

on the theory of the man who, when asked how he could sell his brooms so much cheaper than one who stole his broom corn, replied, that he stole his ready-made. It is to be hoped that an international copyright will soon put an end to this disreputable international literary piracy. For an English book, the proof-reading is very carelessly done.

*The King's Daughters: or Words on Work by Educated Women.*

By ANNIE HARWOOD. London: Hodder and Stoughton.

*Studious Women.* By MONSEIGNEUR DUPANLOUP, Bishop of Orleans. London: Strahan & Co.

The first of these books is a very practical and useful treatise on a very important theme. Miss Harwood has shown to what good account educated women may turn their talents, by her admirable translations of Presense's works, and also by translations from the German. She here gives evidence of no less skill as an original writer. She discusses with eminent and judicious ability such themes as, Higher Education for Women, Education and Home Life, Education and the Work of Women in the Churches, the Harmony and Full Development of the Individual Life, and Sisterhoods as contrasted with Individual Christian Effort. She urges upon Christian women of education the duty of employing their intellectual gifts, not in mere selfish indulgence, or even in social gratification, but in endeavouring to diffuse an atmosphere of hope and joy among the lowly by the exhibition of personal sympathy, and in bridging the wide gulf which, especially in a country of strongly marked class distinctions like Great Britain, yawns between the toiling multitude of poverty and the favoured few of affluence. With reference to this object, Church work in the form of Sunday-school teaching, district visitation, and works of love and charity are wisely discussed; and the real joys of doing good for

the Master's sake urged with the earnestness of conscious experience. No thoughtful girl can read these pages without aspirations after a noble ideal of womanhood.

Bishop Dupanloup's is much less successful in his treatment of the subject of Higher Female Education, which he regards chiefly from its intellectual, apart from its religious aspect. He quotes the opinion of M. de Maistre that "it is allowable for woman to know that Pekin is not in Europe, and that Alexander the Great did not ask for the hand of the niece of Louis XIV.;" but that in wishing to become learned like a man she transforms herself into a monkey; and vindicates her claim to a participation in the intellectual legacies of bygone ages to the present time. He discusses the question of Woman's Sphere, and shows that Moliere in his *Femmes Savantes* satirizes, not female education, but female pedantry, quoting his excellent line—

"Et je veux qu'une femme ait des clartés de tout,"

which may be freely paraphrased "Let woman know all about every thing." He enumerates illustrious examples of studious women from Paula and Marcella, Melania and Eustochium, to Madame de Sevigne and Madame de Lafayette. He enforces the duty of woman to cultivate the intellect, points out the danger of repression and the fatal consequences of ignorance and frivolity, as well as the advantages of intellectual labour. While many of the worthy bishop's remarks are more pertinent to French than to English society, many are of universal application, and may be usefully pondered by the young ladies of our own land.

*The Spiritual Struggles of a Roman Catholic.* An autobiographical sketch by LOUIS N. BEAUDRY. New York: Nelson & Phillips. 12mo., pp. 275.

The Rev. Mr. Beaudry, a devoted and useful minister of the Methodist