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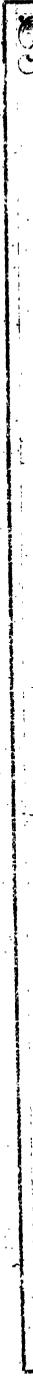
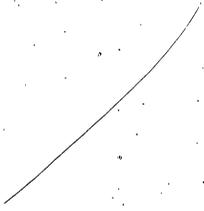
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*With Mrs Dawson's  
kindest regards*



THOUGHTS

ON THE

HIGHER EDUCATION OF WOMEN.

THE INTRODUCTORY LECTURE TO THE FIRST SESSION OF  
THE CLASSES OF THE LADIES' EDUCATIONAL  
ASSOCIATION OF MONTREAL, OCT., 1871.

BY PRINCIPAL DAWSON, LL.D. F.R.S.

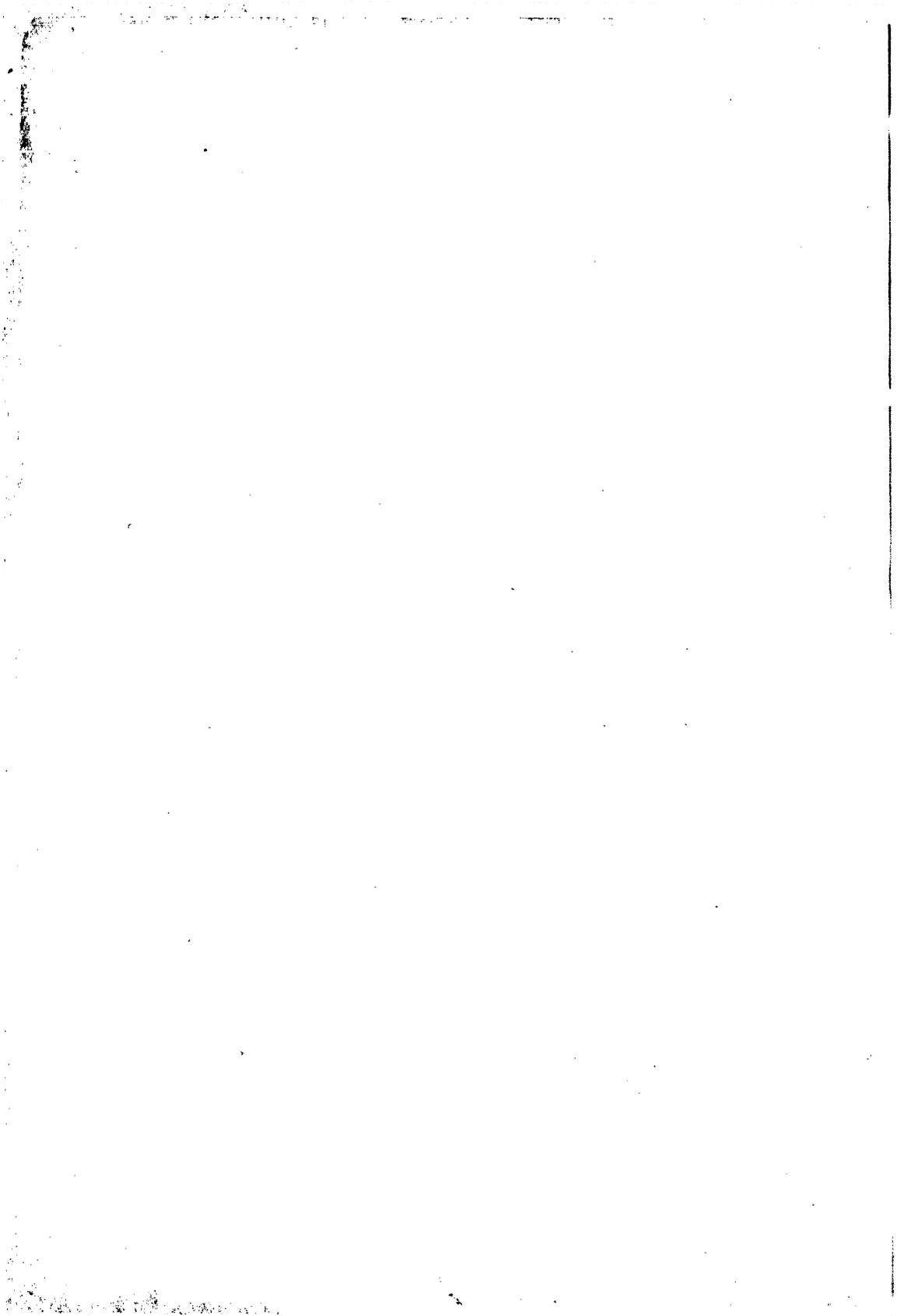
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MONTREAL.

WATER-PRINTING HOUSE, CORNER OF FRANCIS HAVEL AND GRAVE STREETS

1871.





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# THOUGHTS

ON THE

## HIGHER EDUCATION OF WOMEN.

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### INTRODUCTORY LECTURE.

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 each 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 revolutions, 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 impecuniosity in family affairs. The educated Greek of her day had small respect for woman, 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 help-meet 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.

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 fall. Simple as a nursery tale, profounder than any philosophy, this is 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, borne 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 Jesus Christ "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.

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 those who, in a limited and partial way, retain

some skepticism as to the capacity of woman 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 is also much confusion of ideas as to the proper range and extent of the education of women, in connection with very different questions as to the right of the softer sex to enter upon certain kinds of professional training. Let us endeavour to get rid of some of these misconceptions. In the first place, no one denies the right to an equality of the sexes in all the elementary education given in ordinary schools. This is admitted to be an essential preparation in the case of all persons of both sexes and of all grades of social position for the ordinary work of life. But when we leave the threshold of the common school, a divergency of opinion and practice at once manifests itself.

Only a certain limited proportion either of men or women can go on to a higher education, and those who are thus selected are either those who by wealth and social position are enabled or obliged to be so, or those who intend to enter into professions which are believed to demand a larger amount of learning. The question of the higher education of women in any country depends very much on the relative numbers of these classes among men and women, and the views which may be generally held as to the importance of education for ordinary life, as contrasted with professional life. Now in this country, the number of young men who receive a higher education merely to fit them for occupying a high social position is very small. The greater number of the young men who pass through our colleges do so under the compulsion of a necessity to fit themselves for certain professions. On the other hand, with the exception of those young women who receive an education for the profession of teaching, the great majority of those who obtain what is regarded as higher culture, do so merely as a means of general improvement and to fit themselves better to take their proper place in society. Certain curious and important consequences flow from this. An education obtained for practical professional purposes is likely to partake of this character in its nature, and to run in the direction rather of hard utility than of ornament: that which is obtained as a means of rendering its possessor agreeable, is likely to be æsthetical in its character rather than practical or useful. An education pursued as a means of bread-winning is likely to be sought by the active and ambitious of very various social grades: but that which is thought merely to fit for a certain social position, is likely to be sought almost exclusively by those who move in that position. An education intended for recognized practical uses, is likely to find public support, and at the utmost to bear a fair market price: that which is supposed to have a merely conventional value as a branch of refined culture, is likely to be at a fancy price. Hence it happens that the young men who receive a higher education, and by means of this attain to positions of respectability and eminence, are largely drawn from the humbler strata of

society, while the young women of those social levels rarely aspire to similar advantages. On the other hand, while numbers of young men of wealthy families are sent into business with a merely commercial education at a very early age, their sisters are occupied with the pursuit of accomplishments of which their more practical brothers never dream. When to all this is added the frequency and rapidity in this country of changes in social standing, it is easy to see that an educational chaos must result, most amusing to any one who can philosophically contemplate it as an outsider, but most bewildering to all who have any practical concern with it; and more especially, I should suppose, to careful and thoughtful mothers, whose minds are occupied with the connections which their daughters may form, and the positions which they may fill in society.

The educational problem which these facts present admits, I believe, of but two general solutions. If we could involve women in the same necessities for independent exertion and professional work with men, I have no doubt that in the struggle for existence they would secure to themselves an equal, perhaps greater share of the more solid kinds of the higher education. Some strong-minded women and chivalrous men in our day favour this solution, which has, it must be confessed, more show of reason in older countries where, from unhealthy social conditions, great numbers of unmarried women have to contend for their own subsistence. But it is opposed by all the healthier instincts of our humanity; and in countries like this where very few women remain unmarried, it would be simply impracticable. A better solution would be to separate in the case of both sexes professional from general education, and to secure a large amount of the former of a solid and practical character for both sexes, for its own sake, and because of its beneficial results in the promotion of our well-being considered as individuals, as well as in our family, social and professional relations. This solution also has its difficulties, and it cannot, I fear, ever be fully worked out, until either a higher intellectual and moral tone be reached in society, or until nations visit with proper penalties the failure, on the part of those who have the means, to give to their children the highest attainable education, and with this also provide the funds for educating all those who, in the lower schools, prove themselves to be possessed of eminent abilities. It may be long before such laws can be instituted, even in the more educated communities; and in the mean time in aid of that higher appreciation of the benefits of education which may supply a better if necessarily less effectual stimulus, I desire to direct your attention to a few considerations which show that young women, viewed not as future lawyers, physicians, politicians, or even teachers, but as future wives and mothers, should enjoy a high and liberal culture, and which may help us to understand the nature and means of such culture.

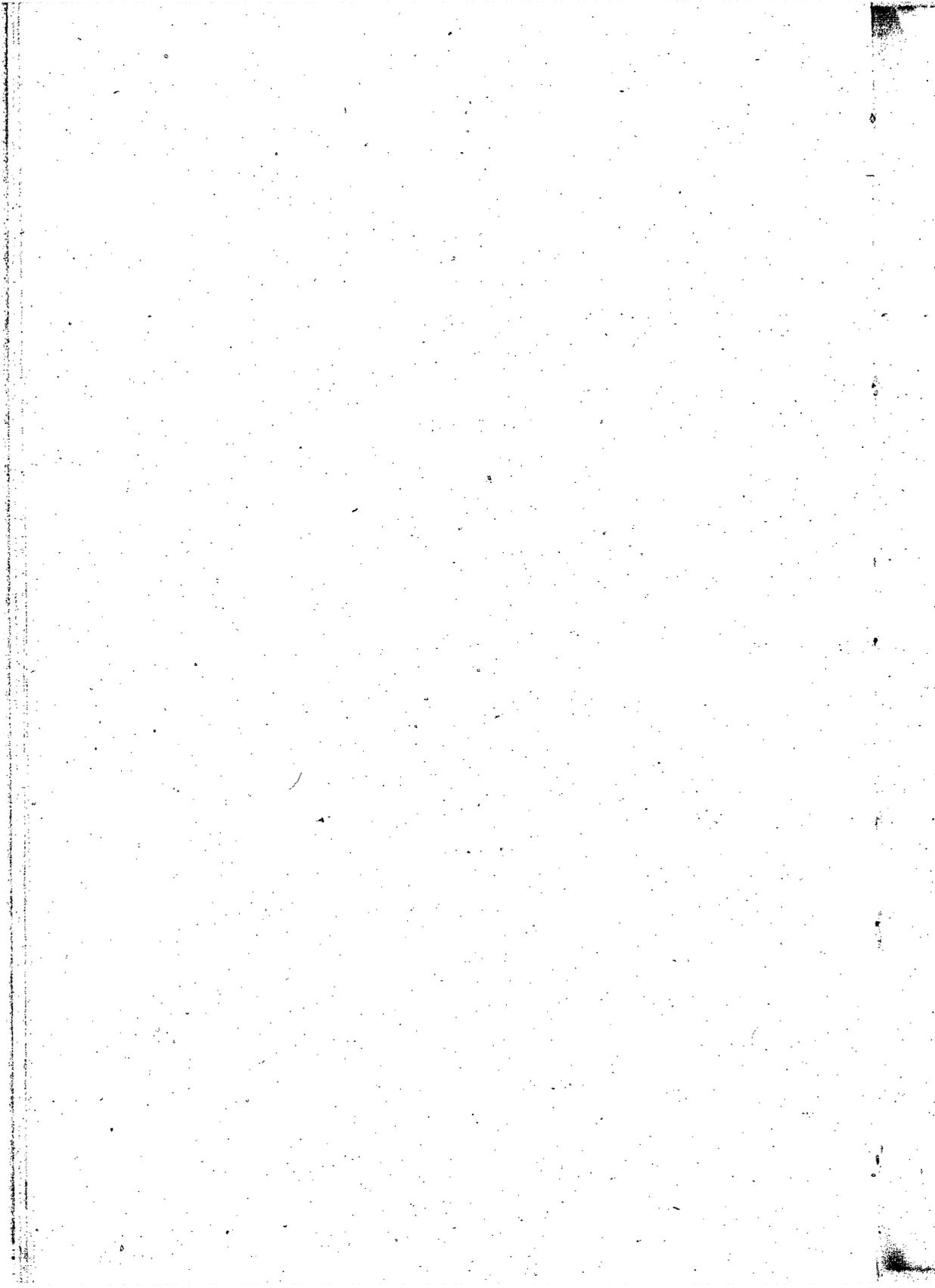
The first thought that arises on this branch of the subject, is that woman was intended as the help-meet of man. And here I need not speak

of that kind and loving ministry of women, which renders life sweet and mitigates its pains and sorrows, and which is to be found not solely among the educated and refined, but among the simplest and least cultured,—a true instinct of goodness, needing direction, but native to the heart of woman, in all climes and all states of civilization. Yet it is sad to think how much of this holy instinct is lost and wasted through want of knowledge and thought. How often labour and self-sacrifice become worse than useless, because not guided by intelligence; how often an influence that would be omnipotent for good becomes vitiated and debased into a power that enervates and enfeebles the better resolutions of men, and involves them and their purposes in its own inanity and frivolity. No influence is so powerful for good over young men as that of educated female society. Nothing is so strong to uphold the energies or to guide the decisions of the greatest and most useful men, as the sympathy and advice of her who can look at affairs without, from the quiet sanctuary of home, and can bring to bear on them the quick tact and ready resources of a cultivated woman's mind. In this, the loftier sphere of domestic duty, in her companionship and true co-partnership with man, woman requires high culture quite as much as if she had alone and unshielded to fight the battle of life.

It may be said that, after all, the intelligence of the average woman is quite equal to that of the average man, and that highly educated women would not be appreciated by the half-educated men who perform most of the work of the world. Granting this, it by no means follows that the necessity for the education of women is diminished. Every Xantippe cannot have a Socrates; but every wise and learned woman can find scope for her energies and abilities. If need be, she may make something even of a very commonplace man. She can greatly improve even a fool, and can vastly enhance the happiness and usefulness of a good man, should she be so fortunate as to find one.

But it is in the maternal relation that the importance of the education of women appears most clearly. It requires no very extensive study of biography to learn that it is of less consequence to any one what sort of father he may have had than what sort of mother. It is indeed a popular impression that the children of clever fathers are likely to exhibit the opposite quality. This I do not believe, except in so far as it results from the fact that men in public positions or immersed in business are apt to neglect the oversight of their children. But it is a noteworthy fact that eminent qualities in men may almost always be traced to similar qualities in their mothers. Knowledge, it is true, is not hereditary, but training and culture and high mental qualities are so, and I believe that the transmission is chiefly through the mother's side. Farther, it is often to the girls rather than to the boys, and it frequently happens that if a selection were to be made as to the members of a family most deserving of an elaborate and costly education, the young women would be chosen





rather than the young men. But leaving this physiological view, let us look at the purely educational. Imagine an educated mother, training and moulding the powers of her children, giving to them in the years of infancy those gentle yet permanent tendencies which are of more account in the formation of character than any subsequent educational influences, selecting for them the best instructors, encouraging and aiding them in their difficulties, sympathising with them in their successes, able to take an intelligent interest in their progress in literature and science. How ennobling such an influence, how fruitful of good results, how certain to secure the warm and lasting gratitude of those who have received its benefits, when they look back in future life on the paths of wisdom along which they have been led. What a contrast to this is the position of an untaught mother—finding her few superficial accomplishments of no account in the work of life, unable wisely to guide the rapidly developing mental life of her children, bringing them up to repeat her own failures and errors, or perhaps to despise her as ignorant of what they must learn. Truly the art and profession of a mother is the noblest and most far-reaching of all, and she who would worthily discharge its duties must be content with no mean preparation. It is perhaps worth while also to say here that these duties and responsibilities in the future are not to be measured altogether by those of the past. The young ladies of to-day will have greater demands made on their knowledge than those which were made on that of their predecessors. I saw this amusingly illustrated lately in a collection of nursery rhymes of the future, which, if my memory serves me, ran in this wise :

“ Twinkle twinkle solar star,  
Now we've found out what you are,  
When unto the noonday sky,  
We the spectroscope apply.”

and so on. Or again

Little Jack Horner, of Latin no scerner,  
In the second declension did spy,  
How of nouns there are some  
That ending in “um,”  
Do not form the plural in “i.”

Under these little bits of nonsense lies the grave truth that the boys and girls of the future will know more and learn more, and for that very reason will require more wise and enlightened management than their predecessors.

But the question has still other aspects. A woman may be destined to dwell apart—to see the guides and friends of youth disappearing one by one, or entering on new relations that separate them from her, and with this isolation may come the hard necessity to earn bread. How many thus situated must sink into an unhappy and unloved dependance? How much better to be able to take some useful place in the world, and to gain an

honourable subsistence. But to do so, there must be a foundation of early culture, and this of a sound and serviceable kind. Or take another picture. Imagine a woman possessing abundance of this world's goods, and free from engrossing cares. If idle and ignorant, she must either retire into an unworthy insignificance, or must expose herself to be the derision of the shrewd and clever, and the companion of fools. Perhaps, worse than this, she may be a mere leader in thoughtless gaiety, a snare and trap to the unwary, a leader of unsuspecting youth into the ways of dissipation. On the other hand, she may aspire to be a wise steward of the goods bestowed on her, a centre of influence, aid and counsel in every good work, a shelter and support to the falling and despairing, a helper and encourager of the useful and active; and she may be all this and more, in a manner which no man, however able or gifted, can fully or effectually imitate. But to secure such fruits as these, she must have sown abundantly the good seeds of mental and moral discipline in the sunny spring time of youth. Lastly, with reference to this branch of the subject, it may be maintained that liberal culture will fit a woman better even for the ordinary toils and responsibilities of household life. Even a domestic servant is of more value to her employer if sufficiently intelligent to understand the use and meaning of her work, to observe and reason about the best mode of arranging and managing it, to be thoughtful and careful with reference to the things committed to her charge. How much more does this apply to the head of the house, who in the daily provisioning and clothing of her little household army, the care of their health, comfort, occupations and amusements, the due and orderly subordination of the duties and interests of servants, children and friends, and the arrangement of the thousand difficulties and interferences that occur in these relations, has surely much need of system, tact, information and clearness of thought. We realize the demands of her position only when we consider that she has to deal with all interests from the commonest to the highest, with all classes of minds, from the youngest and most untutored to the most cultivated; and that she may be required at a moment's notice to divert her thoughts from the gravest and most serious concerns to the most trifling details, or to emerge from the practical performance of the most commonplace duties into the atmosphere of refined and cultivated society.

But it would be unfair to omit the consideration of still another aspect of this matter. Woman has surely the right to be happy as well as to be useful, and should have fully opened to her that exalted pleasure which arises from the development of the mind, from the exploration of new regions of thought, and from an enlarged acquaintance with the works and ways of God. The man who has enjoyed the gratification of exercising his mental powers in the field of scientific investigation or literary study—of gathering their flowers and gems, and of breathing their pure and bracing atmosphere, would surely not close the avenues to such high enjoyment against women.

The desire to do so would be an evidence of sheer pedantry or moral obliquity of which any man should be ashamed. On the contrary every educated man and woman should in this respect be an educational missionary, most desirous that others should enjoy these pleasures and privileges, both as a means of happiness and as a most effectual preventive of low and pernicious tastes and pursuits.

But, objects Paterfamilias, I have attended to all this. I have sent my daughters to the best schools I can find, and have paid for many masters beside; and just as I take their brothers from school and put them to the desk, I take my daughters also from school with their education finished, and hand them over to their mamma to be "brought out." What can I do more for them? The answer to this question opens the whole subject of the higher education, and as there is just as much misunderstanding of this subject in the case of boys as in the case of girls, I am not sorry to ask your attention to it for a few moments.

What is our idea of a college as distinguished from a school? Many think that it is merely a higher kind of school adding a few more years to the school-boy's drudgery. Some think it a place of social improvement, where a man by idling a few years in a literary atmosphere may absorb a sort of aroma of learning, as his garments would absorb that of tobacco in a smoking room. Some think it a place to prepare young men for certain learned professions. All are wrong or only partly right. The college differs essentially from the school, inasmuch as the schoolboy becomes a student, that is, he is to take an active and not merely a passive part in his own education. He must begin to put away childish things, and become a man in independent effort, while still submitting himself to the guidance of more mature minds. He must now learn habits of self-reliance, study, and thought, must have the caterpillar growth of the school-room exchanged for the winged intellectual life which is to lead him forth into the world. The college further differs from the school in the fact that it uses the school elements as a basis whereon to build a superstructure of literature and science, attainable only by the more matured mind of the student. The school-boy has certain foundation walls laid; but his education is roofed in and finished only by the farther discipline of the College, and without this it is likely to become a ruin without ever being inhabited. The College further differs from the school in that it attracts to itself for teachers, specialists in many departments of useful knowledge—men who have devoted themselves to these special branches, and have perhaps been original workers therein; and thus it brings the schoolboy within reach of a new educational experience, and introduces him into those workshops of literature and science where the products exhibited to him in the school-room have actually been made. In short, the school-boy who leaves school directly for the business of life, is usually permanently fixed in an immature mental condition. He remains intellectually what he would be physically

if we could arrest his growth at the age of fifteen or sixteen, and not allow him to attain any further development.

This fate unhappily befalls a large proportion of young men, even of those in whose case this arrest of development is not excused by the want of means to do better. It is almost universal in women, in whose case also there is not that hardening of the stunted mental constitution which even uneducated men acquire in the business of life. And so the prevalent tone of the feminine mind has come to be proverbially feeble. Men smile at woman's logic, and think it quite out of place to discuss any of the graver or deeper questions of practical science or business in her presence; and a woman of any power and culture is pointed at as a strong-minded woman, or a blue-stocking, even by the poor fools who feel their own inferiority, or who cannot appreciate the value of pursuits which they do not understand. It is time that such false notions were at an end, and the effort which is now being inaugurated will, I hope, tend directly to this, in so far as Montreal is concerned.

We cannot as yet boast of a Ladies' College; but our classes for the present session will provide for substantial instruction in the structure and literature of the two most important languages in this country, and for an introduction to that great department of science which relates to inorganic nature. I think we have reason to congratulate ourselves on the nature of the course and to be hopeful of the results. It is further to be noticed in this connection that the efforts of the Committee, and especially of the Honorary Secretary, have been most zealous and untiring, and have been conducted with an amount of judicious care and foresight which should inspire the utmost confidence in the future management of the undertaking, and should entitle them to the warmest thanks of every friend of education.

Several features of the present movement afford, I think, especial reasons for congratulation. One is that this is an Association of Ladies for educational purposes—originating with ladies, carried on by them, supported by their contributions. Another is, that the movement is self-supporting, and not sustained by any extraneous aid. It will, I hope, attract to itself endowments which may give it a stronger and higher character, but its present position of independence is the best guarantee for this, as well as for all other kinds of success. Another is that the Association embraces nearly all that is elevated in social and educational standing in our city, and has thus the broadest and highest basis that can be attained among us for any effort whatever. Still another is that we are not alone, nor are we indeed in the van of this great work. I need not speak of the United States, where the magnificent Vassar College, with which the name of one of our excellent and learned women was connected so usefully, and the admission of ladies to Cornell University, the University of Michigan and others, have marked strongly the popular sentiment as to

the education of women. In Canada itself, Toronto, and even Quebec and Kingston, have preceded us, though I think in the magnitude of our success we may hope to excel them all. In the mother country, the Edinburgh Association has afforded us the model for our own; and the North of England Educational-Council, the Bedford College in London, the Hitchin College, the Cambridge Lectures for Ladies, the Alexandra College in Dublin, the admission of ladies to the middle-class examinations of the universities, are all indications of the intensity and direction of the current. On the continent of Europe, Sweden has a state college for women. The Victoria Lyceum at Berlin has the patronage of the Princess Royal; the University of Paris has established classes for ladies, and St. Petersburg has its university for women. All these movements have originated not only in our own time but within a few years, and they are evidently the dawn of a new educational era, which, in my judgment, will see as great an advance in the education of our race as that which was inaugurated by the revival of learning and the establishment of universities for men in a previous age. It implies not only the higher education of women, but the elevation, extension and refinement of the higher education of men. Colleges for women will, as new institutions, be free from many evil traditions which cling about the old seats of learning. They will start with all the advantages of our modern civilization. They will be animated by the greater refinement and tact and taste of woman. They will impress many of these features upon our older colleges, with which, I have no doubt, they will become connected under the same university organizations. They will also greatly increase the demand for a higher education among young men. An Edinburgh professor is reported to have said to some students who asked ignorant questions—"Ask your sisters at home; they can tell you"—a retort which, I imagine, few young men would lightly endure; and so soon as young men find they must attain to higher culture before they can cut a respectable figure in the society of ladies, we shall find them respecting science and literature almost as much as money, and attaching to the services of the college professor as much importance as to those of their hair-dresser or tailor.

In order, however, to secure these results, I cannot too strongly urge upon the young ladies who may attend these lectures, that they must be actual students, applying their minds vigorously to the work of the classroom, performing such exercises as may be prescribed, and preparing themselves by continuous and hard study for the examinations. I would also urge that perseverance is essential to success, and that not only should the students be prepared to follow out the lectures to their close, but those who have aided in the effort thus far should be prepared for the necessity of equal efforts to sustain it in succeeding sessions.

And now, ladies, if I have dwelt on grave themes, it is because I have felt that I am in the presence of those who have a serious work in hand,

and who, being alive to its importance and responsibility, will not be unwilling to hear the views of one who has long looked on this matter with interest, though from a somewhat different point of view. I can assure you that I shall always regard it as no small honour to have been called on to deliver the opening lecture of the first session of this Association; and I trust that, with God's blessing, we shall have cause to look back on this day as one marked by an event fraught with the most important and beneficial consequences to this community. That it may be so requires that we shall appreciate the full responsibility of the step we have taken, and pursue our course with vigour and energy. With reference to these points I cannot better close than with an extract from the introductory lecture of my friend, Dr. Wilson, of Toronto, delivered two years ago, at the opening of the classes for ladies which have proved so successful in our sister city, and in which he brings up two of the most important topics to which I have directed your attention:—

“It is not, therefore, unmeet that I should aim by every argument to enforce the idea that, as high culture and profound scholarship interfere in no degree with man's fitness for the roughest and most prosaic duties; but rather that the cultivated intellect quickens into renewed vigor every inferior power: so is it with woman also. The development of her highest faculties, her powers of reasoning, her range of observation, and compass of knowledge, will only make mind and hand work together the more promptly, in obedience to every tender impulse, and every voice of duty.

“Once satisfied of this, I doubt not your hearty co-operation may be relied upon; without which all efforts on our part for the higher education of woman must be vain. Yet I feel assured that, in spite of every impediment, such a scheme lies among the inevitable purposes of the future. It may be rejected now; it may be delayed and frowned on still, by the prejudices inherited from a dead past; but it cannot be prevented. It is one of the grand promises which make thoughtful men almost envious of those who are now entering on the life, for some of us so nearly an accomplished thing.

‘Its triumph will be sung,  
By some yet unmoulded tongue,  
Far on in summers that we shall not see.’

The thoughts of men are widening; and we stand in special need of this as an element which will accelerate the world's progress onward and upward to noblest ends. Whether or no this generation shall, in our own province at least, share in any degree in the effort, or partake of its rewards, rests mainly with yourselves.”

