

daughters of eminent divines, they being quite as likely to marry as the women of any class. If we admit the truth of these investigations, the conclusions we must arrive at are, that the intellectual faculties are most likely to be inherited from the father, and the moral nature from the mother. And this is no doubt near the truth. Each sex gives to the offspring what it has the most of.

In regard to bodily conformation, the same general principle seems to hold good, the male transmitting the bony frame-work and the muscular system, lungs and heart, and the female the vital organs, especially the organs of digestion and assimilation. It is well to bear these points in mind, as they may often aid in deciding the physiological adaptation of two persons who may wish to marry.

On the whole we may infer that the influence of the different sexes on offspring is about equal, and it is probably well that this is so. It gives to each an equal right in them, and imposes, if not the same, at least equal duties, and this is what all children need. A child should never be brought up under the exclusive influence of either sex; there are many things a mother only can do for it, and quite as many things a father only can do.

SHALL PREGNANT WOMEN WORK?—Some years ago, a thoughtful mother wrote an article for a leading American magazine, from which the following sentence is taken:—"Children born of over-worked mothers, are liable to be a dwarfed and puny race. I am inclined to think, however, that their chances are better than those of the children of inactive, dependent, indolent mothers who have neither brain nor muscle to transmit to son or daughter. The truth seems to be that excessive labour, with either body or mind, is alike injurious to both man and woman; and herein lies the sting of that old curse." This paragraph suggests all that need be said on the question whether pregnant women should should not labour. At