

baby of a friend as the direct result of its clothes having been prematurely made. Another will on no account employ black pins for any purpose. No doubt all of these would be made miserable by any thing in the light of a portent or warning. Such beliefs imply a total incapacity to reason from cause to effect. They must add much to the burdens of life, and to those not sharing them, they seem wholly inconsistent with a belief in a Providence ruling the world. But arguments are to no purpose. "How can you believe that a fan of peacock's feathers placed in the drawing-room caused your neighbour's child to sicken and die of typhoid fever?" you may ask. Your friend will not attempt to explain how;

she only assures you that the fan did cause the calamity, or at all events had something to do with it; because the child became ill soon after the feathers were brought out, and she has known of other instances of peacock's feathers causing ill-luck.

No wonder that Dowies, Worthingtons, and a crowd of faith-healers, fortune-tellers and other imposters reap a rich harvest from the credulity of the masses!

The old ungallant idea was that reason belonged to man alone—woman was briefly defined by one masculine censor as "a creature that cannot reason and that pokes the fire from the top!" Do not women often try their best to justify this prejudice?



F. H. Combes, photo.

Duck Shooting.