

men were moderately endowed with an educated judgment, they would resist the rapacious dictation of milliners, and refuse to be made mountebanks of, in order to fill the pockets of those who perpetually devise new absurdities, in order to compel new purchases. If women were employed this would not be so. With any kind of useful work to do, a stronger sense would infallibly grow up. There are instances of sensible, well educated women who do oppose this tide of folly, and having matured judgments and rational tastes formed by the practical discipline of their minds and hands, for without some

kind of useful work, no woman is doing her duty; and if she be a young woman, she is being reared in fatal idleness, alike disastrous to her soul and mind, and to the welfare of all who have to do with her.

Again let us use the words of Barbara Smith:—

"It is a good thing to ask ourselves daily the question, 'Have I eaten my head off to-day?' Women must, as children of God, be trained to do some work in the world. Women may not take a man as a god: they must not hold their first duty to be towards any human being.

[*To be Concluded.*]

Moral Education. What is it? How great its importance!

It is much to be feared that many use these words, and write and speak on the subject of Moral Education, who neither understand what they say, nor whereof they affirm. The term moral, like a great many others in the English language, is susceptible of no small diversity of meaning, and in this have not a few sheltered themselves, contending most earnestly for moral education, whilst they are all the while attaching their own acception to the words. We all know what is generally understood by a man of good moral character, that it just means a person of sobriety, of justice, of correct and honourable dealing with his fellow-creatures, without the least allusion to the motives by which he is animated, or to the end he has in view in the conduct he is pursuing; or, if these are referred to it, is but too manifest that they are purely of a selfish, or secular, or worldly character. In the same sense is the term moral employed by not a few in connection with education. They are vehement in their support of moral education, but it is plain that all they mean by it is that the children be encouraged to speak the truth, or be punished for telling lies, because, in the one case, it is manly and creditable, and, in the other, cowardly and discreditable. Others, again, go a step farther on the matter of moral education. They insist upon the daily reading of the

Sacred Scriptures in school, but not a word of comment by way explanation or enforcement is to be offered, though in every other department or branch of study, not a sentence is passed over without every effort being made to bring it down to the level of the meanest intellect. Not an attempt is to be made in the daily intercourse between teacher and taught, or between the scholars themselves, to reduce the precepts of the Bible to practice, either in the stimulating to duty or in the deterring from crime. Should any child be detected in telling a glaring falsehood, not an allusion can be made to the awful judgment inflicted on Ananias and Sapphira, even though that thrilling narrative formed part of the chapter read in the morning. Such a course we regard as little else than a mockery of the Sacred Scriptures. It is like the soldier who equips himself with his furbished arms for the battle, and, after he has faced the enemy, refuses to use them. At all events, if it can be said that such children receive moral instruction in school, it surely never can be said that they receive moral education.

We take the word moral in its highest and most important sense, as referring to all those duties which spring from our relationship to God and to one another, and as discharging these duties out of love to our