

WHY SHOULD A GIRL GO TO COLLEGE?

BY A STUDENT OF SOMERVILLE HALL, OXFORD.



HY should a girl go to college? Why should a girl enter into a course of University training in the important years immediately succeeding school life, instead of learning at home how to sew, and mend socks, and cook, and prepare for her own possible future household? What other

a failure now. We do not want to bring the *vita contemplativa* in place of the *vita activa* in this nineteenth century; it was a system that had its day, and died a natural death; but we *do* want a little more downright hard thinking (not morbid self-analysis) about life and its realities. This college life brings with it. A girl at school is too young and too busy to have leisure for thinking; and her ideas are generally reproductions of her parents' at home. At college, on the other hand, she is thrown on her own resources; she has to form her own opinions on all the social topics afloat at the time; she hears questions discussed from all sides, and viewed in all lights; she is called upon to speak her own views; and thus she is made to think with calm judgment, and to act with cool reason.

good will college do but to make her a walking encyclopædia, a literary machine? Will it not take all her womanly nature away?" Such and similar questions do I hear asked by very many parents even in these latter days of the nineteenth century—these days of higher education and of woman's rights.

She is taught to think, too, of the needs of society around her, of its wants and miseries; of the value and use of money; finally, of herself and her place in the world.

They protest against University life for their girls without having any definite knowledge of the training it gives. Such a thing may be suitable for great geniuses, they argue—for girls who are "odd" and "bookish," or who have a decided special bent; but as for ordinary daughters—intelligent, but with no special gifts—a college course for *them* is out of the question—nay, ridiculous.

Secondly, as to the concentration of will and purpose. The literary work done at college affords moral training in this respect.

To those of my readers who hold these views I would specially address myself, and ask them to listen to a few definite points about girls' college training which they may not have considered.

A girl has a certain study placed before her, on which she must concentrate all her energies. She has to plough steadily through a certain number of books, and to work regularly for some hours—not skipping here and there, according to fancy.

College life is generally entered upon immediately after leaving school, and occupies the two or three succeeding years. It is, therefore, taken up in one of the most important periods of a girl's life—the period of domestic training. This being so, let us see what it gives in place of home influence.

This literary concentration has an inevitable effect on a girl's moral nature. It produces a corresponding unity of purpose and will; she cannot live in a desultory way; there will be, henceforth, some idea, at least, of the beauty of a life concentrated on one high aim, and with one great ideal in view. Is not the doing of this a very great work? And there is nothing, I believe, so much as college life that does implant this root of concentration. But I spoke of a third lesson in morals that University training teaches a girl—viz., the answering of the question, "Am I my brother's keeper?"

College education may be looked at under three aspects: it is a *moral*, an *intellectual*, and a *social* training. Its second side—the intellectual—is generally brought forward so strongly as almost to hide the moral and social sides; but it seems to me that the last two are quite as important, if not more so than the literary side; and it is about them I wish to speak.

When a girl enters a college she finds herself in a small world, full of people with all shades of character and disposition. No ties of blood bind her to them; she knows nothing of their various tastes, nor they of hers. Living closely together for several weeks, she has daily opportunities of seeing this question rise before her fellows and before herself, and she sees how it is, and ever must be, answered, if the world is to jog on at all peaceably.

There is a strong *moral* influence at work in a girl's college life. A girl is taught three things: first, she learns to *think*; secondly, she learns concentration of will and purpose; thirdly, she learns the answer to the question—"Am I my brother's keeper?"

She sees how perfectly dependent human creatures are on one another, however much they may protest to the contrary; how each one must bear their neighbour's burden, if there is to be comfort; and, lastly, how the world is really kept together by the greatest of all virtues—charity. Thus she learns self-sacrifice.

As to the first—the *thinking*. What can be more important in these days? I believe it is the want of time for thinking that makes so many girls' lives

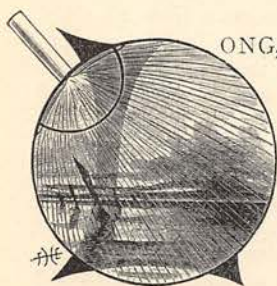
There is little more to say. No one can deny, if they know anything at all about it, that the *social* training of college life is very great indeed. The mixing together of students of different ages has a wonderfully good effect: the younger gaining by the experience of the elder, and the latter by the energy and ardour of the former. The joining in the social amusements of a college takes a girl out of herself, and gives her a confidence and ease

most valuable when she leaves college to enter into society.

In conclusion, let me say that in thus urging a University training for girls in suitable cases, I would, of course, except it for those who have any pressing home claims. For them college life is out of the question, and should be resolutely laid aside. Duty—"stern daughter of the voice of God"—forbids them to take it up.

SOME FRIENDLY HINTS ABOUT THE HAIR.

BY A FAMILY DOCTOR.



ONG, long ago—a hundred years ago, so it *feels* to me, though I dare say it is not more than ten—I, your Family Doctor, wrote a paper in this Family Magazine, called "Beautiful Hair: How to Get and Retain it." I have not the article before me; the title, at all events, is a taking one,

and I doubt not I gave many useful hints under it. Yet I am perfectly willing to confess that I was, as a writer, less practical and more diffusive in those distant days than I am now. We live in an age of condensation and practicability, and every one who would succeed must follow the fashion

That, then, is my apology for returning to the subject of hair, one which I feel sure has an interest for all, whether old or young; for beauty and abundance of hair is an adornment to the latter, just as the silvery locks are or ought to be the glory of the aged.

There is much more in health of hair than most people imagine. Simply speaking, on the one hand, the hair cannot be in health if the body be not so; and, on the other, an unhealthy scalp may positively produce grievous bodily ailments; at least, I believe so; and I would adduce only one proof of this. Think you not, then, that if the skin of the head be not wholesome, and every duct, whether sebaceous or perspiratory, acting well, headaches may occur, or a dull and hot feeling of the brain? You can conceive this to be true readily enough. Well, the brain acts, for good or for evil, constantly upon the stomach and organs of digestion, and on these latter depends the whole economy of the system, and the proper nutrition of bone, muscle, and nerve as well.

Remember when I say "hair" I do not mean only the visible portion of that appendage, but its roots as well, and the glands that lubricate the whole.

It would take much more space than I have at my command at present to describe the anatomy and growth of the hair. I may, however, state briefly a few facts concerning it.

1. Each hair, then, grows from the bottom of a

minute sac or depression in the three layers of the skin—a kind of bottle-shaped cavity.

2. Each hair is composed of three layers, corresponding to those of the skin; first an outer, made up of scales or cells, arranged like the tiles on a house, the free ends being turned towards the point of the hair, so that the hair is, as all know, more easily smoothed one way than another. Secondly, a middle layer, called the cortical portion, and this is the chief substance of the hair, and it is this which splits in some ailments. Lastly and internally is the pith, not present in all hairs, though it probably ought to be. This pith consists simply of rows of large cells that line the cortical portion.

3. The colour of the hair depends upon a pigment which is found in the middle or cortical layer. This pigment is found both fluid and solid in the cells, and the intensity of colour, say of black and brown hair, depends upon the amount of this pigment more than its actual colour.

4. The bottle-shaped depression from the bottom of which the hair grows is called the hair-sac, and its depth corresponds with the length of the hair which is to grow therefrom; sometimes therefore the sac of a short hair will be only through the outer skin layer, while that of a long hair will be quite deep. The axis of each sac is at an acute angle; thus the hair is enabled to lie flat. If it were perpendicular, the hair would stand up. That it does so under great fear or excitement we all know. This is caused by a nervous tightening up of the skin. It is constantly seen on the backs of dogs and cats when they are enraged.

5. The hair grows from—is set on to, I might say—a little cone called the *matrix*, and this cone is fed from the blood, and in its turn feeds the hair and enables it to grow.

6. The natural gloss of the hair depends upon a secretion which is poured into the sac from two little glands called sebaceous, which secrete an oily juice. Washing the hair with hard alkaline soap entirely destroys this secretion and cannot but injure the hair.

This is all I need say at present about the anatomy of the hair.