

with. We should doubtless have obtained long ago in the Scottish Universities the freedom which was only obtained, after many struggles, two years ago.

The prejudice against women being admitted to the advantages of a University education dies but slowly—I suppose because the main ground for desiring to have such an education is so largely misunderstood.

Very often one hears the motive assigned for our desiring to go to the Universities being to show that women are as clever as men, that they are able to carry off as many honors, that they can be as good classical scholars and so on. Whether these things be true or not, is not for me to say, but if that were the object, I scarcely think it would be worth striving for. Pray forgive me for saying so, gentlemen.

But, ladies, is it not true that the reason why we value the concession that women have a right to a University training is because that thereby is also conceded that women, according to their circumstances and opportunities, have a right to as thorough, as real an education as men; that women have a definite life-work for which they must be prepared and disciplined as well as men are for theirs, and that if they are not thus prepared and educated, it is not only the individuals that suffer loss, but their homes and their country?

But here the objectors to University education for women tell us that women's life-work is a different one, and therefore that they need a different training. Be it so; but may we ask these objectors whether they can point to any schools or colleges where we can go and learn the science of house-keeping, the science of motherhood, the laws of health, the knowledge of nursing and of physiology, and how to draw out the powers and faculties of the little children. (Hear, hear.) There are many of us, I have no doubt, who hope the day may not be far distant when there may be such places of education. Perchance, Mr. Chancellor, Queen's will do this for us yet. (Applause.) But in the meantime, what do we find instead of this? A system which provides, for the education of women for their lifework, that they shall learn a little French, a little German, a little music, a little smattering of many accomplishments. We don't think that that prepares women in the best possible way to be wives and mothers. We rebel against that system, and it is the system which has received its death-blow by the admission of women to the Universities.

I well understand that for a long time yet it will only be the few women who will go in for a University career, and that the majority of these will go through it for the sake of a profession; yet it must, nevertheless, be true that the admission of women to the universities of Canada, which has been gained for them by the action of Queen's, must have a far wider influence than its direct effect on

the students admitted, for by making the standard by which women's attainments are judged the same as that of men, the whole attitude towards the education of girls in the country is changed. It is placed on a more thorough footing; it suggests the advisability of training all girls, whatever may be their station, for some definite calling in life, and the need which exists for women as well as men to acquire, in some way or another, that learning how to learn, that discipline of mind, that realization of how vast and wide are the fields of knowledge, how many sides there are to all truths, that knowledge of life, which I presume, are considered of even greater value as the results of a University training than the actual knowledge gathered and learning acquired.

Young ladies, you can scarcely realize with what hope we older women, who have not had the advantages which you are enjoying, are looking towards you. A true woman's life has always, must always, be a life of service and to this the women of our generation have been called—service not only in the family and to society but to the country. Service to humanity is so full of opportunities that we, to whom these opportunities have come, feel very keenly the need and the lack of that training which you have at your command.

There are social problems and difficulties which are facing us, and which follow us into those relations of family and domestic life where we cannot shirk them if we would; they cannot be solved without the help of women—but the help of women of balanced minds, trained to accurate thought, accurate observation, accurate judgment, based on personal knowledge coupled with the sympathy which wins confidence. Time and thought and work and self are required for this service. The call to labour here is urgent, the responsibilities are very great. We are living in times when the most sacred questions of the family are unreservedly discussed, and the faith which so many of us have been brought up in is being doubted, reconstructed or rejected. How can uneducated minds—minds without intellectual principle or consistency, which flash into enthusiasm or sink into panic before each new aspect of truth, whether in defence or attack—preserve their faith or remodel it or help those near and dear through that most lonely of struggles on the question of questions? We cannot do it without that balance of mind, that humanity of spirit, that sense of the power of evidence and the weight of fact which higher education in its truest sense gives.

There is one more call which is imperative to educated, thoughtful women. The chief danger in any country lies in the lives of those whose education has taught them to subordinate work to pleasure and ease, who make conformity to fashion their standard of conduct and morality. Doubtless in