

Now, those studies which call for a closer observation of nature lead us to behold the wondrous beauty that is around us, and contemplate with reverence the sublime evidences of the harmony and design residing in the Divine intelligence. The careless observer misses much of the beauty that is everywhere around. He does not possess an intelligent, satisfying admiration of the great facts of nature; but, if moved, regards them with a flavor of superstitious awe. The past is an incentive to further study. History reveals to us the fact that with the increase of scientific knowledge has been the decrease of superstition and gross conceptions of the Divine Being. If such a removal may be supposed to be the limit reached through present knowledge, it seems reasonable that by a still further increase of knowledge our minds may shape higher and more positive conceptions of the Divine and become more beautified, refined and elevated. It is not all of life to use up our bodies in hard work. The abuse of physical, as well as mental and spiritual, strength, is a sin. Let us discover more of ourselves, of nature, and of our relation to it, and we shall discern more of the Divine and be better prepared to fulfil the end of our being. As language gives expression to thought and its cultivation a means of higher expression to higher thought, so should our whole personal powers be cultivated to give the highest and best and most thorough interpretation of our real being.

What may appear from time to time under this head will be necessarily short and considerably disconnected. As there are those among our subscribers possessing minute knowledge of special sciences, it is hoped they will give, in a popular style, to our readers the benefit of a portion of their learning and scholarship, that the grandest field open to us, may find us all to some extent, explorers.

W. G. B.

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### WORK AND CULTURE.

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How shall we combine work and culture?—A problem not of to-day alone, but which has seen many yesterdays "It can't be done; I have tried it, and as things are it is impossible," says one intelligent lady, Those three

little words, "as things are," strike the keynote of difficulty. "As things are, it can't be done." Certainly not, for never yet was reform wrought without change; and the more material the change the greater the reform. "No time to read!" "absolutely too busy to attend to anything outside my own household." "Driven to death!" These and similar expressions we hear continually from all classes of women. A very few women there are in the world whose circumstances exempt them from personal supervision or interest in the management of housekeeping affairs. With those beyond seeking to enlist the sympathy of universal sisterhood, these papers have nothing to do. They are written in the interests of thousands of women who, while feeling keenly their need of mental growth, now find it impossible to combine work with culture. We are to remember the difficulty in procuring servants of any kind, and the still greater difficulty in obtaining competent or efficient ones, in consequence of which, numbers of intelligent women are obliged to devote their time to the continual round of household duties.

What with the sweeping, dusting, baking, bedmaking, dishwashing, breakfast, dinner and supper getting, in many instances the washing, ironing and churning, to say nothing of social requirements and care of children, besides numberless minor duties to be gone through with every week, is it surprising that we hear the universal cry, no time for self-culture? It must not be forgotten, either, that every department of household labor admits of numerous subdivisions. Sweeping does not mean simply drawing the broom over the floor, but requires that all articles liable to injury shall be carefully protected or removed; also, that all portable pieces of furniture shall be moved aside and returned to their place. Nor does table-clearing and dishwashing mean that the dishes are bundled together in the table cloth, or merely dipped in water. On the contrary, every dish has to be handled separately, and not only once, but two or three times, while the glass and silver must be carefully polished. Incomprehensible, isn't it, that with all this and more required of her, our housekeeper has not time for mental culture? That she cannot discuss intelligently and broadly with Erastus, during her few minutes of evening leisure, the