

fascinating type of humanity. In it we have the highest development of form and colour, as united in beauty. There is no hue in either the animal or vegetable kingdom that can rival the sense-captivating loveliness of tender, delicate, white and warm red, subdued and blended by the nicest gradations of pearly grey tints, with which the charms of woman glow. Nor has the Creator confined it to physical beauty, but has imparted to it the power of cultivating a moral beauty; and when these two are blended together, its power is irresistible, and, like light from the sun, it elevates and purifies all things on which it rests. But the human form is constantly changing. What we admire in infants are their pure, innocent, healthful, happy looks, combined with the delicate softness and colour of skin: in youth, speed, agility, vivacity, and the incipient marks of muscular power; in manhood, strength of bodily frame, capability of endurance, a fitness to fulfil the ends and purposes of life. The complexion varies as much as the form, and the tender, delicate hues of infancy would not become the youth, and still less the man.

The knowledge by which we arrive at a more or less correct feeling of beauty, we call taste. It is the result of the cultivation of the imagination, guided by reason. In its primary state it is the result of feeling: and, when not guided by reason and proper principles, it is apt to seek out the striking and sensational; but when properly cultivated, it delights in bringing itself in harmony with the spiritual truths of nature. In our educational system, we pay no regard to a proper and correct æsthetic culture: so little attention is given to it, that the great and universal language of beauty is scarcely understood, or, if understood at all, but imperfectly. Now, few among our young ladies understand the proportions of the human form, a study of the utmost importance to them, not only in a point of beauty, but of happiness and health; and we think that if good lectures were delivered by competent ladies to lady classes, it could not fail to be productive of good results. It is a better subject, and one more in harmony with woman's nature, than politics or "woman's rights." Such things should be left for the strong, stern nature of man; for, notwithstanding the arguments used, (we admit that woman is fully the equal of man, and more than his equal in some things,) they differ more in their moral nature than they do in their physical, and no where have we seen this better expressed than in the following:

"Man is strong—woman is beautiful;
 Man is daring and confident—woman is diffident and unassuming;
 Man is great in action—woman in suffering;
 Man shines abroad—woman at home;
 Man talks to convince—woman to persuade and please;
 Man has a rugged heart—woman a soft and tender one;
 Man prevents misery—woman relieves it;
 Man has science—woman taste;
 Man has judgment—woman sensibility;
 Man is a being of justice—woman of mercy."

Many fallacies are entertained by a large portion of mankind with regard to the human form. We know that it varies materially in dif