as married, or only as unmarried. If married women are engaged in factory works, they, of course, neglect their children, who, between the period of childhood and that of labour, have the education of the public streets, with its unconcealed vice, its oaths and curses, its idleness and its vagabondism. We have only to go into our streets in the lower quarters of any of our towns, to be painfully assured that every one is a broad road to destruction for the young, and that no mere school-education can ever effectually compete with the force of evil habit, any more than wholesome food will effectually nourish those who dwell continually in a polluted atmosphere. We are all aware that the decent portion of our country population look with absolute horror on the habitual circumstances of a town life. And why so? Is it not because in their country dwellings they have been accustomed to the sacred integrity of the family, and that their isolated cottage was a home, containing father, mother, and children; God's first institute,—a family? The cottage may be small, ill-thatched, ill-ventilated, ill-floored, and smoky; it may have its dubs, its puddles, and its national midden; it may be high up on a hill, where winter blasts and winter snows are more familiar than blue skies or green fields; or it may be down in a glen, miles away from other mortal habitation,so solitary, that every stranger who appears is a spectacle and amazement to the children. No matter: wherever or whatever it may be, it is a home, and contains a family, every member of which would look with instinctive horror at the indiscriminate sort of existence common in many of our towns. Thanks to the bothy system, however, this feeling of family sacredness is beginning to be eradicated out of even our rural population; and perhaps in time a certain portion of our peasantry may be duly brought to believe that the family is a superfluous invention, after which they will be fit for anything, and good for nothing. The same principle pervades