

involve debate, we may safely say, that women have a natural right to a more extensive range of remunerative employment than they now possess, and to a more thorough and systematic mental training than they now generally receive. We believe that all this might be given without making them a whit less womanly, or disqualifying them at all for their special domestic function. Nay, we are sure that they would be rendered thereby all the more worthy of their womanly nature and womanly calling. A mere drudge is surely not the proper type of woman, nor is the mere toy, whose highest interest attaches to the last fashion-plate. A proper woman has her three-fold form of endowment, intellect, conscience, affection, generously trained and harmoniously developed. And such a woman, while she can help herself, if she have husband and children, will be all the better qualified to help them too. We need scarcely add here, that her intellectual, moral and affectional nature must be baptised in the fountain of Christ's generous and blessed religion, if it would reach the most excellent grace, for it is this only which gives the crowning glory to man or woman.

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EVERYWHERE we see men who disfigure religion by vain attempts to make it accord with their own caprices. One is fervent in prayer, but he is insensible to the miseries and weaknesses of his neighbor. Another talks much of the love of God and of self-sacrifice, whilst he is not willing to suffer the least contradiction. Another deprives himself of allowed pleasures, that he may indulge himself in those that are forbidden. This woman is fervent and scrupulous in works of supererogation, but faithless in the most common and positive duties; she fasts and prays, but she does not restrain her pride or the violence of her temper. Thus we see people who think because they do what they are not commanded to do, that they may dispense with what is required.—*Fenelon*.