

combination of these two classes forms a third—the woman who *both does and endures*.

We meet with examples of these three classes of characters in our own world. There is the strong active, let us say feminine nature that observes, thinks, judges, and is sufficient for its own guidance and development to the full and perfect woman—standing out very distinctly as an *individual*; and there is the softer, weaker, clinging type of womanhood that seems to want a stronger nature to cling to for support, guidance and development. The one is original—apt to be startling on emergency; the other is moulded more by circumstances and external influences. The woman who *endures* is strong, noble, rising to the height of true womanhood, or she is the reverse of these according as her endurance and resistance is *triumph*, or *fail*. It she triumphs by striving, then we have a type of the third class.

In Lucy Ashton, the "Bride of Lammermoor," and Rebecca in "Ivanhoe", Scott presents two distinct and separate types of the woman who had to endure; the one suffered, resisted, failed, and went mad; the other suffered, resisted, triumphed, and so sanctified her womanhood.

In the long gallery of Scott's heroines there is no truer or nobler woman than the beautiful Jewish maiden, who, according to no less an authority than Macaulay, to satisfy fully literary justice, should have been the wife of Ivanhoe; though such an ending to the story however satisfying to the reader, would have been entirely at variance with the spirit of the times.

Daughter of a despised race as she was, yet delicately nurtured and well educated in the arts and refinements of the times, rich in beauty of mind and person as well as in worldly goods—no Christian Knight in Richard I.'s reign, could have allied himself with her without utterly losing caste and placing a smirch on the Cross which was the knightly badge of all that was noblest in that crusading age. True, Rebecca might have turned Christian. That has been suggested by critics, but she would no longer have been the Rebecca, the daughter of Isaac of York, and would by doing so have given the lie the strength of faith and womanhood that had brought her triumphantly through trials, temptations and mortal perils. Allowing her the privilege of believing that her