

come to her from some man. Every working-girl soon learns that she has a higher immediate value as an article of merchandise than as a worker, and that the men who are insolent taskmasters to her in that capacity have fair words and money for her in another direction.

For there is one profession for women which is never full; one occupation which has its agents, with bribes and temptations, always at hand. Nor does virtue bring the same reward to the poor that it does to the rich. It does not save them from contumely, from the sense of being socially at a disadvantage. There may be discredit in want of purity, but there is no especial merit in it. To win the approbation and admiration of men is the more or less avowed object of the education of girls. The immense importance attached to dress and personal appearance, to manner and etiquette, teaches them that social attraction is the great object, and all that is inculcated in the way of womanly character tends to unfit them for self-protection. Obedience, self-repression, tact, self-devotion, are drilled into them early and endlessly. Moral courage, self-respect, independence are indirectly discouraged.

There is work to be done among women parallel to that done by the White Cross Society among men. As to these we preach the duties of purity, self-restraint and consideration for others, so we need to arouse women to the value of courage, self-respect and a sense of responsibility to their common womanhood. They must recognize that work is honorable to women as to men; that it is a social crime to allow any girl to reach maturity unfitted for self-support, or unprovided with the training which would make it possible for her to stand upon her own feet when it is necessary. They should feel that the interests of women are one and inseparable, from the very highest to the very lowest.

Combination and united action are, if possible, more essential to women than

to men.³ The strength of woman is purely moral force. So long as brute strength is the controlling force in society, women have no place nor chance in it. They are simply sacrificed to the physical needs of the race. But civilization means the predominance of moral over physical force, and the more complete this ascendancy the better opportunity is there for the development of women to their full perfection. But to reach this end, they must develop and exert their own moral force. This must be done not only by individual but by collective action. The highest must realize that she is outraged by the degradation of the lowest, and that her own status is rendered insecure by the industrial misery and isolation of the workers below her. Every woman must learn that her position depends upon the general idea which society entertains of the nature, the powers, the qualities of womanhood, and that every class and rank of women contributes its quota toward forming the general estimate which decides the standing of each individual. Every woman should feel that it is incumbent on her to do her part toward raising this estimate, not only by her personal work and conduct, but by the strength which comes through union, and should lend her aid to organized efforts for self-help and self-protection.

The Dead of 1882.

We walk with gods, nor know that thus
we do—
All undiscerning of the face divine;
We breathe ambrosia, and our fingers
twine
With them immortal blooms: yet bitter rue
We press, and herbs of grace we drink, in
lieu
Of that sweet cup whose nectar-tints
combine
And shimmer on the god distilled wine.
Oh, cold, dull sense! too late discern the few.
How they have converse held; though
glowed the heart,
And inspirations grandly came and went,
They did not see the foot-prints, nor dis-
cerned
The aspect of the gods; their wings depart;
Too late! too late! the mystic veil is rent—
The ashes dead—the altar fire out-burned.

ELIZABETH OAKES SMITH.