THE

ENGLISH WOMAN'S JOURNAL.

PUBLISHED MONTHLY.

VOL. VI. December 1, 1860. No. 34.

XXXIII.—ON THE EDUCATION OF GIRLS, WITH REFERENCE TO THEIR FUTURE POSITION.

A PAPER READ AT THE MEETING OF THE ASSOCIATION FOR THE PROMOTION OF SOCIAL SCIENCE, GLASGOW, 1860.

It is encouraging to those who take interest in the improvement of the female portion of the community, to observe that in the educational department of this Society no less than four papers on the education of girls were read last year, and that the topic was also referred to incidentally in several others.

This will not perhaps appear a large proportion, when it is considered that the number of papers read altogether in that department amounted to forty, but it is so much greater a share of attention than is usually bestowed on the subject that it must be regarded as a gratifying circumstance.

It is difficult to say why the education of girls should be considered as of so much less importance than that of boys, but such is certainly the case. "Why is it," says the Rev. J. P. Norris, in his report to the Committee of Council of Education, "that where you find three or four good boys' schools you will find barely one efficient girls' school? Why is it that in pamphlets, speeches, and schemes of so-called National Education, they are almost universally ignored? And what is the result? For want of good schools, three out of four of the girls in my district are sent to miserable private schools, where they have no religious instruction, no discipline, no industrial training." Also Mr. H. Chester, President of the Society of Arts, observes, "The education of women of every class among us is in urgent need of improvement." . . . "Much less has been done for girls' than for boys' schools." And this indifference continues to prevail, although several gentlemen, who have good opportunities of judging, have given it as their opinion, that as the training of children of both sexes during their early and more impressionable years must necessarily be in the hands of women, their education is in truth more important than that of men. But setting this part of the question aside, let me observe that there is no doubt that a good education is an excellent preparation for the journey of life, and that it enables those who possess it to avoid dangers and to sur-

mount difficulties which are not unlikely to prove fatal to those who start unprovided with this support.

Now what should we say to a parent who on sending his two children out on a voyage took pains to furnish the stronger with every necessary, but left the weaker comparatively uncared for? Should we not say that such conduct was cruel and unnatural? Yet it is what we ourselves are guilty of every day—for the public must be considered collectively as the parent of the rising generation, and everywhere do we see signs of the pains taken to prepare boys by education to pass happily and honorably through their lives, while the attention and forethought which are bestowed on their sisters' future well-being are comparatively of a trifling description. But perhaps it will be said that women do not require so much preparation as men, because they will marry, and will thus be relieved from the burden of supporting themselves. To a certain extent this is true, yet it is a question whether married women have not serious difficulties of another kind actually thrown in their way by the inferiority of the education they receive. To place a woman on a much lower intellectual level than her husband cannot tend to make her position an easier one or to increase her chances of domestic happiness. Her troubles may not be those of a bread-winner, yet they may be very painful and make her life a miserable one. Without dwelling further on this point, however, I must observe that the argument here used does not apply to one-third of the women of Great Britain, for out of six millions of the weaker sex, two earn their bread as single women. How many more unmarried there may be who are supported by provision left them by their parents I cannot tell, neither does it affect the case; but it is a fact recorded in the last census, that out of every three women existing in this land, one is now not only walking alone through the journey of life, but providing for herself by the way. One out of every three of the young girls we bring up will have to fight the great battle for bread. At present they enter on the contest ill-taught, untrained, and most insufficiently prepared. Is it surprising that many fail to win their daily bread? Is it wonderful that every employment suitable to ill-instructed persons should be overcrowded with female applicants praying for work, and beating down each other's wages by competition to starvation point? Need we marvel that our workhouses should be encumbered with able-bodied women? Is it not rather the natural result of the system pursued?

It was stated at the public meeting of the refuges in London, that numbers of women of unblemished character wander every night through the streets without the means of procuring shelter or food, resting on door-steps or sleeping under archways. And this state of things must continue, and indeed cannot fail to grow worse and worse, unless far greater efforts are made to prevent it than are now in action or even in contemplation.

Any attempt to enter on the whole subject, and show how the condition of these two millions of working women might be improved, would far exceed my powers or the limits of this paper; I shall therefore confine myself to one branch, and will endeavor to point out the deficiencies in the education given to girls belonging to the middle classes and the evil consequences which this deficiency entails on them in after life.

It would be curious and instructive to mark the difference between the numbers of endowed middle-class schools for boys and those for girls all over the kingdom, and I regret that I have been unable to procure such an account. In one small district however I have been able to obtain this information, and it must serve as a specimen of the whole.

I find in a history published in the year 1828, of that part of Lincolnshire which is called Lindsey, and consists of about one-half of the county, that it contains ten endowed grammar or middle-class schools for boys; some of which are free, and all very cheap, and are made use of, for their sons, by tradesmen and farmers, and even occasionally by the clergy and professional men; but for girls of the same rank there is no endowed school at all. Besides these, there are for the laboring class several partly endowed schools for boys, and a few mixed ones, but for the daughters of the middle class there is no educational provision whatever, though so much has been done for their brothers. I do not select this particular district because it is especially favorable to my views, but merely because I could here find the information which I could not readily obtain elsewhere, and I am not aware that it is at all different from the rest of England. It is probable that when the greater part of these schools were founded, two or three centuries ago, there were very few single women of this class who had to provide for themselves, therefore the education of the girls was of comparatively little importance, and of course I do not suggest or desire that any alteration should be made in the state of these existing schools, I only wish to point out that any future endowments ought to be for girls' schools, and that any money which may hereafter fall into the Court of Chancery or the hands of the Charity Commissioners ought in fairness to be expended, not for the benefit of boys, who are more than tolerably well provided for already, but for the girls, for whom no provision at all exists, and who have no means of education within their reach, except such as are offered in private schools, where the instruction is necessarily expensive and which have not the advantage enjoyed by endowed establishments of being supervised by educated persons of station.

The efficiency of the education given in these private schools may be ascertained by any one who will take the trouble of questioning a pupil from "a seminary for young ladies." But he must not only inquire what the course of study has been, he must also ascertain whether the pupil has really learnt any one of the things professed

to be taught. Let him, as a test, request her to work a sum and to write a letter, when her deficiencies will at once become apparent. It is of course possible that a few good private schools may be found, but as a general rule the result of an examination will be unsatisfactory in the extreme. I have known a grown-up girl who had gone as far as practice in one of these establishments who yet could not do a sum in multiplication, and a younger one, from another school, who had been a considerable time at long division yet could not add correctly.

In short, the object of the managers of these schools is, naturally enough, less to give a good education to the scholars than to make money for themselves. This is effected by advertising showy accomplishments, which, compared to useful instruction, are easy to teach and easy to learn, and which are therefore popular with the pupils themselves; and they trust that the superficial character of what little solid teaching they profess to give will not be discovered by the parents, a confidence which is usually perfectly well placed, for the fathers are generally too busy to attend to their daughters' education, and the mothers, having been no better taught themselves, are incapable of finding out deficiencies.

It is probable that the education given in private boys' schools of the same class would be equally bad if they were not held in check by the number of endowed schools which exist all over the country. Thus these schools are useful, not only from the good education they afford in themselves, but also in compelling the private ones to keep up to their mark to a considerable extent.

Now this is an advantage girls do not possess, and it is to this I believe that the inferiority of the instruction they receive is owing, there being nothing by which to test whether it is good or worthless. The pupils from Miss Brown's may perhaps be compared to the pupils from Miss Jones's, but as they are probably about equally ill taught nothing is elicited by the comparison. What is required in every town is a good female middle-class school, endowed if possible, but at any rate under the management of educated persons of the higher ranks, the object of which should be not to make money, but to afford an education which would be of practical use to the pupils in after life.

Such a school would be most valuable in itself, but the greatest benefit conferred by it would be to serve as a standard by which to measure the education given in private schools, thus compelling an improvement in the instruction. It need not cost more than £40 to set up a school on this principle,—if the rooms were hired only, not built,—and in a few months it would probably, if well managed, become self-supporting.

As prevention is better than cure, money given for this purpose would be at least as well bestowed as that which is spent in relieving the distress or mitigating the evils which the want of such educational establishments has occasioned.

The education provided should be, for the younger children, of a general nature, and more for the purpose of developing the reasoning and thinking powers than for that of filling the memory. The elder girls should receive such instruction as would qualify them to engage in business and earn their own living hereafter. For this object, arithmetic and book-keeping should be particularly attended to. Arithmetic will not, unless followed up by book-keeping, be of much service in procuring well remunerated situations, but great numbers of these would be open to women who thoroughly understood this branch of business. For instance, every large shop has its cashier, and the duties of this office might be perfectly well performed by a woman, as indeed they very generally are in France.

Again, small shops do not possess cashiers, the books being kept in a rough way by the owner; but every three months an accountant comes round who looks over them, strikes the balance, and sets all mistakes to rights; now why should not this accountant be a woman?

Another wide field of employment of the same kind will probably be opened shortly. Mr. Syke's plan for forming savings' banks in connexion with money order offices can scarcely fail to be put into execution before many months have elapsed, and this will occasion a demand for a large number of clerks, who must understand accounts well, be thoroughly honest, and yet not require a very large salary; a combination much more likely to be found in women than men, if they were only properly instructed; and a staff of sober, well-conducted clerks, requiring only moderate pay, would do real service to the country in this situation.

An objection to the teaching of book-keeping in schools has sometimes been raised on the ground that the systems of keeping accounts are so numerous in trade that almost every shop or office adopts a different plan; but in fact, the differences between the systems are only like those to be observed in books of grammar, and a person who in learning a foreign language had made himself master of the system pursued in one grammar would find little difficulty in comprehending the plan adopted in another by a different author. But the best argument for teaching girls book-keeping is, that it is frequently taught at boys' schools, which would not be done if it were found to be of no use afterwards.

A register ought also to be kept at the school for the convenience of employers who might want female book-keepers, clerks, or saleswomen.

A good knowledge of arithmetic short of book-keeping, especially mental arithmetic, would enable girls to become saleswomen in shops. It has been frequently stated that 30,000 men are employed in England in the sale of articles of female attire. Now no one can wish to see a fresh generation of boys brought up and sacrificed to this feminine occupation, yet this must happen unless a sufficient number of girls are educated to undertake the work in

their stead. The ribbons and laces must be sold, and if women are not well enough taught to act as saleswomen without occasioning delays and inconvenience to the customers by their want of quickness, men will assuredly be employed for the purpose. The good instruction given in National Schools is of little use in fitting girls to take these situations, for as the scholars generally belong to the class of laboring poor, they rarely possess the requisite manners and appearance, nor can they make any money deposit as a security for honesty, which is not unfrequently required.

It is a curious anomaly, that girls of the lower orders are provided with a superior education, of which, for the above reasons, they can make little use, while nothing of the kind is within the reach of the poorer division of the middle classes, to whom good instruction would be of such inestimable value.

There are several other branches of practical education, besides arithmetic and book-keeping, which might be taught in middle-class schools with great advantage, but it would take too much space to enumerate them. Perhaps, however, it may be said, that as there are already complaints that the market for educated women is overstocked, it would be worse than useless to train others to enter it, but everything depends on the kind of instruction given. Of practically and specially educated women there is an actual scarcity, there being for instance, at this moment, a great demand for them as matrons of charitable institutions, a demand that cannot be supplied, as women of the working classes, though often well educated, are unsuitable in other respects, while middle-class women are too ignorant. But it is perfectly true, that there is a great surplus of unpractically educated accomplished women, as is shown by the numbers who become governesses, and by the low rate of remuneration they receive. It is shown also by the crowds of those who, too ill-taught even to be teachers, still call themselves educated women, and are anxiously, and of course vainly, seeking for some employment by which bodily weakness and mental ignorance combined may be enabled to earn a livelihood.

These are the very people produced by the private schools, of which we have been speaking, whose sufferings are so much to be deplored, and whose numbers we seek to diminish by means of special and practical instruction. At present the evil has an inclination to multiply itself; for as practically and specially educated women can obtain well remunerated work, they do not care to teach, and consequently useful learning is expensive, while the number of persons who try to live by teaching accomplishments, makes accomplishments cheap to learn, and people learn them as they buy bargains, purchasing what is of no use because it is cheaper than what would really be of service.

The only way to check this is to provide useful instruction at a cheap rate.

If any one is afraid that by enabling women to engage in remu-

nerative occupations, young men entering life may be inconvenienced and compelled to turn to rougher, harder work than is agreeable to them, I refer them to the article in the *Quarterly Review*, of June last, on "Workmen's Earnings and Savings," where they will see that no man with ordinary health and strength need suffer privation, if willing to work, and not recklessly extravagant. If more girls were trained to employments requiring intelligence, more boys would be trained to those requiring strength. If there were fewer shopmen, there would be more mechanics, soldiers, sailors, and workmen of all kinds, but not more male inmates of the workhouse, or dependents on charity.

In speaking of the advantages to be derived from a higher, sounder, more practical and religious education for girls, I have said nothing of the advantage men would derive by being provided with more intelligent and companionable wives; nothing of the benefits to be conferred on children; nothing of the increased chances of domestic happiness which must result from increased freedom of choice in marriage, for a woman cannot be said to be free when the option offered, is to marry or to starve; nor have I referred to the higher tone of feeling such an education would infuse among the girls themselves, now but too justly accused of caring for little save vanity and dress. I have dwelt entirely on what appears to me the chief point of importance, viz., the removal of the sufferings now entailed by ignorance on those single women who have to earn their own bread, but it should not be forgotten that these other advantages would be secured also.

That women who are left unprovided for and find themselves forced, perhaps when no longer young, to trust to their own exertions for subsistence do suffer, and suffer most severely, may be seen by any one who will spend a few mornings at the office of the "Society for Promoting the Employment of Women."

The plate on the door attracts numbers, many of whom belong to the class we have been discussing; they frequently describe themselves as "educated women," but when asked what they can do towards earning a livelihood, it appears they can do nothing. Sometimes they say they should be glad to learn anything that would enable them to live, but add piteously, that it must be something which can be learnt very quickly, as their means are nearly exhausted. As no remunerative employment can be learnt quickly, it is unnecessary to say that assistance can seldom be given to these poor creatures, whose melancholy fate it must be, either to join the crowd of needlewomen and help to beat down still lower the wages of that miserable profession, or else to retire into the workhouse, there to spend the rest of their lives, for women who have been brought up in a superior station have neither strength nor skill to become domestic servants, the only employment open to ill-educated women without capital.

I cannot but think that there exists a confusion in the minds of

many persons on this subject amounting almost to a feeling that it is wrong to teach women anything practically useful. But our ideas would grow clearer if we would steadily bear in mind that one-third of our female population must either work, beg, or starve. If whenever we meet a string of schoolgirls not belonging to the wealthy classes, or see a merry group at play, we would remind ourselves that one out of every three will have to earn her own bread in future life, we should surely feel some interest in ascertaining that their education is calculated to assist them in so doing.

I conclude with some short extracts from a letter addressed by Mr. Harry Chester to the Editors of the ENGLISH WOMAN'S JOURNAL, and regret that my space forbids me to give the whole. "The question you propose to deal with is I think simply a question of education, *i.e.*, if you can improve the education of females, but not otherwise, you can improve the market for female labor; and one of the great wants of female education is, I think, the want of some external standard such as the Society of Arts now supplies. A woman who had obtained from the Society of Arts a certificate of the first or second class in book-keeping could scarcely fail to obtain employment as a book-keeper, and one cannot see why the wives, sisters, and daughters of commercial men should not act as their book-keepers." . . . "I regard the question you desire to solve as simply and remarkably a question of the improved education of women; as shall be the education of women, so shall be the remuneration of those women who labor to live. You may think lightly of the objection taken by the *Saturday Review*, that if you increase woman's power of gaining her own livelihood you diminish the number of marriages, and so injure society, for you may rely that such a power, making her more valuable in a pecuniary sense as a wife, increases her opportunities of marriage, and it is neither for her own good nor that of society that she should marry for hunger, instead of for love and esteem." . . . "You might establish classes for the special instruction of young women, who have left school, with a view of qualifying them to act as book-keepers, clerks, &c. You may be sure that well qualified women would immediately obtain employment."

A school and classes on this principle have been opened in London, but as the first quarter is not yet concluded, I cannot speak of its success, though I trust to do so next year. Prospectuses can be obtained at the Office of the ENGLISH WOMAN'S JOURNAL.

JESSIE BOUCHERETT.

XXXIV.—MADAME RECAMIER.

The father of Madame Recamier was Jean Bernard, a notary of Lyons; he was remarkable for his personal appearance, had no special talent, but was amiable and kind-hearted. Her mother is said to have been very beautiful as well as clever; she died young.

Their daughter, Jeanne-Francoise-Julie Adélaïde, was born on the 4th of December, 1777. When she was only seven years old her father obtained a situation in Paris, where he went to reside; leaving his daughter at Lyons with an aunt, Madame Blachette. Between the little Juliette and her young cousin (afterwards Baronne de Dalmassy) arose a tender childish affection, the commencement of a friendship which endured through life. To this, her first friend, we may also add her first admirer, in the person of a little boy of six years old, one of her playfellows. Madame Recamier would often allude to these episodes of childhood with pleasure, and still oftener to the next few years, which she passed at the *Couvent de la Deserte*, under the care of another aunt, her mother's sister, who was a nun. Here she received those solid religious principles which she retained in spite of the doubt and scepticism which soon grew universal, but through which her calm and pious nature passed unsullied and unshaken. She rejoined her parents in Paris, and found a friend and playfellow in the son of an old friend of her father's, a M. Simonard, who at this time took up his abode with the Bernard family.

She used sometimes to relate how this adventurous companion would persuade her into perilous positions, wheel her in a barrow on the top of a wall, and, worst of all, induce her to join him in robbing a neighbor of his grapes. The real culprit contrived to escape at the very moment of detection, while the lovely little thief, who was left trembling before the indignant proprietor, so disarmed him by her beauty that he gave up all his projects of just vengeance to comfort her childish terrors, and promised to keep the adventure secret from her parents.

Madame Bernard, although vain of her daughter's beauty, and anxious that no thought or care should be omitted which could help to adorn it, and determined also to lose no opportunity, young as she was, of exhibiting her in society, still watched over her education and procured her every advantage. Her talent for music was especially cultivated, and to the last she found and gave pleasure by her performance on the piano, although singing and the harp she had earlier given up.

M. and Madame Bernard saw a good deal of literary society; amiable and fond of amusement, they made their house pleasant; and to Lyonnese especially, who might all count on a hospitable welcome, it became a favorite resort.

M. Recamier was among the friends who visited at the Rue des

Saints Pères; he was from Lyons, the son of an opulent tradesman who had realized a considerable independence and held a high position in the commercial world of Paris.

Amiable, accomplished, and rich, there were many reasons why M. and Madame Bernard should willingly accept him as their son-in-law. But the disparity of age made them hesitate when he asked for the hand of their daughter. He was forty-two years of age, and she not yet fifteen. But he was kind, and had for years been especially good-natured to Juliette—had given her her prettiest dolls, and now paid her the compliment of offering her his name. It was Juliette therefore who assured her parents that she was willing to overlook his age, in consideration of the kindness of his manners and the goodness of his heart, and on the 24th of April, 1793, they were married.

M. Recamier's character was indeed remarkable for an exaggerated amiability. Polite to all, he was popular in society; and extravagantly generous, he was imposed upon on all hands; and yet, however ill his benefits were repaid, he was neither surprised nor ruffled. To lead an easy and pleasant life was his aim; and adored by his family, sought after by agreeable companions, and without any depth of feeling, he was able to pass so lightly through life as to taste all except its deepest pleasures, and to experience scarcely any of its pains.

He would enjoy helping his friends in their necessities, though he did not sympathize with them enough to make him suffer; and if they died, the space was filled up with hardly a regret, although during their life he would fail in no office of friendship which his time or thought or money enabled him to fulfil. He was good-looking and accomplished, with very polished manners, and a reckless confidence in others, by which it is needless to say they did not fail to profit. With all this he was hardly a man to inspire much respect; and he does not seem to have wished to create any affection in the heart of his young wife. He was invariably kind to her, ready to counsel and advise as a father, and to give her the benefit of his worldly experience; and he trusted implicitly, as indeed he well might, in the rectitude and dignity which carried her through the peculiar dangers which surrounded her. During the first four years of their marriage the life of Madame Recamier was singularly calm and uneventful. The very horrors which were passing round her put a stop to the ordinary habits of social life, while M. Recamier solaced himself in attending the daily executions, and witnessed the tragical end of the King, the Queen, and many of his old friends and associates, with his usual amiable equanimity.

We do not even know whether the risk which at one time existed of himself and his wife's family being included among the victims, excited him to any strong emotion. Through the protection of Barrère, however, the danger passed by.

It was not till calm was restored in Paris, and the national

frivolity and love of pleasure, escaped from their long and unnatural restrictions, burst forth with accumulated vehemence, that Madame Recamier, now eighteen years old, and in the full perfection of her beauty, appeared to dazzle the eyes of the Parisian world.

But let us pause a moment before we follow her over the threshold of her future life, and see in what its interest and its charm consist.

The life of Juliette Recamier must be a series of questions, which all perhaps will solve differently and some leave as unanswerable.

We all know that she was celebrated for her beauty, her grace, and for the singular power with which she inspired and retained a profound attachment in the hearts of many persons who differed in everything else, but who all united in making her, and her only, the object of vehement, yet lasting, affection, and enthusiastic, yet enduring devotion.

But what was she herself? Was she anything besides a source of inspiration to others? Where did her singular power of enchantment reside? And did she use the strange charm voluntarily and intentionally or not?

The very cloud of incense which the great minds and noble hearts who surrounded her offered at her shrine, almost conceals their idol. The interest of her life would at first sight seem to lie rather in the characters of those by whom she was surrounded, than in her own; the genius and the feeling which crowned her would appear not hers, but that of others. And yet we should make a great mistake if we looked upon her as interesting solely, or principally, from having been intimately associated with most of the celebrities of her time. Consciously or unconsciously, she exercised a powerful and enduring influence upon them all. Their lives, their thoughts, their opinions, their joys, and their sorrows, were changed and moulded by her. And not their inward lives alone. A statesman accepted or relinquished a place, and his first consideration was whether she would be satisfied with his decision. An ambassador sent off a courier with important despatches to his government—but still more important to him was the little note to Madame Recamier which he took that opportunity of sending that she might hear one day sooner that she was still, and always would be, the first and only thought of his life. A General pressed on the siege of a town with unnecessary haste, not so much for the sake of victory itself, as for the leisure it would procure him to fly to the feet of Madame Recamier.

When we say that persons have gained celebrity, that their life and recollections are interesting, not for their own sake but for that of their illustrious contemporaries and companions, we generally imply that accident or circumstance has connected them with greater minds, and that they serve but as a link to something beyond themselves, as a centre round which greater lights have chanced to cluster. But it was not accident but choice, not through, but in spite of, circumstances, that Madame Recamier was selected as the friend,

guide, confidant, and consoler of men and women of all shades of political opinion, of all diversities of character, habit, and feeling. And what we study is not themselves, but the reflection in them, of the divinity they worshipped. It is she whom we seek through the letters addressed to her; it is the subtle and indefinite power which called forth such tender reverence and faithful friendship that we would fain discover and analyse. But in vain;—there is nothing to define the influence she exercised save what it produced; and it is only from the variety of character on which it was used that we can form any conjecture as to the force and complexity of her own. Take her friends separately, and we shall see nothing but an infatuation more lasting than usual, but not marvellously uncommon. We need have no wonder which could not be solved by her being a clever and amiable woman, peculiarly graceful and fascinating. But when we look at the number of those whom she dragged at her chariot wheels, we must suppose she possessed something beyond these ordinary attributes; but what it was, and how exercised, we can but try to guess or to imagine. Relations and strangers, princes and philosophers, statesmen and poets, artists and manufacturers, diplomatists and recluses, the prosperous and the unfortunate, the worldly and the pious, the old and the young, men and women, swell the list—not of her conquests only, but of her home circle, and not of that only, but of her intimate relations during her long life, through all its vicissitudes, and from the radiant and beautiful dawn of her youth, when she first took a brilliant and critical society by storm, till the honored and lamented close which is within the recollection of us all.

And yet, though she gave, of necessity, always an inadequate return to the feeling she inspired, and though she had preferences, and did not attempt to conceal them, all her friends were satisfied, content, or resigned; no murmurs or jealousies disturbed the calmness of her reign. It appeared as though permission to adore was the height to which even the most enthusiastic of her votaries aspired. To other sources of dispute was added the fact, that many of her friends were of widely different political creeds, yet zealous and earnest in defence of their separate causes; some adhering to the successful, others to the losing side; and even where they were serving the same dynasty, separated by petty ministerial squabbles and jealousies, which any momentary want of caution on her part might have hopelessly aggravated. Was this result obtained by her talent and art, or was it a mere reflection of the pure serenity of her own character?

But we can go even beyond this. Her unsuccessful rivals—those who saw at their very firesides the name of Juliette Recamier held dearer than their own; those who loving with all the strength of their nature, yet saw her reigning in the heart which of right belonged to them,—neither marvelled nor complained; nay, in a measure, shared in the enthusiasm she excited; asked her for the first

news of past safety or future project which they might reasonably have expected; and when a beloved life had sunk into the grave, turned for help and comfort to her to whom this life had been devoted.

Madame Recamier carefully destroyed all her own letters, (with a very few unimportant exceptions,) and thus hid the one clue which might have helped our researches. Why did she do this? was it genuine humility and reserve, or a coquettish calculation, or an indefinite instinct that the cloud-veil of mystery, while it concealed, yet served to heighten, the mysterious charm of her character?

Be that as it may, this last act has certainly helped to spread, even over those who never saw her, some of that peculiar fascination by which all who did see her were more or less subjugated.

The beauty of Madame Recamier was incontestable; wherever she appeared she excited universal admiration, and yet any description of her appearance must of necessity be unsatisfactory. Her eyes were not large, but singularly brilliant, her hair fell in natural chestnut curls, and her figure was slight, and remarkably graceful. She cannot be said to have had regular features, but the delicacy of her complexion, and the combined sweetness and archness of her expression, would scarcely permit the most critical and cold of spectators to qualify his admiration. She almost invariably wore white, doubtless from a consciousness that her beautiful arms and shoulders could rival in their whiteness the most snowy drapery. Pearls, for the same reason perhaps, were her favorite ornaments. Trying to most persons as the classical costume of those days must have been, it could but serve in Madame Recamier's case to exhibit the perfection of her figure and the grace of her every movement.

So soon as the churches were re-opened and divine service re-established, Madame Recamier was applied to, to *quête* (or hold the plate, as we should say) at the church of St. Roch, for some charitable collection. She was almost crushed by the crowd who thronged to gaze at her, and whose admiration so far fired their benevolence that the sum collected amounted to twenty thousand francs.

At the annual promenade at Longchamps, where the mid-day sun, so trying to many other beauties, only exhibited the freshness and delicacy of her appearance, all present unanimously decreed her the palm as unrivalled in loveliness and grace, and more regular and classical faces failed to produce one-half the effect of hers.

Madame Recamier entered, with the gaiety and enjoyment natural to her age, into the pleasures of the world. Her husband sanctioned her mixing in society, and occasionally accompanied her. His elder brother, who had also an affectionate desire to promote all her wishes, and yet at the same time to ensure her every protection, would forget his age and habits, and accompany her to the *Bal de l' Opera*, which at that time was frequented by ladies in good society. She invariably retained a dignified reserve in her manner, and even at these scenes of universal disguise and mystification, was generally

recognised by never adopting the usual habit of *tutoyant* those with whom she conversed.

Barras, M. de Talleyrand, the poet Deshaye, La Réveillère-Lépeaux, La Harpe, with many others, delighted to converse with her at the half political, half literary *soirées* of the time; and at balls, where she made a point of being the first to arrive and the last to depart, we cannot doubt how eagerly her hand was sought and her notice desired.

On the 10th of December, 1797, the *Directoire* gave a grand *fête* at the Luxembourg to Bonaparte, the conqueror of Italy. It was the first time Madame Recamier had had an opportunity of seeing the First Consul, and in her eager curiosity she could not resist the impulse to stand up, so as to have a better view of his countenance while he was listening to a long speech of Barras'. The slight beautiful young woman dressed in white attracted all eyes, and a hum of admiration called the attention of the hero of the day, whose stern glance turned towards her made her reseat herself in confusion.

At the close of 1798, M. Recamier, finding his house too small for his hospitable receptions and his increasing fortune, purchased an hotel belonging to M. Necker in the Rue Mont Blanc.

Madame Recamier still continued to reside at Clichy, which was near enough to Paris to give her every advantage of society, and where she could still enjoy the pure air and flowers of the country. M. Recamier came almost daily to dine with his wife, but resided in Paris.

The negotiations for the house in the Rue Mont Blanc led, however, to a more important result to Madame Recamier than the possession of a splendid mansion so luxuriously and beautifully furnished as to be the talk of Paris. It led to the formation of one of the sincerest and pleasantest friendships of her life—to her first introduction to the celebrated Madame de Stäel. We give the account of their interview in her own words:—

"One day, and this day forms an epoch in my life, M. Recamier arrived at Clichy with a lady whom he did not introduce, but left in the drawing-room with me while he went to rejoin some other persons in the park. This lady came to speak about the sale and purchase of a house; her dress was peculiar; she wore a morning gown and a little dress hat, trimmed with flowers: I took her for a foreigner. I was struck by the beauty of her eyes and of her expression; I scarcely understood what I felt, but certainly I was more occupied in endeavoring to recognise, and, so to speak, to guess at her, than in offering her the ordinary civilities of reception, when she said to me that she was enchanted to know me; that M. Necker, her father . . . at these words I recognised Madame de Stäel! I did not hear the end of her sentence, I blushed; my confusion was excessive.

"I had just been reading her letters on Rousseau; and was en-

chanted with the book. I expressed what I was feeling by my looks rather than by my words: she both terrified and attracted me at the same moment. One felt immediately that hers was a perfectly natural character united to a superior nature. For her part, she fixed her large eyes upon me, but with mingled curiosity and kindness, and spoke of my countenance with a profusion of compliments which would have appeared too pointed and exaggerated if they had not seemed to escape her involuntarily, which gave to her praises an irresistible seduction. My agitation did me no harm; she understood it, and expressed her wish to see me often when she returned to Paris, for she was leaving for Coppet. At that time it was but a vision in my life, but the impression left was very deep. I thought of nothing but Madame de Stäel, so profoundly had I felt the attraction of this strong and ardent nature."

In 1799 Madame Recamier first encountered Lucien Bonaparte, who conceived for her a most violent and romantic admiration. This, perhaps the least worthy of all those she inspired, passed quickly to absurd demonstrations and tiresome importunity.

He adopted the name of Romeo, and addressed to Juliet incessant declarations, which were not only absurd in themselves, but led to a degree of scandal and gossip which could not fail to annoy Madame Recamier. She consulted her husband as to whether she might follow her natural inclination, which was to close her doors against Lucien, and avoid meeting him in society. But so pointed a reproof, addressed to one nearly related to the First Consul, would have been seriously damaging to M. Recamier's position, and at his wish, she therefore continued to receive her tiresome admirer, although making every effort to show him how distasteful his importunities were. When at last she succeeded in convincing him, he was so far annoyed by the recollection of his conduct that he made every effort to get back the letters which he had addressed to Madame Recamier; but as a testimony to the rectitude and discretion of her own conduct throughout their intercourse, she thought it more prudent to retain them.

Previous however to their rupture, Madame Recamier was present at a banquet given by Lucien, at which she, for the second time, saw the First Consul himself. She made some impression upon him, for besides looking at her fixedly, and addressing some compliments to her, he intended her to be seated next him at dinner, and she, not understanding what honor was destined her, and therefore placing herself at some distance, he reproached her with an appearance of pique and resentment, which conveyed to all present the interest she had excited in him.

It would be vain to attempt any enumeration of the distinguished persons who sought her society; we can but notice those who were to be linked with her future, and whose names are inextricably associated with hers. Three generations of Montmorencys did homage to her, Matthieu Duc de Montmorency, Adrien Duc

de Laval, and Henri de Montmorency his son. "Ils n'en mouraient pas tous, mais tous etaient frappés," said the Duc de Laval.

Adrien de Montmorency, Duc de Laval, was at this time about thirty-three years of age, clever, witty, and interesting; a good talker, a popular man of the world, and an honest, yet successful diplomatist. His admiration for Madame Recamier was sudden and devoted, and it was not destined to fade away. Years passed, changes of all sorts occurred, but she could always count on his sincere and earnest friendship. His son Henri, many years later, offered to Madame Recamier a boyish devotion, but died before it could be tested as his father's had been.

But Matthieu Jean Felicité Duc de Montmorency was one of the three dearest friends whom Madame Recamier ever possessed,—and in some respects must have had a more peculiar and stronger claim upon her than any other. His admiration and tenderness for her did not make him blind to the dangers of her position, or the faults to which she had a tendency. He watched over her like a most tender father, counselled her as a prudent confessor, advised her as a disinterested friend, and yet dedicated his heart to her service with a fidelity and truth which had in it something of the days of chivalry and romance.

Born of one of the first houses of France he was nevertheless seized when very young with a passionate enthusiasm for the most ultra liberal views, and it was he who as deputy to the *Etats Généraux* brought forward the motion for the abolition of the privileges of the nobility. He had not only entered into the political ideas of the day, but had plunged into worldly excesses and dissipations with equal zest. During his absence in Switzerland, however, his brother, the Abbé de Laval, was executed, and this blow not only sobered him at once and for ever, but filled him with remorse and sorrow at the recollection of having ever advocated those doctrines and supported that party which were now guilty of his brother's blood.

Through a terrible struggle he passed, and emerged with the traces of it on his countenance, and the impression, never to be effaced, on his heart.

All his aspirations, all his efforts, were directed to the service of God and his suffering fellow-creatures. A tinge of melancholy, and a stern self-denial were not the only traces of his past life; he had learnt from it a constant charity for those who were subject to the failings he had known, and his zealous and earnest interest for the spiritual welfare of all whom he loved, made up a character which was indeed so noble, so upright, so generous and so faithful, that we can but consider his attachment to Madame Recamier as the one of all others which she may have been proud to have inspired and retained.

The faults, so natural in her position as to be almost inevitable, were too great an attraction for amusements, a disposition, partly

from amiability, partly from the emptiness of her home life, to seek happiness in worldly pleasure—and, still more natural, and yet still more dangerous, a great desire to please. Matthieu de Montmorency was anxious that she should give more attention to charitable works, and set aside a portion of each day for serious reflection. To the close of her life she retained the habit, which she had at first adopted at his persuasion, of giving at least half an hour daily to pious reading and meditation. We quote a few sentences from his letters. . . . "Would that I could appear to you a thousand times more that which I am not, would that I could have all the rights of a father, a brother, a friend, and obtain your friendship and entire confidence for one sole thing in the world,—to persuade you to your own happiness, and to see you enter the one path which can lead to it, the only one worthy of your heart, of your intellect, and of the sublime mission to which you are called! In a word, to induce you *to make a solemn resolution.* For that is everything. Must I confess it to you? I seek vainly for some indication of it in all you do, in all those little involuntary details, not one of which escapes me. Nothing to reassure me, nothing to satisfy me. Ah! I may not conceal it from you—I bring away a profound impression of sadness. I tremble for all that is in danger of being lost, to you in true happiness, and to me in friendship. God, and you also, forbid me to despair. I will obey. I will pray to Him unceasingly; He alone can open your eyes and show you that a heart which loves Him truly is not so empty as you appear to fancy. He only can inspire you with a true attraction, not of a few minutes, but constant and sustained, for the works and the occupations which would indeed be so suitable to the goodness of your heart, and which would fill much of your time so pleasantly and so profitably. It was not as a joke that I asked you to assist me in my undertaking for the Sisters of Charity—nothing would be more precious and agreeable to me. It would spread over my work a special charm which would help me to conquer all indolence and lend my labors a new interest.

"Do all that is good and amiable; all which will not tend to break your heart, and which will never leave you a future regret. But, in the name of God, in the name of friendship, renounce all that is unworthy of you, all those things which can in no case ever render you happy. . . . Will you forgive me a wish that you may always find a little *ennui* in your *soirées,* and in the society of some persons who are called amiable and pleasant? Is that a very unkind desire? I protest to you it is not so intended.

* * * * * * *

"I am not without fear for the daily effect of those frivolous surroundings which are worth nothing to you, and are worth so infinitely less than yourself."

* * * * * * *

Madame Recamier had written him a letter full of sadness and

depression. He says—"I warn you, that I shall be severe about those miserable distractions which truly do not deserve the name of consolations, which are but a species of game, where one cannot believe in either side being in earnest. But what I fear for you beyond everything, what I implore you to cast aside with all the strength of your reason and the energy of your heart, is discouragement, the enemy of all that is good and of all generous resolutions. The Divine Master whom we serve does not permit us to despond while we have a true desire to march under His standard.

* * * * * * *

"Believe, above all, my dear friend, in my sincere, constant, perpetual desire for your happiness. But permit me, by the same right, to be inexorable as to those things which never can render you happy."

M. Bernard, Madame Recamier's father, who held a position in the Post Office, was suspected of having connived at some treasonable correspondence and was consequently arrested.

The news of this misfortune reached Madame Recamier when she was receiving at dinner Madame Bacciocchi, Madame de Stäel, M. de la Harpe, and some others. She was overpowered with terror for her father, as an arrest on so serious a charge might be the prelude to greater severity, and she turned naturally to Madame Bacciocchi, as sister to the First Consul, to implore her intercession and help. She was met with embarrassment rather than sympathy, and advised to apply to Fouché, failing which, Madame Bacciocchi promised to see her later in the evening, and give further advice, at her box at the *Théatre Français*, where she was going to join her sister. Madame Recamier in despair went to see Fouché, who advised her trying to see the First Consul. As a last hope she therefore accepted the unfeeling suggestion of Madame Bacciocchi, and went to the Theatre, where she arrived bewildered and terrified. She found the Bonaparte sisters all absorbed in the tragedy, and scarcely deigning to show any interest in her grief: but in a corner of their box was seated a far more powerful and compassionate ally—Bernadotte, who touched by her grief and her beauty, placed himself at her service, conducted her home, and himself applied for, and obtained from Napoleon a promise of immunity for M. Bernard.

He did not rest till M. Bernard was actually free, and asked, as his only recompence, permission to accompany Madame Recamier when she took her father the order of release.

The Prince, afterwards the King, of Wurtemburg joined the train of her admirers, and also the hereditary Grand Duke of Mecklenburg Strelitz. In spite of the knowledge that Madame Recamier's *salon* was reported as a place of meeting for those disaffected to the government, and that to frequent it was therefore likely to be displeasing to Napoleon, they both, as well as Prince (afterwards King) Louis of Bavaria, implored permission to visit Madame Recamier, and after showing them the imprudence of running so

great a risk, she was compelled to accede to their wishes, with certain precautions and regulations to prevent their visits attracting too much notice. Twenty years after, the King of Bavaria met her with undiminished admiration in Rome. Forty years after, the Duke of Mecklenburg Strelitz wrote to recall himself to her recollection, and, in the most humble terms of admiring respect and devotion, to implore her to send him her portrait.

This very portrait had been painted about this time (1802) by Gérard for M. Recamier, and was considered very successful. David had in vain attempted her likeness; the sketch he made for it is in the Louvre.

During the peace of Amiens, Madame Recamier, in company with her mother, made a short visit to London.

She there began her friendship with the future Duchess of Devonshire and the Duke of Hamilton. The Prince of Wales, the exiled Duke of Orleans and his young brothers, lost no opportunity of showing her attention and admiration; and the English newspapers were never weary of chronicling the dress, excursions, and plans of the beautiful stranger.

Madame Recamier returned to France through Holland, and found on reaching Paris that owing to the proclamation of the Empire, and the arbitrary acts which inaugurated it, party feeling ran higher than ever in Paris, and double precaution had to be practised by all likely to be considered disaffected. Prudent and cautious as Madame Recamier was in all her social relations, she had no lack of courage when her friends were in danger, or when there was a question of compromising her opinions. She made no secret of her friendship for Madame Moreau at the time her husband, General Moreau, was undergoing his trial, pointedly bowed to the prisoner in open court, and did all she could to assist and comfort them when they went into exile.

In spite of all this, however, many of the Emperor's adherents were numbered among her friends and guests, and his two sisters, Elisa and Caroline, often came to see her. Fouché too was assiduous in his visits, and Madame Recamier could not repress her astonishment that amid the multiplicity of his affairs he could so often spare the time to come to Clichy. By degrees, however, his object became apparent; at first her want of comprehension, and later her determination not to assist him by meeting his proposition half-way, gradually compelled him to proclaim it. Little by little he suggested, proposed, and finally urged her to accept a place at Court. Madame Recamier declined, with the full consent of her husband. Fouché, incapable of comprehending the person he addressed, had fancied that an allusion to the admiration of the Emperor, and the influence she might therefore obtain over him if she chose, would dazzle her imagination and induce her to accept his offer. It served only, however, to make still more decided and emphatic her refusal to entertain the idea, and Fouché, losing all

control, and pouring abuse on Matthieu de Montmorency as her probable adviser, left Clichy, and broke off his acquaintance with Madame Recamier.

A. A. P.

(*To be continued.*)

XXXV. — THE THIRD ANNUAL REPORT OF THE COMMITTEE OF THE LADIES' SANITARY ASSOCIATION.

THE Committee, in presenting their Third Annual Report, have gratefully to record the continued progress of the Association. While a review of the past year shows very many of the difficulties and failures necessarily incident to all new undertakings, the Committee humbly and gratefully believe it shows also enough of success and usefulness to prove that their work is of God, and that He is still with them in it.

The receipts of the last year are much greater than those of the preceding one, and one hundred and fifty-six new members have been added to the Association. The Committee rejoice to believe that this increase is not one of mere names and money, but in very many cases an accession of earnest and devoted workers, anxious personally to aid in the prosecution of the Association's plans. The Committee believe this not only because of the kind practical aid and valuable suggestions which they continually receive from many of the members, but because most of the rest who are personally unknown have joined the Association under circumstances which prove their membership to be a spontaneous result of devotion to the work. It is certain that for the Association to be really efficient, it must be, not merely a working centre supported by *subscribers*, but a body composed of active *members*, and the Committee are glad to believe it is really becoming so.

Though the title of the Association has been altered from "*The Ladies' Association for the Diffusion of Sanitary Knowledge*" to its present more comprehensive one, in indication of the Committee's earnest wish to do actual sanitary work, as well as diffuse knowledge, they have hitherto devoted their efforts almost exclusively to the promotion of the latter object. They believe that for the present the Association can do more widely extended good by arousing mind and conscience to the consideration of the sore physical evils which prevail, by diffusing a knowledge of the laws of health, and by pointing out the causes of disease, so that the poor and their friends may make intelligent efforts for their removal, than it can by a more direct course of action.

The Committee have continued the preparation and publication

of sanitary tracts. The following have been issued since the publication of the last Report:—

10,000 "Cheap Doctor." (2nd Edition.)
5,000 "Health of Mothers." (2nd Edition.)
5,000 "Massacre of the Innocents." By the Rev. Charles Kingsley.
5,000 "Power of Soap and Water."
5,000 "When were you Vaccinated?"
5,000 "How to Manage a Baby." (2nd Edition.)
4,000 "Health of the Parish." By Doctor R. Druitt.
1,000 "Worth of Fresh Air."
1,000 "Influence of Wholesome Drink."
1,000 "Advantage of Warm Clothing."
1,000 "Use of Pure Water."
1,000 "Value of Good Food."

In all, forty-four thousand, making a total of seventy-six thousand five hundred tracts issued by the Association since its commencement.

These tracts have been widely circulated throughout the country. A large quantity have been gratuitously distributed by the Association. Many clergymen, district visitors, and other laborers among the poor, have testified to the utility of the tracts, and are now constantly lending and distributing them in various ways. They have been found especially useful by the conductors of mothers' meetings. Other ladies have placed those tracts relating to infant management in the boxes of linen lent to poor mothers by Dorcas Societies. Others have placed them in lending libraries. Upwards of two thousand have been given by the managers of the Infirmary and Lying-in-Hospital at Manchester to the poor mothers in those institutions. In the Children's Hospital in Great Ormond Street, also, the tracts on infant management are given away by the head physician. In all cases within the knowledge of the Committee, the distribution has been attended with satisfactory results.

There have been many very gratifying proofs that the tracts are appreciated also by the poor themselves. The Rev. J. Rowsell, the incumbent of a thickly populated district in Stepney, said in a public speech:—"These tracts have been circulated by us, we continually circulate them; and at the present moment there are none which are so eagerly asked for by our poor as these. A noble lord, a member of the upper house, sent me a large number of them, and they are the very first things that are asked for whenever our district visitors go into the houses of the poor." The manager of a library for the poor writes, "Your books are the most useful we ever had." A conductor of a mothers' meeting states, "I created quite a 'sensation' the other day among my poor women by reading the 'Cheap Doctor,' and now I find quite a reform in the whole court in the matter of fresh air. I now let my Bible-woman sell your tracts among my poor, and they buy them eagerly." Another lady states, "I went to give my usual reading lesson in our village school a few days ago, and, by way of varia-

tion, I set the children to read the 'Cheap Doctor,' I never heard them read with so much zest and animation, and the result was, that nearly all brought a halfpenny the next morning to buy a copy of the tract." A district visitor in Brighton, states that a woman in her district has, through reading the "Cheap Doctor" removed into a new lodging where she can have pure air. One poor shoemaker has testified his attachment to the Association by writing a tract for it, and he is now writing another upon what he touchingly calls "Domestic Management under Trying Circumstances." A poor woman recently called at the Association's office to beg the Assistant Secretary to prepare a tract on the injurious effect of long hours of labor in the city dressmaking establishments, and offered herself to write out a sketch containing facts from her own sad experience. Other cases prove that the tracts benefit many besides the poor. The recent establishment of a swimming bath for ladies, in Brighton, partially in consequence of the tract entitled "Why do not Women Swim," is one example.

Many other facts proving the utility of the tracts have been communicated to the Committee. They take this opportunity of earnestly requesting those friends who may circulate the tracts with satisfactory results, kindly to communicate them to the Secretaries. A knowledge of them would be highly encouraging in many ways.

It is gratifying to know that the tracts—incomplete and few though they still are—have been the means of directing the attention of philanthropists in other countries to a new means of promoting sanitary reform. The following extract is from a lady of high social position in Hungary:—

"I have been most agreeably surprised by these very useful tracts on the management of children. I assure you that I shall certainly do all I can to propagate the principles contained in them. The first thing I intend to do is, to translate the excellent rules laid down, and then to try to carry them out practically among the poor here."

One of the leading members of the medical profession in Amsterdam has promised to carry out the Association's plans in that city. Similar promises have been received from a lady in Hobart Town, Tasmania.

The Committee have experienced much difficulty in obtaining suitable manuscripts for tracts, and they take this opportunity earnestly to request their medical and literary friends to aid them in this part of the work. They have very great pleasure in announcing that Sir John Forbes, Dr. William Farr, Dr. E. H. Sieveking, Dr. Southwood Smith, Dr. John Sutherland, and Dr. Charles West, have kindly consented to act as an editing committee. One or more of these gentlemen now revise every tract issued by the Association.

It has been found undesirable to continue the arrangements formerly made for the publication of tracts in the ENGLISH WOMAN'S JOURNAL, and no connexion now exists between the Association and the conductors of that excellent periodical, save the common bond

of cordial sympathy and friendliness which should ever exist between all true workers for social good.

The diffusion of sanitary knowledge by means of classes and lectures has been continued. A course of twelve weekly lessons on the laws of health was given to a class of ladies by Miss Catharine Johnstone, at Westbourne Terrace, in the spring of this year. A class has been formed, under the superintendence of a medical gentleman, for practical instruction in Ling's system of educational gymnastics, and in the laws of health. This class is formed exclusively for female teachers in schools for the poor, to whom the instruction is gratuitous. The Committee feel assured that the introduction of this most perfect method of physical training into all schools would be an inestimable benefit, and they are now endeavoring to bring the subject under the notice of educators. Edwin Chadwick, Esq., has kindly promised his valuable co-operation in this part of the work.

The following course of lectures on sanitary subjects has been delivered, by the kind permission of the Council on Education, in the Lecture Theatre of the South Kensington Museum:—

Lecture 1.—By the Rev. John Armitstead, Vicar of Sandbach. "On Industrial Employments in Girls' Schools."

Lecture 2.—By Dr. Edwin Lankester, M.D., F.R.S. "On Sanitary Defects and Medical Shortcomings."

Lecture 3.—By Henry Roberts, Esq., F.S.A. "On Healthy Dwellings, and prevailing Sanitary Defects in the Homes of the Working Classes."

Lecture 4.—By Ernest Hart, Esq. "On Dress and Social Habits in relation to Deformity and Disease."

Lecture 5.—By Dr. William Farr, M.D., F.R.S. "The Arithmetic of Life."

A series of meetings and conversazioni for the purpose of discussing the means of bringing the Association's efforts to bear upon the London poor have been held in drawing-rooms and school-rooms in Curzon Street, Mayfair; Kensington Gardens; Agar Town, Borough Road; St. Giles'; Kennington, and Stepney. Some of these meetings were attended exclusively by district visitors and other ladies working among the poor, others by the poor themselves. Addresses were delivered by a lady of the Committee.

A lending library of books on all branches of Hygiène is now in course of formation at the Association's office. The few books which it already contains are eagerly borrowed.

The Committee are now endeavoring further to utilize the office by making it a *dépôt* for all good books on the various branches of Public and Domestic Hygiène. No books are sold there but those approved by the editing committee, or other equally high authority. Thus, purchasers are directed to the best works on each subject. At the office the Committee have also commenced the formation of a collection of specimens and models of new inventions contributing to sanitary improvement. These articles are shown to visitors to the office, who are directed where to purchase them, and much

good has been thus done. The Committee feel assured that a complete collection of this kind would form a very efficient means of promoting their objects, and they earnestly ask the aid of their friends and of inventors, in its formation. The reports and prospectuses of all Associations engaged in work directly contributing to sanitary improvement are also being collected and registered at the office. In short, the Committee are endeavoring to employ every kind of means to make it a useful centre for the diffusion of sanitary information of all kinds. Already many inquiries are made there.

In the autumn of 1859, a member of the Committee established a Branch in Aberdeen, under the title of the Aberdeen Ladies' Sanitary Association. Subjoined are a few extracts from its Report:—

"The number of enrolled members is about seventy.

"The chief work undertaken by the Society has been the diffusion of sanitary knowledge by means of public lectures and the press.

"The introductory lecture, on 'Sanitary Reform,' was delivered by Alexander Thomson, Esq., of Banchory. Two thousand copies of this lecture have been published by the Association for distribution throughout the city. The second lecture, on 'Fever and Fever Poisons,' was delivered by the Rev. Dr. J. C. Brown: this has been twice re-delivered. The third lecture, on 'The Influence of the Mind upon the Health of the Body,' was delivered by the Rev. Alexander Munro, Secretary to the Association. The Secretary has also delivered a course of ten lectures to the young people attending the Crooked Lane Evening Factory School. In these lectures, special attention was directed to sanitary topics of chief importance to those of the auditors who intended to become nursery maids. Lectures have also been delivered in several neighboring towns and villages on various sanitary subjects."

"In addition to considerable numbers of the Parent Association's tracts, the Aberdeen Association has circulated two thousand copies of Dr. Pairman's 'Counsels on Health,' and several other similar publications."

In January a Branch Association was formed at Brighton, under the title of the Brighton and Sussex Ladies' Sanitary Association. Subjoined are extracts from a letter from one of its secretaries:—

"The subscribers now number about seventy.

"The Society has aimed at a practical realization of the Parent Association's aims, in the following ways:—

"1st. By the circulation of sanitary literature. The Association commenced its work by making grants of the Parent Association's tracts to clergymen, district visitors, and to the Town and the Female Town Missions. Some pleasing instances of good resulting from this distribution have been reported to the Committee. The Association has appointed agents at East Grinstead, Worthing, Arundel, and Petworth.

"2nd. By holding Cottage Sanitary Meetings in some of the worst

parts of the town. These meetings have excited much interest among the poor, and have done much good by leading them to an intelligent consideration of the physical evils from which they suffer.

"3rd. By the employment of female sanitary missionaries."

In the present month one of the members of the Committee has established a Branch in Oxford, with every prospect of success.

In conclusion, the Committee earnestly ask the aid of all friends of sanitary reform. Though the increase in the funds during the past year has been considerable, they must be much greater still before all the various parts of the Association's work can be efficiently carried out. The Committee have determined not to expend any of the funds in advertising for aid, as is customary. They consider the better course is to leave the Association's friends and its own work to plead for it. To these friends they earnestly appeal for aid in the coming year, and in humble and grateful reliance on the Author and Finisher of their work, they pledge themselves to increased exertions.

XXXVI.—A LAST RAY OF SUNSHINE.

Tell thy tale, old year,
Tell thy tale of pleasures,
Summon all thy joys,
Show thy hidden treasures.

Opening buds of spring,
Summer's gorgeous flowers,
Cheered us on our way,
Decked the laughing hours.

E'en from fading leaves,
Telling us of sorrow,
Autumn's richest hues,
Golden charms would borrow.

And now Christmas comes,
With its happy greetings,
Jest, and dance, and song,
Blessed fireside meetings.

Memory fondly turns
To her hoarded treasures,
Reckons o'er her wealth,
Counts her dearest pleasures.

Kindly written words,
Little gifts made dearer,
By the charm of love,
Drawing true friends nearer.

Many a loving glance,
  Many a fond word spoken,
Tender friendships formed,
  Old ones still unbroken.

Such thy tale, old year!
  Quit us not in sadness;
But in hearts most tried,
  Leave some thoughts of gladness!

C. M. A. C.

XXXVII.—A VISIT TO A ROMAN VILLA IN THE WEALD OF SUSSEX.

It was at the season when hundreds and thousands of the Queen's good subjects pour out of hot smoky London every week, hardly knowing in which direction to bend their steps, in search, not perhaps like Dr. Syntax, of the picturesque, but of what is of more vital importance—namely, of fresh air, and relaxation from toil and care.

I have done so myself, often and often, with more or less success as to obtaining the first named object, and getting rid of the others. John Selden says, "The main thing is to know where to search;" a remark which applies to many cases besides the one to which *he* applied it. But to the point—and I will try to stick to it, though I might as well confess, once for all, that I am of a very rambling disposition, and that with the best possible intention of jogging steadily along the high road, my wits are for ever going a woolgathering down any green lane or lonely sheep path which offers itself.

In one of my rambles through West Sussex, in which, making quiet Little Hampton my head-quarters, I visited Petworth, Parham and Arundel, I was about to return to my dingy lodgings in Cecil Street, in the Strand, when by accident I heard that there was a Roman villa in the neighborhood well worth seeing, and at a very come-at-able distance. Yes; come-at-able, I use the word advisedly, for why should not humble, unknown I, coin (or join) words as well as the great Mr. Carlyle, with his half-English, half-German monstrosities? "Accessible distance," you suggest—to which I reply, that I prefer using English words to any other, and for these plain reasons, that I know no other language but my own, and find it quite sufficient for my purpose. "Reasonable distance," then, you would say! Nonsense, a distance cannot be either reasonable or unreasonable, though it may be very inconvenient; but here I am, rambling again, in spite of all my resolutions to the contrary. We shall never get to the Roman villa at this rate.

On making farther inquiry, I found that the said Roman villa, or Roman pavement, as it is also called, is in the parish of Bignor,

which lies at the foot of the South Downs, about five miles north of Arundel, five miles south of Petworth, and four west of Parham. Parham, where stands that fine Elizabethan house, the seat of one of the oldest of our nobility, and in which more curious things are to be seen than is generally known, for it is an out-of-the-way place.

But Bignor—I confess that I had never so much as heard of the place, and certainly should never have thought of looking for a Roman villa in the Weald of Sussex.

It was a beautiful July morning, and that I might have a long day before me, I started betimes from Little Hampton with a lad whom I had engaged to drive me as far as the Duke's lodge on the top of Bury hill. Bury hill is not Mont Blanc, and if it were, I am not a member of the Alpine Club; and though I do not mind a walk of eighteen or twenty miles on a fine summer's day, it must be on fair ground, and not all up hill, at an angle of something like five and forty degrees for five or six miles together. So I got a boy to drive me thus far, and resolved to perform the rest of my journey to Bignor, and to return at night, on foot.

I am not a good hand at describing fine views, so I had better not attempt it, but will merely mention the effect the prospect from the top of Bury hill had on me. Smooth short grass covers the downs for miles together, and beyond that it seemed to me as if a map of the southern counties, colored and as large as life, was spread out far below my feet; for I could see villages, roads, hills and dales, woods and streams, and fields of all sizes, shapes and colors; some bright green pasture, others yellowish-brown fallows, and many wherein the golden grain was almost ready for the sickle.

But I had my way to make, and was impatient to get on, so much so indeed, that as I descended the steep grassy and slippery sides of the hill I was sorely tempted to lie down and roll to the bottom; had I been some twenty years younger, I probably should have done so, but I felt that I was too old for this kind of locomotion—perhaps also I was too fat—but personal observations are my abhorrence. I walked steadily forward, till at length I reached the turnpike road which runs from Chichester to London.

Now I should not have mentioned this so particularly were it only a common turnpike road; but if you please to recollect that this road—sometimes bearing the name of Stone Street, then for ten or a dozen miles called Roman Road, and then again Stone Street—was made by those famous old Romans some seventeen or eighteen hundred years ago, and that it still exists, one monument amongst many of their persevering industry and wisdom, I think you will agree with me that it is rather more interesting than a mere modern Macadam.

Bignor lies about a mile to the west of this road, as I learned at the toll-gate at which I stopped to inquire my way. By the by, we are indebted, not to the Romans, but to the wisdom of the lawgivers

of Charles the Second's reign, for the blessing of toll-gates—whether *they* will exist as monuments, &c. &c., for many more years is a question which I hope will be decided before many sessions of Parliament pass away.

Well; I turned sharp to the left through the toll-gate—pay-gates they call them in this part of the world—and I jogged on thinking of the Romans, and the Roman soldiers, who did what I believe no other soldiers before or since have done, they *worked,* and their work is so well done as to appear imperishable. The labor it must have cost to make a road of many miles in length through clay, and such clay as the Weald is made of, I leave you to imagine! To cart stones over it! Over it, do I say? impossible—people do not cart over such clay as this—no, nor ride over it, nor walk over it—they must go through it. Had those wonderful Romans no Boydell's traction engine, flapping along, and laying down a road for itself at the same instant that it passed over it? Or did they lash boards to their feet as big as shop shutters, and thus save themselves from sinking up to their knees in what Bonaparte in his expedition to Poland called "the fifth element," namely, mud, in which that unhappy country abounds?

I know not what appliances they had, nor what inventions necessity brought forth, but I know that they made a good road all the way from Chichester to London, and many others also, but they do not concern us just now.

I walked on for two or three miles, I met no human being, and I saw no signs of their habitations; on my left was the range of the South Down hills, rising so suddenly that it looked almost like a green wall, and excluded everything else from my view. On the other side were fields. I began to entertain some unpleasant doubts as to whether I was on the right track, when to my great relief I saw painted in large black letters on a white gate, "To THE ROMAN VILLA."

Much wondering, I opened the gate and walked in. It was a grass field, and there were several low thatched sheds at the farther end of it, such as are used for fattening cattle. I looked straight before me, I looked to the right and to the left, but no signs of any villa could I discover, except indeed that in the cart-way into the field I observed numerous pieces of Roman brick, such as I had seen lying in heaps mingled with stones by the side of the Roman road —placed there to mend it with.

I walked up to the sheds. They were all shut up. I rattled at the doors one after another, but they were all locked. Could these buildings be for cattle? They are not much given to fattening cattle in the Weald that ever I heard of. No! that can't be it. Can they be dwelling-houses? No; there are no chimneys, and no windows either, only great wooden shutters; so what they were I could not guess, and all I felt assured of was, that they were not the Roman villa which I sought.

I retraced my steps into the road, consoling myself with the reflection that as Bignor was but a small parish, the villa could not be at a very great distance—supposing that there was one at all—for I began to fear it might be only a name, indicating the site of some by-gone splendor. However, I did not long remain in doubt, for shortly after, meeting an ancient laborer, a genuine South Saxon in gait and speech, he informed me that I had already passed the object of my search, and that those mysterious sheds which had so much puzzled me, were built over the Roman pavements to protect them.

From him too I learned where the keeper of the keys was to be found; and in another quarter of an hour I had the satisfaction of seeing the doors and shutters of the sheds thrown open, and of examining at my leisure several very curious and beautiful mosaic pavements—of walls there are none left standing, the foundations only remaining, which mark the extent of the original building.

My guide, who was also the owner of the property, told me that in the summer of 1811 the discovery of these Roman remains was accidentally made by men who were ploughing in the field, and that in the following summer the foundations of the walls were laid open in order to trace the plan of the building, which was found to be very extensive. I began by examining the pavement which was first discovered. I did not measure it myself, but took down the dimensions from my guide's information. The room was thirty feet long, and nineteen wide, and there was a recess of twenty feet in width and twelve in depth on the long side. The mosaic pavement of the recess represents a figure of Ganymede carried away by an eagle, and surrounded by an irregular hexagon; the larger pavement is divided into six hexagonal compartments, within which are represented nymphs dancing—one has been utterly destroyed, and none, I think, are quite perfect, though enough remains to show the dress and attitudes of the figures.

Between the ornamental part of the pavement and the walls, the space is filled up with coarse red tesselated pavement of about four feet in width—as we sometimes lay a painted floorcloth between our Turkey carpets and the walls of our dining room! I should mention that the corners of this room, and of some others, are not right angles, an irregularity which I believe was by no means uncommon in Roman dwellings, even in palaces.

In the middle of the six compartments just described is a hexagonal stone cistern, about twenty inches in depth—a luxurious contrivance for keeping fish fresh for the table. It is evident too, that the apartment had been warmed by subterranean flues, some of which have given way, thus causing the pavements to fall in and be materially injured. The remains of brick stoves and of flues were likewise discovered in other parts of the ruin.

The second shed I entered was built over a pavement which appears to have been originally about forty-four feet long and

seventeen wide, and to have been divided into two large compartments. These are again subdivided into circles, hexagons, and ovals. Some parts are destroyed, probably by the falling in of the roof and walls—others have escaped with but slight injury, as the pavement, in which the figures of a bird, a dolphin, and a cornucopia remain.

The letters T R in Roman capitals are introduced in one of the spaces between the figures. Can they be the initials of the Roman governor of the province for whom we may suppose this villa to have been built?

One large compartment of this mosaic is divided into octagons, each of which contains a star, formed by interlacing squares. In the centre of one of them is a representation of the head of Winter, the whole of which, except the face, is wrapped in clothing, and a leafless branch bends over it. Perhaps the other three divisions contained the heads of Spring, Summer and Autumn.

The mosaics are composed of stones varying in size from half an inch to one-sixth of an inch square, but the pieces used for the coarse outside work are of baked earth, and are about an inch square. The borders of the several compartments in this pavement are either braids, or what is often called the *key pattern*, or such scrolls as were commonly used in Roman works of this kind; indeed, they strongly reminded me of the copies I have seen of the architectural ornaments found in Herculaneum and Pompeii, both in design and color. The walls too of some of the apartments had been ornamented with paintings on the stucco, as was evident from the fragments which overlaid the pavements when they were first discovered; some of the rooms and galleries appear to have been painted in whole colors, without any ornament.

The third shed covers a pavement of about twenty feet by ten. It is entire, and contains scrolls of ivy leaves, flowers, interlaced figures forming stars, a large goblet with wreaths, and black and white borders—the whole is surrounded with coarse red pavement, formed of pieces of pottery about an inch square.

In another room is a very fine mosaic pavement; the design consists of square, octagon, and oblong compartments, containing foliage, fruit, and cornucopias. There are also figures of cupids dancing, and of twelve grotesque looking cupids in groups, with wings on their shoulders, habited like gladiators, with shields and short swords. In a semicircular recess at one end of this room there is an elegant scroll surrounding a female head, which is ornamented with a chaplet of flowers. The hair falls over the shoulders, which are naked, and a *glory*, like that which is often represented in the paintings of Christian saints, surrounds the head. Probably this may have been intended for the head of Venus.

In another room, of about twenty-five feet square, is a mosaic pavement containing geometrical figures, flowers, borders, and a head of Medusa. The pavement is much broken by pillars, shafts,

bases, and capitals which have fallen on it; but all the pieces of stone roof—of pillars and of cornices, as well as the accumulation of stucco in fragments from the walls, have been removed—so that much is left to the imagination. It seems a pity that so little of the original villa should have been allowed to remain—that its unburied capitals and cornices should not have been preserved, but —but I must not ramble now, for I must finish my slight sketch of the Roman villa.

This villa must have been very extensive; for besides the rooms I have already described, there were many whole ranges of apartments, varying in size, running along side galleries, such as the Romans used for taking walking exercise indoors. In one of these galleries, which was ten feet wide and two hundred and twenty-seven feet long, part of its blue and red tesselated pavement remains at one end, but almost two-thirds of it have been utterly destroyed, no doubt by the plough.

The Romans were wiser in their generation than we are! What an excellent sanitary provision for exercise was this long covered walk in a climate like that of Britain; and their baths—I forgot to mention that at one corner of the great quadrangle round which all these rooms and galleries were built, there still exist the remains of a bath-room, the dimensions of which are thirty-five feet by thirty. The bath itself, which must have been cold, is about eighteen feet by twelve, and rather more than three feet deep. The pavement of the bath-room is not ornamental, but consists merely of black and white stones, six inches square, and laid cornerwise. The bath, which had been completely filled by the ruins of roof, walls, and bits of cornice that had fallen into it, was a good deal broken. Besides this cold bath, there appear to have been vapour, or sweating baths, the apparatus for heating them being very evident. The walls—or I should rather say the *foundations* of the walls, since that is all that now remains of them—vary from two and a half to three feet in thickness.

During two or three summers following that in which these Roman remains were first discovered many visitors came from a distance to see the place; and amongst them, as my guide informed me with no little satisfaction, was Her Royal Highness the Princess Charlotte. Other grandees there were also, of more or less note—but as my acquaintance does not lie amongst titled people, I paid too little attention to their names to recollect many of them.

The Duke of Norfolk—Charles, the fourteenth Duke—visited the place repeatedly, and took great interest in the gradual discovery, unburying, and cleaning of the various mosaic pavements. Being a man of considerable taste in such matters, he even made overtures for purchasing some of the most perfect of the mosaics, which he would have caused to be removed carefully and laid down in his magnificent library at "the Castle"—which means Arundel Castle, people in this neighborhood, as I observed, always speak-

ing of it as "THE CASTLE," as if there were no other to be named in the same day with it—and I quite agree with them. But, alas! in 1815 the old Duke died, and Bernard Edward, the fifteenth Duke, reigned in his stead, and did not in all respects walk in the ways of Charles his father. . . .

Therefore the pavements remain where the old Roman laid them down. How the whole villa came to be so buried up—so grown over that it was entirely lost sight of; actually cropped over with turnips, as it was that year in which it was accidentally unearthed —it is difficult to imagine; I have my own ideas upon the subject, but it is not necessary to make them known.

Well, well! the Weald of Sussex is a strange place!

I walked back towards Little Hampton, pondering much on what I had seen. I thought of Vespasian and his son Titus, and wondered how the Weald looked in their days. And I thought how times were altered since they did us the honor of paying us a visit. And much I wondered who it was that lived in that great villa, whose sad remains I had just quitted. The Weald is not the most polished place in the world, even now, said I to myself; but when all this part of England was a Roman province, and Agricola was sent here to rule it—what must it have been *then?*

Agricola and the rest of those Roman gentry who abode here must have had a roughish time of it.

Not being quite so anxious to push forward as I was in the morning, when I again reached the summit of the hill, and had taken another look at the beautiful country around me, I sat down to rest myself on the fine short turf which clothes the top of the downs. For the pedestrian who is botanically given, there is much to interest him, for here he may find the yellow horned poppy, the stemless thistle, the Canterbury bell, and the everlasting pea—and they are not to be found everywhere.

But it was growing late even for a July day, and I had had walking enough without going out of my way to gather either roses or thistles. So I made the best of my way homewards, well satisfied with my day's excursion, in which I had laid up many pleasant recollections for the future.

B. S. H.

XXXVIII.—THE QUEEN ADELAIDE NAVAL FUND.

To pant after the ideal, to search for the hidden treasures of wisdom, of worth, or wealth; to stretch the hands out unceasingly for unattainable perfection, is undoubtedly at once the bane and the blessing of man, and one of the surest evidences of his immortality.

Yet who would venture to sum up the innumerable mischances and disappointments which have befallen those whose strength and

talents have been spent in this well-nigh unavailing search? for from the time of the alchemists down to the days of S. G. O., chicanery, imposture, and deceit have but too often been the only results elicited by that most subtle of all tests—viz., public examination.

As we watch project after project fail in carrying out those lofty principles with which each was commenced—as one by one plans slowly decay and sink under the significant inscription of "weighed and found wanting"—a reflecting mind can scarcely escape asking, of what use after all is the ideal in relation to every-day life; and does this dreaming after perfection ever profit us at all?

In the face of many failures, and with the fullest recollection of innumerable shortcomings, we unhesitatingly answer, Yes; it *is* well with us that these high and lofty standards of perfection exist in our minds and live in our hearts; and happy, thrice happy, are they amongst us who, believing in the good and the true, catch glimpses of that heavenly image which both within and without is fashioned so gloriously.

All this has been passing through our mind because of the revival of that old, and to a certain extent justifiable, charge now being made against several of our Societies concerning the monies expended on salaries, commissions, office hire, and other similar expenses; and it has just occurred to us (very probably it has occurred to our readers long ago) that this charge is after all nothing more than a modification of man's unceasing search after perfection, another phase of discontent at the absence of the ideal. Charity, *per se*, is dispensed with alacrity and a willing mind, *ergo*, Societies have no right to pay for the hire of a man who shall dole out to the unfortunate their modicum of relief. That is the argument as it stands, not very logical premises these, we fear. But as the subject is long, and might prove tedious in our hands, we simply throw out the foregoing hints, and proceed to remark, that there are some few Societies, even in London, who acknowledge the justness of the opposition raised to heavily paid officers, &c., and who endeavor by every means in their power to keep their working expenses at the lowest possible ebb—this, indeed, is one great feature in the management of a fund to which we are now about to draw especial attention; and particularly so because we believe it exhibits very fairly the advantages and the disadvantages of the non-expending system: the advantages, in as much that although a corporate body, it dispenses its gifts with all that delicacy and tenderness which a loving, voluntary worker can alone hope to possess; the disadvantages, because from the want of a public office, and from the absence of advertising, its object, nay even its very existence, is barely known; but with that however we may not interfere, the internal mangement of the Society belonging of course to the various members of its committee. Perhaps we cannot better introduce this humble but useful Society to our readers than by copying verbatim a letter which appeared in the *Nautical Magazine* of February, 1850.

"SIR,—A variety of proposals for Memorials in honor of the late Queen Dowager having been suggested, I venture to request your influence in behalf of a scheme which appears to me to be peculiarly appropriate to the character of that beloved and lamented princess, as the wife and widow of a sailor. I think that a sum of money might be raised by a general appeal to the wives and widows of all naval and marine officers to collect shillings and half-crowns, without refusing larger sums, to make a fund for the benefit of the female orphans of officers of the royal navy and marines. The amount, which I expect would be considerable, to be invested in government securities, flag-officers and captains being trustees to the same, under the name of the 'Adelaide Pension Fund.'

"A committee of ladies should be formed for receiving applications from the friends of the orphans, and investigating their claims, aided by a committee of officers of both services for reference; the sanction of the latter being necessary for the award and amount of such a pension as shall meet the exigences of the respective applicants till they are able to provide for themselves, and in *all* cases to cease after marriage. I am not aware of any provision for the destitute orphan daughters of naval men excepting the 'Compassionate Fund,' which is very limited in its applications; the 'Royal Naval Female School,' at Richmond, which receives only a very small number of these dependent young ladies; and the 'Adult Orphan Institution,' in the Regent's Park, which is open to the orphans of naval and military officers and clergymen. Neither of these schools are wholly gratuitous, and I know many cases where the widowed mother is utterly unable to pay the sum required, although it is but £12 per annum.

"At the present moment there are two heart-rending cases which I may bring forward in proof of the urgent necessity of some such effort as that I now earnestly commend to the attention of the benevolent and patriotic.

"The first is that of the four orphan daughters of a post captain, the second that of the six orphan daughters of a lieutenant of the royal navy, both fathers having died of cholera, and left their motherless children entirely destitute, without even the means of obtaining that education which might enable them hereafter to help themselves.

"These are but two of the many equally distressing cases personally known to me; and I do feel that enough has now been said to commend the cause to all British hearts, to all who feel how large is the debt of gratitude to the helpless representatives of the brave defenders of our country; and I am certain that there is not an officer on the quarter-deck of any of Her Majesty's ships who will not hail with delight the opportunity of dropping his shilling or half-crown into the hat held to him in honor of the beloved wife and widow of the sailor king, when her memory pleads for the unprotected daughters of (it may be) his own shipmates.

"As something definite is necessary to stimulate exertion, I beg to propose that the collection be begun on 14th February next, and that an appeal should be made through the service, which I only wait the result of this suggestion to prepare.

"I have no doubt the navy agents, if solicited, would kindly consent to be treasurers *pro tem.*, as I have always found them most willing to help forward any object likely to be useful to the service. Committing it to Him who has the hearts of all in His hands, and One who has promised to be a Father to the fatherless,

"I now subscribe myself, Sir,

"Your most obedient,

"A SAILOR'S WIDOW—without daughters."

This appeal of Mrs. Skyring's (for we presume it is now no breach of confidence to give the writer's name) being most cheerfully responded to by the readers of that magazine, a meeting of ladies was held at Somerset House on 21st of February, 1850, in order to consider the various points brought forward in the letter already quoted—when it was unanimously resolved,

"That the lamented death of her late Majesty the Queen Dowager, and the subsequent withdrawal from the benevolent institutions of this country (more especially those connected with the naval service) of her powerful patronage and liberal support, will be severely felt by many widows and orphans of naval officers.

"That the purpose of this fund be, to provide for the orphan daughters of naval and marine officers the means of obtaining a suitable education, and of establishing themselves in such positions in life as may enable them to secure a respectable maintenance.

"That its aid be extended, according to the comparative necessities of the applicants, either by special grants to meet special circumstances, or by annual grants to be continued so long as the recipients may need assistance; but in all cases to cease on marriage.

"That the eminent virtues of the late Queen Adelaide, and the affectionate remembrance in which she is held by all classes, will commend this 'Memorial' to general attention, and that it is therefore expedient that a public subscription be opened, and that *all* persons be invited to contribute.

"That collecting books and cards be issued, under the direction of a committee, and that the navy agents and bankers be solicited to receive the amount of the contributions so raised.

"That Thomas Stilwell, Esq., be requested to become the treasurer of the fund.

"That should the amount collected unhappily prove insufficient for the object, it be given to the 'Royal Naval Female School,' to form a fund for the gratuitous education of one or more pupils.

"That the patronage of benevolent and influential persons be solicited, and that a committee be formed to carry out these designs."

Ultimately, a very influential committee was formed, and a public meeting held at 32, Sackville Street, under the able presidency of

Admiral Sir Charles Adam, K.C.B., Governor of Greenwich Hospital, when the Society was formed and officers appointed. At a subsequent meeting it was deemed advisable to state more distinctly the objects contemplated, and in particular to declare *that it formed no part of the plan of the promoters to establish a female school.*

The following are the modes in which the annual proceeds are applied.

1. To grant aid towards the education of orphans not in the "Royal Naval Female School."

2. To appropriate sums not exceeding £12 to a certain number of pupils of the Royal Naval Female School. The pupils to whom such grants are made to be those who stand first in the list of elected candidates, and the grant to be continued while they remain at the school. These pupils to be styled Adelaide Scholars.

3. To assist orphans in establishing themselves in any respectable situation in this, or other countries.

4. To afford casual relief, taking into consideration the whole circumstances of the family, to such orphans as shall be above the age when they cease to receive grants from the "Compassionate Fund."

The working expenses of the Society (which are very small, as we have already stated, there being neither salaried officers nor hired rooms) are paid out of the donations, and the balance is invested from time to time in the public funds; the dividends arising therefrom, and the annual subscriptions, being appropriated for the relief of the applicants as above described; and they think the fact that the Society was in the second year of its existence able to relieve no less than fourteen most distressing cases, speaks volumes in its favor. The circumstance also that most of the applicants are personally visited, and their position investigated by members of the ladies' committee, spares the candidates the expense and the annoyance of a tedious and perhaps useless canvass, while subscribers have the best possible guarantee for the proper disposal of their benefactions. This custom has also been indirectly productive of great benefit, as the ladies' committee have frequently been able to find employment for those whom they have visited, and to assist them in other ways.

In 1856 the Society had so far advanced that £136 was distributed in grants to the applicants during that year; but with an increase at the same time of £50 added to the permanent capital of the Society, the secretary was obliged to acknowledge that the fund was far from sufficient to meet the requirements of those whom it seeks to benefit; and an appeal was then made for additional help in order that the Society might be more worthy of a great maritime nation. Nor was the appeal in vain, the donations received being twice the amount of those of the previous year, and the annual subscription much in excess of every former year, besides which, upwards of £445 was handed over to the treasurer

as the result of a bazaar held in the June of that year at the Crystal Palace. In consequence of this the treasurer added no less than £600 stock to the permanent capital, and at the same time paid through the committee £169 for the relief of necessitous orphans; but even this sum, exceeding though it did by £43 any grant of any previous year, was very inadequate to the distresses of the applicants.

And so, year by year, the good work went on growing, and the battle bravely fought, though £200 (for that is the largest sum the committee have ever felt justified in giving away during any year) does not appear to be a large sum when compared with the grants made by other institutions, yet those who are acquainted with the circumstances in which the orphans of naval and marine officers are too often placed, know well that such a sum, judiciously apportioned, may be the means of relieving very great distress, and of gladdening many hearts.

After carefully examining the various cases reported as relieved since the establishment of the Society, it is impossible not to be most strongly impressed with the truth of the assertion so continually made in this Journal, viz., that the present education received by middle class girls is most signally inappropriate, and absolutely worthless for any of the practical purposes of life; and the description of the applicants for the relief of this charity only affords another evidence to the fact that mantua-making, with its sixteen hours a day, and governessing, with all its evils and ill pay, are the only means by which such women can by any possibility earn a livelihood. In this same list we also find the halt, the sick, and the blind, the fatherless and the widow, a huge company too crippled, too aged, or too diseased, to attempt even to follow the example of their younger companions in sorrow, but who lie there, impotent folk, helpless and expectant, waiting for such bounty as you, the benevolent and the tender-hearted, may be able and willing to bestow.

We are sorry to see by the annual balance-sheet for this year that the amount of donations has lately been falling off; this seems scarcely credible or creditable to a maritime nation like this, a country calling herself so proudly the mistress of the seas; surely a land that can produce a Camperdown, a St. Vincent, a Howe, and a Nelson, ought never to forget the claims of the destitute children of men by whose strength, and through whose blood, the supremacy of this kingdom has been for so many generations maintained.

We find that many applicants not specially mentioned would be thankful for employment as governesses or companions, some as needlewomen or otherwise; and to many more, left off clothes would be very acceptable. The ladies of the committee are generally able to point out some such cases to those friends who may be willing to give assistance, and we are sure that Mrs. Skyring, of the Admiralty, Somerset House,' to whose untiring zeal and exertions this

Society owes its very existence and success, will receive with gratitude any subscriptions that this appeal may elicit, and also answer with pleasure any further inquiries that may seem desirable.

M. S. R.

XXXIX.—FRUITS IN THEIR SEASON.

III.—NUTS TO CRACK.

PLEASANT are the fresh fruits that deck our Christmas dessert: the golden-juiced orange, the late lingering pear, and the sturdy apple with its glowing cheek. Pleasant too are those of which art has preserved the flavor, though she has failed to retain their beauty: the dried fig, the raisin, or the date; but who would not forego them all rather than spare the standard, but ever welcome, dish of nuts; welcome at all seasons, but most of all at this. The former are procured so easily and disposed of so quickly that they afford but a momentary pleasure; but these cost time and trouble to obtain, must be wooed ere they are won, and earned ere they are eaten; and therefore when, in Homer's favorite phrase, "the rage of hunger is appeased," and only something is wanted as a pretext for protracting a little longer the rites of hospitality, is their aid so gladly evoked to fill up the pauses of conversation, to cover the silence of the dull, and enhance the merriment of the lively, as they crack their jokes and their nuts together. Genial nuts! whether it be the husk-hid filbert or bare brown barcelona; the eye-shaped almond, enshrined in yellow walls of soft porous sand-stone, or the sterner brazil in its granite fortress; the kingly walnut in its coat of mail, or the glossy chestnut in smooth shining suit; we love ye all, and would fain linger awhile to gather up some fragments of your history.

First and foremost, because commonest and most popular, attention is claimed by what are usually called "Nuts" *par eminence*, *i.e.*, the various members of the hazel tribe rejoicing together in the gentle name of Avellana, or Avelan, which, as Evelyn informs us, was the ancient orthography of his name also, and was originally derived from Avellano, a city of Naples, where this fruit was very largely cultivated. The poetical Northern mind devised a more descriptive name, the word *hæsil* in Anglo-Saxon signifying a *head-dress*, in allusion to the covering with which all of the family are more or less capped, such of them as have a short calyx being generally called nuts, while those with long enveloping husks are termed filberts. To the former class of course belong those wildings of the wood, connected with so many tender reminiscences of youthful years, when the most delightful of all holidays was that which was spent in "going a nutting." Does not the very naming of them recall the setting forth on some joyous autumn morning—

girls with baskets on their arms, boys with bags slung round their necks; the preliminary search for fit branches to afford hooked sticks, and the careful cutting and preparing of these by the way; and then on arriving at the scene of action, the glad shout of some open-hearted boy on coming first to a well-laden bush, or the cunning silence of the selfish one, who only gathered on all the more quickly, in order to secure as many as possible before his comrades arrived to share the spoil. And what perilous stretching was there over deep ditches to reach an opposite hedge, and what an anxious upward strain after those particularly fine clusters, growing so very high up as to be almost beyond even the hook's attainment. We little thought, by the way, with what magic might we were trifling when using such a hooked stick merely as a means to get at our nuts more easily; all ignorant how, in other days, it was deemed that "for divinatory rods, for the detecting and finding out of minerals (at least, if that tradition be no imposture) it is very wonderful; by whatever occult virtue the forked stick so cut and skilfully held becomes impregnated with those invisible steams and exhalations, as by its spontaneous bending from a horizontal position to discover not only mines and subterraneous treasure and springs of water, but criminals guilty of murder, &c., made out so solemnly and the effects thereof, by the attestation of magistrates, and divers other learned and credible persons, who have critically examined matters of fact." Well may the author of "Sylva," who tells us all this, add, that it is "next to a miracle and requires a strong faith," yet it seems to have been very generally believed in his day. Possibly the extraordinary result said to have been attained by the patriarch Jacob by means of the use of hazel rods may have tended to invest the twigs of this tree, in the popular opinion, with special and mysterious virtues. Sometimes however a reason could be assigned for their producing more effect than the similar branches of other trees, as, for instance, when Parkinson informs us that "if a snake be stroke with an hazel wand, it doth sooner stunne it than with any other strike; because it is so pliant that it will winde closer about it, so that being deprived of their motion they must needs dye with paine and want; and it is no hard matter in like manner, saith Tragus, to kill a mad dog that shall be strook with an hazel sticke, such as men use to walk or ride withal." So then, though it be proverbially easy to "find *a* stick to strike a dog with," it seems that *the* stick for the purpose may yet be matter of selection.

Whatever dispute there may be as to their special adaptation for some of the uses to which they have been assigned, it is unquestionably a fact that rods of hazel are handsomer, and more durable than those of any other wood for such purposes as the construction of rustic houses, garden seats, &c., and when dyed and well arranged may be formed into very varied patterns; a Berkshire carpenter having even so combined them as to form a landscape, in a sort of mosaic, the effect of which was very striking. In Staffordshire they

are used to make crates for the potters, and in Durham they form the "corves," or large baskets used in the coal-pits. They produce also a very light charcoal, specially excellent for gunpowder, and when charred in closed iron tubes furnish the artist with crayons for his first inspirations. Formerly, another use was found for them in country places where yeast was not easily procurable, a bunch of the twisted twigs being steeped in ale during its fermentation were then hung up to dry, when what they had thus imbibed would keep good for several months.

It was not the branches alone of the hazel that were supposed, during the reign of superstition, to be endowed with mystical powers, for a belief was once prevalent, that the ashes of the burned nut-shells applied to the back of a child's head would turn its eyes from grey to black. Many too were the nuts that were committed to the flames in the course of incantations, especially on All-Hallows Eve, sometimes called Nut-crack Night, from the general custom of setting fire to the fruit in couples on that evening, in order to divine the destiny of human pairs. The mode of augury is well described in some verses quoted by Loudon from an Irish collection of poems:—

"These glowing nuts are emblems true
Of what in human life we view,
The ill-matched couple fret and fume
And thus in strife themselves consume,
Or from each other wildly start
And with a noise for ever part.
But see the happy, happy pair,
In genuine love and truth sincere,
With mutual fondness while they burn,
Still to each other kindly turn,
And as the vital sparks decay,
Together gently sink away,
Till life's fierce ordeal being past,
Their mingled ashes rest at last."

Could the momentous choice be in anywise influenced by the sight of so lively an illustration of its importance, we might be glad to see nut-burning revived, and become as common a Christmas pastime as nut cracking.

It is a beautiful plant, the nut-bush whence these rural treasures are derived, and maintains its beauty moreover for the greater part of the year, blushing rosy in earliest spring with the crimson tufts of its female flowers, and lingering in the golden glory of its autumnal array long after most of its woodland brethren have lost their less faithful leaves. The tree is indeed never quite bare, for before the fall of the leaf, the male catkins, in greyish pendulous clusters, like groups of caterpillars hung loosely by their heads, have made their appearance on the previous year's shoots, and coming into full bloom by the end of October, remain thus throughout the winter, in patient waiting for their rosy brides, for the female flowers, all blushing with their crimson stigmas, emerging from oval scaly buds, do

not come forth to meet their mates until the beginning of February. Sometimes it happens that nature has not duly attended to the balance of the sexes, and the spring flowers come out in all their gay attire to find that no sober-suited partners have been provided for them. In this case, as when nobler beings are similarly situate, it is by immigration that the equilibrium must be restored. The discovery of this expedient is due to the Rev. G. Swayne, who possessing a number of filbert-trees which for twenty years had borne scarcely any fruit, at length suspected what might be the reason of their unproductiveness, and gathering a number of male catkins from wild hazel trees, suspended them in the upper branches of his trees, a plan which proved so effectual that he gathered more fruit from them in the course of that one year than he had during the whole twenty previous years, even though a few which had been left untouched, in order to test the experiment, had produced but their usual scanty harvest. Generously desirous that others should benefit by his experience, he communicated the secret to a neighboring farmer's wife, whose trees had long cumbered the ground, always remaining barren, and the information proved of such value that she testified her gratitude next season by presenting him with six pounds of very fine filberts, the produce of four old stunted trees which for many years had never borne a single nut.

The hazel is a native of all the temperate climates of Europe and Asia. It develops but slowly, the germination of the seed not taking place until the second year after it has been placed in the ground, and when its full growth is attained, if left to nature, it is but a bush. Art, however, has found means, by confining it to a single stem, to elevate it into a tree, but the force of example is needed to induce this, for it does not take place unless the young scion be planted among other trees of naturally taller growth, when, thriving beneath the shade of its more eminent companions, it is drawn up by them to emulate their loftier proportions, and attains a height of even thirty feet, with a trunk a foot in diameter. The fruit though in such cases is sacrificed to the timber. The spreading habit of its roots was early noticed, and drew upon it the ill-will of the Romans, manifested in a way which seems almost to savor of petty malice, for believing that its subterranean incursions made it injurious to vines, the entrails of the goats which were sacrificed to Bacchus on account of their vineyard depredations were always roasted upon hazel spits. If the jolly god had ever tried filberts with his Falernian, and they had harmonized with it but half as well as they do with sherry, so far from countenancing such an indignity being offered to the plant, he would surely have "abhorred the sacrifice and cursed the priest."

The hazel-nuts brought to our tables are mostly of foreign growth; the common "Spanish" or superior "Barcelona," however, do not come exactly from the place whose name they bear, but are mostly shipped at Tarragona, a port a little to the

south of it. An enormous quantity are annually imported to this country, the total in 1852 amounting, according to M'Culloch, to 211,928 bushels, and this too when the duty was no less than 2*s.* 1½*d.* per bushel, thus bringing to the national revenue an income of £22,517, and in 1853 a still greater impetus was given to the trade, by the reduction of the duty to only one shilling per bushel. Nuts of this kind have sometimes been made into bread, and into puddings, little, if at all, inferior to those composed of almonds, and a sort of chocolate has also been prepared from them.

The home-grown fruit of the species which is in most esteem is the long-calyxed filbert, a name supposed by some to be derived from "full beard," in allusion to that appendage, while others incline to the more poetical etymology assigned by Gower in his "Confessio Amantis":—

"Phillis
Was shape into a nutte tree
That all men it might see,
And after Phillis, Philberd
This tree was cleped."

One variety, however, is called "Lambert Nut," a name considered to be a corruption of the German "Long-bart Nuss," or long-bearded nut. The filbert is a thoroughly English fruit, and grows to greatest perfection about Maidstone, where it is sometimes planted between rows of fruit-trees in apple or cherry orchards, but when grown for the sake of the nuts it thrives best by itself, unshaded by other trees. The fruit should not be gathered until fully ripe and brown, quite late in the autumn, when they can be preserved for some months by keeping them on dry floors or in sand, the fruiterers restoring their color, when the husks become dingy, by fumigating them with sulphur. They cannot, however, stop the ravages of one enemy, who has been beforehand with them. "Bah! a bad one," exclaims many an unlucky nut-seeker, hastily dropping the shells, as instead of the delicate kernel he had expected, a soft, fat, white maggot rolls wriggling on the dessert plate. This plump fellow was deposited here by his mother in the form of a tiny single egg, while the nut was so young and tender that the wound soon healed, and the hole by which he had entered became invisible. In about a fortnight he emerged from the egg, and began to exercise his appetite on the soft lining of the nut-shell; then, with jaws grown stronger, attacked the kernel; and had his abode been left undisturbed until that was all despatched, would by that time have acquired sufficient strength to gnaw a little hole through its hard shell, then contracting as much as his luxurious living would allow, would have squeezed through this narrow portal and let himself out, leaving his late home filled with the black powder of his excrementitious matter. Having no feet wherewith to support himself (for what should he have done with such appendages when he had no room to travel, and nothing to do but to eat?) he would have fallen at once

to the ground, where, having already eaten enough to last for the rest of his life, he would merely burrow a cell in the earth, change into a pupa, and then soon after assume his final and handsomest form, that of a brown beetle about a quarter of an inch in length and characterized by a long slender black beak with a pair of elbowed antennæ inserted near the middle, so that the insect looks as though it had half swallowed Britannia's trident, and left the forked end sticking out of its mouth. Such, when successful in life, is the biography of a *Balaninus Nucum*.

But could the intruding Balaninus and its progeny be banished for ever from the filbert, the claims of that nut to be the best accompaniment for the decanter would even then be rivalled, if not surpassed, by those of one other, for "wine and walnuts" are as harmoniously wedded as ever was "music to sweet song."

> "The fruit which we a nut, the gods an acorn call:
> Jove's acorn,"—

says Cowley, for the generic name, "Juglans," has been supposed to mean Jove's *glans*, or acorn; the Greeks too dignified it with the name of Basilicon, or the Royal Nut, while the learned Dr. Sickler has even tried to prove that the golden apples of the Hesperides were no other than this same walnut. "This fruit," says he, in his "Geschichte der Obst-cultur," "was a gift brought by the Earth to Juno, on the occasion of her marriage with Jupiter; and by her order planted in the garden of the gods, not far from Mount Atlas, a place which seems to have been to the Greek poets something like what Paradise was to the Hebrews. The daughters of King Atlas, called collectively the Hesperides, were appointed to take charge of it, but seeing the abundance of the fruit, they neglected to cultivate it, till Nature thus left to herself became less productive, whereon they were punished for their unfaithfulness by the angry divinities sending a hundred-headed dragon to drive them out of this Eden, and prevent them from re-entering it. At last, however, Hercules came to the garden, killed the dragon, and triumphantly bore away the golden apples. This fable may be translated thus: viz., that one of the descendants of the Hesperidean exiles, who had settled in Greece, but still preserved a tradition of the fruitful land whence he had emigrated, undertook to seek this happy soil, and bring away some of its delicious growth to their adopted country. After long travel he discovered the place he sought. The convulsion of the earth, typified by the dragon, which had driven away the original inhabitants, was either over, or else the obstacle was overcome by his daring, and the fruit was successfully transplanted. We find too that this hero travelled towards the West and returned eastward to his native land. But what was the fruit thus obtained? Various indeed have been the conjectures, some considering it to have been the orange or lemon, others the pomegranate, and some even deciding finally on the quince; but all these guesses have been determined by fixing on the appellation 'golden' and connecting

it with the idea of a yellow color in the fruit, without considering that the ancients applied this poetical term to whatever was excellent of its kind, Venus even being called by Homer, 'Golden Venus,' so that in fact the word is only used to express that Hercules brought to Greece some very superior kind of fruit. Being regarded as the patron of agriculture, and more particularly of fruit culture, it was the custom to offer to this divinity the tenth of all fruits, but the white poplar, the quince, and *a certain kind of acorn*, were peculiarly consecrated to him. Now in all probability this *acorn* so specially devoted to him, was merely a fruit with a hard shell, a nut, in fact, for we learn from Theophrastus that the Greeks classed nuts and acorns together as of one family, from their similar nature, each having a kernel within a shell. One of the best of this family bore the name of Jupiter's Acorn, and was also termed the Nut of Hercules, a conjunction which fairly leads to the supposition that the former name may have been bestowed because it was brought to Greece from the garden of the gods, and the latter because Hercules was the bringer, while the description given of it by Theophrastus and other ancient writers sufficiently identifies it with our modern walnut." The notion of its being the same fruit which had been presented as a marriage gift to Juno is certainly countenanced by the universal classical custom of strewing the nuts at weddings, though this use for them is thought by some to have been derived from the fact of the tree itself being dedicated to Diana, the nut-strewing therefore having been an allusion to the bride's taking her leave of the vestal goddess. The opinion entertained of the tree fully justified its being consecrated to celibacy, for it seems to have been considered only fit to grow by itself, since, according to Pliny, nothing else could thrive near it, its shade being as baneful to man as to vegetation, causing head-ache and other ill effects. This, however, is flatly contradicted by Evelyn, who held the walnut in peculiar honor, and after asserting that it was doubtless looked on as a symbol consecrated to marriage, for the amiable reason that it protected its offspring in such manifold ways, alluding to the coverings of the nut, declares further, that so far from causing head-ache it is rather a specific against it, while to show the fallacy of the other part of the libel he adduces Burgundy as an instance where these trees may be seen standing amid thriving crops of wheat. Later writers seem rather to side with the classic authority upon the subject, but it is agreed, that whatever injurious effects may be produced by the tree, in all probability they arise chiefly from the decaying leaves, and that if these be carefully removed as they fall, no harm will then ensue. Travellers on the Continent, especially in Germany, have many opportunities of testing whether its shade ought to be shunned, though it would sometimes be no easy matter to avoid it, since it is often found bordering the high road for an extent of many miles; and in the neighborhood of Frankfort it was held in such special esteem that the young

farmers there were formerly not allowed to marry until they could produce a certificate showing that they had planted a certain number of these trees. They are doubly valuable on account of the timber, the wood being noted both for beauty and durability, and also for the nuts, the latter perhaps chiefly on account of the oil pressed from them, which is much employed abroad for culinary and other purposes, half the people in France, it is said, using no other kind, whether for food or for burning in lamps, while for the special purposes of the painter and copper-plate engraver it is of peculiar worth. The shells of the larger kinds of nuts are sometimes brought into use, as they make pretty trinket cases, and in Limerick the delicate kid gloves for which that place is famous are often thus enclosed, in order to give a pleasant surprise to the opener. A far more wonderful deposit was that effected by one Peter Eccles, an Englishman and a clerk in Chancery, who, as recorded in the Harleian Manuscripts, wrote out the whole Bible within so small a compass that, when finished, he enclosed it complete "in a large English walnut, no bigger than a hen's egg; the nut holdeth the book, as was seen by many thousands."

To the durable stain afforded by the green outer husk many a fugitive has been indebted for the very effectual disguise of a changed complexion, while for dyeing the hair it has been employed ever since the days of the Romans. When it is wished to remove the discoloration from the skin, this may be partially effected by the application of moistened salt, but time alone can entirely efface it.

As an article of diet the nuts are considered wholesome so long as the skin can be easily detached; but when as they dry this ceases to be the case they become indigestible, and from their acritude are also injurious to the gums. The home-born ones are esteemed the best, and as our walnut-wood is mostly imported from abroad, the tree is generally grown in England for the sake of the fruit, but as the supply of natives is by no means sufficient for our appetite, it is supplemented by large quantities of foreigners: more than 32,000 bushels were admitted in 1852, chiefly brought from France and Spain. The hickory nuts sometimes seen in London, and which are of Transatlantic growth, are also a species of the walnut tribe, many varieties of which are common in America. They are mostly characterized by possessing a very hard shell and a very small kernel.

(*To be continued.*)

XL.—PHYSICAL TRAINING.

BY EDWIN CHADWICK, ESQ., C.B.*

Miss Nightingale, who began her career of devotion as a missionary in the schools of the poor, states, in a letter to me on the unsanitary condition of schools, "I have unquestionably seen (in my schoolmistress' days) bred, under my eyes and nose, scarlet fever in the higher class (even) of boys' schools. Every one has seen the same process as to measles in all rich and poor schools (National, Union, &c.). But parents, rich and poor, are so blinded by the idea that every body must have measles once in their life, (and 'you had better have it young',) that they do not understand what they see."

It is no mitigation of the evils inflicted in the large proportion of schools, that there are a considerable number of improved schools to which they do not attach. These evils are illustrative of a widely prevalent neglect of the physical training of children. But if the unsanitary conditions of schools were entirely removed, if all schools for children of the laboring and middle classes were made all that is requisite,—in warming and ventilation and personal conveniences, —the length of time daily during which the present mediæval system subjects growing children to bodily constraint and inaction, and to forced mental labor, is in violation of laws of physiology and psychology, is injurious to body as well as mind, and demands interference to protect the population from deterioration.

If we observe young children in a state of nature, their peculiar mobility during periods of growth, their incessant changes and activity of muscular exertion, changes short at first, and longer as growth advances, excited by quickly varying objects of mental attention, with manifestations of pleasure when allowed free scope, of pain when long restrained;—if we ask to what these changes subserve, we receive for answer from the physiologist, that they serve to excite the whole nervous and muscular system, and to promote healthy bodily assimilation and development. The theory and the common practice of school instruction is six hours' quietude and muscular inactivity, at intervals of three hours each with only occasional variations of position, and during this bodily inactivity, continued attention, and mental labor of very young children, say from six or seven to ten years old and upwards. To ensure the bodily inactivity, and enforce continued mental attention and labor (for periods which are difficult to sustain, and injurious to exceed, for adults) the service of the school teacher is made to be one of severe repression, to keep little children still, whilst every muscle

* We are indebted to the kindness of Mr. Chadwick for this important contribution on a subject which we have frequently pressed upon the attention of our readers. It formed a portion of his Address to the Public Health Department of the National Association, at Glasgow.

is often aching from suppressed activity. I have the warranty of Professor Owen for saying, that the resistances of children are for the most part natural vindications of the laws of physiology; and I am prepared to show elsewhere, on the evidence of some of the most experienced and successful school teachers in the kingdom, that they are violations of the laws of psychology and injurious mentally. The evil effects of the common bodily constraints during long hours in school are seriously manifested on girls, and especially on girls of the higher and middle classes. In Manchester and some of our manufacturing towns, with increasing prosperity, an increasing proportion of the female children of parents originally from the rural districts are sent to boarding schools as well as day-schools, using long hours of sedentary occupation to book instruction. Mr. Robertson, the surgeon, who has had special practice in cases of disease affecting females, shows that the proportion of mothers of that class who have been so trained and educated, who can suckle their own children is decreasing,—which in itself is a source of much social evil, and an injury to the wet nurse's own child, who is displaced for the offspring of the incapable mother. He proves statistically that the deaths from childbirth are more than eight times more numerous amongst females so brought up than amongst females of a lower condition who have had less school restraint and more freedom. Dr. Drummond, a physician of Glasgow, specially conversant with the diseases of females, declares to me that all the evils observed by Mr. Robertson in Manchester, as arising from "the neglect of bodily training," are still more grievously prevalent amongst the females of this city.

Females subjected to long hours of sedentary application, either at home or at boarding school, are peculiarly liable to spinal distortion, to hysteria, and to painful disorders, which prevail to an extent known only to physicians—making life burdensome to themselves and wretched to their unhappy offspring, for it is proverbial that "Ailing mothers make moaning children." These bodily weaknesses in the heads of families have a widely depressing influence. Unsanitary conditions which enfeeble the body, and predispose it to disease, make the mind the body's slave: sound sanitary measures tend to enfranchise the mind and make it the body's master. Parallel with this evidence as to the evil effects produced by the violation of the laws of physiology by the prolonged restraint in school and to muscular inaction of young and growing children, I have the evidence of wide experience of trained school teachers under the best systems, that children between seven and ten years of age do not and cannot retain a bright voluntary attention—the only profitable quality of attention—on the average longer than two hours in the morning and one hour after dinner. Further, I have extensive and complete evidence, as I conceive, that under conditions where suitable bodily exercise is provided, where there is a better compliance with the physiological law of development ex-

tended, better mental accomplishment is communicated in half the common school hours. Thus the old paradox is realized, that the half is better than the whole.

To some extent the aggravation of children's ailments, by the forced inactivity of ordinary school, is mitigated as respects boys by their greater freedom and opportunities of exercise at play. It is the girls, on whom the most grievous suffering is entailed by the present course of school and other bodily restraints. So grievous had the evils entailed by the cloister system of early training become for middle class females, that for their protection in Sweden a special system of school gymnastics, formed by a celebrated medical professor of the name of Ling, has been long introduced into practice, and is spreading in Prussia, and in other parts of Europe. In England, mothers of the middle and higher classes take their daughters into the towns to receive dancing lessons. In Sweden, mothers of the same class take their daughters into Stockholm to receive gymnastic training. So important are the effects produced, as I learn from Sweden, that they are now adding, as means of bodily, which really includes mental training, swimming schools for girls as well as for boys. The gymnastics are systematised into two divisions—Sickness gymnastics, for retrieving bodily defects and ailments; and Health gymnastics, for bodily development. In some of our best managed district pauper schools in England, and also in the Royal Military Asylum at Chelsea, for the training of the children of soldiers, we have proximate experience of the working of less systematised sanitary exercises, combining the military, and in some cases most advantageously a naval, drill with swimming, and other bodily exercises, together with a reduced amount of sedentary application in school, generally half school time, with very high success both in the correction of the bodily defects abounding in that class, and in strengthening them physically for the future service of the world, as also in strengthening them morally by discipline, and mentally by a brighter voluntary attention during reduced, as well as less wearisome, hours of school instruction. The half school time children of this class, having eighteen hours of book instruction weekly, proved upon examination to be even superior in book attainments to those of the same classes, under the same system of school instruction and under the same teachers, who are kept altogether in school thirty-six hours weekly. I also find it a fact generally acknowledged by school teachers, that in the mixed schools of the lower classes, the book attainments of the girls, who are employed one half of the school time in sewing and in other industrial occupations, are fully equal to those of the boys in the same schools, who are exclusively occupied in book learning. It is common to hear the manly education of English youth, and the healthy exercise they have received in boat racing and cricket, made matter of boast; but what class of youth is it, and what proportion of the population do they form who receive these advan-

tages? In the densely covered town districts what space is there for artisans' children to partake of any such exercises? or what time is there after the present school hours to get to any space out of the town to engage in them? These or other games ought to be maintained and provided for, but they do not however dispense with systematised bodily training. Cricket often leaves contracted chests, which a well applied drill or systematised gymnastics expand; round shouders, which the drill makes straight; shambling gait, which the drill makes regular and firm and quick. The youth of Eton and Oxford, I have been assured by the collegiate authorities, are greatly improved in health and strength and in every way, by the common military drill in addition to their ordinary exercises. For the middle and higher classes who could afford it, the cavalry drill or horse exercise would be a valuable sanitary as well as a civil and military improvement. As denoting the connexion between body and mind, it may be mentioned, that as a general rule to which there are fewer exceptions than might be supposed, those who are foremost in the drill and in bodily exercises are found in low schools as well as high to be the foremost in mental exercises. Our higher education which governs the education of the middle and the lower class is assumed to be classical, but in the hands of the ecclesiastics of the middle ages from whom we derived it, it ceased to be so; it is not now so, and our movement ought to be to make it strictly so; for the classics, as may be seen from the dicta of Plato, Aristotle, and Galen, put the bodily training before the mental, and by the Greeks and Romans, during the time of their strength, it was most successfully cultivated. But care and exertion will be required that suitable provision is made for the bodily as well as mental training of females.

XLI.—FRIENDLY SOCIETIES.

(Continued.)

The security of law and of a sound scientific basis is absolutely necessary for the success of large and permanent Benefit Societies; and numbers and permanence are essential to enable such Societies to accomplish the full amount of benefit which they are capable of yielding. But while every Benefit Society should aim at becoming both large and permanent, and endeavor to avail itself of the security afforded by statute, and by the mathematical calculation of chances which has been applied to life assurance, there is nothing to hinder them, under good management, from starting on the old friendly terms. The clergyman of a district crowded with working men and women, among whom he sees much reckless and useless expenditure in time of health and prosperity, and the direst of want and ruin in sickness or adverse fortune, may rapidly possess himself

of enough knowledge to enable him to guide a few of the best and ablest of his adherents in the ranks of the workers, in the formation of a Society which may be all the more worthy of the name of friendly that a few inequalities exist in it. It should always be borne in mind, that the management of a Friendly Society ought to be in the hands of its members. The Society managed by the clergyman, with the help only of men of his own social position, by the master for his workmen, by a committee of gentlemen, commanding the services of a paid manager and actuary, though its pecuniary success may be more certain and much greater, loses the friendly element to a large extent, and the loss of that element cannot wholly in money be compensated for.

It may not be out of place here to give, by way of example, the history of a Society, with the workings of which we happen to be intimately acquainted. The manager was a grocer; certainly a more genial grocer than the one mentioned in our last notice of this subject, since he had no objection to the admission of women; he had been a compositor, and several of the most intelligent of this intelligent class of workmen united with him in the formation of a committee of management, and started with about a hundred members. Doubtless it started fair, with young workmen and workwomen in average health. It did not aim at permanence. It was what is called a Yearly Society. It admitted men and women indiscriminately, married and unmarried, on nearly equal terms. When we knew it first it had been twenty years in existence, and numbered some members in their sixtieth year, which was ten years beyond the rule. But old members continued to be admitted year after year together with their grown-up sons and daughters. There was hardly one of these old men that the *friendly* society had not tided over some desperate crisis of their lives, yet their small weekly payments had in the end refunded the drain they had made on it, and the managing Committee justly and generously determined that its burial fund should furnish the means of honorable conduct to their last resting place when their work was done.

At the time we speak of, the principles and management of the Society was as follows. We have not the formal Rules in our possession, but a simple statement will suffice.

The members were under five hundred, and each member enrolled himself or herself yearly, paying one shilling as entry money, which went to remunerate the grocer for his services, the use of his room, and lights.

Twopence a week constituted the contribution to the sick and burial fund, from which in sickness each member received the sum of 5*s.* weekly, every additional twopence entitling to the same sum. But no member subscribed more than sixpence weekly. On the death of a member his or her relations received £5 as funeral money, and a male married member received £3 on the death of his wife, though he did not receive sick money for her, unless she

were also a member, when £8 was the sum to which the widower was entitled. This last provision is inequitable, and was often grumbled against by the bachelors as such, nevertheless, year after year it continued in force.

Fraud was provided against by each member, claiming sick money, being obliged to produce a doctor's certificate, stating that he or she was unfit for work.

The managing committee consisted of three, generally, young men chosen by the members, by ballot. They received the money, paid it into the savings' bank, kept the books, and, if shamming was suspected, visited the member so suspected. A flagrant case of shamming continued sickness was visited with expulsion, and was very rare indeed. The committee retired every year. In all cases of long continued sickness they visited, or appointed visitors, as a matter of course.

If the illness of a member lasted more than six weeks, his sick money was reduced, and if it took place at the close of the year, and continued when the books of the Society were opened for next year's entry, the sick member was not allowed to re-enter. The assurance which the Society afforded was thus limited to illnesses of short duration, and the deaths consequent upon them. The principle on which it was founded, that of an equal payment from persons of any age between fifteen and fifty, would have ruined any Society less elastic in formation, or incurring a less limited liability; but within its limits it worked satisfactorily enough.

Whatever remained over of the Sick and Burial Fund at the end of the year was divided among the members. Sometimes this amounted to one-half, often to one-third, of the payments made, and served to enter for the next year and pay six weeks or a quarter in advance; but in some instances the fund has been drained, and the members called upon to add an additional penny to their weekly subscription in the latter weeks of the term. This was the case in the years of epidemic, when fever and cholera visited and ravaged the town.

This Society combined another object, with its provision for sickness and death. It was also a society for investment and loan. Sixpence a week was the lowest contribution received into the loan fund, and no limit was put upon the further amount that might be contributed. As the members were, without exception, working for weekly wages, the average of contribution was two shillings weekly. After the first six weeks from the yearly opening of the fund, any contributor might become a borrower. No member was allowed to borrow more than the sum to which his weekly payments amounted at the year's end, and on this he or she had to pay five per cent. interest. Many invested simply for the payment of their rent, and drew their money half-yearly at the terms, about £6 being there and then the yearly rent of a mechanic's house. Others invested that they might draw at the new year, buy winter com-

forts for their families, and keep a warmer house at that season, while the principal object of the bachelors was to gather the weekly savings into a fair round sum for deposit in the savings' bank, for the purpose of one day setting up houses of their own.

Monday was the evening on which the weekly payments were made, and, the back parlor of the grocer presented on that night a busy, and, for the most part, a cheerful scene. One might always encounter the worn face of some watcher by a sick-bed—a young wife with her baby screened in her plaid, who took her small heap of shillings silently and hastily, and sped home, only stopping to purchase some cheap luxury for which the parched lips and sickly appetite were craving and waiting. Very precious to her was that little store, to be doled out very piously, for might not his life depend upon it, and did it not keep him out of the infirmary and yield her the unspeakable privilege of being with him night and day? Respectful way would be made for an old woman, on whose face the many wrinkles of care crossed out and almost obliterated the deeper and nobler lines of sorrow, who would shake her head, in answer to the kind inquiry for her son, and answer, "John went about owre lang wi' that heavy cauld upon him," hopeless of recovery for the brave young fellow who had worked on to the last, the only barrier between the widow and the cheerless workhouse. Then some little lass would be lifted forward to the table to have the shillings knotted into the corner of her shawl, and to answer perhaps, "Feyther's no better the nicht; mother says he'll never gang to his wark again." But while this background of suffering and mortal woe was ever present, lending too a softening influence, an almost refining tenderness to the scene, the majority of those who met there were blythe and sometimes hilarious young people. Many of them looked forward to "Society night" for a meeting with the favored lad or lass, and a walk home together; and many a good honest match was made, besides the harmless flirtations which opened the young people's eyes to character and their hearts to the value of true love.

The friendly element in this Society predominated very strongly, and being in honest, upright hands, owning a good set of members, who were bound together more or less by that very element, and who stuck to it and upheld it, with a rough manly sense of justice in the doing so, it prospered, and very fairly answered to its aims. But we are bound to say, that this is the very kind of Society whose repeated failure has been adverted to, to the loss of its members, who could ill afford to lose any of their hard-earned money, to their bitter disappointment, when disappointment must be added to sickness and poverty, and to their discouragement in the grand effort after independence and thrift.

The question that arises here is, how can security and permanency be introduced into such a Society as we have sketched? It is often only by such rude experiments that any result at all can be attained.

Men must grasp that which is within their reach, and the working men who have established Friendly Societies could do no more than take advantage of what friendliness and intelligence, integrity and skill there was among them. Nice calculations, and knowledge both extensive and minute, on which to found such calculations were beyond them, and it is to their honor that they succeeded so well in a matter in which they were forced to substitute a rude sense of justice for scientific accuracy. A very great amount of labor and intellect has of late been expended in the investigation of the principles on which Benefit Societies ought to be conducted, and of the whole range of facts bearing upon their welfare, and in order to bring the results of these investigations within the reach of the managers of Friendly Societies, the Friendly Societies' Institute was founded, which has for its object the supply of information and advice of the necessary kind. Rules are prepared, tables furnished, and calculations made by the Institute on behalf of Societies for a moderate annual fee, on application to the Corresponding Secretary at the Office, 3, Parliament Street, London, S.W. Thus the improved knowledge of the age may be brought to the aid of Societies founded and managed by working men, without trenching on that vital element of self-government, which is the greatest attraction of such unions to the working class and which is productive of great social advantage. "Here," says a working man of Manchester, who has labored arduously to improve and extend Benefit Societies—Charles Hardwich—"Here the members learn the necessity of law and order, the evils of anarchy and the advantage of constitutional rule; and thus they become by this practical teaching better citizens and better subjects of the State."

The laws of sickness have yet to be discovered and determined with accuracy, but in the Reports presented to the House of Commons in 1853 and 1854 some curious facts, with regard to the rates of sickness prevalent among the members of Friendly Societies, were generalized.

These returns show that each member, young and old, of the Friendly Societies in England and Wales is very little more than ten days sick in the year; that one man in four is attacked with sickness in the course of the year, and that those who are attacked suffer nearly forty and a half days' sickness.

In the investigation of this subject the Report divides the country into eight districts or provinces. The most remarkable results are stated as follows:—

Province.	No. per cent. taken sick,		Days of sickness to each sick person.
Northern, minimum . .	19·89,	Maximum . .	50·38.
Welsh	22·14,	. . . . .	45·73.
Manufacturing	22·34,	. . . . .	45·02.
Midland, maximum . .	29·29,	Minimum . .	36·37.

This table shows that if the Midland contribution to Friendly Societies has but five weeks' sickness to the seven weeks with which

the northman is afflicted, his liability to sickness must be placed against the duration of the latter's illness. Thus a balance is established and the average sickness of the whole year to each person throughout England and Wales differs in its greatest extremes but a day and a half. Thus :—

	Average sickness per annum to each person in days.
South-western Province	11·01
Midland	10·65
Welsh	10·13
Manufacturing	10·06
Northern	10·02
Eastern	9·88
South-eastern	9·66
Metropolitan	9·45

Besides the above most interesting tables there are others showing the influence of various kinds of labor; as light labor and heavy labor, with or without exposure to the weather. What is sought to be provided against in most Friendly Societies is the temporary inability to labor. The following definition of sickness in relation to the ability to labor is given by a high medical authority:—all sickness, being either acute or chronic, recoverable or irrecoverable, no attack of acute recoverable sickness ever lasts longer than from six weeks to three months, and chronic recoverable sickness no longer than twelve months. Mr. Scratchley has thus summed up his own extensive and accurate observations, confirmed by those of Mr. Finlaison, the eminent actuary, that the degree of inability to labor at various ages follows a simple natural law, which may be expressed as follows.

I.—That from the age when infantile diseases are past, and the nature of the constitution of the individual is becoming more declared,—at age fifteen,—there is a certain *constant minimum rate of sickness per annum* to which human beings (on the average of a large number of lives) are subject at every period of life, and that this rate depends upon the race, climate, &c., and so far as observations in the United Kingdoms go, seems to be between the limits of *five* and *seven* days' sickness per annum.

II.—That at each age, every individual is exposed, according to his occupation, rank of life, &c., to

An access of sickness over such constant sickness, { increasing with his years, and equal to } the sum of the excesses in the fifth and tenth years preceding.

With regard to the sickness experienced by the female members of Friendly Societies there is no distinct date obtainable. The Reports state, "That there is reason to believe that it is heavier in amount than that undergone by the males. But unfortunately mention was scarcely made in the returns of the nature of the occupation in which the women were employed. And looking to the striking influence which this consideration displays on the amount

of sickness undergone by males, even still more remarkable effects might have been expected to appear in the quantum of sickness undergone, by females engaged in various employments." It would also have been extremely interesting to note, if possible, whether the difference existing between the constitution of either sex presented any influence in relation to the different amount of sickness undergone by women, and if there were, in fact, any material excess of sickness suffered by them during the period of working life, and onward, so as to place them on unequal terms with the male contributors to Benefit Societies.

There can be no doubt that the demands made on the funds are greater among women than among men, but this may be contributed to in various ways. The Report goes on to say :—

"The more precise determination of the amount of real sickness undergone by the female members of Friendly Societies, therefore, is still a desideratum. It can only be brought about effectually, perhaps, by the growth and encouragement of funds for allowances in sickness, which shall be formed for the benefit of females exclusively, and in which careful record of the age, occupation, and other necessary particulars will be made in respect of each member, and from which trustworthy statements of this information can be obtained. The distinction of sex also should be carefully observed in framing any returns from School Friendly Societies formed among children; but in the absence of better data than is now possessed in reference to the female sex, and to the very youthful contributors to the above Associations, there exist insuperable difficulties in the way of constructing tables of contributions precisely applicable to the amount of risk incurred. It is to future observation, therefore, that the community must look for the means of more accurately providing those benefits in sickness which are as requisite to the relief of the industrious females and the parents among the working classes who may be suffering under a calamitous source of expense, as they are necessary to the wants of the provident males of the same order of society."

We are anxious to draw particular attention to this passage, as it points to a practical effort of the most useful kind.

Why should not Friendly Societies be formed by women, and for women, in every district where a body of independent female workers are gathered? Let a few ladies form a committee to inaugurate the scheme, uniting with them for its future management some of the most intelligent and good young women whom they may find willing to enter on it. Before starting permanently, by way of experiment they might establish a yearly society on something like the rough basis of the one whose principal features we have sketched. It might combine, like it, provident investment with provision for sickness and death. At first it should enroll women only. The ladies would have to give their time and intelligence to the keeping of the books, to the necessary calculations, and to the visiting; for working women have seldom the same amount of leisure as even the limited hours of freedom owned by the working-man. Home duties claim a large share of their free time. And it must be owned with regret, that they are not on a level as regards intelligence with their fellow workmen. It rests then we think with women of the

middle and higher class, to carry out on behalf of their humbler sisters, an effort which is free from all the objections which may be urged, and not without reason, against charitable schemes, and which would form a valuable means for the promotion of that union between class and class, which the great social movements of the last generation or two have so much and dangerously loosened.

XLII.—NOTICES OF BOOKS.

My Life, and What shall I do with It? A Question for Young Gentlewomen. Longman & Co.

THE aim of this little book, in the author's own words, is "to point out the practicable ways in which young gentlewomen who have leisure may make that leisure conduce to the good of those lower than themselves in the social scale." This, in our opinion, has been ably done. The work itself is well pointed out, and a great deal there is of it. The way in which the work must be done is shown with accurate knowledge and clear judgment.

A very high standard is raised for our Christian gentlewomen—unselfish endeavor being the golden background of every picture: the pictures themselves most saint-like, yet not at all impossible for any who will but follow to accomplish.

We trust this earnest book may bring many out to the battle of life.

The writer tells us in the conclusion that these are the three points she has sought to establish:—

"1st. That the works assigned popularly to 'Sisters of Charity' are no special works of any set or portion of women, but are equally the work of every professing Christian woman, just so far as she has received the power and can obtain the opportunity of carrying them on."

We do not believe there are many well constituted minds that would attempt to controvert this first proposition of a fact, but with most gentlewomen it would raise the practical question of, "How can *I*, under my circumstances, obtain the opportunity referred to in the above extract, and what are *my* powers for this duty?"

Our author refers to the fact that there are in London and many other large towns many districts almost perforce unvisited by gentlewomen in consequence of the distance at which the residences of the gentlefolks are, few choosing to live in or very near these degraded neighborhoods, which, of course, become worse and worse from the absence of those who should raise them by their example and help; and to meet the wants of such neighborhoods, this is her proposition:—

"Whether called a college, or a home, or a hospital, or nothing at all; there must be, for the real execution of this work, a house where gentlewomen can live together, and arrange their work with each other, and with those who are to work with them or over them: that they may have mutual protection

and counsel; live at less expense, and without the harass and anxiety of housekeeping, of balancing wayward accounts, and vexing their spirits, how by cutting off this and that expense they may raise a little surplus for the boundless wants they meet with; when it is hard perhaps already to make both ends balance, or when their strength to work depends on the comfort that is to be cut off: where they may escape the loneliness and cheerlessness of solitary lodgings, and secure a wise division of labour. And to be effectual, these homes, however private, must be in some sort institutions whose existence is recognised, whose objects are known, and whose management is in a measure guaranteed by the names of those who have the direction of them. Can any one call himself a thorough Protestant, who maintains that conditions necessary for the fulfilment of a plain scriptural duty are only possible in connexion with the Romish apostasy?"

In fact, in every such neighborhood there should be a centre for the works of charity to be carried on in it, and where the ladies themselves may receive instruction and gain experience relating to the work they wish to perform.

"Again, if instruction is to be given to the workers themselves, (and the necessity of this has been clearly proved by the writers alluded to above,) it is difficult to see how they can avail themselves of it without such a home in which they might live whilst receiving it. They who have time to make these works their business, and not mere play, find at once they must have special instruction for most of them to do them well. The younger they are the more they need this, and the less possible will it be for them to go up to London and live some months in lodgings, in order to attend lectures, work-houses, and hospitals, schools, and classes, as learners. The majority could not afford it; if they could, who would admit such scholars to any charge in public institutions? Yet it is only by practising the work under the eye of those who have already acquired it, that we can really gain the knowledge we want,—can learn how to set about it, how to undermine its difficulties, how to carry it on. What can be taught in lectures, *might* be learnt from books at home, though less compendiously, and though it would be hard to say in what books; but how to apply our rules or principles to each varying individual case, and readiness to meet each as it arises, can only be taught by seeing the thing done, and doing it under the eye of a mistress in the art.

"Without some security, such as these colleges or homes might afford, that the work undertaken by ladies will really be done,—that there will be no opposition or interference between the workers themselves, and that those who undertake it are in some measure capable of performing it; it would be unwarrantable, even absurd, for the responsible managers of charities to entrust any portion of their real work to voluntary lady visitors: and still less could Government entrust any of the management of female prisoners to the zeal of the volunteers who chanced to reside in their neighborhood. Though it is true, that our having had no work and no responsibility is a very sufficient reason for the too frequent want of sober common sense and perseverance amongst us, and of our occasional failures in that practical justice which leads a person, whilst doing his own work as well as he can, to acknowledge the right of other people to do their work in their own way; and though the having a real right work to do would be the best, if not the only remedy for changeableness and narrow-mindedness, yet it is no reason at all for giving us the work, until we prove ourselves capable of carrying it on, and are in a position to secure its being permanently carried on, that it may not fall through when its first undertakers drop off.

"Such homes would afford the means of carrying on many of those works which are now almost impossible to us, from the want of places and opportunity for them. The servants needed in them might be mainly those young girls for whom it is now so difficult to find first places, where they will really

be taught to be servants, and where their religious and moral education shall not come to an utter standstill. The burden of teaching young servants can very rarely be (wisely) undertaken by the mistress of a large family, with only a moderate income; and in more affluent houses, it can never be safely attempted, unless the servants are thoroughly well known and trustworthy. In orphan asylums or industrial schools for servants, the expense of which is an insuperable bar to their general application, the girls have not enough house-work to do, and that little is not of the same kind as is needed in a gentleman's family. But in these homes nearly every kind of servants' work would be required, and might be thoroughly taught under the immediate superintendence of one of the resident ladies, with the aid of one or two older and good servants. Each home might afford work for a small cooking school, whilst the best scholars, promoted to be servants, would have abundant opportunity to learn cooking for the family and the sick and poor, house and laundry work, waiting, the care of linen and stores, mending, or attendance on invalids, &c.: and one or two of these arts, *well* taught, to a well-trained girl, for a couple of years, would fit her to be a useful, handy servant; and as such are never in want of places so long as they keep any sort of character, it would be, humanly speaking, a provision for life for her. And though the actual number so educated might be small, it would be accumulative; by being made a reward for their parents' care, or for their own good conduct at school, its influence would be still further spread; and servants so trained would be on the whole better and more willing teachers of other young servants, in their future situations. Smaller homes of this kind might offer places for those who have been struggling to regain a lost character in our refuges, for whom it is so hard now to find any safe situation at all."

Such an Institution, or *Maison de Secour*, as we might call it, if once well established, would no doubt form a centre most valuable; and it is impossible to limit its work, or to say precisely in what form it would develop itself; this would depend on the lady directress, or on that individual character on whom devolved the general management, and the amount of aid she could depend on from the ladies about her.

A residence for only a part of the year is spoken of as desirable; but as we know "the poor" we "have always with us," we may suppose it might be found well to arrange that some lady or ladies were always to be seen at the Institution, though they might take it by turns to be there.

"The second fact that is to be proved from these pages is, that anything which tends to separate women thus occupied from the rest of their class, not only limits the number of workers, but injures the efficiency of the work; and altogether destroys the reflected benefits which would naturally be derived from the right performance of this part of their duty, by their families and their own class of society."

There are many ways in which this truth is pointed out: it is urged that it is by the greater powers of sympathy that the gentlewoman can often do so much more for her fellow-creatures than her uneducated sister can, that having been used to learn, all the daily experiences of home and work abroad are easily transmuted into practical knowledge of what is wanted and how the want must be met. It is easy to see that a woman living with and loving her mother, father, sister, or brother, would have a broader sympathy for the joys or griefs that belong to these relationships, that she would be

prepared to speak with power through her own feelings when she saw the duties neglected which these relationships bring; besides, the loves themselves being next to her love of God, they would be the surest well-spring of comfort and support to her own heart, when, as we know too surely would sometimes be the case, all the best efforts out of doors seemed to end in disappointment.

In this respect our Protestant gentlewomen, those who have not and will not entirely renounce these tender God-given ties of home and kindred, surely these ought to be more efficient than the nun in dealing with the natural affections which should underlie all the higher spiritual life, and which are so very much developed either for good or ill in most uneducated people.

We have known women moved by reference to their children, and men touched by questions regarding a mother long since dead, when no other subjects would wake up a spark of feeling; the fine end of a wedge which skilfully driven might return them to the society whose laws they had broken. Surely, then, our Sisters of Charity should be women fresh from a living, loving, human, Christian family, so far as that is compatible with earnest work: and this writer has the wisdom to see it.

The third fact brought forward is, "That the preparation needed for such a life and labor of love is just the preparation which gentlewomen need to fit them for the domestic and social duties of wife and mother."

All that can steady the affections of young women, by letting action follow thought; and the many-sided experience this would bring is just what is needed to change the dreamy, imaginative young woman, whose greatest knowledge of life as yet is derived from books, into one fitted to be a comfort and help at any man's fireside, whether he be husband or father.

Few know the delight of being *able* to do at the moment those services that are needed by others because this delight is so often *willingly* given up to servants, in these days of unpractical middle and upper class society. But there is a delight in this power of ever ready activity, which those who have been trained in it know well, and would not readily part with. Parents, husbands, and children will have abundant reason to bless such training as is proposed in this little book as not only possible for, but most incumbent on, all disengaged and leisurely English gentlewomen.

---

1. *Thirteenth Annual Announcement of the New England Female Medical College.* Term of 1860-61.
2. *First Annual Report of the Clinical Department of the New England Female Medical College.* 1860.
3. *Introductory Lecture, delivered Wednesday, Nov. 2nd,* 1859, *before the New England Female Medical College,* by Marie E. Zakrzewska, M.D., Professor of Obstetrics and the Diseases of Women and Children.

THESE Reports show a steady advance both in the objects for which this College was established and in public support and esti-

mation. The success with which the clinical department has met during the first year of its establishment is in every way encouraging. The hospital is under the management of ladies, and among these we are glad to see the name of Mrs. Beecher Stowe. Dr. Marie E. Zakrzewska is the Resident Physician.

The number of patients in the hospital during the first seven months was sixty-seven—

Patients received	45
Children born in the house	22
	67

123 patients were in all treated, and 186 prescriptions furnished free of charge.

In appealing for further aid and support, the lady managers add—"Let it not be forgotten, that simple objects of mental gratification come strictly under the head of 'articles of use in a hospital.' Flowers, pictures, and books for the patients' library, will lighten many a pain and sorrow, and hasten recovery in a large majority of cases."

Dr. Marie E. Zakrzewska, though she took her medical degree in America, had before acquired great distinction, both as a teacher and practitioner. She was at one time chief accoucheur in the Royal Hospital, Berlin, and "attained this high rank over many female competitors in the same branch, there being more than a hundred in the city of Berlin, who threaten, by their acknowledged excellency, to monopolize the obstetric art." She was also for some years Resident Physician in the New York Infirmary for Women and Children. Her Introductory Lecture is clear and forcible, and commences with a sensible appeal to women to consider well the motives which induce them to step into new vocations, and more especially into that of the medical profession.

"The only motives that this profession permits its votaries are the clear and decided conviction of an inborn taste and talent for the practice of medicine; and an earnest desire and love of scientific investigation, concerning the human being, in its construction, its condition of health and disease in all its relations with the surrounding world. . . .

"Besides these, there are some qualifications yet to be mentioned, which form a part of our affectional nature, without which no practitioner can succeed. To this belongs sympathy, not sentimentalizing sympathy, but the sympathy which never betrays weakness or timidity, which is firm and persevering, controlling every action that it may not become rashness. Modesty and secretiveness, sobriety and unselfishness are other virtues much desired in the practitioner, and which I mention here chiefly because I know well into what temptations physicians are constantly led, and how often pecuniary gain, and through this, social position can be obtained, by being untrue to one's self in any of these points; and I also have had occasion to see the consequences in those, who could be tempted to abandon these principles."

The lecturer rapidly reviews the whole history of obstetrics from the days of Hippocrates downwards, showing that little was done

to rescue it from neglect and obloquy until within the last hundred and twenty years:—

"When Pareus, Mauriceau, De la Motte, Deventer, and Justina Siegesmundin, with others, began to investigate it, and to raise it to its proper place as a science. . . .

"In a very short time the practice of obstetrics was regulated in such a manner that not only had the horror towards the persons engaged in it entirely disappeared, but the terrible operations often practised had also become lessened to an insignificant number, belonging to the class of unavoidables. Every country produced authorities. England boasted her John Burns and Hunter, while France raised up her Baudeloque, her Madame Lachapelle, Madame Boivin, and many others. But no country gave to the profession such thoroughly scientific investigators as did Germany, and of these a *woman* took the lead. *Justina Siegesmundin* was the pioneer of this great reform, and her work, written upon the subject in 1741, came upon Europe like a thunderbolt, awakening minds in every country which had been pre-occupied with a thousand other things, forgetting the most important, to an activity, which would but a short time before have been deemed impossible. In Germany, therefore, is the subject still considered of momentous importance, as the foundation almost of all other practice. There the complaint has ceased to be heard, that abuse is the main demonstration of the practice of midwifery; and the statistics prove that less loss of lives is there experienced than in any other country, though its proportion of difficult cases is the greatest of any. The name of an obstetrician, whether man or woman, can only be acquired by those who comprehend the laws of nature in their widest sense; who are fully at home in all the different branches that constitute medical learning; and who besides have attained the heights of logical development, and are in every respect humane. The truth of this many of you will know who have read the articles copied from the English into the American journals, upon the recent death of Dr. Heidenreich, formerly Baroness Von Siebold, a German, who was a woman of great talent, belonging to a family which has produced more than one medical authority. No medical man, however high in station, thought of questioning her capacity for the practice; and as for her learning, all knew that it was profound as their own,—for she had studied with them, listened to the same professors, sat upon the same bench at their examination; in one word, had never been separated from them in education, and stood in every respect on the same level."

With such illustrious examples before us in the present as Germany and America afford, and with the past as a precedent for the admission of women as practitioners of the healing art, how is it that in England we have no Female Medical College—no possible means of medical instruction for those enlightened women among us who feel their vocation to be that of the physician, and who are driven from their homes and country to pursue the necessary studies? Never was there such need of properly qualified female physicians in England as at the present time. The diseases peculiar to women are fearfully on the increase, and have during the last half century given rise to a class of practitioners from whom delicate-minded women shrink with horror, suffering tortures in silence rather than have recourse to curative means repulsive to their very nature, while husbands and fathers look with, but too often, just indignation and suspicion upon the fulfilment of offices by men which nature and morality alike assign to women. There are cases within our own knowledge

of long and fearful suffering which the presence of a Dr. Elizabeth Blackwell among us would alleviate or cure, while we know also of those to whom the temporary residence of this distinguished woman among us, with the friendly help she extended, is a landmark on the road to restored health of which the sufferers had before despaired. God speed the day when we in England shall have a Female Medical College—our Drs. Blackwell and Zakrzewska.

Letter to Ladies in favor of Female Physicians for their own Sex, by Samuel Gregory, A.M., M.D., Secretary of the New England Female Medical College.

We wish this letter could be reprinted and widely disseminated among the ladies of Great Britain, for we are sure that it needs only to gain their attention to the important facts it discloses, and to bring home to their individual consciences the truth upon which it is based, to sow the seed of a revolution which shall exclude the male practitioner from the lying-in-chamber—and hand over the science of obstetrics and the diseases of women and children to the duly trained and qualified female physician. We can give but one extract here—but it speaks volumes.

"The embarrassment and nervous agitation which even the sight of the medical man often occasions increase the duration and severity of suffering, and consequently the peril to the mother and infant. There is a fearful calamity which sometimes happens to the parturient woman, termed *puerperal convulsions.* Out of 16,416 labors under the care of Dr. Collins, superintendent of the Dublin Lying-in-Hospital, one patient in 547 was attacked in this way. Out of 96,903 presented in statistics collected by Dr. Churchill, there was one case of convulsions in 609. In Madame Boivin's, (late *sage-femme en chef* of the *Maison des Accouchemens* at Paris,) 20,000 and more cases, less than one patient in 1000 was afflicted with this alarming disorder.

"Dr. Meigs states that of seventeen cases of convulsions in his practice ten were those of women in their *first* confinement. Dr. Collins states that of nineteen cases recorded by Dr. Joseph Clarke, sixteen were females with their first children. Of thirty-six by Dr. Merriman, twenty-eight were first children. Of thirty by himself, twenty-nine were first children. These facts, in connexion with the circumstance that in the very extended practice of Madame Boivin a much smaller proportional number of such cases occurred, should have due weight in recommending the more natural and safe administration of females in these offices."

Medical authors are not agreed as to the exciting causes of these attacks, but these statistics point to the solution of this fatal and mysterious disease in the grievous shock to female delicacy caused by the presence and attendance of a male practitioner. A presence which in many well-authenticated cases Dr. Gregory shows to have been fatal to the patient.

Journal of the Workhouse Visiting Society. November, 1860.

This number contains, among other excellent matter, a paper on Workhouse Inmates by Miss Twining, read at the meeting of the National Association for the Promotion of Social Science, at

Glasgow, September, 1860. The work to which Miss Twining devotes herself with so much energy and tact is scarcely less onerous than the fabled Augean feat of Hercules. A very slight acquaintance with our workhouses, and more especially with those huge asylums of want and misery which the metropolis "coldly furnishes forth" for the sick and indigent poor, will at once satisfy any one as to the necessity of the work Miss Twining has undertaken, and the enormous difficulties which attend it. Should a casual visitor to one or other of these workhouses find his or her sympathy thereby excited for their wretched inmates (and it cannot fail to be so) let it be remembered that there is a Society for the improvement and amelioration of their condition, and that those who cannot help with the work of their own hands, can strengthen the hands of those earnest workers already engaged, in a thousand ways, by giving what, (little or much,) they may have at their disposal, of influence, sympathy, and money. Miss Twining in her paper urges the necessity of investigation into the details of workhouse management, and forcibly represents the condition of the sick, and the urgent need of a better class of nurses for them.

The Shadow in the House. A Novel, by J. Saunders, Author of "Love's Martyrdom," &c. Lockwood and Co.

Mr. Saunders has given us unquestionably a very remarkable book; one which has the peculiar depth and force, mixed with minute and delicate painting, which characterizes the school of our best modern novels. We find a strength and reality in this, and in some other similar works, before which a former class of books, admired by our grandmothers, fades into a shadowy prettiness, much like the miniatures of the same grandmothers, where a bit of washed out blue sky, a fluttering scarf, and a faded simper, were supposed to make up a striking likeness of a living woman.

The Pre-Raffaelite School has its companion movement in literature, and when we say that Mr. Saunders's heroine has freckles, and his hero is short and inclining to be stout, we think we have certified his claim to be ranked among those who do not choose to dress up nature in any garb save the one she is likely to wear, or to hide one of her flaws and wrinkles. Although Mr. Saunders, as we have said, is eminently true and faithful, for the most part, in the handling of his materials, we must confess those materials are somewhat melodramatic. Mrs. Radcliffe herself might be satisfied with the incidents, and the truer and more forcible the way in which they are presented to us, the more startling and unpleasant they are to our nerves.

Revenge, jealousy, murder, and suicide, carried on in a modern country-house, are not improbable indeed—witness our newspaper columns—but decidedly more disagreeable to read of, than when placed before the old conventional background of a haunted castle

among the Apennines, or set in the middle-aged phraseology supposed to be appropriate to plotting and crime. There are, besides, some glaring improbabilities in the plot, which again are the more prominent from the otherwise real and natural surroundings. The truth, goodness, and simplicity of Winny baffling the cruel machinations of her enemy are beautifully and truly described, and the full and generous forgiveness at the last does but complete the tender strength of the character; but as Winny was something more than a yielding loving nature, we cannot believe she would have been a passive accomplice in her own murder.

The beauty of her character is just that its gentleness does not warp its truth and strength, and we are therefore sure that she would have saved her enemy from crime and remorse, and her husband from misery, in spite of the specious temptation of self-sacrifice, which so few of our modern heroines can resist. Even that irresistible Will-o'-the-wisp would, we are sure, not have misled her honest upright heart; and we read and reread the passage before we could believe we had understood it rightly. But we will not mar the interest of an interesting story by farther revealing the plot.

To many persons the comic characters, who, as in a play, have their own story to work out, and relieve the dark and serious scenes, will seem the best managed of the book. Cook, John Short, and Meggy are excellently well given, and the humor is original and unexaggerated.

Here is the first appearance of the new mistress, their master's bride, in the kitchen.

"'Lord bless you, they're going a partying it to-night in a small way, before they gives a grand to-do next week,' said Cook, sitting down with a snowy round board in her lap, and cutting a number of tiny bars from a thin piece of paste. 'I don't say it's any business o' mine,' she went on, lowering her voice, 'but it wouldn't take a witch to tell what'll come to the place with a young thing scarce out o' pinafores, a missusing it about. If she'd leave things as she don't understand to them as does, well and good; but, bless you, she's in and out—in and out—like a cat before a shower, from mornin' to night. Why, Miss Addersley never showed her face only just to give orders for dinner. And I'll tell you what comes o' people interfering where they don't understand. Ha' done, scrunching them cherry-stones, Meg! Be so good as to give her a knock o' the head for me, Mr. Short. My hands itches to do it. Lor! there she is, off agin! Did you ever see such a bit of tinder in all your life? With them stones in her mouth too. Plague take the girl—she'll choke herself! Put 'em out, Meg, d'ye hear? Put 'em out, do! There! Don't let me catch you at that fun agin in a hurry—you young hussy—you! Let's see, what was I a saying? If she aint enough to aggravate a saint. Oh, about the milk. She—missus I mean—stops at the door there, when they came in from their walk last night; and says she, in a solemn way, as she looked upwards, "Cook, we're going to have a storm. I've seen it hanging about for days. We shall have it in earnest now. You'll have to wait for to-morrow's milk for the junket, I fear, but you *may* save this by taking it down below." "Storm, ma'am?" says Proby, "it's far off yet." "Oh," says Miss Grace, "Cook understands the dairy." "Yes—yes;" chimes in master, "leave Cook alone for her junket." "Well, we shall see,"

says missus, laughing; "only mind, Cook, whoever is right is to have her way next time." Well, this mornin', milk's turned; as o' course it would be after such a night as that, so she got the laugh on her side. But how did she know a storm was coming any more than me or Proby?—why she didn't; she guessed it, as a baby might—and o' course Providence couldn't go out of its way to show her she were wrong. Why what's the matter with the man—are you struck?'

"Well, yes; John has even for a moment forgotten the small beer, as he listens; with the bit of cheese stuck on the point of his knife, remaining midway betwixt the plate and the open mouth. And Meggy, too, what is it that makes those little eyes of hers grow bigger than one might have supposed it was possible for them to become? Even Cook, though she does rage inwardly to see Meggy's trembly red hands for a moment doing nothing, cannot find it in her heart to let her own voice jar upon that sweet, spring-like, bird-like music, that comes bubbling towards them.

"Sigh'd the Snowdrops, 'Who will miss us
When the happy air shall thrill
At thy presence, pale Narcissus,
At thy gleam, O Daffodil?'

Like the breaking of a merry little wave among the rushes, her voice had risen, and then stopped, as the doors opened, and Mrs. Dell came in; and after telling Mr. Short, who stood up, with knife, cheese, and mouth all precisely in the same relative attitude to each other as before, to sit still, she paused; with one little foot perched on the fender, looking gravely down upon Meggy; who dithered and fidgetted about, more than ever, as she felt those bright, beautiful, sunny eyes glowing, as it were, upon her red hands and awkward body."

We purposely do not quote the more effective scenes and situations of the book, as they would of necessity lose their force apart from the story and characters.

The book is written with wonderful care; the personages are all distinct, lifelike, and original. Mrs. Cairn, Jean, and Archibald, although occupying quite a subordinate place, are touched in with a master hand; even Mr. Payne Croft, who might have been left a mere walking gentleman, is a real individual.

But the scenery and descriptions are also, without undue elaboration, delicately and carefully written. Here is a slight but pretty opening to Mrs. Dell's introduction into the world:—

"'Oh dear, Oh dear!—was there ever such wretched weather for August? What, no fire!' And up went Mrs. Addersley's yellow jewelled hands and black eyes, whilst her sharp chin disappeared in her swan's-down wrapper, as she stood shivering at the door of the great drawing-room which had been prepared for the reception of the few relations and neighbors to whom it was necessary for Mr. Dell to introduce his wife. The chandeliers were not yet lit, either in this or in the 'long room' beyond, the folding doors of which were thrown open; and the two wax candles burning dimly on the broad mantelpiece, made only a kind of twilight, in which gilded-mirrors, picture-frames, and cornices, shone out with a rich subdued splendor. The window blinds were drawn down as low as the boxes of flowers. The waving shadows from the plants were thrown by the moonlight on the white and beautiful carpet. In the 'long room,' which was left almost empty for dancing, the windows were wide open, and revealed the clear summer sky with its full moon and stars. It was the light breeze from these windows that met Mrs. Addersley as she opened the door, and that called forth her exclamation about the weather. Presently, finding no one hurried forth to lead her to a chair, and to wrap her up, she stretched out her long yellow neck, and peered into the room,

wondering if there was really no one there, when her eyes fell upon a white figure in a veil standing at a mirror (which was opposite to another mirror), and apparently engaged in gazing down the long vista of chandeliers formed by the reflections. It was so statue-like and still, that Mrs. Addersley had some difficulty in persuading herself that it was that 'young romp,' as she called Winny: and her voice was a little uncertain when she said, putting her foot on the threshold,—'Is that you, Mrs. Dell?' But it soon found its usual sharp tone as Winny sighed, then laughed, and then came to meet her.

"'Some people have strange fancies, to like to stand here in such a dress as that, with all the windows open, letting in the nasty damp night air,—all in the dark too!' Mrs. Addersley then seated herself in a large arm-chair, by Winny, and chatted away to her; who, on her part, soon forgot her annoyance at being disturbed in the dreamy enjoyment of the mirror vista, the evening breeze, the silence, and the odours of the flowers she had herself gathered and arranged amongst the quaint old furniture."

There are some things so good and so striking in the book, that we have been led to notice blemishes which might pass in a less artistic work; but we cannot conclude without recommending our readers to see and judge for themselves. They cannot fail to be interested, and there are some scenes so forcible, and some touches which show so true and deep a knowledge of human nature—the saving of Winny's life by Grace, for example—that they raise the book to something beyond a mere interesting novel; and yet that last epithet is enough praise to procure it many readers.

British Butterflies, Sea-Weeds, &c. Published under the Direction of the Committee of General Literature and Education, appointed by the Society for Promoting Christian Knowledge.

We are glad to see this Society taking up such useful and interesting subjects—leading the mind "to look through nature to nature's God." These tiny pocket volumes are beautifully got up: the illustrations and letter-press are excellent; and we heartily commend them to old and young, as at once instructive and ornamental.

XLIII.—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.

Dear Madam,

Your correspondent "Z," in the September number of the Journal, has asked for information on many points relating to the condition and treatment of the insane, especially those of the female sex. In reply to the inquiry, "Are the female insane in any case tended by Sisters of Charity?" I can perhaps supply a word or two of satisfactory answer, having, no longer ago than last month, spent two or three days in an establishment for the insane in Belgium, which is entirely under the care of a sisterhood, founded for the purpose not many years since.

I formed one of a party of three who went expressly to see one of the *pensionnaires*. We were so kindly welcomed by the Sisters, and were received by the reverend director, whom we had the advantage of previously knowing, with such genuine Belgian hospitality, that a mere call was lengthened

out into a tolerably long visit. I now regret that I did not make use of the opportunity thus afforded of acquiring a knowledge of facts and statistics which might be of use to your correspondent. But thus much I can say, that the impression made on me by what I saw of the working of the system adopted was beyond measure gratifying. It would not be easy to describe the effect of seeing the cheerful, busy Sisters going about the house in every direction. The balance of *sanity* is thus preserved—no trifling consideration in an establishment wherein most of the inmates have more or less "something the matter with them," and moreover, the consciousness that here no hireling rule nor menial tending afflicts the already sufficiently troubled, is in itself a great relief. In the kitchen and in the laundry a Sister is always to be found directing the operations of the poor inmates, who in their lucid intervals do the rough work of the department. In the *pharmacie* a Sister compounds and distributes the medicines; in the bureau another sits, writing letters and keeping elaborate accounts. Where the *malades* are knitting or making lace, or hanging their heads in despondency, a Sister is invariably in the midst; even of the "furious" there is none in charge but a gentle delicate looking Sister. To crown all, the Sisters sleep in the wards with the insane. In the quarter where the higher order of patients are classed, a Sister is sometimes obliged to remain day and night with one helpless senseless individual.

Theirs is a noble mission—full of trials and difficulties—yet full also of consolation. I have more than once been told that in the majority of cases a gleam of reason visits the poor sufferer at the approach of death. It is at such moments these ministering angels have a foretaste of their reward, in the joy of pouring words of peace and Christian hope into the ear of the dying, and smoothing the way into eternity for souls which otherwise might be scared out of life by the surrounding sights and sounds of madness, or abandoned in their extremest need to the cold charity of the hireling. Again, in many cases which might be pronounced incurable, lucid intervals constantly occur. These periods of relief are anxiously watched, and the patient is at once transferred to another class, where greater freedom may be enjoyed and suitable occupation is provided. Of the average number of recoveries I can give no positive information. I have casually heard of many instances of patients being sent home in health of mind and body to their friends; and two or three instances have come under my own observation of patients having been wonderfully restored after a not very long course of treatment in this establishment.

The quarter which I naturally saw most of during my visit was what may be called the convalescent division. It is, in fact, more like a boarding-house than anything else. Here reside ladies who are sufficiently well to dine in company, and spend the evening in the saloon, reading, working, talking, playing, or singing. Many of them are merely what would be called "nervous" at home, but who are much better placed here than retained in the domestic circle. Some have been patients, who, on being restored to health, have chosen to remain here; and there is also an intermixture of residents who have never required treatment in their lives, but who have come here with invalid mother, or child, or friend, and who like to know they are living under the same roof with the afflicted ones who are dear to them. Every lady in this quarter has a nice private apartment, and of course enjoys perfect liberty. Even some who could not be pronounced "*quite* right," are accustomed to go for a day's shopping or pleasuring to the neighboring cities. Some of our countrywomen are to be found among the Sisters, and many among the patients.

The house of which I have been speaking is one of the newly-established branches of the now well-known hospital of St. Julian, at Bruges. It has many advantages over the parent house. The situation is convenient, pleasant, and particularly healthful, and the accommodation is better for the higher class of patients.

At Bruges I had the gratification of seeing the Superioress, several of the Sisters, and the founder, Canon Maas. He indeed may be justly regarded as the head and heart of the whole. He is an enthusiast of the noblest kind; and I only wish your correspondent "Z" had heard him give his opinion, and enlarge on his plans and hopes. The whole system of treatment has been changed since St. Julian's came into his hands. The former proprietor, who was a man of kindly feelings, had become utterly disgusted with the hopelessness of the attempt to manage properly an establishment of the kind, by means of irresponsible underlings, and suggested to Canon Maas that he himself should take the house, put his sound theories into practice, and get a Sisterhood to carry out his views. This was done. The Superioress of one of the Belgian religious communities gladly consented, on the Canon's invitation, to inaugurate the good work; she came to St. Julian's, and was soon joined by other true-hearted women, ready to devote their lives to the care of the most terribly afflicted of all God's creatures. The Canon lives in the hospital. Also in the other house the Director, who is indeed a worthy disciple of the founder, resides on the premises. One can readily understand how invaluable is the aid thus afforded to the Sisters, by the zeal and wise counsel of such men. The poor in these establishments are supported by their respective parishes, and there is a regular inspection by Government officers.

In other parts of Belgium, hospitals for the insane are likewise, I believe, under the care of Sisterhoods. At Caen, in Normandy, is a very large establishment of the kind. Even now, within a few hundred yards of my home, a building is in course of erection, which, before many months are about, will be known as an hospital for the insane, under the care of the world-famous Sisters of Charity of St. Vincent de Paul.

I remain, dear Madam, yours very sincerely,

S. A.

Dublin, October 19th, 1860.

To the Editor of the English Woman's Journal.

MADAM,

It is most gratifying to all who are interested in the great question to which your admirable Journal is devoted, to note how surely and steadily public opinion is breaking down the stiff barriers of prejudice and injustice which have so long restricted the exertions of women to a few overcrowded employments. And yet, thankfully as we acknowledge that the shadows are fading away from our path, and that, hard and stony as it may be, we can now tread it in the light of day, undeterred by obsolete spectres, one must note now and then strange, out-of-the-way corners where the sun has not yet pierced, and where in more than middle-aged darkness certain goblin forms are seen waving back the "weaker sex" as if their approach would be profanation.

In how many country churches do we see the wife of the clergyman officiating as organist—and who ever dreamed of objecting to it as an unfit occupation for a lady? and yet, where the same office is undertaken for pay, (and poor pay it is in most cases,) there are many parishes where women are deliberately excluded from competition.

I know nothing of the concerns of the parish of West Hackney except the following advertisement, which I quote from the *Times*.

"Organist wanted for the Parish Church of West Hackney.—The duties will be morning, afternoon, and evening attendance on Sundays, Christmas-day, Good Friday, on Thursday evenings, and on public festivals and fasts. The organist will be required to give instruction in psalmody to the school children attending the church. The committee reserve to themselves, under professional advice, the right of making the selection among the candidates. Salary, £40 per annum. Applications to be sent to the Rev. —— ——, West Hackney, not later than the 25th of June. *Ladies are not eligible.*"

I am informed that this is by no means an exceptional case, and that many vestries have come to the same resolution. We do not expect parish officials to take the initiative, or to be beyond their age in progress and enlightenment, but knowing, as they have special and ample means of doing, what the dearth of employment for women is, and what is too often the pitiable result, it appears to me that pressure from without might be advantageously applied, and perhaps even a vestryman might in time see so obvious a truth if the press would but flash its dark lantern often and close enough to his eyes.

I trust the subject will plead my excuse for taking up so much of your space, and

I am, Madam, yours very truly,

M. C.

To the Editor of the English Woman's Journal.

"Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them."—2 PET. i. 12.

MADAM,

IT is earnestly hoped that all ladies occupied in tuition will give their serious consideration to the following letter, which appeared in the *Times* of the 10th November, 1859.

GOVERNESSES.

To the Editor of the Times.

SIR,—Your deeply interesting article in the *Times* of to-day, on the subject of female labor, induces me to offer the following suggestion. You say there are 15,000 governesses in England; now if each of these ladies would make it a point of conscience to subscribe *5s.* a year to their Benevolent Institution, I am sure almost every lady employing a governess would do the same, if the subject were only properly presented to her notice, and the governess herself took charge of the subscription; for hundreds will subscribe a small sum if it can be done without trouble, though few reflect on what may be accomplished by co-operation. Could this scheme be really carried out, £7000 annually would be added to the funds of a most valuable Institution, and would probably furnish in time as many annuities as are required. Will any one refuse so small a sum, when it might at once do away with a reproach to our sex? In conclusion, I would suggest, that every father who is bringing up his daughter to this arduous profession should go and do likewise.

X. Y. Z.

Those ladies who are never likely to want an annuity are intreated to subscribe *5s.* annually to the Governesses Benevolent Institution, for the sake of their less prosperous sisters; and those who have little or no hope of making a provision for old age are requested to do so for their own sakes. Should a sufficient number of new subscribers be obtained, annuities of £25 each will be granted to *5s.* Governess Subscribers, subject to the rules of the Society. No governess to be considered eligible for one who has not subscribed *5s.* annually for ten years, or given £5 to the Society in one payment: such annuity to be granted without votes, and the candidate who has subscribed for the longest period to have the preference. Seven thousand pounds would enable the Society to grant eight new annuities yearly. In 10 years they would amount to 80 in 20 years to 160. Payments can be made or Post Office orders sent for the X. Y. Z. fund to Wm. Gilpin, Esq., at the office of the Society, 32, Sackville Street, London, W.

N.B.—It is necessary to call attention to the fact, that the proposed plan was not originated by the Governesses' Benevolent Institution, though it meets with the approbation of the Committee.

X. Y. Z.

XLIV.—PASSING EVENTS.

The entrance of Victor Emanuel into Naples, and the glorious retirement of Garibaldi, with all the *pros* and *cons* of "official intelligence" and "special correspondents," have been fruitful themes during the month. But they are at last both *faits accomplis*, and while the King of Italy enters upon his work, Garibaldi retires to his island home to repose awhile on the noble laurels he has won, and the love and respect of all true souls, but ready at a moment's notice to answer the call of his country, and to lead his armies again to the conquest of freedom for that small but important portion of Italy still under despotic rule. Despotism is approaching its doom, for as the ex-King of Naples is physically driven to his last stronghold, so, spiritually, the Austrian Emperor is beggared in despotic resources, and even whispers of his approaching abdication are among the rumors of the day.

The *Daily News*, in an able leader of the 21st instant, calls attention to the position of the queens and female sovereigns of Europe; and it is a significant fact that our own beloved Sovereign is the one solitary exception among them who "has fulfilled every rational anticipation of twenty years ago, both as to her conduct and her experience—the one happy queen."

The Queen of Spain heads the list of unfortunate sovereigns: "surrounded through childhood by civil war and personal danger, though her kingdom is advancing in prosperity, if not in consideration, she is bitterly grieving over the march of opinions and events in Europe, resenting the position of the Pope and the princes, with whom, though a constitutional sovereign, she sympathizes most, and refuses to be comforted for their adversity by any consideration of the popular benefits which may arise from their humiliation."

The Queen of Sardinia, the Queen of Portugal, the Queen of the Belgians, have all died prematurely, to whom we may add the Duchess of Orleans, who, "if baulked of her supposed destiny, was regarded as first the wife, and then the mother of a Sovereign of France."

The late Empress of Russia "never knew peace of mind from the day of the accession of the Emperor Nicholas, and has died worn out, a keen sufferer from the humiliation and exhaustion of her adopted country, and from perpetual apprehension of danger to its ruler. The Queen of Prussia is surviving her husband in another way, and is suffering more, perhaps, than her late sister-in-law in a different way. The Queens of Sweden and of Greece are as opposite in their condition and their aims as their respective countries are in aspect and prospect. The thoughtful and quiet Scandinavian Queen studied the means of popular reforms from the first moment when it was likely that the King would be able to carry them through; and, if on some points the King is more liberal than his people, it is believed that he has sympathy at least from his wife. The romantic little German girl who had a fond dream fulfilled in becoming Queen of Greece, cannot get the rest of her dream fulfilled. She might do much, and win some glory by devoting her energies to the welfare of Greece in a rational way; but she rests her hopes on Russia, and since the Crimean war she has suffered from something more than being disappointed of glory. Her life is clouded by humiliation and European disgrace."

Here follows an eloquent and graphic account of the "three young sisters from Bavaria, who have implicated their lives with the fortunes of despotism at the moment when despotism can no longer hold its ground. The Empress of Austria, having shed lapfuls of tears over the prospects of the empire and domestic griefs of the keenest sorts, is setting out on her wanderings in search of health. Pale and wasted, she moves all who see her to tender pity. Her two sisters are shut up in Gaeta—one being the unhappy wife of the last Bourbon King of Naples, and the other of his brother, the Count of Trani. Calamity has overtaken them early, and, having married as they did, nobody can help them."

Had our space allowed, we would have given this article in full. It is a masterly sketch of the Royal ladies of Europe, and is, we suspect, from the pen, and inspired by the heart and brain of a woman.

The allusion to the prolonged voyage of the Prince of Wales, with its attendant anxiety, is surely the allusion of a woman:

"The sense of the lesson afforded by looking round the Courts of Europe, and seeing what the Royal ladies are doing or suffering there, may have been quickened just now by the rising anxiety for our own Sovereign, which so happily passed away last week. Her happiness has been, for a Royal lady, so unusual in degree and duration, as to make superstitious people talk of trembling to think of it. Husband and children are all preserved to her, and she has not had to mourn death, nor evils worse than death, in her family, as so many royal parents have. When during a few days of anxiety about the long absence of her son the imagination of such a loss first occurred, a new sense of her unusual happiness spread among us; it was natural that we should be more touched than we might otherwise have been by the contrast presented in the Courts of other countries. . . . The most superficial survey of the Royal ladies of Europe will show how much of their woe is of direct political origin, and severe in proportion to the despotism amidst which they dwell. Sickness and early death may be anticipated in due proportion, and must be borne in that rank as in every other; but the welfare of Royal as of other personages depends essentially on the harmony which they establish between their own aims and the freedom and happiness of society at large."

As we write, the Empress of the French is among us, travelling privately, with a small suite, and for motives which at present baffle the public curiosity, and give rise to a thousand rumors. The reception of the Empress at Edinburgh, whither she at once proceeded, appears to have given her much gratification, and in answer to a short address by the Lord Provost, she took occasion to dwell upon Louis Napoleon's cordial desire to encourage and cement a good understanding between England and France.

The Divorce Court opened on the 9th instant with 160 trials on the list, either for dissolution of marriage, or nullity of marriage, independent of the causes for judicial separation.

This Court is at present the scene of a trial which will take its place among the *causes celèbres* of the country. It is a question of legitimacy, Shedden *versus* Shedden, and the peculiarity of it is, that the Petitioner, being now an inmate of the Queen's Bench, for costs incurred in former litigation of the case, his daughter, Miss Shedden, has taken the position her father previously held, and, at the last moment, having failed to secure the services of eminent counsel, was herself obliged to open and conduct her case. For eight entire days she has been before the Court, speaking at times for five consecutive hours, and examining witnesses, as the *Law Times* says, "with the tact and discretion of the most experienced counsel." The same journal says:—"The Probate Court has presented the singular spectacle of a young lady conducting her own, or rather her father's cause, not only with extraordinary ability, but with such perfect modesty, and quiet, ladylike dignity, as instantly to remove from the mind of the spectator all sense of impropriety or unfitness. . . . She sits within the bar, with her papers arranged in the most orderly manner before her, and without betraying the slightest nervousness or timidity, she asserts the claims of legitimacy for her father, narrating a complicated history with admirable clearness, and even eloquence."

It is stated that there were five counsel engaged on the part of Miss Shedden, viz., Sir Hugh Cairns, Mr. Macaulay, Dr. Phillimore, Mr. Beasley, and Mr. Stevens, to whom fees of not much less than £1000 had been paid. The case was called, but the Petitioner's counsel were not ready, and pleaded that they had not had time to make themselves masters of the case. The Court rejected the plea, and pointed out that the counsel for the defence, who had had the same time and the same documents to peruse, were quite

prepared. The five gentlemen however walked out of Court with their briefs, and it was in this emergency that Miss Shedden opened and conducted the case herself. As a cotemporary observes—"Her cause may be good or it may not, but every one must admire the moral courage of a woman who, when apparently deserted by all the world, fought against such odds as were arrayed on the opposite side, in the persons of Mr. Rolt, Mr. Bovill, Dr. Dean and Mr. Anderson. Whether Miss Shedden succeeds or not, she will carry with her the admiration of the public, never loath to give praise where it is really due."

We are glad to note that Miss Burdett Coutts has evinced her appreciation of Miss Shedden's courage and ability, by a letter of sympathy and encouragement, enclosing a cheque for £200 towards the expenses.

The Earl of Dundonald and Sir Charles Napier are among the illustrious deceased of the month.

* * * * * *

We desire to call the attention of our readers to an advertisement in the current number of the Journal, and to a letter in Open Council upon the same subject, *i.e.*, an addition to the valuable annuities of the Governesses Benevolent Institution, by a special fund, to be raised by donations and small annual subscriptions. It is proposed that ten years of a five shilling annual subscription shall qualify the subscriber as a candidate, no votes being required. Annuities not to be granted under fifty years of age, and to be granted according to the date of subscription. This X. Y. Z. fund will be specially and exclusively devoted to annuities of £25 for Governess Subscribers—and we are particularly requested to note, that though this plan is approved by the Committee of the Governesses Benevolent Institution, and Mr. Gilpin has consented to receive donations and subscriptions at the office of the Institution, 32, Sackville Street, the plan did not originate with them. Now it is well known that by means of co-operation, in the form of Friendly Societies, &c., working men obtain relief and assistance in sickness and old age by the provident payment of small weekly or monthly sums while in health and vigor. Among the many lamentable causes of the difficulties and sufferings which mark the career of women destined to work for their living, whether by hands or brain, are two which cannot be too strongly set forth or commented upon by those who, like ourselves, are brought into constant contact with them—thoughtless improvidence in the hour of prosperity, and an almost entire lack of *esprit de corps*. Men organize and associate to carry out their aims and views, and the day of more extended co-operation, even among men, is dawning. Man, single-handed, can do little; woman, single-handed, can do nothing. Associated and organized, there is scarcely anything which cannot be accomplished either in amelioration or reform. Unity is strength, and so soon as women take this to heart and act upon it themselves, they will find many an evil redressed, many an obstacle overcome before which they have hitherto sat down in impotent despair. Here is an opportunity on a small scale, and we would urgently impress upon governesses themselves, and upon the friends of governesses also, a speedy and sustained response to this admirable expedient for alleviating the sufferings to which their class is peculiarly liable.