

there is not the least foundation for.

Were Shakespeare living to-day there would be other complaints than that sack was adulterated with lime. Had he dreamt in his most abstract moments of a tithe of the horrors we have to-day on two continents,—spreading with advancing civilization (!) to all continents, he would have said not less but more, much more in denunciation of this gigantic and growing evil. Would that some other had caught his mantle, that judgment might be put upon the gorgon of the nineteenth century ; that he might conjure it into ever-

lasting captivity as Prospero did Caliban ; argue it out of court as Portia did Shylock ; mock it off the earth's stage as Beatrice, Imogene or Rosalind could ; send the incarnate fiend packing to the nether regions after his victims, as Macduff did Macbeth, or Richmond, Richard, or Hamlet his uncle ; slay it utterly as the hero, virtue, always should the demon vice. Then smiling landscapes and pastoral scenery, happy peasants, and heroines not in tears would be the rule on the life's stage, and the sombre view of the dark valley the exception, "So mote it be" says
"The Second Grave Digger."

WORDS WITH WOMEN.

By "Mulier."

Learning and accomplishments should no doubt be acquired for very love, but it is evident that they are often pursued with a shrewd eye to their value and advantage in the social world. Is it worth while in these days of the reign of competitive examinations and literary aspirations, drawing attention to a simple homely, virtue easily acquired, and for that very reason, perhaps, all too neglected a virtue that will ensure the envied popularity, and bring as well a large amount of that coveted article happiness.

The sunshine is not more welcome, nor more stimulating in the outside world, than is cheerfulness in our lives, in our homes—everywhere. Is not its possession worth some pains, and its cultivation in our little ones, at least deserving as much attention as their physical adornment ? As we insist upon a becoming attention to

dress and cleanliness, why should we not exact the corresponding brightness and happiness of manner—cheerfulness.

Is it not a mistake to assert that it is purely a gift. It may be acquired unconsciously, practised from necessity and learned through unwelcome experiences to its final possession, but it is and can be acquired.

We are told that the reason for a code of etiquette is to be found in charity—in consideration for one's neighbor ; has it occurred to you that the best exponent of this code is at the same time the most cheerful person of your acquaintance ; again of those who are more than mere observers of some pious practices—who are religious to the making of sacrifices, for after all religion is love, and both demand the same test—who can be more considerate, consequently more courteous, and again posses-