

Yes, "one not learned save in gracious household ways," is the ideal of one's visions, and her question is put in these words: "I dare not say I take you; but I give me and my service, ever whilst I live, into your guiding power—for this is the man."

Our brother, Dr. Oliver Wendell Holmes, tells us: "If the good Lord will go on making splendid women He must not blame us for thinking too much of his earthly manifestations," and the retrospect is: "The hours I spent with thee, dear heart, are as a string of pearls to me." As regards marriage, it has been wisely defined as an obligation that "owes its institution to nature, its perfection to law, and its holiness to religion." Father Vaughan tells us the history of woman before the incarnation is a pitiful and painful proof that when she is not influenced by high ideals, instead of exercising her rightful influence of the destiny of man, she may incur man's bitterest contempt and scorn. With rare exceptions, woman under the Roman Empire kept slipping down lower and lower on the incline, till she is spoken of by the historian as "La divinite de la corruption." Seneca, too, speaks of woman as "a shameless animal," in whom men cannot see anything but the savage creature incapable of restraining its passion. We all know, in the time of Augustus, women became so degraded and debased that the very highest and noblest Roman families were dying out for want of heirs; while lower down the rounds of the social order, woman having lost her place in the family, self-inflicted extinction obtained far and wide, desolating whole provinces, and even Rome itself. "Thus were sapped the very foundations on which an empire rests her very life." As confirmation of Vaughan's words one can easily refer to the satires of Juvenal, who lived during the first century at Rome, and he tells us in Satire vi, 368: "Wealth like a leprosy the land has cursed, and all the sinews of her strength has burst!" Such are the conditions which exist in these our days, and he tells us: "Beneath the sun no daring so sublime as that of woman in the blaze of crime." Yes, if a Juvenal or Horace would arise he would notice the effects—the degenerating effects wherein "wealth accumulates and men decay."

If one in any sense were interested in the subject of womanly virtues and the corrupt tendencies of our age in which the so-called leaders of society and fashions are dethroning women in virtuous living, no better aids can be afforded than several ladies' journals whose pages are designed, apparently, to encourage thoughts and morals not conducive to the maintenance of the happy home life in which man is to be recognized as the husband and ruler; in fact, "He for God only, and she for God in him," as Milton writes, is