

are Thy works; and that my soul knoweth right well."

That a healthy joy in life and an appreciation of the perfection of creative and sustaining wisdom was a gladsome form of worship rings out in that call to happiness, based on the pacifying assurance of the first statement, "The Lord reigneth; let the earth rejoice."

David, like the ancient Greeks, knew that wilful ignorance, contempt of natural laws, and the light of Nature's teaching resulted in decay, misery, and death; that, in fact, wickedness, like virtue, has its own reward.

"Have the workers of iniquity *no knowledge?*" he asks, thus condensing into a few words our lengthy nineteenth-century arguments on the deficiency of intellect in the criminal classes.

We talk of the survival of the fittest, and think ourselves clever. The Spartans and Goths destroyed their infant deformities with precautionary promptness. We exclaim at their cruelty. How many unfortunate little mortals owe the lingering death our gentle laws accord them to the criminal vanity and stupidity of their ancestors? Tight-lacing, laziness, greed, and idiotic dress are not only forms of silliness to be laughed at; they are real dangers to our own and future generations. Women who uphold

and encourage unhealthy attire are enemies to their country.

The inscription on a nursery mug, "To be good is to be happy," might sometimes be contemplated with advantage in some of the drawing-rooms of to-day; and Nurse's rebuke to her charge, ogling before the looking-glass, "Silly little girl! Be natural, and you will be pretty enough"! be discussed to some purpose by the silly girl's elders.


In America, wan languid beauty is giving way to a more English type. Our own young men and maidens vie with each other in boating, cricket, and golfing. The common, sensible, and not unsightly costumes, worn during these favourite pastimes, are influencing the costumes of working hours and social intercourse. Those who have realised how greatly dress influences vitality will wage war against all such demonstrations of feminine aberration of intellect as chignons, crinolines, trailing promenade dresses, and the thousand and one forms of ugliness perverted taste preferred to personal comfort.

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