

box or handing him a paper-knife. I forget at this moment which of the *duties* of a daughter she was just then performing; at all events she looked very pleased about it, and he seemed very much pleased; a fact, I am afraid, which tells against the daughter, as the old man was evidently unaccustomed to that kind of thing. In the next division of the picture, the husband was walking about a small grass plot in a great state of depression, and frowning heavily. I much fear the butcher's and baker's bills had just come in, and he had been "found wanting," for there was nothing in the picture to help one to guess what was the actual state of affairs in the family. The same young girl, now a wife, was leaning on his arm and apparently endeavouring to console him with promises that she would try and do with a leg of mutton less a week, or something of that sort. In the third compartment the young mother was represented in a flower-garden, teaching a small child to walk. Now what I claim about this painting is that all these acts were very pretty and graceful, but the chief actor in it could not be said to be fulfilling a mission. Will even you admit for one moment, if you seriously think on the subject, that any creature with a God-given soul, with reasonable and imaginative faculties, can make it her mission, the end and aim of her existence, to pick up any number of pocket-handkerchiefs for fathers, to coax husbands when they are ruffled, or to act the part of a walking-chair to an infant.

I do not wish to underrate the necessity and kindness of these trifling

everyday performances, but I mean to affirm that they are the incidents, not the events, of a thinking woman's life. She will not, I believe, the less care for her father, husband or child, because she studies sciences, investigates truths, or endeavours to cultivate her mind to the best of her ability.

In another generation I believe and hope another state of things will be in existence, that is if women will only be true to themselves and labour unselfishly against the prejudices of the majority. Then, just as we wonder now at the condition of thousands under the old feudal laws, so will posterity marvel at the position women endured during the enlightened nineteenth century.

Prof. Agassiz says, in one of his works—"Whenever a new and startling fact is brought to light in science, people just say 'it is not true;' then that 'it is contrary to religion;' and lastly, 'that everybody knew it before.'" It is the same when the question is one of social reform; the change comes so gradually that its working is almost unperceived till we suddenly awake to the fact of its positive accomplishment amongst us.

"The old order changeth, yielding place to new,
And God fulfils himself in many ways."

With new modes of thought, with fresh ideas of Science, we require new hands to handle and fresh minds to work, for as the Great Teacher has told us—"New wine must be put into new bottles: and both are preserved."

Your sincere friend,

AGNODICE.