

woman into little more than household drudges. I can imagine nothing better calculated to crush, narrow, dwarf and all but kill the intellectual and spiritual nature than an unbroken routine of sweeping, dusting, cleaning, cooking, washing, ironing, scrubbing, etc., from six o'clock in the morning sometimes earlier - until eight or nine at night. There are hundreds of women in the world whom God endowed with intellect and heart and soul who "haven't time" to watch one of His glorious sunsets; who are "too busy" to walk out and fill their lungs with out-door air; who can't spare a minute to listen to the great, silent voice of God in nature. In view of this is there not imperative call for a new ordering of domestic work? Not forgetting the interdependence of housekeeping and homemaking rendering it necessary that the two shall remain, to some extent, inextricably combined, still to homemaking must be given the precedence. In so far as we are bound to make the best and the most of the life and talents entrusted us, we are bound to cultivate and extend to the fullest extent the highest possibilities of our being. The first step toward the solution of our problem of combining work and culture is earnest desire for intellectual and spiritual growth, coupled with resolute determination that means and time for culture shall be obtained. The greatest obstacle in the way of woman's reformatory or progressive movements is indifference on the part of those who should be most interested. Until home culture is recognized as being as imperatively necessary as good housekeeping, we may expect the majority of women to be narrow-minded and prejudiced, lacking in independence and enterprise.

A means of torture devised in uncivilized ages was that of confining the victim in a room, the walls of which, by some master mechanism, were made to slowly and gradually draw together until the wretched prisoner should be crushed. There are women in the world who, while feeling keenly the requirements of their higher nature, despairingly realize that the walls of domestic duty are relentlessly closing in about them. Shall we not then investigate the mechanism of this process of slow torture? The walls threatening intellectual and spiritual death must be broken.

First of all then, since "all the time there is" does not suffice for the requirements of conventional housekeeping, we must find wherein it is possible so to simplify household labor as to leave time for culture. Simplification and co-operation, properly applied, cannot fail to secure the solution of our problem. In "ye olden time" a wealthy, but perplexed mistress of a castle visited the sage of her district, seeking a remedy for the imperfection and discomfort of her household. She was given a casket and enjoined to carry it each day into every room in the castle. The result of such personal visitation was that numberless instances of negligence, waste, and confusion, due to carelessness of servants, were discovered and remedied. Let us, on the same principle, carry the watchword, simplicity, into every department and throughout all the details of housekeeping. So much is there of domestic work which cannot be set aside, that simplicity in all its departments, and resolute banishment of all unnecessary items are of the utmost importance. Above all, let us by precept and example advocate emancipation from the slavery of conventionalism. Shall we who in religious matters claim to have a guide within ourselves sacrifice our individualism in home and social intercourse to pay tribute to Madam Grundy? You are not bound to do this or that simply because other people do. Surely it is your own welfare and that of your household with which you have to do; and you need a better reason for sacrificing culture to the making of an extra variety of cake for tea than "because so and so always does." Extra labor is often undertaken in that spirit of generous hospitality which one feels that one cannot do too much for one's friends, but is it wise to sacrifice a "feast of reason and flow of soul" to the most elaborate collation? Shall we send our friend away with a brighter outlook on life, a realization of higher possibilities, and the precious sense of sympathy which strengthens the bonds of friendship? or - with impaired digestion?

The first movement of successful reformatory enterprise must be the universal sense of its necessity, which ensures united action. The overthrow of tradition, superstition and prejudice, can be accomplished only by strong co-operative action and universal adoption of re-