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THE system devised by Napoleon I. for the organisation of public instruction being still, notwithstanding various subsequent modifications of its details, the basis of all education in France, an examination into the nature of this system is indispensable to a correct appreciation of the educational mechanism in operation here at the present day.

The University of France, founded by a decree, dated March 17th, 1808, and destined to exercise so important an influence on the educational destinies of the country, was not a seat of learning in the sense attached in Great Britain to that term; but may be defined as a Supreme Council of Education, headed by a Grand Master, which council, established in Paris, exercised an unlimited jurisdiction over all persons and all matters connected with education throughout the empire, and without whose authorisation no school of any description could be opened, and no person whatsoever could exercise the functions of a teacher.

Under the auspices and authority of this Supreme Council, or University, were formed twenty-seven secondary and local councils called Academies, which, exercising a certain delegated sway over the schools established within their respective circumscriptions, were in close connection with, and dependent on, the University.

The schools created by the decree in question were of five degrees, viz.: First, the Faculties of the various Academies, giving courses of lectures embracing the different branches of study in their highest development;—

Secondly, Lyceums, large establishments founded by government, for the reception of boarding or day scholars, in which the pupils were instructed in Latin, Greek, History, Rhetoric, Logic, the elements of Mathematics, and Physics; the buildings appropriated to this purpose being handsome and spacious, and provided with large gardens or playgrounds;—

Thirdly, Colleges, institutions of a character similar to that of the Lyceums, but founded by the municipal authority of the locality, instead of the State, and in which the study of Latin and Greek was optional, instead of being obligatory, as in the Lyceums;—

Fourthly, Institutions, and Pensions or Boarding-schools, conducted by private teachers; the former being preparatory to the Lyceums, the latter to the Colleges, and the instruction given in them being forcibly restrained within certain prescribed limits, it being illegal for the masters of these schools to carry their classes higher than the elements of Latin and Greek in the Institutions, and of French grammar in the Pensions. In towns in which a Lyceum or College existed, it was also made obligatory on the Masters of Institutions to take their pupils, at the age of ten, to the classes of the former; as on those of Pensions, to take their pupils of the same age to the classes of the latter;—

Fifthly, Primary Schools, for the children of the poorer classes, in which should be taught Reading, Writing, and the elements of Arithmetic.

It is worthy of note that the simple mention of this last class of schools in the decree in question, is all that was done for popular instruction under the first empire. Napoleon looked upon the mass of the people as "food for cannon," and appears to have regarded the education and elevation of this species of ammunition as superfluous.

Let us now examine more closely the elements of this compact educational institution whose totality, as already remarked, still constitutes, with certain modifications, the University of France.

The functionaries of this institution, forming a regularly-constituted hierarchy, were as follows:—

For the Administrative Department:

A Grand Master, Chancellor, and Treasurer; Perpetual Councillors, Ordinary Councillors, University Inspectors, Rectors of Academies, Inspectors of Academies, Deans of Faculties, Provisors and Censors of Lyceums, Principals of Colleges, Chiefs of Institutions, and Masters of Pensions.

For the Department of Teaching:

Professors and Assistant Professors of Faculties and Lyceums, Regents of Colleges, and Masters of Institutions and Pensions.

These functionaries being classed according to an established hierarchical rule, the order of their various ranks was strictly preserved in all nominations; and no one could be inducted into any post without having previously passed through the subordinate grades. Titles, retiring pensions, and a special decoration were granted, under certain circumstances, by the chief officer of the University.

The Grand Master, who was at the head of the University, was appointed by the Emperor, and was removable by him. He presided at the meetings of the Grand Council; in his hands was vested the nomination of all the functionaries of the University, of Officers of Academies, and Professors to the chairs of Faculties, to Lyceums and Colleges; he proposed, and submitted to the discussion of the Grand Council, the rules, statutes, and laws for the adminis-

tration of all classes of schools, imposed the same, when adopted by the Grand Council, and could censure, displace, and suspend any member of the University who infringed them; he granted licenses to teach, or to open schools, to graduates of the University having fulfilled the conditions laid down to that effect; he examined the accounts of all the educational establishments founded by the State; and bestowed Fellowships, or Half-Fellowships, on pupils of the Lyceums.

The Grand Council, or Imperial Council of Public Instruction, presided over by the Grand Master, was composed of thirty members. Ten of these, of whom six were chosen from among the Inspectors and four among the Rectors, were made Councillors for life, in virtue of letters-patent granted by the Emperor. The other twenty, called Ordinary Councillors, were named each year by the Grand Master, who chose them from among the University Inspectors, Deans and Professors of Faculties, and Provisors of Lyceums. They were chosen for one year only; but were indefinitely eligible at the will of the Grand Master.

The University Council thus constituted met twice a week, or oftener if summoned by the Grand Master. It decided all questions relative to the internal administration, police, and expenditure of the Faculties, Lyceums, and Colleges; it took cognisance of all complaints preferred by superior officers against inferior ones, or by inferior ones against the acts of their superiors; and it alone could inflict on members of the University the penalties of half-pay and of expulsion. It accepted or rejected all books proposed for the use of schools, and for the libraries of the Lyceums and Colleges; and it heard the reports of the Inspectors on their return from their visits of inspection.

In connection with the University a Normal School was established at Paris, destined to receive three hundred young men, who, having passed through the regular course of study prescribed in the Lyceums, were in this school specially instructed in the art of teaching literature and science. The candidates for admission into the Normal School were to be at least seventeen years of age; and were to pledge themselves, with the consent of their parents or guardians, to devote themselves for ten years, at least, to the profession of teaching.

A certain number of these candidates were chosen each year by the Inspectors, after having undergone careful examinations, and having publicly competed for the privilege demanded. Those who were chosen by the Inspectors followed the courses of lectures delivered at the College of France, the Polytechnic School, or the Museum of Natural Science, according as they proposed to devote themselves to the teaching of literature or of the various branches of science; and they also received special private instruction in the art of imparting knowledge. They could only remain in the Normal School for two years, during which time they were supported at the

expense of the University, leading a sort of corporate life, sleeping and taking their repasts in common. At the end of the two years the aspirants took their degrees in Paris, either from the Faculty of Literature or from that of Science, and were then appointed to posts in the various provincial academies by the Grand Master.

Besides the inspection of the schools thus provided for on the part of the regular agents of the University, the Prefects and Sub-Prefects of each Department were required to exercise a careful superintendence over the schools established within their respective jurisdictions. It was the duty of the former to visit in person, accompanied by the *maire* at their pleasure, the principal Lyceums, Colleges, Institutions, and Pensions of their Departments; while the work of looking into the state of affairs in those of the more obscure and distant localities was delegated to the latter. This inspection had reference principally to the degree of fidelity with which the rules and statutes, laid down by the Grand Council, were carried out, and to the health and morals of the pupils. The heads of the various educational establishments were bound to furnish information on all points inquired into by the Prefects and Inspectors, who were authorised to demand information on these points not only from the professors, masters, and servants in the various schools, but also from the fathers of the pupils. Their reports, accompanied by their own observations, were addressed both to the Grand Master of the University and to the Minister of the Interior.

As before remarked, the provisions of the Constitutive Decree respecting the opening of Primary Schools for boys, remained a dead letter; while, so far from providing schools for the education of girls, the system of public instruction devised by Napoleon I., less liberal than the plans brought forward by his predecessors of the Convention, took no notice of the existence of that portion of the population.

Religious instruction, under the supervision of the Bishop of the diocese, was given to all pupils in the governmental and municipal schools by Almoners appointed to that office. Priests, and members of the various religious bodies recognised by the State, were qualified to act as teachers, on obtaining a license from the University.

The clerical schools which, under the name of *Petits Seminaires*, had formerly constituted the principal though very imperfect centres of general education, and which, as has already been remarked, had disappeared during the Revolution, were re-opened when Napoleon had called back the clergy to the posts from which they had been expelled. But, though he felt the importance of securing the aid which the ecclesiastical body could render him, Napoleon took care to restore to it only so much of its ancient privilege as suited his purpose; and accordingly these schools were brought, by a decree of August 9th, 1811, under the action of the University, and subjected, like all others, to its supervision and control.

The various special schools which received the graduates of the University on the termination of the course of study pursued under its auspices, and which will be noticed in another place, were, meantime, organised in a most efficient manner; and have had the honor of producing a host of celebrities in every department of science, literature, and the learned professions.

Whatever be our judgment with regard to the intrinsic merits of the system inaugurated by Napoleon, it cannot be denied that it constituted an immense advance upon the previous state of education in France; while the fact that the organisation we have now rapidly reviewed has subsisted, with certain modifications only, through all the vicissitudes that have intervened between its foundation and the present time, and still forms the framework of public instruction in that country, shows it to have been, in the main, in harmony with the requirements and sympathies of the French people.

When the political edifice, so laboriously built up by Napoleon, had been overthrown, and the Restoration had replaced the Bourbons on the throne, the constitution of the University was maintained by the latter, though modified in certain of its details. Thus one of the earliest acts of Louis XVIII. was the issuing of a royal ordinance, dated December 5th, 1814, emancipating the clerical schools from the supervision and control of the University; a measure evidently unjust, because partial, all other classes of schools being left in their former position of strict subordination to that body. Moreover, while the clerical schools were thus withdrawn from the control of the University, the ecclesiastical influence was introduced into that body, by the addition of the Bishops to the Council of the University, with the right of inspecting all Lyceums and Colleges, conferred upon them by the ordinances of 1817 and 1821.

The church lost no time in availing itself of the new facilities thus accorded to it; and an immense number of seminaries and colleges, over which the civil power possessed no jurisdiction or control, not even that of inspection, were speedily opened by the various religious fraternities.

But the clerical bodies, whose existence had been recognised by the State, were not the only ones that now endeavored to compete with the schools organised by the government; a multitude of self-constituted religious bodies, of which the State had no cognisance, opened a vast number of boarding and day schools, which, thanks to the revulsion of feeling in favor of clerical education consequent on the restoration of the old order of things, were always full. But such was the incapacity of most of the teachers of these schools, and such the imperfection of their methods, that the cause of education was soon found to be seriously endangered; and the government, notwithstanding its avowed sympathy with the clerical body, was at length obliged to restrict the development of the clerical schools.

In conformity with the conclusions of a report on the subject, drawn up by Count de Portalis, Charles X. issued an ordinance,

dated June 16th, 1828, which restricted to twenty thousand the number of pupils for all France legally admissible into the clerical seminaries and colleges, limited to a certain proportion of the population of the several dioceses the number of pupils to be received into these institutions in each diocese, and placed under the control of the University all schools established by religious corporations not authorised by the State.

Meantime, the Normal School of Paris, which had enjoyed an uninterrupted prosperity from the period of its foundation, and which had given to France the most intelligent and high-minded body of Professors it had yet possessed, had excited the distrust and suspicion of the government, by the spirit of independence it had begun to manifest. Disgusted with the position of servility to the government and the church to which the University had been reduced under the sway of those who, during the years of adversity, "had learned nothing and forgotten nothing," and whose aim was to replace the kingdom under the *régime* of absolutism that had received its death-blow from the Revolution which they affected to ignore, the enlightened and ardent spirits who aspired to the work of conducting the education of the youth of their native land, and who had not yet been warped by fear and by self-interest, took no pains to dissemble their tendencies and their antipathies, and nowhere was the re-action against the political and ecclesiastical system of the Court more energetic than among the students of the Normal School.

In order to decentralise an opposition whose influence it dreaded, the government now attached a subsidiary Normal School to each of the Provincial Academies, and to each of the Royal Colleges of Paris; and soon after the original institution had been thus weakened by dismemberment, the Normal School was suppressed altogether.

The destruction of this noble institution was regarded as an educational calamity by all the Professors of the University, and being attributed to the influence of the clergy, the measure increased the violence of the antipathy already existing between those two bodies.

When the throne of the Bourbons had been again overturned, and the Citizen King installed in the Tuileries, his government, while retaining the organisation devised by Napoleon, hastened to introduce the educational measures most imperatively called for by the wishes of the nation. An article of the new constitution promised the liberty of teaching to all persons, lay or clerical, fulfilling certain prescribed conditions of qualification, aptitude, and morality; the episcopal body was deprived of the right of inspecting Lyceums and Colleges, conferred on it by the government of the Restoration, and a royal ordinance of August 6th, 1830, re-established the Normal School of Paris with all the rights and privileges granted to it by its original constitution.

The Primary Schools which had gradually sprung up here and there, through private effort, but which had hitherto been left in a very languishing state, received a new impulse from the enlightened and persevering efforts of MM. Guizot and De Salvandy.

The first of these statesmen has rendered his name memorable in the annals of education by the law of June 28th, 1833, which brought within the action of the general legislation of the University all the irregular Primary Schools then existing, and provided for the carrying out of the provisions of previous laws with regard to them which had hitherto remained without effect. The second has acquired an equally valid claim to the gratitude of his countrymen by the elaboration of the ordinances of 1836 and 1837, of which the first completed the provisions of the existing law in the department of schools for girls, and the second ordained the creation of those invaluable establishments, the infant schools, called in France by the expressive appellation of *Salles d'Asile*, and which, with the *Crêches Ouvriers* and other establishments opened at various epochs for the reception of the children of the poorer classes, will be examined in their turn.

The instruction prescribed in the Primary Schools, which were for the first time efficiently provided for by the law of 1833, consisted of two degrees, viz., Elementary and Superior. The first comprehended Moral and Religious Teaching, Writing, Arithmetic, and Linear Drawing; in the second were added to these branches, Geography, History, and the elements of the Natural Sciences. At a later period, Singing was introduced into all the public schools of France.

Every *commune* throughout the kingdom was bound to provide at least one Elementary Primary School, either alone, or in conjunction with one or more of the neighbouring *communes*, if too poor to support the expense alone; to provide a suitable edifice that should serve both for the dwelling of the teacher, and for a school-room; and to furnish the school-room with everything necessary for the carrying out of the prescribed course of instruction. The *chef-lieu*, or county town, of each Department, and all *communes* containing a population of six thousand souls, were bound to maintain at least one Superior Primary School. And every Department was bound to establish, alone or in conjunction with contiguous Departments, at least one Primary Normal School.

The examinations of candidates for Mastership in the Primary Schools were conducted by the Academy of each Circumscription, the influence of the Bishops being carefully excluded.

A Council, composed of the Magistrates and academic teachers of each *commune*, appointed the teacher of its Primary School, decided on the amount of his or her salary, which could not be less than eight pounds per annum in the Elementary, and sixteen pounds in the Superior Schools, administered the affairs of the school, and exercised an oversight over the teacher, whom they alone had the power to reprimand, suspend, or revoke; the teacher, in the latter case, having a right of appeal to the Minister of Public Instruction, who, on the abrogation of the office of the Grand Master, had taken the place of that dignitary at the head of the Council of the Uni-

versity. Each of these Communal Councils named, from among its own members, a committee which, with the *maire* of its *arrondissement* at its head, was appointed to exercise a personal inspection over the Primary Schools within its limits.

Courses of Superior Primary Instruction were gradually annexed to the greater number of the Colleges, (which, it will be remembered, were also founded and administered by the municipal authorities,) and each Department was called upon to establish a Primary Normal School.

Lastly, a Primary Inspector, or Director of the Primary Normal Schools, formed part of the Academic Council, and represented the branch of primary instruction in the University.

In 1836, three years after the passing of M. Guizot's bill on primary instruction, M. de Salvandy procured the publication of a royal ordinance which prescribed the creation of Primary Schools for Girls on the same basis as that adopted for the schools for Boys, to which they were completely assimilated in respect of tuition, and of administration. The same ordinance introduced women-teachers into the Primary Schools for Girls; and prescribed the creation of Normal Primary Schools for the training of women to this new work. A body of Lady-Inspectresses, named by official authority, were also appointed to visit the girls' schools, examine into their working and results, and report on the same both to the Committee of the *arrondissement*, and to the Communal Council of Primary Instruction, in which they had seats and votes. Another body of Lady-Examiners were charged with the duty of assisting the Academic Council in the examination of the female candidates for the post of teachers in the schools for girls; they took part in the vote which excluded or admitted these candidates, and signed the certificate of study and the diploma which constituted their right and title to enter upon the teacher's career.

A general awakening of interest on behalf of all branches of philanthropic effort constituted a distinctive feature of the epoch which witnessed the installation of the Government of July. Individual effort, and the exertions of benevolent associations, were equally active in promoting the great aims of popular progress, and the important subject of education enlisted the enthusiastic devotion of the best minds of the nation; while an association which had been formed under the name of the *Society for the Propagation of Primary Instruction*, and which had been formally recognised by a royal ordinance of April 29th, 1831, as "an establishment of public utility," contributed greatly to the adoption of the new measures with regard to the Primary Schools, and also first suggested the foundation of Regimental, Naval, and Prison Schools, and the formation of Public Libraries for the poor.

The latter consisted of books adapted to the intellectual needs of the working classes, and were placed under the guardianship and management of the teachers of the Primary Schools. In order to

stimulate to the production of books suitable for these libraries, the society in question bestowed prizes and medals on the authors of the best elementary works, reserving to itself the copyright of these, and causing them to be sold at a very low price, with a view to their more general dissemination.

Besides the attention given to the subject of education by the principal journals of the day, two new ones, called the "*Bulletin de la Société Primaire Elémentaire, Manuel Général de l'Instruction Primaire,*" and "*L' Instituteur,*" were founded in Paris about this time. An official educational journal, published by the government, also served to chronicle all matters of interest in the scholastic department.

At this time also were first instituted the "Teachers' Conferences," or periodic gatherings among the teachers of one or more cantons, or of an entire Academic Circumscription, who met together once or twice a month to confer upon all matters connected with teaching, discipline, and the management of their schools, and to exercise themselves in the best methods of imparting instruction. These conferences were of great utility, not only to the schools, which profited by the interchange of thought and activity among the teachers, but also to the latter themselves, by breaking in upon the monotony and isolation of their lives, and creating among them ties of esteem, friendship, and emulation. They led, moreover, to the organisation of a Society for Mutual Assistance in case of illness or accident among their members.

Unfortunately the Public Libraries, formed with so much care, have long since been abandoned and dispersed; and of the Teachers' Conferences no trace now remains except the stoppage, by the government, of a certain per-centage on the salaries of the hard-working and ill-paid men and women devoted to this arduous branch of the public service. This per-centage is ostensibly devoted to the formation of a fund for the pensioning of infirm or superannuated teachers; but only a small portion of the sum thus retained ever finds its way back into the pockets of the teachers.*

Besides the movements already noticed, and the establishment of numerous schools for the instruction of adults in reading, writing, arithmetic, grammar, the legal system of weights and measures, and outline drawing, various courses of Free Lectures were opened for the workmen in the most densely populated quarters of the city. These lectures, given in the evening and on Sundays, embraced Arithmetic, Accounts, Book-keeping, Elementary Geography, Descriptive Geometry, Mechanics, Physics, Chemistry, Grammar, Drawing, and Hygiene.

* The teachers of the Free Schools have established among themselves a Society for Mutual Assistance, their subscriptions forming a fund from which pensions to superannuated members, and temporary aid in case of illness and accident to its other members, are supplied. The amount of this fund remaining unappropriated at the end of each year, is distributed in the form of a dividend among the members. A. B.

The first idea of these lectures, which were constantly attended by increasing audiences, is due to M. Monge, the illustrious founder of the Polytechnic School, the pupils of which institution, at a later period, put into execution the generous project of their master. Baron Charles Dupin had, previous to the Revolution of July, opened courses of lectures for laboring men, at the Conservatory of Arts and Trades. His example was now followed at Metz, with great success; and an association called the *Polytechnic*, and composed exclusively of the former pupils of the Polytechnic School, was founded in Paris, with the view of instituting in the capital, and in all the cities of the kingdom, the mode of popular and industrial education of which Metz already offered the model. Nineteen of these centres of instruction, embracing all the branches mentioned above, were, in 1835, in full activity in the principal cities of France.

In addition to the various classes of educational establishments already enumerated, there were in Paris, a "Committee of Jewish Schools," a "Society for the Encouragement of Primary Schools among the Protestants of France," a "Society for the Moral and Positive Education of the Working Classes," numerous public Drawing Schools of a very efficient character, and a great number of isolated schools of various kinds, founded by private benevolence.

But though the government of Louis Philippe had been at first compelled by the force of public opinion to exert itself in behalf of a liberal system of education, the latter years of his reign had witnessed a gradual withdrawal of the favor accorded to primary instruction, and an increase of privilege granted to the clerical schools at the expense of the lay ones; members of religious corporations recognised by the State being excused from all examination by the Academic Councils, and the inspection of their schools being confided to their ecclesiastical superiors.

The system of education now established in France, though modified in certain details by the legislation of the Republic of 1848, and of the present government, is essentially the same as that whose history during the last fifty years has just been passed in review.

The University, or Superior Council of Public Instruction, is still the supreme authority in all that regards the subject of education in France.

By the decrees of 1850, 1852, and 1854, this Council is composed of the Minister of Public Instruction and Worship, who is its President; four Archbishops or Bishops, elected by their colleagues of the episcopal body; one Pastor of the Reformed Church, elected by its consistories; one Pastor of the Church of the Confession of Augsburg, elected by its consistories; one Rabbin of the Jewish consistory, elected by his colleagues; three members of the Council of State, elected by that body; three members of the French Institute, elected by the Institute in a General Assembly; eight individuals chosen among former Ordinary Councillors of the University,

General Inspectors, Rectors and Professors of Faculties, named by the Emperor in Privy Council, and forming what is termed "the Permanent Section;" three teachers of Free Schools, proposed by the Minister of Public Instruction, and named by the Emperor.

Of these, only the members of the "Permanent Section" are named for life, and receive a salary. They can only be revoked by the Emperor in Privy Council, on the proposition of the Minister of Public Instruction.

The other members are named for six years, but are indefinitely re-eligible.

The Superior Council meets at least four times a year, and oftener if convoked by the Minister. It deliberates on all bills relating to education, and all educational questions submitted to the Minister; regulates all matters connected with the creation and administration of Faculties, Lyceums, Colleges, and Primary Schools; decides the programme of studies to be adopted and the books to be used in all the Public Schools, and prohibits the use, in the Free (or Private) Schools, of books which it judges to be defective or immoral; decides the details of the superintendence and inspection to be exercised over the Free Schools; reverses or confirms the sentences pronounced by the Academic Councils of the various provincial Circumscriptions; and presents to the Minister, every year, a report on the general state of public instruction throughout the country, pointing out all particulars which may require modification, and the measures to be adopted in such cases.

The "Permanent Section" of the Council is specially charged with the preparatory study of all questions relating to the police, accounts, and material conditions of the Public Schools, it gives its advice, when called on by the Minister, upon all questions connected with the rights and promotion of the members of the educational body, and it presents to the Council an annual report on the state of instruction in all the Public Schools.

The Academies are now sixteen in number, for all France; each Academy being administered by a Rector, assisted by one or more Inspectors, and by an Academic Council. The Rector is chosen indiscriminately among the Inspectors, Provisors, Censors, and Professors of Public and Free (or Private) Schools. The Academic Council is composed of the Rector, who is its President; one Academic Inspector, one Teacher or Inspector of Primary Schools named by the Minister of Public Instruction, the Prefect of the Department, or a delegate appointed by him; the Bishop of the diocese or his delegate; an ecclesiastic named by the Bishop; a Pastor of one of the two authorised Protestant churches, named by the Minister of Public Instruction, in each Circumscription in which those churches are legally established; a delegate of the Jewish Consistory, chosen by that body, in each Circumscription in which it is legally established; the Procurator-General of the Court of Appeals, in cities in which there is a Court of Appeal, or in other cities, the Procu-

rator-Imperial of the Inferior Court; a member of the Court of Appeal or of the Inferior Court, elected by those tribunals; and four members chosen by the Council General of the Department, of whom at least two must be members of that body. Beside these, the Deans of Faculties are admitted into the Academic Council, with the right of voting whenever any question regarding their several Faculties is brought up for discussion. Half the members of the Academic Council constitute a quorum.

The Academic Council of the Department of the Seine is composed of the Rector of the Academy; the Prefect of the Seine; the Archbishop of Paris or his delegate; three ecclesiastics appointed by the Archbishop; a Pastor of the Reformed Church, a Pastor of the Confession of Augsburg, and a member of the Jewish Consistory, elected by their several religious bodies; three Academic Inspectors, chosen by the Minister of Public Instruction; an Inspector of Primary Schools, chosen by the Minister; the Attorney-General or his delegate, chosen among the members of the Court of Appeal; a member of that Court chosen by his colleagues; a member of the Inferior Court, chosen by the Court; four members of the Municipal Council of Paris, and two members of the Councils of St. Denis and Sceaux, elected by the Council General of the Department of the Seine; and the Secretary-General of the Prefecture of the Seine. The Deans of the Faculties of Paris have also a right of vote in all questions respecting their several Faculties.

The elected members of the Academic Council of the Seine are named for three years, and are indefinitely re-eligible.

Each Department, or Circumscription, provides a building for the meetings of its Academic Council; and the Council pronounces on all that concerns the instruction and administration of the schools within its limits, a right of appeal from its sentence to the Superior Council being guaranteed in case of penalties inflicted on the teachers within its jurisdiction. The Council draws up an annual report on the general state of education within the limits of the Academy, which report is sent to the Minister of Public Instruction by the Rector.

The French Constitution recognises only two classes of schools; viz., Public Schools (*Ecoles Publiques*) and Free Schools (*Ecoles Libres*).

The class of Public Schools comprises the Faculties, Lyceums, and Colleges, Institutions and Pensions, Primary Schools and Infant Schools, (*Salles d'Asile,*) already mentioned; also the Special Schools already alluded to, for the prosecution of the various branches of study in their highest departments. Of these Public Schools, the Faculties, Lyceums, and Institutions, being founded by the State, are administered solely by the University; the Colleges, Pensions, Primary and Infant Schools, being founded jointly by the State and the *commune*, are administered jointly by the University and the municipal authority. Of the Special Schools, the Normal

and Polytechnic Schools, the School of Mines, the School of Bridges and Roads, the Military and Naval Schools, the Schools of Law and Medicine, etc., are under the jurisdiction of the University. The Sorbonne is an Academic Faculty, giving lectures, and performing other educational functions, but is not properly a school. The College of France, the Conservatory of Arts and Trades, the Garden of Plants, the School of Arts, the School of Oriental Languages, and many others, owing to special causes, privileges attached to their original foundations, and the like, are not included under the jurisdiction of the University, but are supported by the State, and placed under the control of one or other of the Ministers, by whom their chairs are filled, and their affairs conducted. There is not in France a single endowed scholastic foundation, existing as a corporate body in virtue of its charter, and independent of the State, With the profound distrust of one another which constitutes so striking a feature in the moral status of the French people at the present day, such an institution would find no favor with the public, while the centralising tendency both of the people and their government would cause the existence of such a corporation to be regarded by both as a dangerous anomaly.

The class of Free (or Private) Schools, comprehends the Boarding and Day Schools conducted by private teachers, lay or clerical. The heads of these schools, if laymen, must either be graduates of the University, or have obtained from that body, after undergoing the prescribed examinations, a certificate of intellectual and scientific ability and of morality. They must also have obtained from the *maire* of the *commune* or *arrondissement* in which they propose to establish themselves, a certificate approving the locality, buildings, and arrangements of the proposed school. These formalities accomplished, any person is at liberty to open a school, and to introduce into it any system of study he thinks best, and the use of any books not prohibited by the Council of the University.

In the case of ecclesiastics, or members of authorised religious corporations, the examination and grant of certificate are dispensed with; the exhibition of their "letters of obedience" being considered as a sufficient guarantee of their intellectual and moral competency. The Inspectors of the University have no authority over these establishments; but the Minister of Public Instruction can require the Archbishop or Bishop of the diocese, or the Superiors of the religious order to which they belong, to cause an inspection of these schools to be made, by persons chosen by him from a list furnished by them. The right of inspection, however, is so seldom enforced in the case of Free Schools, either lay or clerical, that it may almost be considered as a dead letter; still, the fact that the right of inspection does legally exist, and can be exerted by the Minister in case of necessity, with the accompanying power of giving notice of wrong doing to parents and guardians, and even of closing the school in case of gross abuse of confidence on the part of the

master, is probably not without a tendency to render the horrors of a "Dotheboys Hall" of comparatively rare occurrence in France.

The price of admission to the Public Schools is regulated by the University, in the case of those founded by that body; by the municipal authority, in those founded by the *commune;* fellowships (*bourses*) and half-fellowships (*demi-bourses*) being granted to a limited number of male pupils in all. The bestowal of these pecuniary aids is made, as already remarked, on the report of the Academic Inspectors. In the Free Schools the price of admission is determined by the master.

Non-paying schools for children and for adults are not specifically recognised by the law, and are not usually interfered with in any way by the agents of the public authority.

The Special Schools, so frequently alluded to in this paper, and into which the graduates of the University are admitted with a view to perfecting their knowledge of the various branches of study, are numerous and most efficiently conducted, and demand a passing notice in this place.

The Polytechnic School, founded by the Republic, with the aid of the talent and zeal of M. Monge, is divided into three departments, into which students are admitted according to their capacity, and the career to which they propose to devote themselves. The first department comprehends all branches of Civil Engineering, with especial reference to the discovery and working of mines, to railways, and other great public works: the second consists of Engineering with reference to the formation and preservation of bridges and roads: the third, devoted to Military Engineering, comprises two branches; the first, or Division of Strategy, having reference to fortifications, sieges, defence of positions in war, etc.; and the second, or Division of Artillery, having reference to cannon, weapons, siege-trains, etc.

The students of the Polytechnic School, having passed through these departments, are divided into three categories, and enter three other Special Schools, called *Ecoles d'Application*, or Practical Schools. The first category of students enter the School of Mines (*Ecole d'Application des Mines*) at Paris, in which they remain three years, and where they master every branch of study connected with this department; on leaving it they are at once appointed to different posts as Government Engineers, or set up as Civil Engineers on their own account. In the former case their career is sure, but their salaries cannot rise above a certain amount; in the latter, in which employment is to be sought for quite independently of official patronage, the risk of failure is balanced by the chance of much larger gain than is attainable by Engineers in the service of the State.

The second category of Polytechnic students enter the Practical School of Bridges and Roads (*Ecole d'Application des Ponts et Chaussées*) in Paris; on leaving which institution they are at liberty to take office in the service of the State, or to set up as Engineers on their own account.

The two Military Divisions of the third category of Polytechnic students go into Practical Schools of Infantry, Cavalry, and Artillery, at Metz, St. Cyr, and Saumur: on leaving these schools they are admitted, with the rank of Ensign, into their respective divisions of the army; one of each group, signalised by superiority of talent and acquirement, entering the army with the rank of Lieutenant. There is also in Paris a Staff School, (*Ecole d'Application d'Etat-Major,*) into which enter the students who are destined for Staff service in the army. In this school they study Topography and various other branches connected with Staff duty; and on leaving it they enter the army as *Aides-de-Camp.**

Graduates of the University who intend devoting themselves to the teacher's career, usually enter the Polytechnic before being admitted to the Normal School; but may enter the latter school directly if they prefer to do so. Others enter the *Ecole des Chartes*, in which they make a special study of Maps, Charts, Manuscripts, Inscriptions, Medals, etc.; and are employed by government, on the termination of their course, in the various museums of the capital and the provincial towns. Those who devote themselves to the Law enter the *Ecole de Droit;* those who are destined to the Medical career enter the *Ecole de Médecine.* The degree of Bachelor of Arts, indispensable to entrance into the Special Schools just enumerated, is not required of students on entering the Central School, (*Ecole Centrale,*) an institution for the teaching of Civil Engineering to those who, having been educated in the Communal Schools and Colleges, in which the study of Latin and Greek is optional, have not acquired the knowledge of those tongues, which constitutes a *sine quâ non* in the schools of the University, and are consequently incapable of taking a degree, and of entering the Special Schools in connection with the University. The degree is not required in the case of foreigners desirous of entering the Public Schools of France, to which they are admitted by a special License, very easily obtained from the University authorities, or the Ministers to whom is confided the administration of those schools.

There are in Paris a considerable number of Professors, called *Répétiteurs*, generally old pupils of the special schools we have just passed in review, who keep a sort of superior Boarding or Day School, in which aspirants to admission into these schools are carried through a course of preparatory study, and fitted to obtain the Bachelor's degree. Some of these have a very large number of pupils. One of the most eminent of them, M. Barbet, had, a year or two ago, no less than two thousand pupils studying under his care for the Polytechnic School and that of Natural History. On one occasion, when this gentleman was marching his pupils through the streets on their way to a lecture at one of the Public Schools,

* There is also in Paris a Military School (*Ecole Militaire*) for the education of private soldiers of promising talent, who, on leaving it, enter the army as non-commissioned officers. A. B.

the equanimity of the police was greatly disturbed by a sudden suspicion that this imposing body of youths could be nothing less than the *avant-garde* of an insurrectionary army!

Several other institutions, some of them of very ancient date, have been founded in Paris for the delivery of courses of public lectures by the most eminent professors; the admission to these lectures being entirely gratuitous. Among these may be mentioned the Conservatory of Arts and Trades, possessing a most valuable museum of objects illustrative of the subjects treated of, the lectures given in this institution being of a strictly practical character; the Sorbonne, which was a merely Theological School before the Revolution, but which now gives lectures on Theology, Philosophy, and the Natural Sciences, to which only men are admitted; the College of France, which gives lectures on almost every branch of human knowlege, to which both sexes are admitted; and the Garden of Plants, in which lectures are given on all branches of Natural History, also open to both sexes.

The Schools of Art, established in Paris, form a class apart, and must be reserved for consideration in another place.

A. B.

XLIV.—MADAME SWETCHINE.

The biography of a Russian lady of high birth and great cultivation cannot but be deeply interesting to English readers, even when the story of her life is unmarked by great vicissitudes, because we know bnt little of the interior developments of Russian nationality, and next to nothing of the thoughts and feelings of the female subjects of the Czar.

A large portion of the life of Madame Swetchine was spent in Paris; to which circumstance it is owing that her memoirs are now the most popular book of the season in that city. It has already entered its third edition, and occupies a prominent place in every bookseller's window; insomuch that the unknown and somewhat barbarous name of "Swetchine" meets the eye at every turn, causing the loiterer to wonder to what nation it may appertain.

Sophie Soymonof, by which name the subject of this biography was known in her early maiden days, was born in Moscow, in the month of November, 1782. Her father, the scion of an ancient Muscovite family, occupied a high post in the internal administration of the empire, and was one of the founders of the Academy of Science at Moscow: her mother came from an equally distinguished race, and one in which a taste for letters was combined with military zeal. We are told that little Sophie's maternal grandfather, Major-General Jean Boltine, translated nineteen volumes of the

French Encyclopædia into Russian,—an enjoyable task to a tough literary appetite! His grand-daughter inherited an astonishing power of plodding through the most voluminous studies.

Moscow was then, even more than at the present day, the national capital of Russia; and the first impressions which Mademoiselle Soymonof received were blended with the most illustrious associations of her native land. But the great Empress Catherine II., a woman whose marked intellectual powers elevate her to a rank in the roll of European monarchs which her moral character was far from commanding in a woman's domestic sphere, appreciated the services of distinguished men, and confided to some few of her subjects the charge of her private correspondence and closest personal interests. Of this number was M. Soymonof: she gave him a high post in the administration, and made him a private secretary; in the fulfilment of which trust he quitted Moscow, and took up his abode in the imperial palace at St. Petersburgh. His mind was solid and cultivated; his manners and his countenance were full of nobleness; his features, preserved in a cameo likeness, resemble those of an antique head. His father, Théodore Ivanowitch Soymonof, had likewise been a man of high distinction, educated in the Naval School instituted by Peter the Great; and had sustained a brilliant examination in the presence of the Czar, whom he afterwards accompanied in many of his campaigns, notably in that of Persia. Ivanowitch wrote the first description we possess of the Caspian Sea; and kept a journal with valuable remarks on what he saw and heard. The history of Sophie's paternal grandfather bears a lively witness of Russian high life: for this *protégé* of Peter the Great was exiled by the Empress Anne in 1740, and then made Governor of Siberia (where he had been a prisoner) by the Empress Elizabeth. He died in the reign of the Empress Catherine, in 1780, nearly a hundred years old, and surrounded by universal honor.

Mademoiselle Sophie Soymonof was christened after the Empress, who had originally been the Princess Sophie d'Anhalt-Zerbst, and had only assumed the name of Catherine on becoming a member of the Greek Church. M. Soymonof, notwithstanding his occupations as courtier and *secrétaire intime*, found time to bestow assiduous care upon the daughter who remained for six years his only child. Struck with her rapid progress, his fondness was soon blended with fatherly pride, for little Sophie showed talent alike for music and drawing, and in the acquisition of languages; and, what was more remarkable in so young a child, she developed singular firmness of character. Exceeding steadfastness is perhaps the most noteworthy point in her future history and correspondence; and it was early planted in the power of self-denial. She had set her heart on possessing a watch, and her father promised that she should have one; the days which elapsed between the promise and its fulfilment were filled with expectation, and the little woman could not sleep at night from intense anticipation of the delights of this wonderful treasure. It was bought

—it was given—it was proudly worn! when suddenly another idea rushed into Sophie's head. "There is something grander than having a watch," said she, "*and that is giving it up of my own free will.*" The English reader will smile at this infantine sublimity, so exactly like the children in Sandford and Merton. Those were days when virtue, self-sacrifice, and patriotism flourished all over Europe in the largest capital letters, and very young people were fed upon Ethics and the Dignity of Man. Some Russian Dr. Johnson must have enlarged upon renunciation and the moderation of human wishes before Sophie, for she ran off to her father and gave up to him this passionately desired watch, telling him her motive. He was a wise papa, for he looked fixedly at her, took the watch, locked it away in a drawer, and not a word more was said about it.

Again, M. Soymonof's apartments were enriched with pictures, bronzes, medals, and valuable marbles. Little Sophie lived familiarly with all the fabulous or historical personages represented in these materials; but she could not abide a certain closet into which her father sometimes called her, and which contained several mummies. The poor child blushed at her own weakness, and determined to overcome it, so one day she opened the dreaded door, dashed at the nearest mummy, took it up and hugged it, and then fell on the floor without sense or motion. Her father heard the noise, ran in, and carried her off in his arms, persuading her with some difficulty to tell him what was the matter. But the little girl had gained her victory; from that day she felt no more fear of the mummies than she felt of the busts and portraits.

Something quaintly vigorous and imaginative mingled in all this child's education; her dolls were very large, had proper names and carried on the varied relations of adult society; she composed a little ballet, entitled the "Faithful and the Frivolous Shepherdesses," which she acted and danced to her father and his friends; and in one of the autumn evenings of 1789, when she was seven years old, M. Soymonof coming home was amazed to find a large gallery, which formed an antechamber to his drawing-room, lighted from end to end with an immense number of little candles. Being asked the reason of this grand illumination, the child said, "But, papa, must we not celebrate the taking of the Bastille and the setting free of those poor French prisoners?" This shows the habitual tendency of the conversation of her elders. In truth it was the fashion then in all the northern courts of Europe, in Berlin, in Vienna, but more particularly at St. Petersburgh, to raise the voice against abuse of power, and to look forward to general emancipation of everybody from everything. In a moment of truly royal inspiration, Peter the Great had exclaimed, "Alas! I work at the reformation of my subjects, and I do not know how to reform myself!" These noble words were, so to speak, suitable as a device for Catherine and her court, as well as for most of the reformers of the eighteenth century; more given to consider how they might mend the world, or recon-

struct the basis of society, than to take the trouble of driving in solid piles in the way of individual well-doing. M. Soymonof, who possessed all the attributes of his generation, partook also in its illusions; he was generous, liberal, alive to every prospect of social amelioration, but forgetful of the lessons of experience, given to Utopian ideas, and sceptical in religion. Such were the influences which presided over the education of his daughter; influences more or less common among the nobility of Europe at that day, and against which our own English "Farmer King" set himself with a dogged determination which had its good side in keeping England in the middle path of reform. The Russian Empress was just what might have been expected from the training, or rather from the want of training, to which her powerful mind was subjected. The Prince of Anhalt, her father, had done little or nothing for her cultivation. An inferior governess had hardly even succeeded in teaching her to read when she was sent into Russia to marry Peter III., a stupid, vulgar, and half crazy boy, who soon left her a widow. The first book which fell into her hands was Bayle's Dictionary, which she read three times through with avidity, during the space of a few months.

At twelve or fourteen years of age the little Sophie, nurtured under these conditions in the imperial palace of St. Petersburgh, was acquainted with her native Russian tongue, (an unusual accomplishment among Russian young ladies,) spoke English and Italian as perfectly as she spoke French, understood something of German, and was studying Latin, Greek, and Hebrew. But she knew nothing of religion beyond the pompous spectacles of the imperial chapel, and had never said morning or evening prayers in her life. Her love for her father, and her motherly care for her little sister, ten years younger than herself, were the only elements of moral culture in her childhood.

In 1796 the Empress Catherine died of apoplexy, leaving her throne to her son Paul I.; and Sophie Soymonof was named maid-of-honor to his wife, the Empress Marie, a good and beautiful woman, mother of six children, and an angel of sweetness to her violent and capricious husband, who made her ride about with him in all weathers, hot and cold, and take part in military manœuvres; sometimes forgetting to fetch her from a post where he had planted her, till she had waited many hours, or even a whole day! But the serenity of the Empress never failed outwardly; and the young maid-of-honor, destined in future life to know, to prevent, or to console so many human griefs, began thenceforth to penetrate into the secret of vain prosperity and its silent tears. Under this maternal care she attained her seventeenth year. Her residence at court had not dissipated her love of study; and her accomplishments had received a great stimulus. Drawings in pastil yet remain from her hand, which would do credit to a professional artist. Her full, sonorous, and flexible voice, of a rare compass, was as

familiar with the learned and touching harmonies of the north as with the brilliant melodies of Italy; she read music at sight, and accompanied herself on the piano. In personal appearance she was not striking; but her physiognomy, her gestures, and her voice, were all attractive and sympathetic. Her blue eyes were small and slightly irregular, but very animated and sweet in expression; her nose had *la pointe Kalmouk;* and her complexion was dazzling. She was not tall, but walked easily and well, and every word and every movement were alike stamped with the mark of delicacy and distinction.

This aristocratic young maiden was naturally sought by many ardent suitors; and the despotic and capricious character of the Russian court was such as to cause a parent the greatest anxiety in regard to the future of a daughter. No man, however high in position and public repute, could tell that he might not find himself suddenly exiled to Siberia or to the shores of the Black Sea: and M. Soymonof, seeing the frequent fate which struck men invested with office under the late Empress Catherine, feared that disgrace might also come to him in his turn. He looked about, therefore, after the fashion of anxious aristocratic fathers, for a son-in-law who should "insure a brilliant existence, and in all circumstances prove a protector" to his child. He cast his eyes upon a man of great distinction, and one already his own personal friend, General Swetchine, who had served with honor in the military career. The proposed husband was a tall imposing-looking man, with a firm upright character combined with a calm gentle spirit; his age was forty-two. Sophie received her father's choice with affectionate deference, as she received everything which came to her by his will. She had lost her mother several years before: and that which chiefly attracted her in this marriage, thus planned for her by her elders, was the assurance that her little sister should not be separated from her, but should remain with her under her maternal care. It is said that there was a young Russian nobleman of high birth, large fortune, and great talents, who would fain have had Mademoiselle Soymonof for a wife: Count Strogonof was his name; and his grief remains on record,—an old-world tale of sixty years ago. But at last he "resigned himself to another marriage;" and what Sophie thought or felt about him we are not told. It is certain, however, that she was for fifty years a fond and faithful wife to General Swetchine; and that her father judged not unwisely in the choice he made.

But his own presentiments had been too true: he enjoyed a vivid but fleeting pleasure in witnessing his daughter's early married life, from which he had promised himself a peaceful old age. The Emperor Paul suddenly, and without even allowing Sophie or the general time to intercede, exiled M. Soymonof from St. Petersburgh. Moscow offered a natural and honorable retreat, and thither he repaired; but the bitterness of his disgrace, the separation from his

much-beloved daughter, and a cold welcome from a friend on whom he had particularly relied, plunged him into unconquerable sadness; and the poor old nobleman was carried off by a fit of apoplexy at the moment when those who loved him at home were anxiously seeking how to procure a recall. Bitter as was this blow to Madame Swetchine, she could not under that despotic rule indulge outward regrets. Her husband's military position retained him at St. Petersburgh: he was about to be promoted to a post of activity and importance, and she was obliged to remain amidst the fashionable world, and to take her place as mistress of a large establishment at the very moment when her soul was filled with grief. Constraint, subordination of all her own actions to the proprieties imposed from without, and subjection to a thousand claims of secondary importance to religion and morality, but absolute and imperious in her social circumstances, were the lot of this young wife from the first day of her so-called independence. The life of a great lady in Russia, if she be also a woman of cultivated intellect and pious heart, must indeed present many painful problems: and the grave and steadfast nature of our heroine turned in upon itself, in anxious seeking for a sufficient guide. Then first it was that the philosophical *belle-esprit* asked herself where she could repose from the weary excitements of such an existence; and being no longer able to say "My father," she lifted up appealing accents, and said, "My God!"

The society in which, from her first entrance, she occupied a high position, was then one of the most brilliant in all Europe. The French Revolution infused into it an element which was rather new than foreign, and which appealed vividly to the mind of Madame Swetchine. The most distinguished residents of Paris and Versailles fled to the despotic court of Russia for protection, but they were generally those whom the proscription had not entirely deprived of all their property, or whom the Emperor Paul had personally known at the time when, under the name of the "Comte du Nord," he visited France in the early and happy days of Louis XVI. and Marie Antoinette. For instance, the Prince de Condé, who had *fêtèd* him at Chantilly, was established by the emperor in the Hotel Tchernitchef, with servants and suitable appointments, and during the reparation of the hotel, the palace of the Taurida was put at his disposition, where the grand-dukes and the principal dignitaries of St. Petersburgh went to offer him their respects, even before he had paid his to the emperor. The empress named the Princess de Tarente her "*dame à portrait*," because the emperor had known her in Paris under the roof of her grandfather the Duc de la Vallière. The Duc de Richelieu and the Comte de Langeron were installed in posts of political confidence, and young men were placed in the army. The drawing-rooms of St. Petersburgh, and particularly those of General Swetchine, resounded every day with names familiar to Versailles and Trianon.

Such were the early associations which bound Madame Swetchine so strongly to the French people, and though the reverses of favor inevitable to an imperial *régime* soon overtook her husband, and he retired from his public career, their way of life continued much the same. Their estates were far away; Moscow offered no attractions since the death of M. Soymonof, and Madame Swetchine had very delicate health. All the time spared from the education of her young sister she devoted to persevering study, and to the society of her large circle of friends.

We now first find the traces of the hard intellectual work which she underwent for more than fifty years, and which explains the influence she exercised over all who approached her, inasmuch as it shows the extraordinary force of character which lay concealed under the aristocratic mould in which it was cast. As a poorer woman she would probably have made her mark in literature; as a more ambitious woman she would have converted her social sway into a means of political power: Madame Swetchine did neither, her simple humble nature contented itself with learning and loving, and only after the close of her long life comes the echo of her friendships with many of the most remarkable minds of her generation.

Reading was never to her a simple recreation, no book left her hands without being annotated, commentated upon, sometimes nearly copied from beginning to end. The date of the first extracts which she made is in 1801, when she was only nineteen and had been married two years. They are not made in albums, nor on fine paper, but on common quires, covered with fine close characters; and only bound afterwards in order to preserve them, as may be seen by the partial disappearance of some of the words where the margins have been too closely cut. Thirty-five such volumes remain, others have been lost; thirteen of the number are in quarto. The names attached to the first in date are very numerous. Among them are Barthelemy and (the Precepts of) Pythagoras, Bernardin de St. Pierre, and long melancholy pages from Young's Night Thoughts! Fenelon, Madame de Genlis, translations from Horace, and a mass of matter from Rousseau. In the third volume we find Bossuet, and a long analysis of the Precepts of Legislation of Lycurgus. The fourth, dated 1806, quotes the romances of Madame Cottin, Sermons, and French and Italian poetry. Volume five opens with long extracts from Madame de Stael; the whole showing a considerable range of light and heavy literature devoured by a young married lady between the ages of nineteen and five and twenty.

But however earnest was Madame Swetchine's increasing love of intellectual exertion, it did not suffice then or ever for her happiness. To the care of her little sister, she now joined the adoption of a child whom circumstances, faintly indicated in the biography, cast upon her maternal sympathy. The name of the new member of the household was Nadine Staeline; who thenceforward knew no other home than

that of her young adopted mother. At the same time she began to occupy herself in works of active charity. The wife of Alexander I., who had now succeeded to the throne, combined with the empress-mother in carrying out benevolent ideas; and institutions for affording education, or material relief, were multiplied under their patronage. Madame Swetchine contributed to this movement, and was soon made to take a chief part in its direction; a dozen little notes have been preserved, addressed to Alexandre Tourguenief, a man high in office in the department of Public Instruction, which show her interesting herself about various objects of charity, men, women, and children. The last is dated on "Saturday morning," and says "My dear Tourguenief, do render me a great service and give me an idea how to place out safely a little girl of nine or ten years of age, who depends on me, and about whom I should be very glad to be at ease. Could I not get her into the House of Industry, by paying for her board? I know nobody but you to whom I can at this moment apply;" followed on Friday by a reminder, and the remark that she is only afraid that the little girl may not be so well off as she wishes, in any new place. "By well off, I only mean a safe refuge, and an education suitable to her condition in life, and one which will insure her being able to earn her own bread. The simpler, and the more devoted to handicrafts she can be kept, the more content I shall be. When you write to me, you will be so good as to tell me what you hope to find for her, and that will make my mind easy."

While Madame Swetchine was thus occupying herself in new interests, another tie to St. Petersburgh arose in the marriage of her young sister to Prince Gregory Gazarin, a youthful, brilliant, and much distinguished member of the Russian aristocracy, and one in high court favor, and up to the year 1811 the closest family union prevailed between the two households. Five little nephews came one by one to tease their aunt Sophie away from her books and her charities, and all her life long she clung to them with a mother's affection. In 1811 General Swetchine re-entered active service against the French, and his wife retired to their country estates. While there she missed Madame de Stael, who, pursued by the enmity of Napoleon, quitted Vienna as a fugitive, traversed Poland, and arrived at St. Petersburgh by way of Kiew and Moscow. But even here she did not feel safe, and Stockholm formed the furthest point in her "*Dix années d'exil.*" When Madame Swetchine returned to St. Petersburgh she found only the brilliant memory of this apparition. Their meeting was reserved for later years in France.

The sentiment of duty was always so strong in Madame Swetchine's mind, that patriotism naturally dwelt there also. The epoch in which she dwelt, and her own mature conviction, disposed her to the doctrine that one's native country has a right to demand every sacrifice, and as a Russian this principle assumed a monarchical form. The Emperor Alexander fought at the head of his army, and

was regarded by his subjects with the strongest personal enthusiasm. He showed great tenderness of heart towards the wounded, and went himself among the dying on the field of battle, succouring alike the Russians and the French. More than once he was known to weep at hearing cries of pain and farewell words uttered in every European tongue. To the hospitals also he gave personal attention, undeterred by the fear of infection; for they were decimated by epidemic maladies, and the Duke of Oldenbourg, his brother-in-law, caught the typhus fever and died of it. One day when he was telling the Countess de Choiseul of a poor Spanish prisoner whom he had visited, she asked him if it was true that the *incognito* which he always endeavored to preserve had been discovered. "Yes," replied he with simplicity, "I was recognised in a room full of officers; but usually I am taken for the aid-de-camp of General Saint Priest." Such an example makes the heart of a nation burn. All Russia wished to share with its Emperor in assisting the innumerable victims of the war. The destruction of Moscow by fire was the occasion of a national subscription; a society of ladies gathered together for the soliciting and distributing of alms was organised at St. Petersburgh, under the patronage of the Empress Elizabeth. The women of the highest rank contended for posts in this society, urged by the spontaneous movement which animated the rich and the poor, lords and peasants, merchants and soldiers. Madame Swetchine was elected president, being at that time thirty years old.

In 1813 Alexander carried his operations into Germany, and the Empress, who followed his march at a distance, was accompanied by Mademoiselle Stourdza, a young lady of Greek extraction, and the intimate friend of Madame Swetchine. The letters written from the German capitals by Mademoiselle Stourdza have been destroyed; but those which she received were piously preserved, and form a curious and interesting picture of the friendship between the two ladies. The Count de Falloux, who writes this biography, observes, "One is seized with respectful astonishment in following step by step the intimacy of these two women; young, brilliant, mixed up with the most famous and romantic events, but only extracting from thence grave lessons in politics and morality, and only indulging, amidst all the temptations of ambition, in dreams of passionate friendship, philanthropy, and solitude." Here is an extract from one of these letters, in which Madame Swetchine mentions an English friend: "Apropos of Lord Walpole, I find you have judged him very severely. If you had looked at him from a nearer point of view, you would have seen that he has another spirit within him besides that of contradiction, and on many subjects his conversation is interesting and rich. I often see him; he inundates me with English books, and I should find it difficult to say up to what point the books which he has lent me influence my opinion of him. People at St. Petersburgh are all of one mind in devouring time without pleasure and without profit; it is veritable robbery, and

that which I save out of the pillage only makes me regret more keenly that which I lose, I need leisure so much! The turmoil of the life I have led makes me almost a stranger to that inner self which cannot fully be said to exist, unless it can give itself up to gentle affections, to nature, and to that world of intellect which sometimes makes us forget the one outside."

Here is another sentiment admirably expressed: "General benevolence has been the romance of the second part of my life. When one no longer hopes to live without interruption in a single soul, all other souls are none too many to replace that only one. Nothing is so common as to make quantity a substitute for quality.

"In order to do something effectually, I need to be absorbed in my work; if I can only devote myself to it by fits and starts, I feel fatigue without pleasure. It is one of the great inconveniences of the life which I lead for a character like mine, that I have to cut up my day, leaving intervals of idleness. Sadness nestles in these empty holes, and will not be dislodged. (*La tristesse se loge dans ces brèches, et puis il n'y a plus moyen de la faire déloger.*)

"I do not prefer others to myself, but it is others whom alone I love; in them is placed all my personality, and every thing seems good to me provided I do not live concentrated in myself; I have never thought that anybody owed me anything, (you have no idea of the latitude I give to this principle,) and I have always felt that in order not to be thoroughly unhappy I ought to believe that I owed all my life to others. This idea may make an odd and extravagant character, but it is safe and sure, and would not disgust even ungrateful people.

"I expect my husband from day to day. I long for him to come back, and that his wandering life may be at an end. For a long time we have resembled *M. le Soleil et Madame la Lune*, who are hardly ever seen together. My husband sends me word that the news of the victories reached Moscow on St. Alexander's day; on that same day the cathedral had been consecrated. At night there were illuminations and transparencies, and a prodigious crowd of people in the streets. Think of the contrasts of this *fête* in the midst of those ruins."

The war being ended, and the news of the first restoration of the Bourbons to the throne of France having reached St. Petersburgh, all "*la societé*" precipitated itself in congratulations on the mansion of Count Golowine, where dwelt, amidst love and honor, an elderly French exile, the Princesse de Tarente. "This lady owed her sway to the authority of her virtues, rather than to the ascendancy of her intellect. Her political principles were neither profound in wisdom nor based on acute penetration, but intimately blended with such majestic traditions, with such pathetic misfortunes, that all the world forgave her immobile contemplation of the past, and never approached her without feeling their hearts elevated by veneration and sympathy." The Princess prepared to return to France, and the Em-

peror Alexander made arrangements for her conveyance on board a ship of war, but she was never destined to see France again; every joyful emotion fell with a shock on a heart so long accustomed to grief and exile, and she sank away at fifty years of age within full vision of the promised land. Mademoiselle Golowine, who kept a journal of the last days of their guest, records, that one day when she was reading prayers to the Princess, the latter seemed particularly impressed with a prayer for patience, but taking notice that it extended to every point where patience was likely to be required, she said on the morrow, "My child, only read the part about illness; I do not need that about the forgiveness of injuries." "Nevertheless," replied Mademoiselle Golowine, "a great deal of harm has been done you which you must now forget and forgive." "No," replied the worthy friend of Louis XVI. and Marie Antoinette; "nobody has done me any harm; or if I have forgotten it, this is not the moment to call it to mind." When the last prayers for the dying were being read over her, she exclaimed, "My God; thou knowest how long ago I offered up to Thee the renouncement of the dearest wish of my heart;—the happiness of seeing my King in his native land!" These were almost the last words she pronounced distinctly; she died on the 2nd of June, 1814, and her corpse was embalmed and taken to France, and buried in the Chapelle de Videville, under the care of the last of the race of Châtillon, her sister the Duchesse d'Uzès. More than forty years after, Madame Swetchine was affectionately received at the feudal Chateau de Fleury, which had passed into the hands of the nephew of the Prince de Tarente, and from thence she wrote to Mademoiselle Golowine, long since become the Comtesse Fredro, and the mother of grown up sons.

"Fleury.

"My dear Prascovie,—You must be very lonely without your son. I have no doubt that you control your sense of loss, but the word control implies something which does not go well of its own accord, and is not as easy as running water. In a little room here, once occupied by the Princesse de Tarente, and which happened to be open the other day, I was affected at seeing among the pictures which ornamented the walls, one of the interior of the library in the Rue de Perspective, with this inscription; *Madame la Princesse de Tarente, dans le cabinet de Madame la Comtesse de Golowine*, 1801. Relics of the past always stir the heart with a thousand tendernesses. Adieu, dear *Pache*."

(*To be continued.*)

XLV.—MEDICAL EDUCATION FOR LADIES.

I HAVE read with much pleasure a paper by the Misses Blackwell of New York, in the May number of the "English Woman's Journal," on the expediency and policy of ladies occupying themselves in the study and practice of the Art of Healing. The problem of finding employment for women, suitable and remunerative, and especially for the highly educated, is as yet unsolved.

The society established to promote this object has my hearty sympathy, but it is observable that it seems at present rather to limit its hopes of usefulness to the more humbly educated class of females, and can only offer light mechanical occupations to the unemployed. In another paper in the same Journal the difficulties of the higher class are fairly appreciated, and I consider the proposal of the American ladies, if entertained under somewhat modified views, may be made to meet the requirements of no inconsiderable number.

Before stating what the modifications are which I should recommend of Miss Blackwell's plan, I may observe that the idea is one by no means new to me. It has presented itself under a variety of forms to my mind during more than twenty years practice, as one capable of being brought into practical operation, and indeed I am at this moment aware of a contemplated institution to effect the purpose. If the effort I allude to should commend itself to the hearts, and be supported by the contributions, of the wealthy, the anticipations of our trans-Atlantic friends may be speedily more than realised. And surely there is no form of benevolence having stronger claims on the sympathy and support of the rich, than one which would provide an honorable and remunerative occupation for the gifted and accomplished women, whom the peculiarities of our modern civilisation deprive of the means of using their talents for their own benefit and that of society.

The first point then, in the paper in question, on which I would remark is that it seems taken for granted that in order to qualify ladies for attending the sick and administering remedies, it is essential for them to pass through the same course of study, and acquire an acquaintance with the same round of sciences, as the Medical Colleges demand of candidates for admission and membership. Now this I consider to be a fallacy.

Let us see what these subjects are, and endeavor to estimate their value to an ordinary practitioner of the art of healing.

In the first place we have Anatomy.

Every medical student before he presents himself for examination is required to learn this science under two at least, and in some cases under three aspects. First, minute descriptive anatomy; that is, he must know every minute projection, perforation, roughness or

groove in the bones, the points of origin and insertion of muscles, the course, branchings, and connections of the blood-vessels and nerves, and the like of all parts of the body. Secondly, he must learn the intimate structure, as revealed by the microscope, of the several parts and tissues. And thirdly, he must be acquainted with the structure of all the various classes and kinds of animals. Now in fact all this has as little to do with the treatment of ninety-nine out of every hundred cases of sickness as astronomy, or navigation. Do not let me be misunderstood in this or any other subsequent remarks. I mean no disparagement of any kind of science, all knowledge is good and its possession desirable. My purpose is only to remove an imaginary obstacle to the end before us.

Is it a fact, or is it not, that the advance of anatomy to its present eminent success has very little or no connection with, has yielded no assistance to, the cure of diseases? If any one should say it has, we ask is there one physician in twenty, who, after fifteen years of active practice, retains enough knowledge of these subjects to undergo an examination, without re-studying them in the elementary books he read in his youth and has since abandoned as useless to his daily occupations?

What! it may be said, then you advocate the practice of medicine by persons unacquainted with the structure of the human body? Certainly not, but we may, without fear of contradiction from any candid and well-informed physician, assert that the amount of anatomical knowledge necessary for the successful practice of the art of healing, may be learned by anybody of ordinary capacity in three months, and, from the admirable models now produced by our artists, without any shock to the most fastidious feelings, and quite independently of the practice of dissection and without looking at a dead body.

The study of the structure of the human body is one of the most enlightening and ennobling exercises of the human mind; the master-piece of the Divine Artificer, no work of art ever has or ever can approach it. I wish all educated persons would direct their attention to it. The models of which I speak embrace the particular organs the structure of which few medical men learn without this aid.

The brain, eye, ear, throat, heart, etc., exhibit in us most exquisite mechanical beauty and inimitable skill. Why should this knowledge be interdicted to women?

Similar remarks as to the facility and propriety of its being a branch of proposed female education, are applicable to Physiology. In cases precisely parallel, all mankind agree in drawing a marked line between the deep scientific insight of a professor, and the amount of information needful for practical purposes.

Thus, in intrusting the guidance of ships to the mariner, do we require of him so much knowledge of astronomy as the professors of the science possess? By no means, but we demand just so

much as is needed for navigation; and he would be considered to have bid adieu to common sense, who should maintain that every practical sailor should be able to calculate eclipses or measure the parallax of the fixed stars.

In point of fact, the medical profession admit the distinction and the inference I am aiming at, by making a wide difference in the examinations respecting anatomy for the physician and the surgeon.

The anatomy of the accomplished physician goes very little deeper than that which may be readily reached in the way I indicate and by female students.

With respect to Botany, Zoology, and Scientific Chemistry, it is precisely the same, except that we may observe of the first, that many ladies possess, having obtained it as part of their ordinary education, far more knowledge of botany than the majority of medical men. Except so far as it is a most useful exercise of the faculty of observation, botany is very loosely connected in any way with medical practice. And although in my own private opinion the future advance of the art of curing diseases will more depend upon Organic Chemistry than any other of the underlying sciences, no one will have the hardihood to pretend that it is necessary to study science very deeply to be a successful physician, as such a pretence would be to hold that most men now in practice are wholly disqualified for their duties. Both male and female physicians will do well to make use of their leisure in acquiring this most beautiful and valuable science, but with respect to it they stand on the same ground. The aim of these remarks is to controvert the opinion of the Misses Blackwell, that ladies, in order to become qualified to practise the art of healing, must enter the ordinary medical schools and associate themselves with the students in hearing lectures and attending patients in hospitals, undergo examinations, take out diplomas of competency, etc.

It might have shaken their faith in this course if they had duly considered its effects, as actually witnessed, on medical men themselves. Without wishing to disparage the profession, or to raise up enemies unnecessarily to the cause we have in hand, it may yet be admissible to quote a few passages from one of the most widely circulated of the medical journals, in reference to this point.

Speaking of the College of Surgeons it says, "In the first place, its curriculum is framed on the most unphilosophical principles. The most illiterate and ignorant take refuge in the membership of the College of Surgeons. The Council deliberately give the student-world to understand that pathology is of little consequence, requiring no talents, no *bona-fide* study, no real and serviceable knowledge; the college gives its members no status." The examination is said to be wholly valueless as a test of qualification to practise; an *ad captandum*, superficial, got-by-rote set of answers may be crammed up in a few weeks and substituted for the results of three or four years' study.

"As for securing to the public a set of competent surgeons, the college does not do that, there is no more connection between merit and the diploma of that body, than between Genghis Khan and the French Revolution.

"Taking the lowest possible ground is not the worst, the grossest ignorance may really infest the man whose tongue is glibbest. As for diagnosticating the simplest surgical case, there is not a particle of proof in anything produced at the college examination that the candidate is competent to do it. We complain that the college first reduces surgery to a mere art, and then fails to test the artistic competency of its alumni."—*Lancet*, August 29th, 1857.

The article quoted asserts, and truly, that no knowledge of diseases or remedies is required by the college. In another number it is stated that it is the boast of a celebrated grinder that in two months he can successfully prepare any candidate for the examination of the College of Surgeons.

It is hence argued that the curriculum which enjoins three or four years' study is a mere pretext and sham.

"The veriest idler at the schools, the smoking, lounging, billiard-playing candidate, scrambles through the examination with the same ease as the most accomplished and highly informed of his fellows."—*Id.*, November, 1857.

It forms no part of the college requirements that the candidate should be able to prescribe, understand diagnosis, physiology, or materia medica, far less chemistry, or general pathology. In point of fact, this and most other colleges have all the faults and vices of corporate bodies, which it has been well said "have no souls."

Their diplomas are taken by the public to imply that the possessors are really qualified to practise the art of healing, and this delusion, so profitable to those bodies, is tacitly cherished and encouraged. No individual member of the respective councils would be guilty of so gross a fraud; and no one we believe could conscientiously deny that they are thus fairly chargeable with complicity in a system as injurious to the public as the whole host of those honored with the name of Quacks. What if a vigorous movement to qualify ladies for the practice of the art of healing, should awaken these institutions to a juster sense of their duties and responsibilities?

Having, I trust, disposed of the idea that ladies must resort to the ordinary medical schools and obtain diplomas and titles, and shown it to be inadmissible and useless, I will proceed to sketch an outline of a plan practicable and efficient to qualify them for the duties of attending on the sick and practising the art of healing. Surgery I conceive lies out of the province of the sex. In the practice of what is technically called "Medicine,"—*id est*, the art of healing,—it is obvious that it would and must be confined to the cases of women and children; but I am wholly mistaken and at fault in all my reason and experience, if in those cases well in-

structed ladies would not be far better than men, more useful to the public, and ministers of moral and social improvement. To say nothing of exceptional cases, where medical men have abused the confidence of their patients and done violence to female modesty and delicacy, I am certain that women, from their shrinking to reveal fully to their medical attendant all the particulars of the malady, not unfrequently suffer secretly and greatly, from causes which a female physician could at once relieve and remove.

How then are ladies to be qualified to exercise the art of healing on their own sex and on children?

In the first place, and until a number have been instructed, whence teachers of their own sex would emerge, classes should be formed to secure oral instruction from physicians of age and experience, on so much of the structure and functions of the body as is sufficient for the purpose they have in view. If the pupil entering on such a class had previously exercised her powers of observation in the study of one of the natural sciences, botany for example, so much the better. Next a clear and full exposition of the conditions of health, and of the influence of modes of life and surrounding objects, should be given. These subjects might well be blended and made the materials of a course of lectures, or rather *vivâ-voce lessons*, of which they should be required to take notes, and certain hours set apart for questions to be put, to test the memories and progress of the pupils. A carefully arranged plan of reading, and well selected books, must fill up the remainder of the pupils' time. When well grounded in these sciences, so far as they are applicable, the next step should be another course of lectures on the symptoms, character, causes of diseases, and the best and most improved methods of treatment. I would not institute separate instruction respecting remedies, or, as it is technically termed, *Materia Medica*; but when a medicine is spoken of it should be shown, its properties pointed out, and its uses descanted on.

This course would be the most extensive and most important, and would occupy the longest time. The same questions, written notes, and recapitulation, to be pursued as in the former. A candid and judicious instructor would certainly not deem his duty fulfilled, without embracing in his course of instruction the principles and practice of other systems of medicine besides the old, and, as it is termed, "orthodox."

It would be needful not to ignore, but to explain, the pretensions of Homœopathy, Hydropathy, etc., and to show the good and the fallacious parts of every system; for good and bad, true and false, are mingled in all.

It would be necessary for even the readiest learner and the acutest observer to go through both these courses twice at least; but after the first I would recommend that the pupils should visit the bedsides of patients with their instructor, and have pointed out to them the particular exemplifications of his oral instruction.

I venture to predict that female tact and acuteness, readiness of apprehension and conscientiousness, would, after two courses of this comprehensive instruction, render a class of ladies infinitely better qualified for their duties as practitioners of medicine, than any curriculum yet devised by college or university could make of the mass of medical students. How long a time, it may be asked, would such an education require? The Misses Blackwell speak of four years, the time demanded of medical men by the colleges; but when it is remembered that with by far the majority of medical students there is a great want of earnestness and industry, that half their time is wasted in idleness and listless dawdling over their studies, and that our imagined class of ladies would be older and more zealous, I consider two years amply sufficient; nay I should be greatly surprised if two courses so passed in a single year did not produce well qualified practitioners, incomparably superior to the majority of newly-fledged doctors as they emerge from student life at the hospitals and schools.

I suppose no one will object to this new profession for ladies on the ground of its being unfeminine or indelicate, after the high and well deserved reputation achieved by Miss Florence Nightingale as a nurse, since the office of nurse must expose ladies to far more repulsive and painful duties than those involved in investigating and prescribing for the maladies of their own sex and children. Nothing can stand in the way of the realisation of these views, except the want of funds to establish an institution, where ladies may secure the necessary instruction and opportunities for studying the practice of the healing art, and it is inconceivable that for this purpose it will be necessary to make the voyage to America. No very large funds would be required to bring the matter to the test of experience. Nor is it at all necessary to establish a hospital for the purpose, for after all the hospitals of the metropolis have done all that is possible for the relief of sickness among the poor, a wide field is still open for visiting the sick at their own houses, since a very large number of those who are proper objects of charity either cannot be received into the hospitals or by a natural preference remain at their own homes. Besides, it is well understood that hospitals are unable from lack of funds to receive great numbers of sufferers on the one hand, and on the other very many are afflicted with disorders which render their admission into crowded hospitals very undesirable.

I may therefore, in conclusion, be permitted to express a hope and a firm conviction, that an appeal to the wealthy and benevolent to provide the means of instruction to ladies willing and able to devote themselves to the practice of the art of healing will not be long wanting, and that the effort will prove eminently successful.

I have abstained from mentioning the practice of obstetrics as a suitable employment for females, because the subject merits a fuller exposition than could be embraced by this paper, but I propose to

devote a future one to the subject. The Medical Titles Act, in its bearings upon the question of lady practitioners of the art of healing, also demands a separate consideration, and I propose to resume the subject and enter into further details should this brief notice be found acceptable.

A PHYSICIAN.

XLVI.—THE TWO LAMENTS.

(FROM THE GERMAN.)

OVER a new-filled grave a maiden tender,
Planted with tears and prayer a poplar slender.
"Grow, grow, fair tree," she said,
"Lift to the stars thy head,
Where dwells unseen my love;
Rise, ever rise above!

"Let every branch aspire,
As do my arms, mine eyes,
Till with my soul's desire,
Thy summit, mounting higher,
Be hidden in the skies.
O poplar! on this dear mound ever show
A faithful emblem of my love and woe."

Over a new-made grave a lover bending,
A willow planted, every leaf down-tending.
"Droop low to weep," he said,
"Above my blue-eyed maid;
Sad tree, still earthward bow,
As doth my spirit now.

"Droop till thy verdant tresses
The hallowed cold turf sweep,
Mingling their light caresses
With these my fond lip presses,
Where my beloved doth sleep.
O willow! on this dear mound shalt thou grow,
A faithful emblem of my love and woe."

H. L.

XLVII.—ON DISTRICT VISITORS AND THE DISTRIBUTION OF TRACTS.

It is the fashion of some good people to complain of the poor in the same way that we find them complaining about their servants. When we hear these frequent bemoanings we are apt to fancy that some fault may lie at the door of mistress and visitor as well as of servants and poor people. That many of this latter class are dirty, improvident, and ungrateful, we cannot deny; but are there no faults amongst the higher classes, that they should be condemned *en masse;* or do not charitable people sometimes encourage the very evils they complain of, by indiscriminate almsgiving, by confounding dirt with poverty, and gratitude with plausibility? A district visitor ourselves of some standing, we have seen much of the evil of this indiscriminate alms-giving and of the hasty condemnatory process pursued by so many excellent people, who, judging of the poor by their rough and uncourteous manners and their wretched homesteads, do not look deeper into the cause and effect of things, but condemn the ailing sickly mother together with the confirmed drunkard, or the poacher's family with the poacher himself. It is an old saying that the greatest beggars are the least in want, and if you wish to help those who are indeed in need, you must search and find them out in their cottages, for in their honest shame it is very unlikely, unless sorely driven, that they will come to you for help.

The village in which we are a district visitor is a rich one, boasting at least half-a-dozen gentlemen's residences. All, thank God, true English Christian-hearted gentlemen and ladies, ready to assist distress wherever they see it, or have it pointed out to them. A little adverse perhaps to a systematic plan of hunting it out for themselves. The evil of the system is this. Peggy Jones has got a sick husband, and the doctor has prescribed a little wine for him. Peggy Jones is quite of opinion that "the 'quality' ought to help the poor, or more shame to them." She has never had any qualms about begging, so she mounts her basket and bottle and off she starts. Mr. Vernon's is the first house on her road. She tells her story and some wine is instantly sent out to her, but she does not return home. No, Mr. Stone's house is on the top of the hill, and forward goes Peggy. She does not ask for wine here, but suggests that a little meat would be very strengthening. She has it, and follows up the road to Mr. Brown's, where she tells a piteous tale of her husband's sufferings from cold, and how the parish pay now he is "down" is not sufficient to buy him this luxury. She checks off with most marvellous fluency what, deducting for rent, they have got to live upon, and holds up a piteous picture of poverty and misery. Some coals are promised her, and she passes on to the

widow Mrs. Evans. This good lady liking, as she says, to "investigate things," though she rarely stirs from home, and never dreams of asking advice in alms-giving of her neighbours, indeed she would consider the act pharisaical, has Peggy in and discourses with her. Having found out that her husband is really ill, and, that the doctor says he is to have wine if his strength is to be kept up, "Which words, ma'am, Mrs. Barnes will tell you is truth if you questions of her," she trots out to her store-room and returns with some wine in a bottle. This (never informing her of the bottle of wine she has had previously) Peggy baskets, and being now pretty heavily laden returns home, perhaps calling at a neighbour's on the road to have a bit of gossip over her troubles, never telling the neighbour, however, what she has had given her, for, as she says, "It's only breeding jealousy to make a stir about a thing," and Peggy is wise in wordly wisdom.

This system is carried on grossly in our parish, and very difficult the district visitor finds it, if she endeavors to prevent such imposition. The only way, indeed, would be to make a common fund for port wine or other necessaries for the sick, such as linen, blankets, etc., at one gentleman's house, and tell those who are in need to come there and there alone for what they require. The money for such a fund could easily be raised in a village like ours, indeed in most villages, and the charities put into the hands of one clever discriminating person, who would have to render an account of the money expended, it would be much better laid out than in the vague benevolence that at present surrounds our alms-giving.

But to return to district visitors. There are a few hints which it would be well if even the most zealous would take heed to. Do not, if you possibly can help it, find fault with the household management of the cottages you enter. You yourself, dear lady, may be perfect in your household, but it is not so with pretty young Mrs. Trevor. Still she would most likely think you very impertinent, did you offer her advice on her affairs unasked for; and indeed you would not presume to do so to a lady, why then should you to the laborer's wife? It would be kind of you if you were to suggest a few little things as to her comfort, followed up by a present that might help her to carry out your hints; but to enter a laborer's cottage to put the wife and mother there through a catechism before her own children as to what she has to live upon, how she manages, filled up with reproaches as to why she does not keep her children cleaner and her cottage more tidy, has always seemed to me both unladylike and uncharitable, and that it effects no good purpose I am also morally convinced. The poor woman is most likely thinking in her heart, "If you had as much to do as me, ma'am, I daresay you would not be any the more tidy;" and it is very likely as soon as the visitor's back is turned that she may mutter, "Does she think that poor and rich are two different flesh that she talks to me so?" The poor are peculiarly sensitive to kindness; particularly from their superiors. A daily visit during

sickness, if it is only to inquire for them; a few kind words in their sorrow; a few brave ones to help them to bear up through trouble, are more valued by the poor than costly gifts, or money coarsely bestowed. The district visitor must remember that it is as a visitor she enters their cottages. She must knock first at the door, and request their leave to enter. She must choose the afternoon for her calls, when she is not likely to find them engaged. If they should happen to be partaking of a meal when she enters, she must withdraw so as not to intrude upon them; or should they offer her a cup of tea or slice of bread and butter, let her take it simply, kindly, and with thanks; and if she refuses, it must be with great care that she wounds not their feelings.

Once inside the cottage she must cheerfully and with interest inquire for all the inmates, careful not to forget the name of the person she is addressing or to confound it with another's. She must show that she has a real interest in what concerns them; she must make herself one with them, and both by deed and word do what she can to improve their condition, but she must avoid lecturings. Often have we heard a poor person say, "I like so and so, ma'am, she is such a real lady, she comes in and sits down amongst us so free, just as if she belonged to us, and she is so *feeling*." Yes, this is the true secret of getting at poor people's hearts. Just as a great preacher will never bring many souls to Christ unless he has the love of Christ dwelling in him, so the district visitor will never find the poor opening out their hearts to her unless they feel inwardly that she has a real interest in them.

But a word as to tract distributing and this generally falls to the portion of the district visitor. We confess when we first entered upon this duty it was with great distaste, there seemed to be an assumption of superiority in the very performance of it. We did not like the idea of intruding religious works on those who perhaps neither cared nor wished for them, and received them only in deference to our higher rank. We had an objection to tracts themselves, at least to many tracts that we had seen; they appeared to our poor judgment to be too sectarian, too prejudiced, indeed prejudicial in many ways. But our objections were all overruled, we became a tract distributor, and, we are free to confess, were much pleased with our success: the tracts were received gratefully, except by one old woman who told us she could not see to read and would rather not be troubled with them, and the cottagers all appeared glad to see us and to receive them. One great purpose was answered by this. The regularity with which the tracts had to be changed and the cottages to be entered made us much more conversant with the poor people. "You must take us all as we come now, ma'am," said one old woman to me, "good and bad together, you can't be for missing any of us over." No, and how desirable this is. The very cottages one dreads entering, the very scenes one fears falling in upon, are just those that need most visits and encouragement. The drunkard

will slink away consciously from the lady visitor; the slattern will set her house in order against she is expected; softer influences and better feelings will creep in with the kindnesses shown them, and they will begin to mend perhaps, because you do not think them so bad that you cannot enter their cottages.

As regards the tracts themselves, it is advisable to have as much variety as possible. Plain, loving, gospel words for the sick and aged, printed in large clear type; tales for the young and for the children; some good sermons by popular preachers for those who like them; and plain well-written tracts expressly for the tract reader. There are some among the poor who delight in what they call "high scripture," just as they delight in having a sermon preached which sounds to them fine preaching, but of which most likely they understand little. Then there are others again who want the plain milk of the word, the simpler, the better suited to them; they are afraid of going away after strange doctrine, and therefore do not like anything of which they cannot find out the words in the Bible. The children are generally the dispersers of tract knowledge, they read them out of an evening after their fathers come home from work, and if they have a leaning to stories it is very natural. But those who have no children generally prefer deeper reading, which they seem to have a sort of idea is more religious.

We left one of these story tracts from the Society of Christian Knowledge the last time we visited a very ignorant, poor old woman, thinking she would be the better able to understand it; she told us when we came round again, "That she couldn't make end or beginning of those leaves we'd left her; that she got a neighbour to read it out for her, but it was no tract at all, nothing but a *haythenish story-book.*" A village library is after all, we think, far to be preferred to tract distribution, as, if free, every poor man can then avail himself of books to his taste. The tract distribution has, however, its advantages as we have shown; and if the district visitor would make herself acquainted with the tracts she distributes, so as to be able to get more at the tastes of the poor, and get them to discuss with her what they have been reading, leaving them free as to their opinions at the same time, much good might be done. Many tracts we are afraid, like the prayer-book and hymn-book, lie on the shelf untouched from one visit to another; but if a discussion were invited this too might be rectified.

In conclusion, we would beg the district visitor to remember that her mission is like that of her great Master's, to go about doing good, healing up the wounds, and speaking words of comfort to the broken-hearted. If Christ himself came to call sinners to repentance, surely it is not for us to pass by them on the other side. And if our mission disappoints us what does it matter? We do it not for the favor of man, but of Him, who "when he was reviled, reviled not again," who being touched with a sense of our infirmities, yearned towards us the more on account of them. But we shall not be disappointed; Christ

has said "If ye give but a cup of cold water in my name to one of these little ones, ye give it unto me;" even on earth the good seed sown shall return into our bosoms, and, far above all else, Christ has said "Ye shall have praise of my Father in heaven."

A. L.

XLVIII.—ON ASSISTED EMIGRATION.

(*Concluded from page* 240.)

Currency Creek, Adelaide, South Australia,
June, 1849.

Dear Friends,

You will perhaps read with interest a slight account with which I intend to present you, so far as I am yet acquainted with the colony. On entering the port, which is about six miles from the town of Adelaide, the view is very grand, with a large expansion of flat land surrounded by high and romantic hills. On the north side of Adelaide the river Torrens runs, which supplies the town with water. It is carried about in casks on carts drawn by horses. The township of Adelaide I consider very flourishing, the old houses or huts are being all taken down, they were generally built of cob and upright slabs, and formed as any one may fancy but a poor specimen of architecture. Now the town is well laid out in streets, N. S. E. W., about four yards wide, which gives plenty of room, and there are many good buildings generally built of brick.

The produce of the land is generally very good. Wheat averages twenty-five bushels per acre, and other crops in proportion. Potatoes grow well on dark barn soils, but on sandy and other soils they run quite to stalk and no tubers form, other vegetables flourish. Fruit is plentiful, and melons are grown in abundance, broad cast in the fields, they are of a very good flavor and crop well, but are chiefly used for feeding pigs, who eat them greedily. Melons are frequently found in uncultivated ground, springing up from seeds dropped on the wayside by persons eating the fruit. Grapes are also grown in abundance, some persons having fifteen to twenty acres of vines, and are still adding to their number, so I believe this colony is likely in a few years to become a great place for the wine trade. It is generally very good, and sells at from three to four shillings per gallon. All settlers manage to get a piece of garden containing a few vines and fruit trees, which grow very fast although badly attended to.

It is surprising to any person arriving here in the spring of the year, to see the vegetation, or I may say the crops, as at that season the sun is not hot and burning, but calm and pleasant, with frequent thunder showers, which make all things look lively and green. In December the hot winds begin to blow, but they rarely last longer

than two days, when a cold change succeeds which is very reviving. These hot winds blow from the N. E., and fly in one's face like a suffocating flame of fire, making many persons very languid, and it is only when these winds blow that the climate can be called hot; these warm winds, which on an average blow once every fortnight, make the land very dry.

Very little rain falls between the months of October and the following April, but during May and June moderate rains fall, so that the sowing of corn rapidly succeeds these showers as the land is then in good condition.

The corn is ripe here about Christmas.

This colony has been surveyed by government authorities and divided into hundreds, each called after the most remarkable place the hundred contains. Each hundred is then divided into alphabetical districts, and each district subdivided into sections, each section containing about thirty acres, and numbered according to quality in each district, and laid out with fences, N. S. E. W., while between every two sections each way is a road, so as to form the land in blocks or squares containing three hundred and twenty acres.

* * * *

Currency Creek, Adelaide, South Australia,

May, 1850.

My dear Jane,

This day twelve months we came to Adelaide, and I have very much to be thankful for, for I little thought we should be so comfortably settled in so short a time. We left Mypiniga at the expiration of our six months, for I found I could not do the work with a young child; and a man like my husband, who can turn his hand to anything, can do much better on a farm of his own than in service; but it is a very good plan to get six months' experience before you enter into anything for yourselves.

We are fifty miles in the bush, and I have seen but one woman this seven weeks. I see plenty of men, rough-looking but kind-hearted bushmen. I must tell you, that by keeping in service we should not have done so well as we are now doing. In the course of the next month we shall be milking twenty cows, so you may be sure we have enough to do; but I have the black women to do my washing, and very good washers they are, so that I manage pretty well. And now, my dear Jane, if you have not altered your mind, and still think of coming to Australia, I shall be very glad of a companion, and you will find a comfortable and happy home here, and I feel convinced we shall all be happy together; although I fancy I shall soon lose you, for it is almost impossible for a girl to keep single long in the bush. Do you know there are sixteen or eighteen bachelors in Currency Creek, all farmers; is it not a pity they should not have wives? The farmers' wives are sadly put out, for as soon

as they send for a girl from Adelaide some of the bachelors are sure to steal her away; so do not marry in England unless you are sure the man can turn his hand to almost anything, for those are most likely to succeed in the bush; and I am sure you would not like to live in the town. I forgot to tell you we have a very nice garden, with plenty of cherries, grapes, peaches;—and now I must tell you how to come. You will I daresay easily get a free passage. Do not buy smart but strong clothes, and stock yourself well with shoes, for cloth boots are twelve shillings a pair here. Crockery is very dear; we had to give sixpence a piece for common blue pudding plates, and tenpence each for common cups and saucers; so if you are fortunate enough to have any of them you had better bring them; and take care of your ship things, for you will find them all useful: and for the voyage provide all that you can, a bottle or two of English wine, some bacon, a cake, and a Dutch cheese, which you will find a great treat with the biscuits. If you could take a small bag of flour you would find it a great comfort, to make a bit of bread when you are poorly, as you are sure to be, so keep on deck as much as possible, and do not take any messes, for sea-sickness will have its course. John wants you to bring some currant bushes; you are to pack them in moss; and I should like some rhubarb, mustard-and-cress seed, and indeed all the seeds you can get. I forgot to ask you to bring a pound of white cotton, and some darning ditto; also tape of different sizes, and a pound of coarse sewing silk, to make crackers for stock-whips, which have handles two feet long, with a thong of from fourteen to thirty feet in length; they make such a noise you can hear them for miles. And now, dear Jane, when you know what ship you are coming in, write, if it's only a line; and perhaps we may get that before you are aware, and shall be on the look-out: and write again before you get to Adelaide, and give it to the pilot, and he will post it long before you are on shore. Then do you stay on board till John comes or sends; we have only one post a week, on Thursday, so that whatever day you arrive we shall not get it till the Thursday after; do not leave the ship if you can help it, but if you are forced to come on shore before we come, go to Mr. ——, watchmaker, —— street, tell him who you are, and ask him to recommend you the best inn, and leave word with him where you are lodging, but be sure and make no acquaintances, as there are some queer characters in Adelaide.

* * * *

Currency Creek, Adelaide, South Australia,

October, 1851.

We have had the hottest and driest summer that has been known for many years, every blade of grass was dried up for three months, and the cattle were dying around us in all directions; indeed when the cows calved, the only plan was to kill the calf, for to let it suck

or to milk the cow was certain death. Butter in Adelaide rose to two shillings and three pence per pound, and the meat was so poor that it was impossible to get a fat beast. Of course there are no butchers' shops in the bush, every man must be his own butcher, and this is how we manage: when we kill we divide the beast into four quarters and sell three to our neighbours, who fetch it away; when they kill we share with them, weighing it and paying the difference. By so doing, we get fresh meat oftener than you would think, and a quarter of beef does not last long. I dare say in England you would think it very dreadful to have so much salt meat, but I assure you in this hot climate we soon get tired of fresh meat, and when you are killing, there is so much about that it sickens you. The whole of the inside, head, and feet, are thrown away in the bush, but I generally boil down the feet for the oil, and make the fat into candles; thus you see there is waste even in the bush, but it cannot be avoided.

When we are very tired of salt meat, we shoot pigeons, rabbits, ducks, geese, (all wild of course,) each in their season, and occasionally a turkey, besides which we have our own poultry, and plenty of new-laid eggs and bacon.

Notwithstanding the heat, this must be a very healthy climate, for till this winter I have never had a cold, or been husky in the throat, though lately we have had four months' incessant rain, and never more than two days clear at intervals. During the flood no one could work out of doors; everything within reach of our swollen creek was washed away,—indeed, there was only one bridge left in the colony, and there could be no communication for a time; every place was so swampy, people could not even get into the country to get employment, therefore the distress has been very great, but now, I hope, all will be employed, there is so much for the poor man to do in Adelaide.

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Currency Creek, Adelaide, South Australia,

August, 1851.

Dear Jane,

We are very glad to see a letter from you, but sadly disappointed to think you were not behind it. John was very sorry to hear of his sister's misfortunes, and wishes Harry could get out here; he would be much better off as a shepherd in Australia, for although many have a great deal to encounter at first, still poverty such as is common in England is, I can assure you, unknown here.

I do not think you would like a town life, particularly in Adelaide, for by all accounts it is a wretched place; in the winter you are up to your knees in mud, and in summer the heat and dust are intolerable. You must know we bush people know as little about the town as you do in England; I have only seen one street there, nor

is it likely I shall see more, for John declares he will never take me in the dray, and I am too great a coward to go on horseback.

The winter is by far the pleasantest season here, the heat this last summer was most unbearable; but with the evil we get the good, for the beautiful cool fruits are so refreshing, particularly the melons, both sweet and water. We had a great quantity of grapes; we have three vines, and I am sure they bore six or seven hundredweight of grapes. I made two gallons of wine, but as I did not know how it would turn out, I was afraid to make more. It proved excellent, so I shall know how to manage next year.

Should you come, I wish you would bring a comb and brush, for you get a very poor brush here for three shillings and sixpence; also a couple of woollen-bound caps, people here never wear cotton ones, and after you have been ill you feel chilly about the head. Bring a saucepan and two hair-brooms, they are very dear; take off the handles, and they will not take much room. I know the miss of all these convenient things, and my husband will not afford me a hair-broom, but I have one made of grass. I think I told you how to make yeast to bake bread on the voyage.* I think I have told you all that is necessary. Should you come, God in His mercy grant you a safe voyage, and prosperity and contentment when you arrive.

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Currency Creek, Adelaide, South Australia,
November, 1851.

Dear Sir,

I am sorry to hear that of the many hundreds you have assisted out, not one has taken the trouble to write to you. Perhaps nine out of ten of those, sir, could not write at all, and the tenth but indifferently, which should have some weight in their favor with you before condemning them as unmindful of your kindness. So pray, sir, go on with your good work, promoting emigration; it is, I can assure you, a good cause, which hundreds can testify here as well as us. I have not heard what became of the surgeon of the I——; they came in at a very dull time, and no doubt, like most newcomers, this last winter had much to encounter; but most that have come here have or ought to have firm minds and a determination to overcome the difficulties which, with very few exceptions, every one has to encounter at first, especially the higher classes. Our doctor here, Mr. L——, did very badly at first: Mrs. D—— met him in Adelaide eleven months after our arrival, and he said he was doing so bad that he should only try it six months longer, and if he did not succeed he should go back to England; he said he was very unwilling to do so, because there were such chances for his family to do

* One tablespoonful of flour, one ditto of sugar, to half a pint of warm water; shake it well in a bottle, cork it tight, and in a few hours it will be in a fermentation, fit for use.

well here. In the end he came further out into the bush, nine miles from the station where we went to live when we first came here, and he is now doing exceedingly well. He has three horses, and as soon as one is tired he turns back to fetch another; in fact, he has enough hard work for them all. He has promised as soon as he can spare two days to come and see us. He is the only cabin passenger in the ship we came out in that we know anything of. Most of the government emigrants are doing well. The schoolmaster is now quite a gentleman, one of the greatest builders in Adelaide, and has, I believe, written many letters to England on emigration.

Many persons are disappointed when they first arrive here, and there are so many instances of that sort, that I must tell you one in particular, it is that of a farmer in the north, one hundred miles from here. He came from Devonshire five years ago, he arrived at Christmas; it was a very dry summer, and the hot winds were blowing terribly. Just after he landed not a blade of grass could be seen, and everything in his opinion was wretched. He had left his little farm in Devonshire, on which he could barely get a subsistence, much less provide for an increasing family, he had left it with his wife and three children to the care of a brother. After coming here he was so disappointed and disgusted with the place that he wrote home to say he should return to England directly, and had actually taken his passage, but a storm coming on the vessel could not sail at the appointed time, and being delayed several days, he went ashore, but while he was away the wind changed and the ship sailed without him. The change in the wind changed his opinion; he had not much money left, so he thought he would try to earn enough to make himself as rich as when he came, so he went to work for some one who persuaded him to rent a section, which he did, and eventually did so well that he sent for his family, who sold off all in Devonshire; and now he has eleven eighty-acre sections of his own, and is one of the largest farmers in the colony. Of course everyone is not so fortunate, but everyone may get a living, and a good one, *if they are willing to work*. There is also a general sympathy among old settlers for new-comers, and very few masters would refuse to give work to such as are willing to make themselves useful. If any man hears of another settler and his family not doing well, the first question is, "How long has he been here?" perhaps the answer is, "Only twelve months." The answer again is, "Oh poor fellow, he has not had time to get on," and whatever favors he may require are generally granted. But if the answer is, "He has been here three years or more," the reply directly is, "Oh there must be something wrong, or else he would be getting on by this time, I shall not trust him." As to the various reports current in Europe when we were there, of young men clerks getting enormous wages by bullock driving, it is all nonsense; the fact is they can get nothing else to do. After they come over they spend all they have in Adelaide, and then, not knowing how to work, take to bullock driving (the

lowest calling in the colony) to keep themselves from downright starvation. Many of these sort of young men go hut-keeping, which is by far the easiest berth. There is only one sheep station about here, and that is ten miles from us.

I went on a visit to this station a short time ago, and while on the road met three little children, the eldest about nine years old, having charge of a flock of fifteen hundred sheep. When we got to the station, we found it kept by an intelligent Scotch couple who had been there several years: the hut-keeper was a gentleman who can talk Greek and Latin; he has just heard of the arrival of one hundred pounds from home, and no doubt he will stay in Adelaide until he has spent every penny, and then write pitiful accounts of this colony to his friends.

Miss F. writes me word that Sarah L., who came out with us, writes to her friends to say that the young women in Adelaide are glad to work for nothing but their keep, without any wages at all. I have asked many people who have been here from Adelaide if such is a fact, and they all deny that it is true: they say that it is often the case with the men, who are glad to get, in any way, an insight into colonial work.

Some young men who came over in the "City of Manchester," told us that she brought out a number of needlewomen, who dressed on board far beyond the cabin passengers, and who never went to the cook-house to put a saucepan on, without putting on gloves to prevent soiling their fingers. Now I suppose these young women thought this a dreadful place when they came ashore and found that if they stayed in the town they would have to accept menial situations, and that if they went up country they would have to wash milk dishes, which cannot be done in gloves anyhow, and, even worse, in some places would have to milk the cows. However, I have heard that several of these girls are now doing very well, and so are the girls from the Shetland Islands. Indeed, everybody who has met with these Scotch lasses says they are very good girls.

Most of the young women who come out in our ships, get situations a few days after arrival; if they do not get places directly, they can stay on board fourteen days, and after that time they go to the labor office, where I believe they can stay till they get situations. The orphan girls, who are generally very young, are always sent to the labor office at once, from whence they are always hired, and never allowed to go and live at public houses. I believe that any young woman may find certain employment with fair wages very soon after she arrives; one reason why so many are out of employment so long, is because they ask such enormous wages.

We have lately had a minister settle down here, and have just built a chapel; it is a curious looking edifice, a few degrees inferior to the Crystal Palace, which from what I hear must be all glass. Our infant chapel cannot yet boast of any transparency, for we have calico windows, and about a fortnight ago we were much amused,

for the cattle one night had eaten them all up, perhaps they thought they would be revenged upon us for robbing them of the trees that so lately stood on the spot. We are now going to have a tea meeting to raise a subscription to buy glass windows, and shutters too I suppose, or else they will be butting at their own images in the glass.

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Currency Creek, Adelaide, South Australia,
March, 1853.

Dear ——,

My last letter was a doleful account of the whole state of affairs here owing to the gold discovery at Port Philip, and the effect it had of almost depopulating South Australia. But I also told you the governor was about to establish a new bullion act, and an overland escort to convey the Adeladians' gold here, and give them a fair price for it; for at that time they were selling it in Melbourne at from two to three pounds per ounce only. So government agreed to give three pounds eleven shillings, and deduct one penny per ounce for expenses of the escort; but the Adelaide men were so pleased with the project that I believe they offered twopence instead of one penny. This paid government well, and had the desired effect of bringing back nearly all the South Australians, and many more with them to settle here; and there are very few who left this colony but will return again, for they all have a great dislike to the Melbournites, and consider them all convicts, or in some way related to them. Although some of the gold-diggers spend their money foolishly, I think by far the majority purchase land, and will ere long become useful and respectable settlers; so that, like all great things, good and evil will be the results of the gold discoveries. Let us hope that in this case the good will overbalance the bad.

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Currency Creek, Adelaide, South Australia,
June, 1854.

Dear Fanny,

Your letter brought me such surprises that I could hardly sleep for two nights, and no wonder, for this is such an isolated life in comparison to English life. I was saying to Mrs. J——, who I told you lives on the next section, only yesterday, that we had not met for six weeks, not from any ill feeling, but her baby had been so poorly she could not bring it here, and I had been so poorly I could not get so far, though there is only a mile between our houses; a mile in England would not be much of a walk, but an Australian mile, up hill and down hill, through scrub and bog alternately, is quite a different thing.

What will they say in England when I tell them I have never seen a shop for five years and a half, nor a woman for six weeks. I daresay you would think it a dreadful life, but though we do not go

out much this district is becoming much more populous, and no doubt whoever lives to see it, the Goolwa will be quite a town in another five years. There is a new mill just finished and a public house.

We are getting on with our new farm, and I am happy to say the work seems getting under weigh; I did not expect this time last year we should be so forward as we are, considering we have only one pair of hands and a boy. When they can manage, the farmers help one another; for instance, Mr. J—— comes here and his boy, and then John returns the work in the same way, and this is the only manner in which the people can manage. I like our new situation very well, the house is about the centre of a sloping hill, the top of which shelters us from the cold south-west winds; in front we have a beautiful view of the lakes, the Goolwa, the mouth of the Murray, and round to the sea at Port Elliot, which has been built since we came here. There is already erected a large stone hotel, a local Court House, the foundations of a new church are laid, and a new stone-house, not a tent, but a real business-like place, been built, where two dressmakers and a milliner are kept. Mrs. J—— and I are going to coax the men to take us as soon as the fencing is finished, as we want to get some new bonnets; we have had none since we left England, so you may fancy what old dames we look when we do go out. One consolation is, as the saying is, we are all tarred with the same feather; so there is not much room for criticism.

* * * *

Currency Creek, Adelaide, South Australia,
August, 1858.

Dear ——,

I think I told you in my last that we had bought another section adjoining our own in hopes of getting water, but were almost as unsuccessful as formerly; although we sunk our well at the furthest extremity we came to rock again. John said he would not give it up till he got through it; and so he did, and got water too, but not enough of it. We are now making a large tank, fifteen feet long and six deep; if we can get that full this winter, which bids fair to be a wet one, I think we shall find it enough for all domestic purposes, so that we shall be able to reserve the well for the cattle. Our house is nearly on the top, or rather on the side, of a high hill; and although we are high and dry, there is a great rush of water from the summit which we can make flow into the tank. We should have no difficulty in filling it if we had a slate roof to the house, but at present ours is only thatch, which makes the water off it smoky; and I know we shall not get a new stone-house for the next two years, so we must trust to Providence and hope for plenty of rain.

I find the older the children grow the more anxiety they are; I am getting very anxious about their schooling, although I have managed to teach Kate to read. She will soon be nine years old, and I am not competent to teach her to write even if I had the time.

We managed to get a schoolmaster for the Creek, but as soon as he got his quarter's salary, twenty pounds, off he went to the diggings, and we have had no other since. Sometimes we talk of sending her to a good school, that she may be able to teach the others; but then again, I think they would not learn much from a sister, and perhaps she would get too many fine notions, and come home too proud to milk the cows, and that will never do: so we will wait a bit; there are many good schools in the colony, and we may get one out here yet.

Before the "diggings" we built a chapel, and an Independent minister used to preach every alternate Sunday, but now we have a very decent preacher belonging to the sect called "Bible Christians." John and the "chicks" go regularly now, and it certainly seems more like the Sabbath than ever it has since we came here. Although I cannot go myself, it seems so like England to get the children ready to go. Only the two eldest can walk so far, for although it is only a mile to go, it is all the way up hill home.

Mrs. J——, my neighbour, has a sister come out from England; she is not such a nice person as Mrs. J——, she is nearly fifty years of age, but I suppose she will get a suitor by-and-by.

I think you will get good wine cheap in England in the course of a few years, for South Australia seems destined to become a vineyard instead of a wheat-field; everybody is beginning to find out that the wheat will be a failure, and are working accordingly. We have a very beautiful piece of land in front of the house, about fifteen acres, a gradual slope facing the east, which everybody says would make a nice vineyard; and so I am sure it would, for the vines grow like weeds. We have two hundred now three years old, so they ought to be in full bearing next summer: had the harvest turned out well we had hoped to put in two or three thousand; as it is, we shall only be able to put in two or three hundred.

Did I ever tell you what quantities of bees there are here? We have some in hives, but there are also plenty in the fields, and we make beer, or rather mead. Last week we chopped down a large hollow gum-tree, out of which I daresay we got seventy pounds of honey. When we first came here there were none, but now the bush literally swarms alive with bees, and the land is indeed flowing with honey if not with milk.

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XLIX.—INTERFERENCE.

What is interference? This question has been brought to my mind by two or three recent occurrences, and I think the cause of "woman's work" would be materially assisted if we could answer it satisfactorily, and show what it is, and what it is not.

One thing which has led me to this subject is the following opinion recently recorded of the —— Board of Guardians at one of their meetings. Lady visitors have for some time been admitted to that vast workhouse, they are tolerated by the guardians and officials, and permitted to enter, we believe, only by tickets furnished by the former; lately however we have hoped that they were acquiring a more recognised position, and were valued for some real work and reformation that they had not only attempted, but effected; their number has increased, and there seemed to be a hope that, in the women's department at least, some good influence might be introduced into the enormous and unmanageable machinery. As the proceedings of the guardians are recorded and published in a weekly periodical, there can be no harm in my stating that the management of the nursery had been complained of as most defective, and a committee (of gentlemen of course) had been appointed to report upon it; it stated that they were "satisfied with the present management, and were of opinion the same would continue, *if the matron exercised a proper supervision*," (one matron we must remember to eighteen hundred persons of all sorts and ages under her charge.) The report further proceeds to state, "The lady visitors attended the nursery, and materially interfered with its management, which they consider highly objectionable; they suggested the placing of notices in that and other wards, informing ladies they object to any interference with their rules and regulations."

Now, would not our first and most natural supposition be that it was the ordained and proper work of *women* to superintend the arrangements of a nursery, and how has it come to pass that these matters are now vested entirely in the hands of men? Surely none of these guardians would be invited to look into the details of their own nurseries, or would be supposed competent to give an opinion about them; yet here is a nursery, on a large scale, dealing with difficult subjects and difficult nurses, placed entirely under their orders, (for the matron is evidently only supposed to carry out their directions,) and when women, educated ladies, presume to offer a suggestion, or a word of advice, it is styled, in what we must venture to call at the least *uncourteous* language, "interference," and is moreover stigmatised as "highly objectionable." * Perhaps then we may now be allowed to ask "what is interference," and how can it be prevented? Clearly, in the first place "interference" is help or advice which is not asked for or desired, but intruded upon persons and places where it is unwelcome and (of course said to be) unnecessary. The sure remedy then for this objection would be to ask for, sanction, and authorise the advice or help, and it would then cease to be "interference," for when two parties or bodies co-operate together and assist each other, the help of the one is clearly not considered "interference" by the other.

* Be it observed that the details are not stated, or any opportunity given to the accused to clear themselves, so we have no means of judging in what the accusations consisted.

And this leads to a few practical remarks on the subject of our workhouses and other institutions which may not be altogether unprofitable. First, I would remark that the "English Woman's Journal" would do good service by ascertaining and giving details of all those institutions where women are admitted to any part of the control or management, whether schools, hospitals, or any other kind of asylums. There are, no doubt, many in which at least the women's and children's department, or the household arrangements, are placed under the control and supervision of ladies, and it would be well for our present argument if all these were known and recognised, for a *precedent* is a great help in urging the adoption of any (apparently) new suggestion. So long as lady visitors are only tolerated by a majority, and looked upon with positive suspicion and dislike by the minority, there is no hope but that their efforts to help will always be deemed "interference." But surely the simple plan to obviate this would be for gentlemen (whether guardians or others) to say openly, nobly, and generously, "Women must know more of matters connected with the management of women and children and the household than we do; we ask them to assist us in this department, as it is natural and right, and in the order of God's providence that they should." This principle being established, I would then suggest that lady visitors, according to the size of the establishment, should be selected, or invited, or accepted, and then sanctioned and authorised by the superiors or guardians, so that they should not be at the mercy, and in fact at the dismissal, (for it amounts to this,) of every ignorant and jealous official who may choose to prefer having his or her own management and affairs uninspected and unwatched. Out of this number of visitors, who we might suppose would be chosen for their fitness and desire for the work, let there be, say two, or four, or six selected for especial co-operation with the matron, assisting and advising with her on the management of household matters, and upon all things connected with the women and children. Of course every single suggestion must be brought before the guardians, with whom would always rest the control of the finances, and the ultimate rejection or adoption of every proposal; therefore it is impossible that any enormity, whether of expense or any other kind, *could* take place without the knowledge and sanction of the gentlemen. What mischief, therefore, could arise from carrying this proposal into effect I cannot imagine; and it seems to me the only solution of the difficulties which at present attend the labors of ladies in workhouses and elsewhere; for whilst it is impossible for them to refrain from wishing to make suggestions, it is equally certain that if they do, they will either be denounced as interfering, or they will more probably be dismissed altogether from jealousy and ill-will. And let us observe, that it is just where they are most wanted that they are most sure to be repulsed, unless supported by the authority of the guardians. It is easy to imagine how the slightest act of a

lady visitor may be interpreted as "interference," where there is a desire to do so on the part of those who have the ear of the guardians, and in such cases the other side of the question is probably never heard at all.

There cannot be a doubt on the minds of unprejudiced persons of the absolute necessity for the influence and supervision of well-educated women, not only in all schools, but more especially in those which are intended for pauper children who have no homes. Of all others, these are the schools where some softening, sympathising, and voluntary influence is the most needed, and yet it has never been introduced. The matron of such a school, containing many hundreds of children, separated entirely from their relations and friends, was lately expressing the desire she had felt for years, for the advice and co-operation of ladies, and it was gratifying to find how thoroughly of her own accord she gave expression to the views we have been explaining. She said how many points there were on which she could confer with ladies, not only as to the management of the children, but of the servants and household. With regard to the servants, it was a grave matter to bring a formal complaint before "the board," and she always felt unwilling to do so, yet there was often some little occurrence which it would be desirable to mention, and on which a lady would greatly strengthen and enforce her authority, for though (apparently) a good manager and conscientious woman, she was by no means an educated person, or possessed of much judgment. Then again with regard to the usages of the household and domestic matters in the kitchen, how could gentlemen be expected to know about quantities and qualities so well as those who were their own housekeepers? She very justly remarked, Who would think of troubling their husbands about such matters at home? And then as to the girls especially, how much there was to arrange and consult about concerning them which could be much more fitly done by ladies (and of which, she herself said, she did not like to speak to the gentlemen,) both as to their dress, the best age for their going out to service, needlework, etc. In short, so obvious does all this seem to every unprejudiced mind, that it would appear to be almost useless to be thus stating it in words, did we not know that even these simple and self-evident truths are disputed whenever it is attempted to bring them into practice, and, as it is said, "introduce a novelty." In such a case as we have described, where the matron earnestly desired the assistance of ladies, we have no doubt that the proposal would be disliked by her husband, or the superintendent, and probably rejected altogether by the "board." In another case the matron herself would most probably resent anything like the help or interference of ladies, though one would think that the absolute folly of grave and elderly men superintending and deciding upon the outfit of girls, and the quality of their garments, would have struck every one not possessed by a preconceived idea. In the present state of affairs

there is no end of such inconsistencies and anomalies, which have grown up we know not how. When the dress suitable for nurses in a workhouse had to be decided upon, it was the "gentlemen," viz., the guardians and poor-law inspector, who were consulted upon the subject. Even were an educated and superior woman to be found at the head of these establishments, the assistance of a "Council of Ladies" would not be unnecessary; but when we consider that we should probably look in vain for such a person in this position, we cannot doubt the absolute necessity of this addition to the management. At present, either the matron must be solely responsible for all the arrangements that *ought* to come within the "feminine" department, or she is controlled by the "board," in whose province, I contend, it ought not to be placed.

The chaplain of one of these large district schools is looked upon with the greatest affection by the poor friendless and pauper children, who often say to him "You are my father;" it is touching to see that the pent-up affections will find vent, and it is the most hopeful point in the management of these children that they do manifest an affectionate disposition. But does it not also point us to the important truth that the *motherly* as well as the *fatherly* influence must be supplied? It may be said that it *is* supplied by the matron; but we doubt if this is the case, and indeed if it is *possible* for one individual to extend it over a thousand children. It is useless to talk of its being supplied by the school teachers; there may be more or less of sympathy and kindness in them, but not *all* that we or the children require.

We do most entirely concur in the remarks made in the last Journal upon the subject of the organisation of charity in Paris, and earnestly do we desire to see more of woman's influence and agency introduced into ours; it is the leaven that is wanting throughout our entire poor-law system. The remarks made upon our workhouses are not far wrong. How they should be otherwise than gigantic failures under the present system we do not know. No such heterogeneous or anomalous intermixture is attempted in any other form of charity. One can only look upon them as vast depôts, where misery of all kinds is stowed away, much in the same manner as some of our collections in the British Museum. The necessity for subdivision and classification is beginning to be felt even for these dead materials, let us hope it may soon follow into these living collections of poverty, which may then become more manageable and truly Christian. When we add that many of these vast depôts are expected to be managed by two paid persons placed in authority, we think no one can wonder that in their *results* they may too often be called failures. In no respect are they more strikingly so than in that point alluded to in the article just referred to, which speaks of "the awful dreariness of passing hours and days and months and years in absolute idleness, as I have seen infirm paupers do in England." This idleness (and indeed the want of enforced and sufficient occu-

pation throughout workhouses) is the main cause of all the miserable wrangling and quarrelling that goes on in our wards, where those are placed to rule who have no claim or right to rule, and where there is in fact perfect equality of position, and perhaps only still greater defects in character in those who govern. We may indeed well mourn and lament over such a picture of old age and infirmity as is presented to us in these its asylums in England!

In every instance where objections have been raised against lady visitors, they have been ascertained to proceed from the master and matron, ignorant and prejudiced persons, who, were predetermined to oppose the "innovation." I ask if it is fair, or rather if it is not an insult, to place ladies of education, even of high birth, in such a position?

If guardians and others in authority would but see the matter in its true light, they would find that their best safeguard would be to *define* and authorise the work of the visitors, who would then be under control, and would have the sense of working under authority; whereas at present all is vague and desultory, and in many cases each one goes her own way, without even any co-operation with her fellow-workers.

It is, therefore, no matter of surprise that in the present state of things a few instances such as we began by noticing, should have occurred; but far from discouraging us in the work, it should rather lead us to search closely into the causes of difficulty, and to apply a remedy, not to abandon or resign it in despair.

The loss we have sustained in Mrs. Jameson has never been so forcibly brought to my mind as in writing these remarks. The battle we are fighting was one she bravely fought at its very commencement; and to her influence it is greatly owing that we have been able to do anything in this cause; but there is still much to be done, and every help is needed to insure success. The conviction may have already penetrated the minds of the upper classes, (chiefly, we believe, owing to Mrs. Jameson's lectures,) but far more time is needed for it to reach those of the middle and lower ranks of men, with whom the power rests; for in them is vested nearly all the management of our public charitable institutions.

In conclusion, I would say a word to those women who are anxious to take their share of work, and willing to offer their assistance in the "communion of labor." I would earnestly remind them how much in the future depends upon their own conduct in the present state of things, and how great is the need of caution, discretion, and judgment in all our proceedings. In many instances the balance may be said to be even now turning either in our favor or against us: women excluded from co-operation after a trial of the plan, are probably excluded for years to come; for the decision once made we can hardly expect it to be revoked, at least whilst the same parties are in office; so strong an admission is scarcely to be looked for in the present state of feeling regarding

"women's work." It is therefore fatal to provoke such an edict against us; any concession, any degree of patience or forbearance which will avert such a calamity, will be advisable: and it is in order to enforce this that we strongly recommend the *working together* of all ladies who undertake this office, for then at least we may hope that the good sense and discretion of the majority will prevail over any single instance to the contrary that may arise. Every case where our principle is established is a victory gained, and will help us for the future; therefore let every one strive for success in her individual sphere. Nothing but the deepest conviction of the truth of the principle we are contending for, and its ultimate victory, can carry us with faith and hope through the many disappointments and difficulties that surround us in carrying this principle into practice. The thought that the welfare of thousands is concerned in our so doing is the incentive to perseverance, because we are convinced that to go against the order of nature which has been laid down for us, is to destroy the harmony and order of society. For men to undertake the portion of work which was intended for women is as mischievous as for women to intrude upon the province of men, and to attempt either is to pervert and controvert the designs of the Creator who ordained woman to be the "help meet for man."

And, lastly, I would earnestly ask the forbearance of all those of the other sex with whom we seek to work, and remind them that the position and the experiment demand it.

We are at present but feeling our way along a new and untried path, and the difficulties that beset us are neither small nor few, but in time they will be overcome; and who can doubt the advantages which will then be gained? Experience is not learnt in a day, and suspicion and fear greatly hinder the progress of those who are striving to acquire it. Let confidence and mutual trust but once take their place, and all will go well. Repeated failures will not make us doubt or fear, but from each one we shall gather new experience, and fresh hope and courage for the future.

L.—NOTICES OF BOOKS.

Transactions of the National Association for the Promotion of Social Science. 1859. Edited by G. W. Hastings, Esq. London: John W. Parker & Son.

After the lapse of several months we return to this weighty volume, which represents the great idea of social progress under the varied forms which it assumes in the England of our day. It will greatly facilitate our purpose to deal with it under those clear and logical divisions into which the founders of the Association classed the infinite variety of topics which fell to be considered in the building up of the new science.

Jurisprudence, or the Amendment of the Law.

It has been objected that of the five divisions Jurisprudence, instead of being placed at the head, ought to have occupied the position of last of the departments, as law is the last form which any social movement assumes—it is the mould in which the image of a nation's thought is cast for transmission to posterity. But when it is considered that out of this transmitted thought grow all the influences that make the nation what it is, that it moulds its educational and penal institutions, and regulates and directs its accumulated energies, it will be acknowledged that its proper place has been assigned to it, as the legacy of rights and duties inherited by the children of civilisation. This is pointed out by Mr. Thomas Chambers, in the opening paper on "The Social Condition of the People, as affecting, and as affected by, the law." After asserting that the law is the parent as well as the child of a people's ideas, he goes on to say :—

"A nation's laws are, therefore, among their best and most efficient instructors, and wise legislators have in all ages so regarded them. Hence, in any attempt to improve the social habits and conditions of a people, the state of the existing law and the changes proposed in it must be matters of great interest and importance. It is natural, therefore, to find that in our discussions, legislative mistakes and proposals for correcting them, legislative deficiencies and the mode of supplying them, have been always prominent topics. It is assumed that much of the social amelioration which is aimed at must be effected by the law, though it is frankly admitted that very much which is desirable is beyond its agency. On this question of the influence of legislation it is easy to err on the side of excess or of deficiency. Some would contend for the omnipotence of authoritative enactment to accomplish a social revolution, and would seek to effect it by the employment of such machinery exclusively. Others are for relying entirely on moral means of improvement and voluntary agencies, holding that Acts of Parliament are quite inefficient in relation to such matters. Experience, I think, teaches us the wisdom of employing both classes of agency; and invites us to invoke, on the side of social improvement, (as this Association does,) both the influence of opinion and the force of law, the freedom and energy of personal and spontaneous effort, and the authority of well-considered legal provisions. The two will effect much if they co-operate, little if they conflict one with the other. A bad law will neutralise an immense amount of benevolent enterprise, frustrate the operation of the best-laid schemes, and inflict great social mischiefs on the State. A good law will aid all the exertions of philanthropy, will reinforce by public and official sanction what is wisely and humanely attempted by private citizens to better the condition of the people. For a law cannot be neutral, unless it be one which was still-born, which has been buried in the Statute-book from the hour of its birth, and into which the spirit of life never entered; so that it has never gone forth among men to work either for evil or for good. It must operate either to retard or to accelerate the improvement of the people. Our history abounds with illustrations of this truth in every department of legislation, and in every aspect and province of social life."

"We hope to see our discussions traced in future legislation," said Mr. Adderley, in his opening address to the Education Department at Liverpool, adding, "What shall we say of the freedom of a nation which only elects representatives to legislate for it, and

cannot think what it wishes them to do in its behalf." This is the more practical purpose of the department; to create, on questions of law, a public opinion which shall insist on the carrying of every wise reform. Among those advocated in the present volume are amendments in the Laws relating to Charitable Trusts. The paper is contributed by Vice-Chancellor Sir W. P. Wood, who filled the chair of the department. As showing the necessity for a change in the law, he gives an instance or two of bequests upheld as charitable:—

"One testator, not long since, bequeathed three hundred pounds a year to be for ever applied as a pension to some person who had been *unsuccessful* in literature, and whose duty it should be to support and diffuse by his writings the testator's own views as enforced in the testator's publications. An inquiry was directed as to whether the testator's publications contained anything contrary to religion or morals, and this being answered in the negative, the so-called charity was established.

"In another case a testator gave a fund to trustees, one-half of the income of which was to be distributed amongst fifteen maidens of his parish of the poorer sort, between eighteen and twenty-five years of age, who should be the prettiest, and should have been most regular in their attendance at church, and the other half among fifteen spinsters, who should be upwards of fifty years old, with the like 'qualifications.'

"The trustees declined so invidious a selection of objects, except under the direction of the Court of Chancery, which established the charity, independently, however, of the personal qualifications."

The amendments required in our Property and Commercial Laws are further dealt with in a series of able papers. But we must pass on to a department which, if not more important, is at least of wider interest, and which will chiefly demand our attention.

Education.

Two interesting papers on the subject of Competitive Examinations are followed by a most comprehensive one "On Some Existing Relations of Time and Circumstances to the objects of Education," by the Rev. Barham Zincke, in which he expresses his opinion that our systems of education generally fail to adapt themselves to the time and circumstances of the classes for whom they are intended.

"With regard to our elementary schools, who is in the right, the laborer who takes his child from school when ten years old, and sets him to work, or the educationalist, who would endeavor to detain him some years longer? I will omit the fact that two shillings a week, which the child may earn, will be an addition of twenty per cent. to the wages of the agricultural laborer receiving ten shillings. Though it has, and ought to have, much weight with the parents, it is not the ground upon which their practice rests. That which leads them is their personal knowledge of the training required to earn their daily bread. If the three years from ten to thirteen were subtracted from industrial training and given up to intellectual work, very little would be gained for the mind in the case of those who must pass their lives in manual labor; the seeds of a distaste for the rough continuous work of English agriculture would be implanted, and at the same time no inconsiderable incapacity for bearing exposure to our alternations of heat and cold and wet. The parent, guided by his own experience, judges that by the age of ten his child should be accustoming himself to what will be the work of his life. It is done in obedience to one of those general self-acting laws which,

taking their rise in the wants and affections of individuals, conduce by a direct and unfailing process to the well being of society. Intellectual education is only a part of the great question; the other part is the training that shall enable a man, his circumstances duly considered, to provide for himself and his family. This latter is the primary, paramount, abiding, universal requirement. To this everything else, even intellectual culture, must be regarded as practically subordinate. And what among the well-disposed of this class is considered sufficient intellectual education? Their wishes do not go beyond reading, writing, and the simple rules of arithmetic, and such habits as those of order, cleanliness, and attention. We, whose horizon is more extended, know that something more may be added with advantage to the future laborer. We should be glad to see music taught to all, and the elements of drawing in all schools for the children of mechanics. Of course reading includes the effort to grasp the meaning of what is read, and writing, the ability to write from dictation, which involves orthography. I myself would even go a step further, and add a little instruction in animal and vegetable physiology, with some geographical knowledge. All this may be taught by the close of the tenth year of a child's age. There are many schools where, with the exception of the drawing and the physiology, it is regularly achieved; and in how many more would it be accomplished if it were generally understood by the managers of elementary schools that the first mentioned points are the essential ones, and that nothing should be allowed to interfere with them, or be attempted till they are thoroughly mastered? In the time allowed, and sufficient for the purpose if wisely used, the necessary foundations of intellectual culture should be laid as securely as possible, in order that they may be retained in a life of labor, and made readily available for whatever may prove to be the requirements of after days. In like manner with the upper classes, it is a question of time and circumstances whether a youth should be sent to the University. Parents do not think it worth while that the long and critical period between the eighteenth and twenty-first or twenty-second years should be given up to a continuation of his classical studies, when so much that is more valuable can be learnt and done elsewhere. The fields of knowledge, and all the intellectual wants of society, are now so multiplied and so various that a purely literary and theological education is now suitable, if to any, only to a small portion of the upper classes. If the Universities would regain their hold upon us they must accommodate themselves to these facts. For all branches of knowledge they must procure the ablest instructors at any cost; they must again admit students at any age, as low as fifteen or sixteen; no one must be compelled to study anything but what he desires to study; and degrees must be inexorably withheld from incompetency, and made to represent a serviceable mastery of the branches to which they are assigned."

Of the University examinations for middle-class schools Mr. Zincke says:—

"If it be found possible or desirable to continue them, they will leave middle-class education just where they found it, helping us, however, to arrive at a better understanding as to what is required by the middle classes, and how their wants may be supplied. Trade is quite as exacting as labor; those who are to live by it and succeed in it must begin early to acquire the necessary habitudes; they cannot and do not delay this beyond the fourteenth or fifteenth year. This excludes the possibility of giving their education a classical or learned direction, but it gives time for laying well the foundations of all that a life engaged in trade will require,—English history, geography, physiology, music and drawing, with French and the rudiments of Latin. There is nothing here but what will be useful for that which will be the work of after life; it is a foundation to which any additions, either scientific or literary, can afterwards be made. It will qualify a man for

filling creditably any position to which he may rise in the mercantile world or society. Our schemes for middle-class education have evidently originated in very different conceptions of what is needed by that class."

We mentioned in our last brief notice a paper on Girls' Industrial Training, by the Rev. J. P. Norris. That paper is the result of ten years' experience as an Inspector of Schools, during which time the writer has given special attention to girls' schools, and made them the subject of special inquiry. In answer to the complaints made of the bad character and inefficiency of domestic servants, he maintains that though there is ground for such a complaint, it is exaggerated, and the fault is often attributable to the carelessness of masters and mistresses, and due not to the over-education, on which it is sometimes laid, but to a sad want of education. He says :—

"Morally the success of our schools has been even greater than the most sanguine ventured to anticipate. Testimony comes to me from all sides to the good behaviour, in after life, of the girls who have attended our schools regularly. But it must be admitted that, as a general rule, they do not enter service. Why is this? Some places of service, such as too many of our dairy farms and public houses, are quite unfit for girls who have any self-respect or sense of propriety. And well-educated girls being as I have shown so small a minority, there is just now a great demand for them in other employments preferable to service. They are wanted as pupil-teachers, or as nursery-governesses, or as apprentices to various branches of skilled female labor; or, if they have comfortable homes and wish to stay there, they are willingly retained. This competition with domestic service is sound and healthy, forcing those who wish to have good servants to learn to treat them more as members of the family and less as hirelings. *None but the hopelessly selfish man can wish to cheapen woman's labor in England.*"

Referring to the plan of Industrial Training, sketched out in his report to the Committee of Council, 1853, now carried out in many places with excellent effect, he says the value of the training consists not so much in the instruction given in any specific art, as in the cultivation of the homely instincts and homely virtues of the girl, the giving her a sense of the gracefulness and dignity of household ministrations. In the Liverpool Report on Education, in dealing with the question of Industrial Training, the Rev. Mr. Howson mentions the fact that in Liverpool there are three Roman Catholic institutions, aided by the Privy Council, for the industrial training of girls; one attended by forty pupils is a laundry, another is a lace school, attended by one hundred and sixty-six, and the third, attended by twenty-six, trains domestic servants. He adds: "Few things are more important than the watching over girls after they have left school and gone to service. It is a duty of the higher and better informed classes; but without some special organisation it is difficult of accomplishment, in consequence of the local separation of rich and poor."

An interesting paper on "The Professional Training of Teachers," by the Rev. J. G. Fitch, Principal of the Normal College of the British and Foreign School Society, states that there are in Great Britain thirty-seven Training Colleges, for the education of schoolmasters or

mistresses; thirty-six are under the inspection of the Education Committee of the Privy Council, and in all students are prepared to pass the examinations of Her Majesty's Inspectors, and to take charge of elementary schools. The young people who enter them have generally passed a five years' apprenticeship under certificated masters or mistresses, bound during that time to assist in the discharge of school duties; have undergone a series of examinations in the several subjects of ordinary education successfully, thus obtaining admittance to the Training College as Queen's Scholars, entitled to board and residence in the College free of expense for a period of not less than one and not more than four years. A systematic course of instruction in the theory and practice of education, employment in the practising school, criticism lessons, and illustrative lectures, are the means there used to fit them for their future task. At the end of this course, supposing that the candidate has passed the yearly examination, he or she is entitled to a certificate of merit, and qualified to take charge of an inspected school. The total number of certificated teachers now employed in schools under inspection is above six thousand; three thousand students are now training at the thirty-six colleges under inspection; and though there is thus an annual supply of fifteen hundred trained teachers, it has been computed that the educational requirements of the country will not be met for sixteen years. Mr. Fitch calls attention to the fact that this training is entirely confined to the teachers of elementary schools for the poor. The business of education requires specific professional training. Great acquirements and high intellectual power are often of little value, because their possessors are destitute of skill and knowledge of method. The data on which the principles of education rest are sufficiently advanced to claim for it the name of a science, and demand scientific treatment; and some means should be devised by which the business of teaching and training our youth should receive all the aid which scientific method can give, should be elevated to the rank of a liberal profession, by securing to all those engaged in it training specially adapted to the needs of their work. We think attention to such facts and arguments as these cannot be too earnestly enforced.

One of the leading features of this department is the space devoted to Adult Education, chiefly through Mechanics' Institutes, which in Yorkshire have been more successful, because more single in their aims than elsewhere. The question of Factory Education is less fully discussed than might have been expected in a factory district such as Bradford. But it is evident that in that district, as in others, the education clauses of the Factory Acts have given satisfaction to all concerned. Mr. E. D. Wilks, in a paper on the subject, recommends the extension of the principle of education as a condition of juvenile labor, to the colliery, mining, and agricultural districts, and to all manufactories in large towns where children are employed.

Punishment and Reformation.

The subdivisions of this department are,—I., "Incentives to and Preventives of Crime;" II., "Criminal Law and Procedure;" III., "Treatment of Adult Offenders;" and IV., "Treatment of Young Offenders." In a paper under the third division, by T. B. L. Baker, of Gloucester, entitled "How to War with Crime," it is recommended to apply the means, viz. reformatory discipline, which has produced the diminution of juvenile crime, to adult criminals. Our aim ought to be to reduce as far as possible temptation to the uncorrupted, to give exactly such amount and kind of punishment to criminals as shall be best adapted to promote their cure, and to take care on their return to society to guard them from a relapse into crime. But by a system of short imprisonments, exercising little or no deterring influence, hardened offenders are allowed to contaminate their associates, to go forth unreformed, and more exposed than ever to relapse into crime; "warmed and ventilated till they cannot breathe the outer air, and absolutely removed from all temptation, by way of preparing them for a state to which the severest are incident." The Irish convict system, based on the reformatory principle, alone seems to meet the requirements of the case:—solitary confinement, the strict hard labor of Spike Island, and the free labor of the intermediate prison, ending in license to work in freedom, but under surveillance. The same system has partly been adopted in the English convict establishment for males, where Pentonville forms the first stage, and Portland, Dartmoor, etc., the second. Unfortunately the third and fourth, the intermediate prison and the license, are wanting, and the transition from the strict confinement of Portland to that peculiar state of independence which is caused by having nothing to depend upon, is too abrupt. But the female convicts have the same advantage as the Irish, and the result has been proportionably successful. Mr. Baker urges the necessity of dealing with crime systematically and as a whole, throwing away the barbarous remains of our old system, and adopting that which has the force of reason and the test of experience to prove its efficacy.

We can only notice another paper under the fourth head, "On the Educational and Economical Advantages of Large and Small Reformatories," by the Rev. W. Fraser, of Paisley. Mr. Fraser defines the reformatory work to be the converting of the elements of social waste and disorder into sources of national productiveness and power. He puts the superior advantages of large reformatories on the grounds of the necessity for an accomplished teacher, for the stimulus of numbers in learning and discipline, and for the facilities they afford for manual and mechanical training. That the reformation of the young offender may be thorough and permanent his education and training must be such as to render him thoroughly and permanently able to overcome the original disadvantages of his position, and take a firm footing among his fellow-

workers. The chief argument in favor of small reformatories is its bringing individual influence to bear, through what has been called the family system, on the moral sympathies of the inmates; but Mr. Fraser holds that home influences cannot be simulated or reproduced, and that it is better to subject boys at any rate to the more natural influences of a public school system.

Public Health.

We have not space to enter into a detailed examination of this or the succeeding department. The subdivisions of the section devoted to Sanitary Science are,—I., "The Condition of the Public Health;" II., "The Causes which Modify the Public Health;" and III., "The Improvement of the Public Health." Under the first head we have chiefly statistical papers on the sanitary condition of towns and districts: under the second, examinations into the causes which have led to decreased or increased mortality; happily, with the march of sanitary knowledge, it is generally a decrease that falls to be recorded: while under the last head are treated all those mechanical, physical, social, and moral agencies which sanitary science has invented or discovered for the improvement of public health.

Social Economy.

The most prominent questions dealt with in this department are those relating to labor and the laboring classes. Under the subdivision entitled "Labor, Capital, and Strikes," a series of valuable papers are contributed on the organisation and working of trades' societies. These bodies have lately assumed gigantic proportions, and are reaching a more and more perfect system of union, and taking a wider range of action. For two years a committee of the Association has been at work inquiring into that system and its effects, and the preliminary report here given will, we believe, be followed by one containing the fullest and most valuable information on the subject. The division "Social Provision" opens with an able paper "On the Economical Appropriation of Wages," by Robert Baker, and other papers deal with particular branches of this most important subject. The other questions with which this department ordinarily deals are such as legislative interference with the hours and wages of labor; legislative regulation of professions, trades, and employment generally, and of price and means of supply; emigration, its effect, and true conditions; exercise of public and private charity; relief of the poor; industrial employment of women; industrial and economical instruction of the laboring classes; social economics in relation to education; etc. The group of papers "On the Industrial Employment of Women" we need not recur to here. The subjects of Miss Twining's papers, "The Supervision of Workhouse Girls," and the "Labors of the Workhouse Visiting Society," are also well known to our readers. In taking leave of this volume we need hardly express our sense of its

value and importance; that value is yearly increasing, as under the management of Mr. G. W. Hastings the facts contributed and the theories advanced are becoming more and more systematised. The Association meets in Glasgow on the 24th of September next, and papers must be sent in to the Secretary at 3, Waterloo Place, Pall Mall, London, S.W., on or before the 1st of that month.

English Women and the Age. By Mrs. Horace Roscoe St. John. "English Woman's Journal" Office, 19, Langham Place; Kent and Co., Paternoster Row. Price 1s.

We cannot too strongly commend this pamphlet to our readers, not only for their own perusal, but for distribution among their friends and acquaintances. Lofty in tone and earnest in purpose, it is at once an eloquent protest against the barbarism and injustice which have hitherto characterised the dealings of men with women, and an appeal to men and women to restore one half of God's human family to that equality with the other, so strangely overlooked in the twenty-first, twenty-seventh, and twenty-eighth verses of the first chapter of Genesis. An equality lost, buried, as it were, in the universal acceptation of the *second version of the creation of man*, as contained in the second chapter of Genesis; a version which, stamping woman as inferior to man, is, we believe, at the root of the gigantic oppression and injustice which from time immemorial have enslaved one half of the human race, giving rise to one law for man and another for woman; an injustice rebuked in a noted instance by the Redeemer Himself,—"He that is without sin among you, let him first cast a stone at her;" and yet in this our nineteenth Christian century there still exists amongst us, and on this very head, both legally and socially, one law for man and another for woman! As Mrs. St. John says;—

"So far as representation of person or property is concerned, women hardly exist. Men have made laws, and women have been compelled to acquiesce in them; and the same abominable selfishness which once dictated the portion of the legal code intrusting to men the power of inflicting physical chastisement on their wives, instituted the flagrant scandal which till lately prevailed in the laws respecting the condition and property of married women.

"And now, in consequence of a mitigation of injustice, we have appeals in our public journals from 'sufferers' who desire to pauperise on the bounty of the wives they have married for their dowries. Privileges of the most absolute order, argue these noble-souled martyrs, can be alone intrusted to the unselfishness, purity, and generosity of men, while chastity itself with women is dependent on pounds, shillings, and pence. Religion, the dignity of an unsullied name, the sacred love of wife or mother, are as nothing, in comparison with a lucrative bait, to insure correct conduct. Thus an unconditional surrender of women's property is necessary to guard the honor of English homes! However large the jointure of a wife, however malignant the conduct of the husband, *she* should be forced, saith the 'sufferer,' to choose between starvation and the mess of pottage from her master's hands. The brand of the scarlet letter and beggary are to punish the infamy of a wife, but what security remains for her against that of her hus-

band? Formerly, any worthless spendthrift and prodigal could not only consume a wife's property in profligate expenditure, but could devour her industrious earnings, and command her presence meanwhile in his polluting society. And such have been the dealings of accepted justice!

"Better indeed had women been permitted a more active share in a ministration which removes the sources of evil, and not alone in the philanthropy which modifies its consequences. Incessant palliation does but defer actual cure."

Competition with Men.

"The evil of increased competition is a favorite point of opposition with those adverse to the employment of women. Yet no argument founded on justice could for a moment support a monopoly depriving one class of its rightful claims for the immunity of another. It is but the theory of selfishness on the part of those interested in maintaining things as they are, however grossly they violate the plain rules of right. Not a measure of reform has ever originated without a similar clamor prophesying the evils which would spring from it. Competition would not be loss, but simply division. Men and women would mutually earn, and the same gain be realised. On one side, it is true, the benefit would be immeasurably greater than any which could be conferred by merely lucrative reward; for the *moral* advantage would certainly be proportionate in a change through which women would rise from virtual pauperism to actual participation in the substantial benefits of society.

"Much of the selfishness and tyranny of men springs from a knowledge of the utter dependence of women, an evil which would thus be obviated. More frequently than not, women are the best family economists—they have more forethought and discretion; for what society enables men to earn with comparative ease, they expend with equal prodigality. * * *

"Much of the demoralisation of women results from their utter helplessness and absolute dependence. Neither right nor reason is enlisted on their behalf, and where appeal cannot be made to justice, duplicity is one among the inevitable results."

The Practice of Medicine for Women.

"Among professional avocations for women, the study of medicine and the practice of the healing art for the benefit of women and children appears specially appropriate, for numerous reasons.

"When we reflect upon the relationships and employments falling within the scope even of the acknowledged 'special province' of women, we cannot but perceive how important to their own welfare and to that of others is the possession of that knowledge; nor can we shut our eyes to the evils continually resulting from the gross ignorance which obtains among women on the subject. In the matter of diet, especially in the case of children, the very first rules of health are, as often as not, violated; and advancing to other questions in which it is essential the laws of hygiene should be regarded, we find the prevalence of injudicious habits, in the training of girls especially, acting in numerous ways absolutely in opposition to the proper development of their physical natures. A perpetual and prolific source of disease, deformity, and early death is thus created. Only very recently has innovation slackened the tyranny of custom with respect to dress, and released the feminine frame from the bondage in which it was held by laced corsets. On the ground, then, that women are mothers, are the chief educators of early youth, are associated largely in charitable institutions, are domestic nurses and household managers, it becomes of the first importance, in a public no less than a private sense, that they should possess a knowledge of sanitary science, and that they should understand above all its capacity for the prevention as well as for the cure of disease. Only by enlightenment as to the laws upon adherence to which health depends, and by the practical application of these in everyday life, can women be fitted

to fulfil the responsibilities attaching to them as the guardians and guides of childhood and of youth. The lamentable ignorance of women, indeed, accounts for the fact that, notwithstanding the rapid progress in medical science of late years, so much conservatism in habits prejudicial to health still prevails in social circles. Moreover, in cases of illness, so intimate is the connection of mind and body that it is often most difficult to distinguish the workings of cause and effect between the one and the other; and we may believe that the sympathies arising from similarity of sex would facilitate an insight into those relations of the *morale* and the *physique* which would greatly accelerate the success of medical treatment. The admission of women to opportunities of education adequate to qualify them as physicians for women and children, would, we feel convinced, be considered as a real benefit by a considerable portion of the feminine community, in spite of the number of those who delight to persevere in regarding the practice of the healing art as the exclusive prerogative of men. To such the daily visit of the gentleman physican is the relief of excitement from the tedium of inactivity or *ennui*. They constitute the substantial support of the charlatans and coxcombs who occasionally disgrace the medical profession."

Several pages of this excellent pamphlet are devoted to what the author justly calls "the preposterous love of dress," which is at once a characteristic and a vice of the day.

The Queens of Society. By Grace and Philip Wharton.

These biographical sketches profess to be the joint production of male and female authors. In female biographers we are accustomed to see a certain refinement of taste and delicacy in delineating character, which we fail to find in the memoirs before us. Much painstaking is evinced throughout, and many records, historical and scandalous, must have been searched, the latter we think more diligently than the former; and it cannot fail to strike the thinking reader how frequently the judgment pronounced by the author upon those whose lives he handles, is more self-asserting than true to the narrated history of that life.

The memory of the dead should in all cases be dealt with by the biographer so as to suggest rather than enforce example; and we think our "queens of society" have been somewhat rudely disturbed from their rest. French writers excel all others in memoirs for one reason, that they are not continually seeking to point a moral and adorn a tale, or to draw inferences in regard to matters of conscience; rarely done but at the expense of good taste and justice to the departed.

Our well-known and long-admired epistolary friend, Madame de Sevigné, is one of the many chosen to be paraded in the lives of these "queens;" and there is something singular, to say the least, in her biographer's treatment of that maternal affection to which the world is indebted for her well-known letters. We are not accustomed to hear maternal love "accounted for," without such sins against filial duty as never were laid to the charge of Madame de Grignan. After relating how strong and how constant was Madame de Sevigné's devotion to her husband, we find it remarked that—

"The passion still survived in a maturer form, and the deep love of the wife passed into a calmer but as powerful attachment for her, and his, child; and it is only thus we can account for her devotion to her daughter."

Upon this subject the sentiments of an old *religieux*, a Monsieur Arnauld d'Andilly, are quoted with much approval. Madame de Sevigné having granted the old man an interview, we read,—

"Her '*bon homme*,' as she affectionately calls him proved his good sense in the serious conversation that followed;"

which "serious conversation" is then given in a quotation from one of Madame de Sevigne's letters to her daughter: —

"He said that I was a pretty heathen; that I made an idol of you in my heart; that this kind of idolatry was as dangerous as any other, although it might seem to me less heinous; and that, in short, I should look to myself."

The biographer upon this volunteers the following opinion:—

"He talked to her for six hours, but does not seem to have cured her; though what he said is precisely what any modern reader must think when he reads her extravagant phrases of affection for her indifferent daughter."

We cannot applaud the desire on the part of any spiritual or other adviser to weaken a mother's love, which seems to have been wisely exercised, however extravagantly expressed; and we doubt if any modern reader will do so: neither can we subscribe to the opinion that "she cared too little for her son." Facts contradict such an assertion. Madame de Sevigné is recorded to have devoted herself also to her son, though after a different fashion. That it was well suited to the dissolute world in which he had to live is proved, since we find that he passed through the ordeal, married the lady chosen for him by his mother, became a respectable member of society, occupied himself with literature, and even "showed a tendency to become *dévot*." Yet is the treatment she adopted towards this, at one time, profligate son, greatly censured. The world is too apt so to judge the mother's education of the son; but before such judgment is subscribed to, it behoves that the mother's cause be heard before a very different tribunal. Such judgment generally rests upon an accusation of over-tenderness and care, (the very reverse of what Madame de Sevigné is here blamed for,) but we think the cause of failure is oftener to be found in our unhealthy social condition, which exacts the removal of the boy from the mother's influence, to mould him by the force of ridicule and example out of the gentler and better impressions derived from the mother, that he may be rendered conformable to the moral standard of other men. Till a state of things more in conformity with man as responsible to higher laws shall exist, it is scarcely possible to pass judgment on a mother's capacity for moulding a boy to become that man.

Against the heroic Madame Roland being placed in the same category with Madame Recamier, the Duchess of Devonshire, and others who may merit the "queendom" which "society" has to confer, we must indignantly protest. Madame Roland was one of the ruling spirits of a great political and social regenerating party, within

whose ranks a "queen of society" could find no place, even did her aspirations lead her to desire it. Thus arbitrarily placed, however, (since the same rule will measure the mountain as the mole-hill,) her character should not have met with such sorry treatment. Does Madame Roland's recorded prayer, when in prison she contemplates her own death,—

"Divine, Supreme Being, Soul of the world, Principle of all that I feel to be great, good, and happy, Thou whose existence I believe in because I must have sprung from something better than what I see, I come to join Thy Spirit,"

justify such an apostrophe as the following?—

"Where is the hope in the last days of Madame Roland or her husband? Where is the true courage of faith? The one in despair venting invectives from her cell, brazen to the world, yet weeping in private. . . . . How blank these deaths without a future to look to!"

How is such an apostrophe as this warranted by the narration of Madame Roland's trial? When condemned, her recorded words to those who brought her to the scaffold are,—

"I only wish you, in return for the harm you wish me, peace of mind equal to what I feel, whatever price you attach to it."

And on the scaffold she asked but one favor, that an old trembling man, brought to the scaffold with her, might be executed first, that he might not be pained by the sight of her death. Gentler, and withal truer, words might have been spoken of so heroic a victim. Madame Roland lived in days of gigantic evil: a nonconformist to the existing state of things out of which such evil days had arisen, the church itself could not be excepted; and if in aspiring to something higher and holier she threw away the doctrines of her church, it can never be laid to her charge that she threw off with them the virtues which Christianity teaches.

These memoirs have however their merits if they suggest to the Christian reader, though by negative inference only, the beauty of one great practical emblem of his faith,—Charity.

LI.—OPEN COUNCIL.

[As these pages are intended for general discussion, the Editors do not hold themselves responsible for the opinions expressed.]

To the Editor of the English Woman's Journal.

MADAM,

I fully agree with suggestion "three" of "A Subscriber," in your Journal of last month, viz., that a sisterhood or institution might be organised to meet some of the numerous wants of the poorer and middle classes of the present time. I also rejoice to think with your correspondent that the idea is "not so unfamiliar or distasteful to the public as it was fifty years ago," and it is certainly not quite "barren of results."

As your correspondent may not be aware of some of the attempts that have been made to embody suggestions which have been given at intervals during the last forty years, (the first coming we believe from Southey,) it may be useful for the object we have in view if I briefly enumerate what has been written on this subject as well as done. Both will serve to show that the want is widely felt, and the conviction gradually taking root that *something* must be done to meet it; but we must have long since discovered that the English mind is slow in receiving a new idea, and still slower in acting upon it.

1. The first pamphlet containing suggestions for organised "woman's work" that I can find, was published in 1850, and written by Miss Sellon, who was then carrying out a work at Plymouth; it was called "A few words to some of the women of the Church of God in England."

2. In 1851, Miss Nightingale wrote her account of the "Institution of Kaiserswerth on the Rhine, for the practical training of Deaconesses." This urges the beginning of a similar work in England, formed upon a model to which no suspicions of Romanism could belong.

3. In 1852, "The Protestant Deaconess on the Continent, with a few remarks on the duties of her office," was published by the Rev. H. de Bunsen, giving an account of the several foreign institutions, and pointing out their practical results.

4. An article on "Women and their Work" was reprinted from the "Ecclesiastic" in 1855, after the sending out of nurses to the Crimea.

5. In 1859 appeared "Church Deaconesses; the revival of the office of Deaconess considered, with practical suggestions;" by the Rev. R. J. Hayne.

6. In the same year, "Hospitals and Voluntary Nurses; a short sketch of the commencement of the Cottage Hospital, Middlesborough, Yorkshire; with a proposal to establish a Home for Ladies of limited income, a Penitentiary, an Orphanage, etc."

7. In 1860 we have "Deaconesses for the Church of England," reprinted from the "Church of England Monthly Review."

And now for the actual and indirect results of all this writing; and in noticing them we cannot deny the fact, that the first and certainly the most successful efforts were made by the High Church party.

The first article mentioned was written in vindication of the work which has existed in Plymouth for many years, and has also branch institutions elsewhere: as no accounts or reports are published it is not easy to ascertain any facts connected with it, but its *objects* embrace all those points which would naturally come into "woman's work."

No. 5, gives the outline of a work begun last year near Plymouth, for attending first to the wants of the parish, and then to maintain an orphan home, industrial school, and hospital for sick children. In this the German model is chiefly kept in view; and the plan appears to be an admirable one, *if only workers could be found to carry it out.*

The same may be said of No. 6; a design equally excellent, but equally imperfect for want of laborers.

Deaconesses on the foreign plan are now established at Liverpool. Amongst the more High Church efforts, we may mention the Sisters of Mercy at Clewer, established for many years, and now carrying out a great work in a penitentiary for above sixty women, and an orphanage; and in London a branch of this sisterhood is beginning a middle-class school for girls, and a home for dressmakers' and milliners' apprentices.

Then there is the Institution of St. Mary's Sisters, with a Home at Thurlow-place, Shoreditch, and also in Hampshire, carrying on all the branches of sisterhood work; and the All Saints' Home, in Margaret-street, comprising an infant nursery, schools, orphanage, and asylum for incurables.

Those institutions which are *solely* for penitentiary work I have not alluded to. But enough has, I think, been shown to prove that the suggestions have not been altogether barren of results, and may give us strong hopes for the future. But it is certainly a somewhat startling fact, that while

on all sides we hear the cry of want of employment for women, there is not one of these institutions for utilising woman's work that is not languishing for want of "hands," as much as the new and unoccupied manufactories in the north, which are now absorbing pauper girls and women from workhouses for want of better material.

The suggestions I have mentioned are not all of one party in the Church, therefore this reason cannot be alleged against their success, and as to "Catholicity," I am strongly inclined to believe that any work of this kind *must* be established on a very definite religious basis, and that therefore every "party" must be content to organise its own institutions according to its own views. And it is satisfactory to find that all parties do seem to feel the same want. Last year an article was written upon it in the "Christian Observer," published by Hatchard, and in the "Daily News" frequent letters and suggestions appeared upon "Associated Homes for Ladies," where the social rather than the religious advantages of combination were dwelt upon in a way that might seem more congenial to English ideas, but which we believe have not yet been acted upon nevertheless. For myself it is a matter of absolute surprise and astonishment that women of all ranks have not gladly welcomed all these various opportunities of usefulness and companionship, when we think of the thousands of lonely, unhappy women, either in solitary lodgings, or in the still more miserable shelter of cheap boarding houses, where gossip, petty jealousies, idleness, or trumpery embroidery are the order of the day. I am correct in saying that women are absolutely wanted for situations for which they cannot be found. I have this year been asked to find educated women to superintend hospitals, training institutions, etc., and such persons as are competent to do the work and will undertake it *are not to be found.* It seems that those who *are* forthcoming for such practical work are the present class of matrons, good housekeepers and probably nothing more, (yet so far as they go valuable in their way,) and perhaps a few educated ladies who may be *willing* to make themselves useful, but who possess none of the practical training absolutely necessary for such posts. Such an experience as this ought to lead us to very serious reflections upon the nature of the education (in girls' schools especially) which tends to such inefficiency for all positions which require both the higher qualities of judgment and sense, and the practical knowledge and qualifications necessary in the government of a household and institution. When I read column after column of advertisements from governesses and "companions," I ask myself in wonder why such persons do not endeavor to fit themselves for some of the practical posts now crying out for occupants? Such advertisements prove that we are not inducing women to leave their homes by offering them to unite in some work for God's glory and the relief of their fellow-creatures; this therefore cannot be urged against us.

Meantime I have every confidence in ultimate success, and shall rejoice in every step that is made towards it; but I am still inclined to believe that the present slow progress is not so much owing to want of opportunities, as to the unfitness and unwillingness of women to avail themselves of them.

L.

June 11th, 1860.

To the Editor of the English Woman's Journal.

MADAM,

I have read with great pleasure the account, in the last number of your Journal, of the actual establishment of the Victoria Printing Office. As it is intended by the promoters of the Victoria Press to afford employment, in the composing department, to females solely, and since almost without

exception the art of composing will require to be *taught* to all comers, I venture—with great deference to those ladies who are engaged in carrying out the matter practically, and who have no doubt fully considered, in all its details, the subject with which they have to deal—to offer a few remarks, based upon information I have recently obtained with respect to printers and printing offices, which formed part of a paper I read lately before the Institute of Actuaries, on the question of the inordinate mortality in this country, as evidenced by the annual reports of the Registrar-General.

The principal printing offices in London, which are most of them situated in the parish of St. Clements, in the Strand, are generally close and dark, and a great quantity of gas is necessarily consumed in them, as a good light is indispensable for printing operations, particularly in the composing rooms.

These rooms are for the most part small, low, and ill-ventilated; the consequence of this is that the men suffer very much from colds, and are extremely sensitive to draughts of air, and the result is that they become phthisical; and it has been shown by Dr. Gay that while one in five or six of the whole population die of this complaint, or of other cognate diseases, among compositors two in seven fall victims to this malady. With the view to test the facts quoted by Dr. Gay, I myself, not long ago, took considerable pains to collect information on this subject, and the result of my inquiries into the question seemed to show that in proportion as the old, low, dark, and badly-ventilated printing offices should come, in course of time, to be rebuilt, and arrangements made for remedying the undoubted evils which now exist, so would the fearful mortality of printers be diminished.

I enclose a copy of the paper to which I have referred, by which you will see to what particular causes the great mortality from phthisis, among this class of operatives, may be attributed.

With the view to prevent to some extent the fatal results to which allusion has been made, I would beg to point out—1st, The necessity of proper ventilation in the composing rooms, and of due means being provided for carrying *out of the rooms* the products of the combustion of the gas, which it will probably be found necessary to burn for the greater part of the day during the winter months, the minuteness of some of the type used necessitating a good light.

I would suggest that if chimneys of *neutral* tinted glass were substituted for the ordinary white glass chimneys, it would be found that the peculiar yellow light of the gas would be neutralised, and made to approximate more to the color of the sunlight. The unnatural yellow light produced by the combustion of gas in the day-time, has been held to be the cause of serious mischief to the eyes.

2nd, The importance of instituting a strict rule, that the type should not be handled when in a heated state; the noxious fumes from the lead and antimony of which the types are composed, and which are emitted when they are hot, having been shown to be the cause of paralysis of the hands and arms. I beg to refer to my paper on this point.

3rd, The high importance of arranging seats for the young women engaged in composing.

Contrivances have been invented by which the long continued standing posture, in which compositors usually work, becomes unnecessary. These are not, however, much used in the trade, and as far as I have been enabled to ascertain, for this reason only:. that the men, from habit, have acquired a sort of circular motion round the case, during the process of composition, but this is a habit produced only by bad teaching. There is no reason why the *body* of a person composing should not be as perfectly quiescent as that of a person playing the piano-forte, though the hands and arms are in constant motion.

The working classes cling very much to old habits, and it is most difficult to introduce any inventions for their advantage, so much do they seem to be prejudiced against anything new. Nothing, however, will be easier in the

Victoria Printing Office than to originate a proper course of teaching.

I may explain that though injury is likely to be caused to the health, particularly of young females, by the long continued standing posture, evils of another sort may be produced by going to the other extreme, viz., that of sitting during the whole time they are at work.

I will venture to state my opinion, that the process of setting up type should be taught to be carried on with the body quite at rest, as it should be while playing the piano; and the act can then be performed equally well, either sitting or standing. The due alternation of these two postures will be found to be attended with the *maximum* amount of ease to the compositor.

4th, On the subject of comfort to be obtained in work-rooms situated at the top of the house, in which skylights are usually found, by means of the adoption of dormer windows, and for further information on the whole question, I would beg to refer to my paper.

The result of the investigation into the mortality of printers may be interesting to your readers. From the statistics to which I was enabled to obtain access, I ascertained that the average age at death of a large body of printers was forty-eight years. The number of deaths caused by phthisis, and other diseases of that class, in the ten years under observation, was fifty-eight three-fourths per cent., and the proportion that died of those diseases was four in seven.

Dr. Gay, as previously mentioned, in the cases he investigated, found that two in seven fell victims to phthisis. I account for the difference in our results in this way: that he did not, as I did, include other diseases of the respiratory organs, many of which are nearly as fatal as phthisis.

With the expression of a hope that some of the points to which I have alluded may be of service to the female operatives employed in the Victoria Press, I beg to subscribe myself,

Madam,

Your obedient servant,

H. W. Porter.

26, St. George's Square, Regent's Park,
15th June, 1860.

To the Editor of the English Woman's Journal.

Madam,

A letter from S. L., in your last number of the Journal, suggests benefit societies and burial clubs for women, and that they should be formed by the clergy, but in some parishes an organisation already exists which supplies this want to a great extent, and perhaps some good may be done by a short account of the working of our societies. "The Saving Fund" is open to men and women, and the rector attends every Monday at the school to receive deposits *of any amount*, the object being to encourage the poor to save small weekly sums; these are repaid at the end of the year with a small premium, or may be withdrawn at any time without the premium, except in the case of women saving especially for confinements, and then the premium is paid at that time. Subscriptions are asked for from the wealthy in order to provide the required interest, but it will be seen by the abstract I append, that the poor avail themselves largely of this means of assistance, the depositors being *chiefly* women. The accounts of such a club are very little trouble to keep, each depositor being provided with a card, and the treasurer having a book containing the fac-similes; everything entered upon the card is copied into the book, and one checking the other no mistakes can occur.

Abstract of Treasurer's Account, one year ending Christmas, 1858.

Dr. *Receipts.*	£	*s.*	*d.*	*Cr.* *Expenditure.*	£	*s.*	*d.*
Balance of Deposits and Interest in hand	21	11	7	Paid to Depositors with Premium	165	8	3
One hundred and three Depositors	157	12	9	Poundage, Printing, etc.	1	15	9
Subscriptions	16	2	0	Given in Food, Coals, etc.	10	14	6
				Balance in hand	17	7	10
	£195	6	4		£195	6	4

Besides this Saving Fund, we have our Parochial Maternal Society, which provides a Box of Linen, Soap, Oatmeal, etc., and some shillings relief to women during the time of their confinement, with several other little privileges, the only conditions being that the applicant lives in the parish, that she brings her marriage certificate, and gives security in the signature of a householder for thirty shillings; the women can deposit money in this Society if they prefer it to the Saving Fund, and each case is visited by a lady. We have also Clothing Clubs, and others of the same nature. I have often thought of establishing a Sick Fund, but I have most decided objections to "burial clubs." If S. L. has any particular plan for a Sick Fund or Benefit Society for Women, I should be glad if she would give us the benefit of it in your next; I am quite ready to make use of any practical suggestions, so far as lies in my power, for the assistance of our poor women.

I remain, Madam,

Faithfully yours,

C. M. W.

To the Editor of the English Woman's Journal.

MADAM,

I have been told that quill pens made by hand are far superior to those made by machinery, and are therefore used in some of the principal offices in London. Besides which very many persons are unable to write except with quill pens; rejecting the best and most expensive ones made of any kind of metal. Might not the making of them be a suitable occupation for some young women who from lameness or other infirmities might be unable to follow a more active life?

The hair-dressing trade has been much alluded to, perhaps it might be some encouragement to mention that for the last six or eight years I have employed women hair-dressers only, they have given me very great satisfaction, as also to a great number of other ladies.

I remain, Madam,

Yours respectfully,

K.

To the Editor of the English Woman's Journal.

MADAM,

Will you permit me to suggest an idea, which I cannot help thinking would promote the success of your excellent "Society for Promoting the Employment of Women," and which is, "that those who have good ears should be taught to tune pianofortes."

I cannot help thinking that a great deal of good might be done by this means. Ladies who are mistresses of homes would gladly encourage it. Pianos would be kept generally in better tune, which in this variable climate is a desideratum which itself would stimulate the cultivation of music. I think two shillings or two shillings and sixpence enough pay for tuning a piano, and there are many women who might soon qualify themselves to get a good living by it. It would moreover introduce them, to a certain extent, to families, show them the comforts and respectability of domesticity, and thereby encourage virtuous resolutions and thoughts. It might also lead to the development of musical talent where it exists.

Yours obediently,

J. H.

LII.—PASSING EVENTS.

GARIBALDI and Sicily have formed the absorbing interest of the month. On the 27th of May, he and his gallant followers entered Palermo, whose entire population, numbering some two hundred thousand souls, declared themselves for the national cause, and, after a savage and wanton bombardment from the Neapolitan troops, an armistice was proclaimed, followed by the capitulation and evacuation of the Royal soldiers.

Brave in battle, and magnanimous in victory, the courage and moderation of Garibaldi would seem to inspire all who gather to his standard. Noble as the attitude of regenerated Italy is, its crowning nobleness is the forbearance with which in the hour of triumph, it treats its merciless and blood-stained oppressors.

Treacherous to the last, the Commodore of the Neapolitan squadron having sought and obtained an armistice, the General in command of the citadel not only kept up a hot fire on the city, but actually detached several bodies of troops to occupy advantageous positions.

Refused in his application to France and England for mediation, the scales are at last falling from the King of Naples' eyes; he sees the end of his misrule at hand, and already, it is said, steamers lie in the offing, freighted with regal treasures, and the steam up, ready at a moment's notice to shelter this ignominious refugee from the tardy and righteous retribution of his people.

The Congress of Sovereigns at Baden is stated officially to be a fresh guarantee for the peace of the whole of Europe, which those can believe who like.

A native insurrection in New Zealand, and a wholesale massacre of Christians at Sidon, near Beyrout, are among the ill tidings of the month; against which, as a set-off, is the reported concession of the Chinese to the English and French demands, whereby, we may hope, that the chances of war in that quarter are at an end for the present.

The Divorce Court Bill, which will enable the Judge Ordinary in all cases to sit alone in the first instance, without waiting for other judges to sit with him, has now passed the House of Lords, and waits the pleasure of the House of Commons. An appeal from the decision of the Judge-Ordinary to a full court already lies in certain cases, and to these the bill adds the question of

the grant of a new trial. There is also a provision in the bill that no decree for a divorce shall be absolute for three months, and during that time any person may show to the court that there has been collusion, or that material facts have been suppressed; or information may be given to the Queen's Proctor, who, if he suspect collusion, may intervene in the suit.

The Reform Bill has come to an untimely end. Its whole course has been marked by singular apathy on the part of the public, and it is not, therefore, surprising that its demise attracts but little attention.

The Great Eastern is at length on her way across the Atlantic, reported to be "going steadily and fast a-head" when last seen off the Scilly Isles. May she escape any repetition of those hurricanes which have proved so fatal to our ships since September of last year.

A great comet is expected to be visible in August, so vast, that its head and tail, it is said, will not be seen at the same time on our horizon. The interval of its re-appearance is about three hundred years. Astronomers describe it as composed of a vast mass of vapor interposing between our earth and the stars. A cotemporary suggests, that, by preventing light and heat coming to us, it may be the cause of the heavy and continuous rains and the low temperature which mark the season. The longest day is past, and we are still looking for summer!

At the distribution of prizes to the students of the Female School of Art and Design, which took place at the Kensington Museum on the 12th ultimo, twenty-six medals and prizes were carried off, thirty being the limit for any one institution. Two national medals were awarded to Miss A. Bartlett and Miss J. Pigott, the highest distinction that can be conferred. In the absence of Lord Granville, Mr. Redgrave took the chair, and having distributed the prizes, pressed earnestly upon the attention of all present, the necessity of a great effort to render the Gower Street School of Art self-supporting; the government having this year withdrawn its annual grant of five hundred pounds. To effect this, two thousand pounds are necessary, seven hundred of which only had been subscribed up to the 12th ultimo. We may hope that the brilliant soirée given at Kensington Museum a week later, on behalf of this school, will more than supply the deficit. The Koh-i-noor diamond, graciously lent by her Majesty for the occasion, had many rivals in the costly and elegant jewellery contributed by the nobility and the leading firms.

The review of thirty thousand volunteers in Hyde Park, which took place on the 23rd ultimo, seems to have been eminently satisfactory. The weather itself was propitious upon the occasion, and the hearty burst of loyalty at the close of the National Anthem sent Queen and subjects home with an assurance, better than words, that she may rely upon hundreds of thousands of volunteers should the liberty of England be threatened.

We have to record since last month the deaths of Sir Charles Barry, Albert Smith, and the prolific novelist, G. P. R. James.