bringing forth the Deliverer from the evils of the fall. This great prophetic destiny formed the banner of woman's rights, bore aloft over all the generations of the faithful, and rescuing woman from the degradation of heathenism, in which, while mythical goddesses were worshipped, the real interests of living women were trampled under foot. The dream of the prophets was at length realized, and in Christianity for the first time since the gates of Eden closed on fallen man, woman obtained some restoration of her rights. Even here some subjection remains, because of present imperfection, but it is lost in the grand status of children of God, shared alike by man and woman; for according to St. Paul, with reference to this Divine adoption there is in Christ Jesus "neither male nor female." The Saviour himself had given to the same truth a still higher place, when in answer to the quibble of the Sadducees, he uttered the remarkable words,—"They who shall be accounted worthy to obtain that world, neither marry nor are given in marriage, for they are equal to the angels." If both men and women had a higher appreciation of the dignity of children of God, if they would more fully realize "that world" which was so shadowy to philosophic Sadducee and ritualistic Pharisee, though so real to the mind of Christ, we should have very little disputation about the relative rights here of men or women, and should be more ready to promote every effort, however humble, which may tend to elevate and dignify both. Nor need we fear that we shall ever, by any efforts we can make, approach too near to that likeness to the angels which embraces all that is excellent in intellectual and moral strength and exemption from physical evil.

PRINCIPLES AND MISCONCEPTIONS.

But what bearing has all this on our present object. Much in many ways; but mainly in this, that while it removes the question of the higher training of women altogether from the sphere of the silly and flippant nonsense so often indulged in on the subject, it shows the heaven-born equality of man and woman as alike in the image and likeness of God, the evil origin of the subjection and degradation inflicted on the weaker sex, the restored position of woman as a child of God under the Gospel, and as an aspirant for an equal standing, not with man only, but with those heavenly hosts which excel in strength. In this light of the Book of books, let us proceed to consider some points bearing on our present duty in reference to this great subject. There are some of us who, in younger days, may have met with specimens of those absurd pedants, now happily extinct, who, misled by old views handed down from times of greater barbarism, used to prate of the inferiority of woman and her incapacity for the higher learning. No one now holds such views, though all admit that there is a certain difference of intellectual and æsthetic temperament in the sexes, requiring to be regarded in their education,

"For woman is not undeveloped man, but diverse."

There are, however, still some who, in a limited and partial way, retain some scepticism as to the capacity of women for the severer studies, and as to the utility in her case of that deep and systematic culture which is considered necessary in the case of educated men. There are also certain confusions of ideas as to the proper range and extent of the education of women, with other and vastly different