

to her world and finds her—waiting. Under the blessing, man and woman go hand in hand wherever they are called to go at all.

Under the curse, man has mapped out the state as his largest sphere, and the home as woman's largest.

Under the blessing, man and woman shall map out home as the one true state, and she who during centuries of training, has learned how to govern there, shall help man make the great, cold, heartless state a warm, kind, and protecting home. Women are tired of this unnatural two worlds in one, where men and women dwell apart; they would invade the solitude of the masculine intellect; break in upon the stereotyped routine of the masculine hierarchy in church and state; and ring out in clear but gentle voices the oft-repeated declaration of the Master whom they serve: "Behold I make all things new."

Woman by the sole weapon of logic, has opened the gates of the three professions, medicine, theology and law, that have been so sedulously barred. Of the three, medicine seems to have commanded the attention of women in all ages.

The care and cure of bodily infirmity, appealing immediately to the sympathies, and very dependent upon them, would in all stages of society lie near the domain of womanly activity, if not actually within it. The impression is very general that all the obstacles which once barred entrance of women into this walk of life have been removed. Such is not the case. The prejudice in this direction is still very strong, although no valid objection can be made to the study and exercise of the healing art by women, upon whom the care of the sick and of the helpless so generally and naturally devolves.

History shows us that the judicial mind is a gift in which our sex is not wanting. Plato recognized this in Athens. In ancient Israel, Deborah administered such law as was to be had. In Rome the vestal virgins were the fiduciaries of the most important public trusts.

A few women in the U. S. have been ordained as ministers and entrusted with full ecclesiastical responsibility. But the church by a strange and grievous paradox is one of the most difficult centers to reach with the sense of justice toward woman.

Who that is reasonable doubts but that if we had in every church, a voice in all its circles of power, it would be better for the church, making it more homelike and attractive, more endeared to the people, and hence more effective in its great mission of brotherly and sisterly love?

By what righteous principle of law or logic are we excluded from church councils, when we so largely make up the church's membership?

Woman, like man, should be freely permitted to do whatever she can do well.

But we must be up and doing if we expect the co-operation and fealty of men in politics.

What little common-sense women have who say: "If we had the ballot we would not vote." Do not be guilty of judging all the world by your own individual standard and thus saying "I have all the rights I want" but be intent to give to those in want *their* rights by grandly using yours. A greater element of individuality is what is so much needed.

Do not be anxious to get within that special enclosure known as "society." It is only a sub-division of real womanhood. A new ideal is being reconstructed—a new feminine type. Aim at reaching it girls:

"A perfect woman, nobly planned
To warn, to comfort and command;
A creature not too bright or good
For human nature's daily good,
And yet, a spirit fair and bright
With something of an angel's light."

PRIEST AND PARISHIONER.

"My child, if you labor for hire you'll be mannish;

A woman unsexed is not loved, only feared.

It's wrong to change nature, her outer marks banish"—

"Then father, pray why do you shave off your beard?"