

tories, the bleeding souls of some of those pale, quiet girls who pass in and out of their "warehouses" daily, they would not grind their wages to the lowest farthing, but would even economize in their own expensive establishments, that they might pay their hands generously and handsomely.

Indolence, downright laziness, disinclination for labor of any kind, and an inaptitude for all the duties of life, are also reasons why a large percentage accept a life of known sin; they prefer ease to honest toil. Two years ago we had the unspeakable happiness of snatching a young lady from a reckless profligate course. She is accomplished and clever, but is content to reside in a Christian family, where she is treated as one of themselves, though receiving but little remuneration, rather than go out into the world and upon her own responsibility secure a livelihood. She is a timid, listless, reserved creature, with no energy and no independence. Four times she has attempted to do for herself, but invariably she has returned, and retreating from the fight, has found a shelter in the home which will always have an open door for her. Parents are responsible for much of this "unfitness," this weakness, this indolence. Daughters do not receive a sound English education, and are not taught useful employments.

A little music, a smattering of French, a trifle of fancy work, and dabbling in oils and colors, and our young lady of "moderate circumstances" is ready for the battle with the world, and is, at least in her own, and the eyes of doting parents, prepared to "act well her part." Daughters of affluence, as well as those of the middle classes, should never be called educated unless they are able—should necessarily require—to earn a livelihood, either by hand work or brain work.

The rich expect to secure correspondingly wealthy husbands, and generous "settlements;" but, in the meantime, while "Cupid" tarries, misfortune comes,—altered circumstances,—these are not sufficiently cultured for teachers, and so they go—saleswomen, factory girls, lady's companions; but work is difficult, they are not brought up to it, and finally, those who were once the ornaments of a happy home, enter upon a career of shame.

The last reason I shall wait to mention, is a longing for admiration, and, growing out of this, the love of dress. Women generally possess a large amount of approbateness, and, were this quality confined to the spiritual and intellectual, it would be well. They are anxious for praise—impatient of censure. They long for power and influence. Power, especially over human hearts, is dangerous, intoxicating, and frequently our "butterfly" women do not pause to inquire, what are the methods by which they have acquired it. Alas! that the women of christian lands should try to rule men by their physical charms alone. If, then, (we do not say it does,) the secret of power lies in the possession of beauty, beauty must be had, and, if