

years and necessitate the full development of the intellectual nature. Every College worthy of the name owes it to itself, to the general public, and to every one of its graduates, that its course should be thorough, its examinations critical, and its degrees of some appreciable value in the world. Every College Diploma should be made like baptism, an outward and visible sign of an inward and invisible grace. Too often degrees from Ladies' Colleges are a sign merely, outward and visible enough as every one knows, but the corresponding grace is *so* invisible, and *so* imponderable, and *so* intangible, and *so* ETHERIAL, that it can be neither seen, felt, weighed or appreciated! It may be said that a majority of lady students will not complete a thorough curriculum. Yet, even they will be benefitted and inspired by the more thorough course put before them. Alongside the multitude who are content with mediocrity are a few "elect women," who long for something better than superficiality—and shall they be doomed to disappointment? Have not the noble few who desire to scale the loftiest heights a divine right to all that is highest and best in human learning?

It is often assumed that man is made solely for the world, woman for the home; man is the embodiment of intellect, woman of heart; man is made to work, woman to weep; and hence her education should be a little bouquet of truths selected from many realms, rather than a complete garnering of any field.

Now while we recognize home as woman's special domain, and admit her special endowment of sympathetic nature, we must remember that woman's sphere of action and influence has never yet been bounded by the home circle, or limited to the shedding of tears. Woman's past history, too, ought not to be taken as a fair index of her future career, for the signs of the times are strongly indicative of an enlarged sphere of activity for women. To-day in the church, in the school, in all moral and social reforms, woman's powerful influence is felt, and more than one door of honorable activity and rich reward is yet to swing open on its rusty hinges before cultured and ennobled womanhood. In all these spheres of usefulness and honor a thoroughly liberal culture of body, brain and heart, the trinity of true training, would be of unspeakable advantage to herself and society. But even if we limit the sphere of her action and influence to the home circle, no valid reason can be urged in favor of shallow culture or superficial training. Outside merely professional training, the higher education is of more practical value to the woman in the home circle than to her husband in the shop or office. In the home circle she is daily brought into the solution of questions requiring a knowledge of the natural sciences. Here, as moral governor among her children, she has to decide for them constantly nice questions in ethics and points in natural theology. Almost hourly she has problems, the solution of which requires the clearest reason, the most nicely balanced judgment, and the finest taste. Again, as the companion of a man of letters, she must be able to enter sympathetically into his intellectual life, maintain with him an intelligent type of conversation before her children, and inspire in them a love for the same. Dr. Howard Crosby, of New York, very truthfully says: 'The greatest safeguard against unhappy marriages, next to fixed religious principle (and even then the marriages may be unhappy, though religious principle will prevent the extreme consequences referred to), is in the equal appreciation of higher truth by husband and wife, where their