THE

ENGLISH WOMAN'S JOURNAL.

PUBLISHED MONTHLY.

VOL. VIII. December 1, 1861. No. 46.

XXXIX.—LOCAL SOCIETIES.

A PAPER READ AT THE MEETING OF THE ASSOCIATION FOR THE PROMOTION OF SOCIAL SCIENCE, HELD AT DUBLIN, AUGUST, 1861.

THE success of the movement for increasing the number of employments open to women must depend, in great measure, on the extent to which the ideas and plans of the Central Society are taken up and carried out in the country.

The use of the London Society is to make experiments in order to ascertain practically what employments are suitable to women and what are not. There are many different theories and opinions on the subject, the truth of which can be proved by experience only. Each experiment is expensive, as first attempts must necessarily be, and in some instances costs more than it is worth, if the number of women employed at that one place be taken alone into consideration, but not more than it is worth if the value of the knowledge obtained be considered. This knowledge will enable local societies or private benevolence to carry out the same plans in other towns at a small expense, and thus will indirectly provide a large number of women with a respectable means of earning a good livelihood.

The object of this paper is to show which of the experiments of the Central Society are the most successful, and to suggest the means by which they may be carried out in other places.

The most successful experiment is, without doubt, the printing establishment called the Victoria Press. Strictly speaking, this establishment ought not perhaps to be reckoned among the Society's efforts, as it was not set up by the Committee, but was a private undertaking. The Society spent £50 in apprenticing five young women, and the Press is therefore generally considered to form a part of the whole undertaking. Here twenty young women and girls find employment, at as good wages as lads in the same position usually earn, and at work easy in comparison of that required from milliners' apprentices, the hours of labor being only eight a day, with occasional overtime of a couple of hours. The business at the Victoria Press has increased so rapidly that at the end of a year and a half the premises in Great Coram Street are hardly sufficient for the necessities of the Office.

But successful as this experiment has proved in a benevolent point of view, and promising though it be in a commercial one, it is still an enterprise that would not be easily carried out in the provinces, as a printing press requires a large capital to begin with, and if not thoroughly well managed might prove a losing concern.

The Law-Copying Office established by the Society in Portugal Street would be much easier to imitate and have a greater probability of success. How often it happens in country towns that a professional or commercial family is suddenly, by the imprudence or death of its head, deprived of the means of support, and is forced to appeal to the charity and good feeling of its fellow-townsmen and country neighbors for assistance? And very much perplexed the neighbors and townsmen are with their charge, by the daughters of the family especially. The only profession open to them is teaching; but if ill-prepared or unwilling to become governesses, it is exceedingly difficult to know what to do.

The obvious thing is, of course, to subscribe to pension them, but why should women in the prime of life be pensioned? Probably they would be only too glad to work, if some means of earning a livelihood were offered, and this means the Law-Copying Office presents. The first step towards the establishment of one is to secure the patronage of the solicitors of the town, to induce them to promise that, as soon as the daughter of their ruined fellow-townsman is well-qualified, they will give her a share of their custom. The next step is to send her to town to learn the business under Miss Rye's instruction, at 12, Portugal Street. Miss Rye would charge £5; and as she might board and lodge at the Ladies' Home, 51, Charlotte Street, for ten shillings a week, the expense would not be great, as the business can be thoroughly well learnt in six months. When qualified to commence business, little or no capital would be required; (for she must lodge somewhere, and the office would serve as her sitting-room;) a desk, some pens, and a small supply of parchments and paper would suffice. She would be paid at the regular rate of law stationer's charges, and if the solicitors were friendly towards her, and she did the work well, she would be able to live, and by degrees, as the custom increased, could take a female clerk under her—perhaps, in time, two or three—and so gradually work her way up till she earned a good maintenance.

A far better position, surely, than dependence on charity or becoming a teacher with no taste for the profession! An educated and energetic person, with £30 or £40 to begin with, might, if secure of a solicitor's patronage, start herself in this business without being under obligation to any one. Miss Rye has authorized me to say, that there is a favorable opening for female law stationers in two great towns, and that it is her belief the business will be found to answer very well.

Another branch of employment might be widened, if not opened, by the efforts of a local society. It may be seen, by glancing at

the advertising columns of the *Times*, that there is already a small demand for women as book-keepers, and it is probable that this demand would increase if the supply were of better quality; but as book-keeping is never taught in girls' schools, or in places of adult education for young women, it is exceedingly difficult for a girl to become acquainted with the business. She can only acquire a knowledge of it by chance, or by picking up stray pieces of information from her male relations. If, therefore, local societies were to subscribe to engage the services of a good commercial master to teach a class of girls of the rank of small tradesmen's daughters accounts and book-keeping, they would probably enable many of them to engage in an occupation which, compared to those usually followed by women, is remarkably easy and agreeable.

The hours in a shop seldom exceed ten, with an interval for dinner and tea, and a book-keeper would be seated during a great part of the time.

No young person should be recommended to a situation till the master had given her a certificate of competency, and no certificate should be granted till she was thoroughly well-instructed in arithmetic as well as book-keeping. She ought to be able to do the first four rules in arithmetic, bills of parcels and practice, quickly and correctly, and to reckon rapidly questions on the prices of articles without a slate. Above all, neat handwriting and a knowledge of spelling are essential.

If she knows less than this, she is not fit to take a situation; and every incompetent girl who gets a place does great injury to the cause of the employment of women, as her failure tends to strengthen the too prevalent impression that they are by nature unfit for any occupation that requires intelligence.

Where the means for paying a commercial teacher are not forthcoming, any lady with a good knowledge of arithmetic might easily prepare herself for the post of volunteer teacher by studying book-keeping by single entry, (Chambers' system is, perhaps, the easiest; Haddon's the shortest and most comprehensive,) but it would be rash for an amateur lady teacher to take upon herself to grant the certificates; the services of a professional gentleman should always be engaged for this purpose, as only those who practically understand the business can know exactly what is wanted. I must remark, however, that the instruction given to adults is seldom satisfactory unless there is some little foundation of sound education to begin upon. It often happens that a girl of seventeen or eighteen comes to the classes in London deficient in spelling and handwriting, and unable to multiply correctly, though she may have attended a genteel private school for years, and have gone as far as practice in the arithmetic book. Six months of good teaching will effect a great improvement in her acquirements, but even that is a poor substitute for really sound instruction in childhood, as the knowledge so hastily attained can only be super-

ficial, and habits of industry and perseverance cannot be formed in so short a space of time. Still, necessarily imperfect as adult instruction must always be, it is much valued by those for whom it is intended.

The average attendance in the afternoon at the classes established in London, to which the Central Society gives an annual grant, is fifteen, and in the evening eight—in all twenty-three ; but as several pupils are prevented by duties at home from attending more than once or twice a week, the total number of young persons to whom instruction is given is considerably larger than the attendance on any one day. They pay for writing, arithmetic, and book-keeping *4s.* 6*d.* a term, consisting of fourteen or fifteen weeks. This is very cheap, but as they have to pay out of their own pocket-money they could probably not give much more. A shilling a week was asked at first, but the number of pupils only amounted to seven.

Whenever it is necessary, in order to establish adult classes, to hire a room and buy benches and desks, I believe that a school for children may be set up at little or no expense. In making this statement, I speak from experience. It was found in London, that the grown-up women preferred coming in the afternoon. During the whole day, therefore, till three o'clock, the room stood empty and useless. I was induced consequently to speculate in a child's school, and I do not regret it, as, since Christmas last, the extra expenses entailed by it have only amounted to £54 11*s.* 6*d.*, while the receipts have been £43 16*s.* I am supposing, however, that the parents in every case pay, and that there are no defalcations, which at present is not quite certain, as part of the £43 16*s.* is still owing.

I should recommend, therefore, in case this idea should be carried out in other places, that payments be either required in advance or else by the month. The price asked at this school, of which I am Hon. Sec., is £1 1*s.* a term for girls above ten, and somewhat less for those under. We began after Christmas with twelve children, and ended the July term with twenty-four; and I have no doubt that next year it will be numerous enough to be self-supporting, and very probably after that it may be profitable and serve to pay the expenses of the adult classes, which was one of my objects in establishing it.

The instruction given is of a more practical nature than usual, much attention being paid to arithmetic, and book-keeping is taught to the elder girls. In this they take interest, and are glad to learn it, which is surprising when the dryness of the study is remembered; but children like the idea of being useful, and are pleased with the prospect of helping their father to keep his accounts when they grow up. Book-keeping need not, therefore, be omitted in schools from the idea of its being distasteful to the pupils.

I am very far from holding up this school in London as a model one—I know several others quite as good and some much better—I only mention it to show that where the rent is secured a middle-

class school may be established very cheaply, and that useful instruction does not repel parents or children; and when we consider that the inferiority of their education is one of the principal causes of the difficulty in finding suitable employments for women of the lower middle class, I think that the opening of good useful schools for children of that rank may well come within the scope of local societies for promoting the employment of women.

In starting this school a clergyman who had considerable local influence gave great assistance by getting pupils; and I would venture to recommend that, when practicable, the co-operation of the clergy should be sought.

No difficulties with regard to religion have arisen: when the parents wish it, the children learn the Catechism of the Church of England; when this is not the case, they learn a portion of Scripture instead.

There is another way in which local societies might perhaps do good service to the cause.

There often appear in newspapers advertisements to the effect that "an apprentice is wanted" to the wood engraving business, or the hair-dressing or photographic trades—"a premium required" is frequently added. In many instances a clever girl who had a taste for the business would be preferred to a boy; and when the advertiser was known to be a person of respectability the Society might advantageously pay the premium, and so secure a fair start in life to a deserving young woman.

This plan has been tried to a small extent by the London Society, and promises well, though hardly sufficient time has passed to render its success as an experiment certain. Several other trades besides the three mentioned would afford a good opening to a clever girl.

In every part of the kingdom, and in various ranks of life, women are suffering from a scarcity of employment. Restricted to a few occupations, for which their numbers are too large, the value of their labor is unduly depreciated by competition, so that they are not paid what their work is worth to the employer, as men are, but receive only a small portion of its value. Thus we see women in the fields doing far more than half a man's work, and receiving far less than half a man's wages. In large towns we see them working fourteen hours a day as needlewomen for 4*d*. In a higher rank they go out as governesses at salaries so low as to make it impossible for them to save anything for their old age. Everywhere they are suffering from an unnatural and artificial depression of wages, being excluded either by prejudice, bad education, or sometimes by combinations among workmen, from occupations that are really suitable to them. Everywhere, therefore, are local societies required. Every town, and even village, would be the better for one, which should devote itself to watching over the interests of the weaker sex, and protecting them from oppression. It should assist with money,

if necessary, any energetic woman who might attempt to enter on a new occupation, and, at all events, its members should afford her the valuable moral support of approbation.

There are probably few towns in which two or three hearts are not interested in the condition of women, but being so few they think they can do no good, and are unwilling to come forward and form plans for its amelioration. But I would beg these friends to the cause not to be discouraged. Let them remember that the sufferings of women from the overcrowding of their narrow labor-market is no imaginary grievance, but a sad reality, which none but the thoughtless can overlook. When, therefore, attention is called to the subject many who were indifferent will become interested; and even some of those who at first may oppose the movement will be led to look into the facts of the case more closely, and, perceiving the truth of the hardships complained of, will perhaps be induced to join it at last.

We must not despise the day of small things. If only half-a-dozen persons, or fewer, agree on this subject, let them form themselves into a committee, and if the funds are only large enough to apprentice one girl to a new trade, let a suitable young person be sought out and apprenticed; for if she gives satisfaction to her employer she will pave the way for others to follow. If only three or four young women wish to be taught arithmetic and book-keeping they should be formed into a class, for if the teaching is good others will certainly soon join them.

Whenever it is possible, a practical beginning, however small, should be made, trusting that the real goodness of the undertaking and the usefulness of the work done will gradually gain support and enable the operations to be extended.

There is a point to which I am anxious to call the attention of all who are interested in this cause, for I think that a new and very formidable danger to it has arisen. It has been proposed, to put an end to strikes and to the disputes that are so frequently occurring between employers and workmen, to establish boards of arbitration composed half of employers and half of delegates elected by the workmen, which board shall have the power to decide any differences arising between the two parties. This seems a very sensible plan, but in trades and manufactures in which both men and women are employed, it is also proposed to exclude women from all share in the election of the delegates. At first sight this appears a trifle—more perhaps an affront than an injury—but it should be remembered that when men and women are employed together, it is the almost invariable desire of the men, either to turn the women out of work altogether, or else to restrict them to only the least remunerative branches of the business. Thus women are altogether excluded from the printing and watchmaking trades by combinations among the workmen. In the potteries they are confined to the coarser parts of the china painting. In Coventry

and its neighborhood, during the war with France, when the ribbon trade was flourishing and the workmen could dictate terms to the manufacturers, they were restricted to only one kind of weaving, which was peculiarly ill-paid. In Birmingham, only a few weeks ago, the whipmakers struck because a part of the masters had employed women in some of the well-paid departments of the manufacture. These examples show that nothing is to be expected from the generosity or good feeling of their fellow-workmen. If the women now employed in the numerous kinds of manufacture in which both sexes work together are prevented from voting for the delegates to boards of arbitration, they will be thereby rendered totally defenceless, and placed in a far worse position than before boards of arbitration came into existence; and it is much to be feared that before long they would find themselves turned out of every trade altogether, or confined to the least remunerative portions of it. These boards of arbitration are likely to become important elements in the government of the manufacturing districts. It was, I believe, proposed in Parliament to give them legal authority; and though the measure was rejected, they can hardly fail to obtain immense moral weight and influence. It is therefore of the utmost importance that they should be fairly and justly constituted, and rendered incapable of becoming instruments in the hands of the oppressor. But perhaps it may be said, that if women had votes, the men would not allow them to use them; and this would doubtless be the case if they voted together, but an arrangement to prevent any interference might be made. The proportion of women to men engaged in the manufacture could be ascertained from the masters, and consequently the number of delegates to which they would be entitled. These they might elect away from the men, and under the protection of the police, no men except candidates for election being allowed to go among them, lest they should use violence. By this means the women would be represented at the board, and it would become a matter of impossibility to oppress them to any considerable extent. I beg to lay this suggestion before the consideration of any local society that may arise in a manufacturing district, in hopes that by their calling the attention of the influential gentlemen of the neighborhood to this point the threatened evil may be averted. It is no easy task to abolish an old-established abuse or injustice, but it ought not to be difficult in these days to prevent the erection of a new one.

JESSIE BOUCHERETT.

NORTHUMBERLAND AND DURHAM BRANCH OF THE SOCIETY FOR PROMOTING THE EMPLOYMENT OF WOMEN.

On the 24th of October, 1860, a meeting was held at the house of the Mayor of Newcastle-upon-Tyne, at which the following resolution was proposed and carried:—

"That a committee be formed in aid of the Society for Promoting

the Employment of Women, consisting of the ladies here present; and that the objects of the committee be, to receive subscriptions, gather and diffuse information, and to encourage, by personal influence, the introduction of women into such occupations as are suitable to their powers."

In pursuance of this resolution, a class was opened on Thursday, March 6th, for instruction in book-keeping; and during a term of three months it was attended, with more or less regularity, by ten pupils. The progress made by some of the number was very encouraging. In other cases there were great difficulties to contend with, arising from incomplete knowledge of arithmetic, and the angular handwriting now commonly taught in girls' schools was also found to be a serious drawback. The class was closed for the summer season on May 30th, and reopened on Thursday, October 10th. It is hoped that some of the members of this class will be prepared to pass the Examination of the Society of Arts in 1862.*

In the month of May, a Register for Governesses was opened, under the direction of a member of the Committee, in the working of which some significant facts have been brought into notice. The great disproportion between the number of applications from governesses as compared with those from employers, and the rates of salary offered as compared with the qualifications required, combine to show how largely the supply of teachers exceeds the demand.

Much valuable information has been obtained by direct inquiry. In the early part of this year, a letter was addressed to many of the principal employers of female labor in this district, containing the following queries:—

1. How many women do you employ?
2. Are they paid by time or by the piece?
3. If by time, what are the weekly wages of those employed in each of the different departments, and what are the hours?
4. If by the piece, what are the average earnings in each department, for a day of ten working hours?
5. Are the women employed under the supervision of men or women?

To these questions courteous replies were received, with many kind expressions of sympathy with the work of the Society. It was ascertained that a large number of women are employed in various kinds of manual work in shops, at wages ranging from 6*s*. to 14*s*. per week. Many hundreds of women and girls are to be found in the lower and dirtier departments of the factories on the Tyne—in nursery-gardens and at field work—some even in brick-yards. Some are paid by the day, others by the piece, but the average

* It is not generally known that the Examinations of the Society of Arts, embracing a choice of twenty-nine subjects, are open to women. Programmes containing the fullest information may be obtained gratis, on application to the Secretary of the Society of Arts, Adelphi, London, W.C.

earnings may be roughly stated at from 4*s*. to 12*s*. per week. Except in a few special cases, these women are superintended by men. One employer writes, "I find they do better under the direction of one of themselves, with general instructions from the foreman, than under the superintendence of a man." Another states that, in his manufactory, the work is given out by foremen, but done under the direction of forewomen. Probably the masters generally would be willing to employ female overseers if they could, but as it is "not the custom" to apprentice girls, there are no women competent to overlook.

It is a matter of astonishment to many, that girls should be found willing to work for 1*s*. a day, while good servants are so much in request. But the reason is not far to seek. The same difficulty meets us here as elsewhere—that of apprenticeship—for it need scarcely be pointed out that to make a good servant, a thorough apprenticeship is as much required as for any other business. Every one at all acquainted with the working classes knows how eagerly any subordinate situation in "a gentleman's family" is caught up, or indeed any situation in any family where there are good opportunities of learning. But few "gentlemen's families" require the services of young girls, and in smaller establishments the servant is expected to know her business before she comes. The mistresses, often unable to teach, content themselves with idly complaining that they cannot find good servants, ready made to their hands. This great difficulty at starting, no doubt, prevents many girls from becoming servants. It should also be remembered, that supposing factory girls were fit for domestic service, and inclined to enter it, the number of servants would be so enormously increased that it would be impossible to find places for them.

It has been commonly supposed that the difficulty experienced by women in finding remunerative occupation is caused by the excess of females, and that if by female emigration we could equalize the proportions of the sexes, this troublesome problem would be got rid of. Our experience in this locality does not confirm this impression. In the towns of Newcastle and Gateshead, the disparity of the sexes is so slight as scarcely to affect the question. (In Newcastle the proportion is thirty-nine males to forty females; in the adjoining town of Gateshead there is a slight excess of males.) No doubt, if women could be induced to emigrate in considerable numbers, the pressure would be in some degree lessened, but here, again, the apprenticeship difficulty presents itself. Untrained women are as unfit for the colonies as they are for home life. It is, indeed, no wonder that people who have not learnt to do anything cannot find anything to do. A man in a similar position would perhaps find himself even more helpless than a woman. The real cause of the difficulty lies in the unaccountable thoughtlessness of parents, who seem to take a certain pride in keeping their daughters idle, and in the general dislike to innovations. While parents show them-

selves indifferent, we can scarcely wonder, however much we may regret it, that master manufacturers and tradesmen are reluctant to make the little alterations in their arrangements which would be rendered necessary by the introduction of women. In former times, girls were taught, and thoroughly taught, the various branches of manufacture which were then carried on in every house. Unfortunately for the present generation, we have not yet learnt to accommodate ourselves to the great change which, during the last fifty years, has been silently going forward in our domestic life. The introduction of machinery has taken out of the hands of women the spinning and the weaving, the knitting and the sewing, which once furnished them with such abundant and profitable occupation. There appears to be but one resource, and happily it is one from which we need not shrink. We must gradually and, in the exercise of a wise discretion, open to women, through a regular apprenticeship, all trades and professions for which they are not physically disqualified.

Let us not be mistaken. We do not expect or wish to turn factory-girls into clerks and cashiers, nor cooks and housemaids into physicians and lawyers. We *do* wish to see factory girls, if girls are to be in factories at all, in the departments where skill rather than strength is required, and under the supervision of women. We wish to see the poor degraded women who supply the factories with labor cheaper than that of boys gradually drawn up into the ranks of domestic servants. We wish to see the class of young women near to these in degree able to earn a sufficient income to live respectably, and to lay by something for the future. We wish to see mistresses working *with* their young servants and teaching them all the little arts which adorn and beautify our English homes. We wish to see all women who have not households to look after engaged in some other occupation sufficiently absorbing to be the business of a life. We wish to see the *variety* of ability, which is confessedly as great in women as in men, more fully recognised; and finally, we wish and confidently expect to see the day when idleness will be considered not ladylike, but unwomanly, and when those at least who desire to learn and to follow some honorable calling will not be debarred by the false pride of parents or the prejudices of trade.

EMILY DAVIS, *Secretary.*

IRISH SOCIETY FOR PROMOTING THE EMPLOYMENT OF EDUCATED WOMEN.

This Society, now commencing active operations, has issued the following address in connexion with its prospectus :—

A meeting of ladies for the purpose of promoting the employment of women was held on Monday, August 19th, 1861, in the Solicitors' Room, Four Courts, under the auspices of the National Association for the Promotion of Social Science, at which Miss B. R. Parkes and Miss Faithful entered into the details of the working of the Society for Promoting the Employment of Women, some time since established in London. The meeting was addressed by the Right Hon. Lord Brougham, Lord Talbot de

Malahide, Mr. G. W. Hastings, Rev. Dr. Lloyd, Mr. F. W. Brady, Mr. Akroyd, Dr. Shaw, Mr. Macfarlane, Mr. Henry Todd, and other gentlemen. Lord Talbot de Malahide moved the following resolution, which was carried unanimously:—"That this meeting, recognising the importance of the movement, is willing to assist in forming a Branch Society in Dublin, in connexion with the London Society for Promoting the Employment of Women." A Committee was subsequently formed for the purpose of carrying out these views, and a Society established, duly affiliated to the National Association, and in constant communication with the London Society.

The Committee believe the circumstances of the two countries, though requiring freedom of action in fitting the work to the special conditions of each, are precisely similar in regard to the deficiency of business-training hitherto provided for women; and with a view to assist those already in a position to earn their own bread, as well as such as are desirous of entering upon a course of independent exertion, a class for book-keeping, writing, and arithmetic, has been formed, which, it is hoped, will enable the pupils to fit themselves for higher salaries, and render them more valuable to their employers. This class has been lately placed under a first-class teacher, and appears to be popular, a number of names having been registered for it. The sewing-machine class is in full operation, and several pupils drafted into it. This will return immediate profit to working women, and a knowledge of the machine will be useful to matrons in public institutions and overseers in workrooms. Arrangements are in progress with the hospitals for receiving women from the Society to be trained as nurses for the sick, and as ward-mistresses. The Committee hope the law-copying and writing, the Art Classes—such as lithographing, etching on copper, drawing on wood, and wood engraving,—will progress favorably, the present and approaching requirements of trade promising fair openings in these branches of industry for women. Those who join the classes will be expected to work up to sufficient excellence to enable the Society to grant them certificates.

The new branches of industry the Society seeks to open are those for which the schools of designs were mainly intended to afford education, but which have not been successfully established, owing to the want of direct assistance beyond the functions of Government institutions; and which, moreover, in the case of women, cannot be secured without the co-operation which a society thus constituted may afford in addition to the careful training required for success in the labor market.

Feeling the responsibility which rests upon them, the Committee, while anxious to secure new openings for women, and to lessen the pressure on the branches of industry filled by governesses and needlewomen, will carefully limit the trade operations to employments fitted for the physical strength, and suited to the general powers of women, and so adapted to existing needs that they shall supply a want, instead of creating a surplus of labor.

Looking to future openings for working women, the Committee have to suggest the desirability of finding an outlet for the emigration of a class of educated women, in combination with the similar arrangements of the London Society. The Committee also recommend that the attention of the Society should be directed to securing the employment of women in such light and suitable occupations as engraving cyphers and crests on silver and ivory, coloring photographs, hair-dressing, and as far as possible in every trade by which the requirements of ladies are supplied. The Committee purpose to confine the registry to occupations for which no other channel of communication exists.

The Committee are enabled to say that they have succeeded far beyond their anticipations in enlisting public opinion in favor of the cause they advocate; and this, it appears to them, is no small matter. They hope, by this instrumentality, to arouse parents to provide for their daughters, as they provide for their sons, training in some useful trade or art, and means of profitable employment by the agency of business arrangements, when not

secured by fortune from want. It is on public opinion that these matters mainly rest, for it is the public and not the Society that must find employment for women. All that can be done by a society is to act as a pioneer,—to make experiments—to inaugurate efforts. The rest remains to be accomplished by what constitutes the real impetus of the movement, namely, its necessity, its justice, and its expediency, acting through the ordinary economic laws, without which mere benevolent interference is temporary and futile.

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OFFICE: 43, GRAFTON STREET.

RULES.

1.—THE Society is formed for promoting the Employment of Educated Women in suitable industrial pursuits, and is established as a branch of the

* These form the Managing Committee.

London Society, and through it is in connexion with the National Association for the Promotion of Social Science.

2.—The employments which the Society wishes to introduce will be as far as possible carefully adapted to the needs of the workers and to the existing market for labor.

3.—The Accounts of the Society are made up to Michaelmas-day, and after being duly audited are appended to the Annual Report of the General Committee. The Yearly Report of the Irish Branch will be included in the General Report, and presented to the Annual Meeting of the National Association.

4.—Every person who pays an Annual Subscription of Ten Shillings, or a Life Subscription of Five Pounds, is a Member of the Society.

5.—The Funds of the Society are kept in the name of the Society at the Royal Bank, Foster Place. All sums are paid into the Bank, and all cheques on the Bank are drawn by order of the Managing Committee, and are signed by two members of the Managing Committee, and countersigned by one of the Secretaries.

6.—Subscriptions and Donations, in aid of special objects undertaken by the Society are received; such as Emigration Fund, Training and Apprenticeship Fund; and in aid of Classes established for teaching Book-keeping, Writing, and Arithmetic; Law Copying; Lithography; Etching on Copper and Steel; Drawing on Wood; the use of the Sewing-Machine; and the training of Women recommended by the Society as Nurses for the sick, and Ward-mistresses in Hospitals.

7.—The Society has opened a register, where the names of persons wishing to join the classes are received, and where employers requiring trained persons, in the capacities named in the register, can apply.

8.—A fortnight's notice is required to be given of each new resolution. No new rule is valid until confirmed by the General Committee.

9.—The Society is governed by a General Committee, which elects a Managing Committee, and appoints such other Sub-Committees as are approved by the Society. For meetings of the General Committee, five Members; and for Sub-Committees, three Members form a quorum.

XL.—ROSA FERRUCCI.

FAMILIAR as we have now become with the French and Italian languages, and easy of access as are the literature of both those countries, it is surprising to us to find how few people are acquainted with the beautiful and simple biographies of Rosa Ferrucci,—one written in Italian by her mother, and the other an abridgment of the former in French.* We have thought, therefore, it would be well to bring the life of this young and remarkable woman before our readers; and it strikes us there can hardly be a more appropriate place in which to speak of her, for her life was a living refutation of two accusations continually thrown upon women, and always brought forward against those who endeavor to raise the sex and rescue women from false and unhappy positions by teaching

* "Rosa Ferrucci, e alcuni suoi scritti pubblicati per cura di sua Madre."
"Rosa Ferrucci, Ses lettres et sa mort, par M. l'Abbé H. Perreyre."

them the true aim of their calling in life. It is constantly said that high mental culture in women is incompatible with those domestic virtues which form her best ornament; it is said that to educate a woman beyond a certain standard is to unfit her for her duties and take her out of her place in life. Another and a still wider class assert, either in word or practice, that it is impossible for women to put a reasonable control over their affections; and that while a man's enduring attachment is acknowledged to be a spur to his exertions, and to exercise a beneficial influence over his life, a woman's affection only weakens her character and circumscribes her usefulness. A woman "in love" is supposed *necessarily* to be absent, dreamy, and often listless; nothing interests her save the quantity of her trousseau or the mode of her wedding dress. She lives for a few months in a fairy dream, or a whirl of excitement, and awakes, sooner or later, to find she has taken one of life's most important steps without consideration, has to perform heavy and wearying duties for which she is unprepared, and without the strength she stands in utmost need.

The life of Rosa Ferrucci gives a practical refutation to these charges—at least to the necessity of their being true. Her high intellectual abilities and distinguished education took nothing from her womanliness or her retiring modesty, nor did it impede her performance of any of woman's peculiar duties. Her deep love for Gaëtano Orsini, and her long engagement to him, served but to elevate her mind and sanctify her heart. We hasten to speak of her more in detail.

Her father was a Professor in the University of Pisa, her mother an author of some celebrity in Italy. Rosa's rare talents were cultivated by them with the utmost care. She learnt French, German, English, and Latin; she knew the whole of the "Divina Comedia" by heart; and she was well acquainted with the standard writers in most European languages, as well as the ancient classics, which latter were studied under her mother's careful supervision. She corresponded in French and German, as well as in her own language. She composed with graceful ease, and some of her essays, chiefly on subjects of local interest, have been published since her death. She was also a first-rate musician. Yet when we look into her life, its chief characteristics did not lie in these things. She was simple, modest, and childlike. Her French biographer, who knew her personally, says, "She had a childlike modesty, and was most skilful in concealing her acquirements." She was the most loving and obedient of children, and a true and gentle friend to the poor. Neither Dante, nor Virgil, nor Fleury, nor Milton, hindered her daily visits to the sick and suffering; she secretly denied herself food that she might feed the hungry. On one occasion her heart was set on procuring some new music, when a pressing petition for help from the poor came before her. She had not money enough for both claims, and the music was foregone; and when her friends scolded her for this

extreme self-denial, she answered, "How could I do otherwise? You know very well it was *impossible.*" "Oh! holy impossibilities," adds her biographer, "which only embarrass those who cannot resign themselves to the sufferings of others."

In the cemeteries of Pisa, as elsewhere on the Continent, it is the custom to decorate the graves with wreaths of flowers. There were some, however, unornamented,—perchance, those who loved the sleepers had gone to far distant lands, or others of them had been desolate in life, and were forgotten in death. While Rosa Ferrucci lived these lonely graves were adorned like the rest, for "I pity abandoned graves so much," said she. We cannot wonder that her biographer tells us "that the poor blessed her as she passed along."

Rosa was scarcely seventeen when she was betrothed to Signor Gaëtano Orsini, an advocate of Leghorn. The lovers were frequently separated, and their correspondence therefore was a constant one. And what a contrast to what are generally called "love letters" were those from Rosa to Gaëtano!—not that she was of a cold or placid nature, incapable of a passionate affection. She "could no longer pray without bringing in his name;" he was to her "the last word of God's benediction." "May God make thee happy, and all my desires will be crowned!" Her letters to him were like the pourings out of her heart before God. So close was the union which subsisted between them that she feared not to let him watch the alternations of hope and fear, joy and sorrow. "I open my whole soul to you, Gaëtano, for you must be the support of my life, share all my thoughts, dissipate my fears, be my counsel and my guide." To him she expressed her lively regret for her faults, to him were confided her hopes and plans of improvement. It has been truly said that we cannot read one part of a correspondence without seeing something of what has been passing in the mind of the other writer, and we may therefore presume to guess somewhat of the character of this well-loved "Gaëtano." It is saying a good deal when we acknowledge that he seems to have been worthy of his *fiancée.* His letters to her were filled neither with unmeaning flattery or effeminate expressions of affection. She was a woman to whom a man might safely intrust the workings of his inner life. When he was sad or weary he wrote to her for consolation, when pressed on by life's cares she was his help. "If you are sad," she writes to him, "remember that God wills that joy and sorrow should alternate on earth in order to deepen in our souls the desire for that life where there is no weeping; and how can we be Christians and not be willing to accept suffering for a God who has suffered so much for us? I speak to you of these things, Gaëtano, because they are my daily strength and consolation. Keep them in your heart, often recall them to memory, and you will see sadness disappear as *La név al sol si disigilla.*"

Once he evidently had expressed a fear lest his letter should have

saddened her also. She replies, "I have received your dear letter; and that you should not think it cast a gloom over me, know that I also have been thinking of death, and have been praying to God for mercy when the hour comes to pass from time to eternity, and I hope *dall, umano al divino*." The remembrance of some past bereavement was pressing on his heart. She tries to comfort him, and sweetly adds, "I say not these things to preach patience to you—that would not become me—but to give you a word of help; for I know what you have suffered, what you still suffer in secret. A press of business and our exterior duties do not exclude the sorrowful memories which rend your heart. . . . If I were sharing your life I would do everything I could to sustain and encourage you in days like these."

Rosa looked forward to her marriage with a sort of awe. To her the duties of a Christian wife appeared to be most sacred and full of responsibility, and her aim was to prepare herself for their worthy fulfilment. "I have so great an idea," she writes to Gaëtano, "of the perfection a Christian wife should possess, and of her duties, that truly I should be terrified if I did not trust in the help of God, who can do all, and who will help me who can do nothing." At another time she wrote, "We shall have but one will between us. Our affection springs not from external appearances, nor from outward beauty—that flower of a day—our souls are knit together by a stronger tie."

The deep views that Rosa entertained of duty were, indeed, the distinguishing ones of her life. Everything she did was but with one end—to glorify God; for her piety was deep, unaffected, and practical. Her literary studies were pursued in this spirit, and at their close she could look back and say "If I had to begin over again, I would only do it with more careful application." A secondary motive she had also in her studies—"I owe to them my best pleasures; I owe to them alone all my interchange of intellectual life with you." Faithfully did she carry out the true woman's ideal, not to raise herself out of her place, but to fill it worthily by becoming, so far as was fitting for her, the intellectual equal of man. This did not prevent her from shrinking back from any knowledge which could have informed her mind at the expense of tarnishing its transparent purity. One of her rules for her conduct found among her private papers after her death was "never to read a doubtful book." Thus her character was so balanced, that she could turn brightly and readily from her poetry to her needlework, from her music to her domestic duties.

Her love for nature was almost a passion. The mountains, the sea, the flowers, and trees, were sources of the purest pleasures to her; and when she could not actually enjoy them, she loved to retrace in imagination her favorite walks, and to recall the sweet thoughts to which they had given rise. "Nothing is mute to me," she says. "How many things have been taught me by the mountains, the

stars, the sea, the trees, and the birds; and I should never have learnt them except from this great voice of nature." Then she wrote, "Sweet were the impressions, Gaëtano, that one long walk yesterday in that beautiful garden left on me. Is it not true that the flowers, the trees, the deep blue sky, the sweet air, the singing of the birds, the humming of the insects, all combined to raise our souls to God? I know very well that all these lovely things were more joyful to me because you were there, and they seemed to reflect back your thoughts to me." . . . "On the eve of St. John all Florence was illuminated, every one was laughing and playing and looking eagerly at the illuminations and artificial fire, but no one thought of admiring the most beautiful ornament of the fête. I mean the moon, whose trembling light was reflected in the Arno, lengthening the long shadows of the trees." The following letter gives a further insight into this beautiful mind:—". . Another time, with some friends, we went to Romito. The sun was already sinking below the horizon, moment by moment his last rays were lost in the twilight, and soon the moon rose behind the mountains. Her silver beams were reflected in the sea, upon which nothing but one fishing-boat was to be seen, and the ripple of the waves slowly dying among the rocks alone broke the silence of the night. From time to time we crossed the dried-up bed of one of the torrents, which descend from the mountain into the sea, and thus sometimes talking, sometimes silent, gazing and admiring, we passed the two little towers." . . "Here is an idea of my dear Louise P. Imagine! only in her last letter, she compares me to a navigator advancing towards a new world. However, she adds 'love is a very old world.' Ah, my good Louise—to me it is new; very new, Gaëtano, and I even believe that it need never become old, because it comes directly from God, who endures eternally in eternal youth: therefore I have a certain hope that, after having been united on earth He will unite us again in the life to come; and this thought alone raises me from earth to heaven."

Rosa well understood the secret of finding her happiness in that of others. "Dear October comes. If I cannot enjoy the country, I shall be happy in thinking of the pleasure you are finding there. . . . I cannot tell you what pleasure it is to me when my sight is lost in the deep blue of the beautiful mornings, when *l'aure dolce senza mutamento*, and the lovely evenings, when the stars seem to speak and tell in sacred language of the wisdom of God. The country does our souls good when we are admiring its perpetually new beauties and treasures. It is more easy for us to remember God. I often say to myself, what will heaven be if there is so much beauty on this poor earth upon which we are less inhabitants than travellers?"

Another letter of hersgives us a further view of her intellectual life. "I read in the *Revue des Deux Mondes* this beautiful thought

of Jean Paul Richter:—'When that which is holy in the soul of a mother responds to that which is holy in the soul of a son, their souls then hear and understand each other.' This thought has made a great impression on me, and it seems to me that it contains a magnificent lesson for those mothers who themselves undertake the religious education of their sons. It shows us the root of those close ties which unite us to our relations and friends. And, indeed, why do we love each other with such a true and constant love? Because what is sacred in your soul is sacred in mine. Why am I deeply moved when I hear the recital of a grand deed, when I think of great heroes, and much more of saints and martyrs? Why do the sacrifices they made with such courage and devotion make me weep? Because what is sacred to them is sacred to me also. Could any one express more in such few words! Yes, man ought to nourish the celestial fire which God has lit in his heart. Unhappy is he who lets it languish and die; he is lost himself, and is lost to his brethren also, because he treats unworthily the bond of love which had always united him to them. As the flame ascends on high

"'Per la sua forma ch'è nata a salire,'

so our souls naturally tend towards God; and if they will return to earth there can be for them neither hope of peace nor happiness."

Another time she writes:—"Do you know we shall not lose by the change, when having finished Milton we shall read Virgil together. This great man seems indeed to me

"'Il lunæ e l'onore degli altri poeti,'

as our Dante says. We shall gain from this study the great advantage of being able to compare the principal episodes of the *Æneid* with the best passages of other poets. . . . I have been able to study a little to-day, and have been reading again good Muratori. I read the history of the wars of Odoacer and Théodoric. I have often read them, but I always return to them willingly, because I believe the history of the Middle Ages more important even for us to know than ancient history."

We have spoken of Signora Ferrucci's writings. They were not, however, numerous, and seem principally to have been essays called forth by the passing events of the time and country. Had her life been prolonged, she would, in all probability, have made valuable additions to Italian literature. We will give one short extract, which, perhaps, does more justice to her character than her talents. "I believe that charity does not only consist in pitying the sufferings of the poor and assisting them; its character is wider, it ought to be the soul of all our actions. For my part, I see charity in patience, in humility, in faith, in docile submission to superiors, in justice, in courage, in fortitude, in contempt of the world, in desires for heaven. Charity is truly the light of God, infinite as Himself.

Whoever has received a ray into his heart is bound, if I may say so, to let its divine breath be felt by every one."

But, alas! this beautiful life was drawing to its close. We should imagine that the thought, "This is too perfect to last," must sometimes have crossed the mind of "Gaëtano," for there are few among men to whom it is given to have a visible angel lingering at their side. 1857 was to have been the year of her marriage. Towards the end of the preceding year we find her thus speaking of her future:—

"Next year we shall go together into the country. If you only knew how I love your mountains, with their grand pines, their flowers, their rivulets, and their green summits! I always remember the moment when I left them. It was a November morning. The faint rays of the sun, veiled by clouds, shed a pale light on the horizon, the leaves fell from the trees, the snow of the day before still covered the mountain tops. All was Nature's solitude and sadness. Who could have told me, then, that to this melancholy place, which I left as a child, I should return with you, a happy bride?" On New Year's-day her thoughts were still full of the calm, peaceful joy which characterized her; but on January 21st she wrote as follows:—"Truly we must always be ready to die when and how God wills, and to love Him infinitely more than all earthly things, which pass away with our frail existence. Our immortal souls are not made for earth, where everything is brief, changing, and passing away; the very depths of our nature ask for Heaven. For me, living or dying, in this world or the next, I will be always thine, my Gaëtano, in the love which God knows and blesses."

Little did "Gaëtano," as he perused these touching words, guess the depth of their import. They were to be his comfort through a long and lonely future, for they closed the correspondence. The hand of Rosa Ferrucci never traced another line.

Hitherto to her might have been said,

"No shade has come between
Thee and the sun;
Like one long childish dream
Thy life has run."

But now came another voice:—

"From out thy joyous days
Thou must depart,
And leaving all behind
Come forth, alone,
To join the chosen band
Around the throne." *

With the exception of the loss of one or two young friends, the shadow of death had never come near Rosa. She seems to have had none of those minor cares of life which mar the spirits: all who knew her loved her, and to her light even temperament and culti-

* Adelaide Procter.

vated mind, existence was one perpetual enjoyment. One sacrifice only God required from her—the sacrifice of her life! Suddenly, in the midst of her summer's cloudless sky, her sun went down. In Pisa, as in every other town on earth, there were those who would have welcomed death—the widow bereft of all, the childless mother, those worn with long sickness, those weary of life's battle, some aged saints longing to depart—but for them all death tarried, and came swiftly to the side of Rosa Ferrucci, the only and cherished daughter, the fondly idolized bride. How few among us called from the very midst of life's fairest joys would have been ready for the summons! Her illness (an epidemic of the country) was sudden and brief. Almost before those around her would acknowledge her danger, she turned to her lover: "Gaëtano, if it be the good pleasure of God that we shall be united on earth, He will not call me; but if He has otherwise disposed of us, then, my Gaëtano, we must resign ourselves and adore His holy will, must we not?" But there was no reply. She asked for the last rites of her faith, and received them with devotion. She spent her whole time in prayer, rousing from it only to think of others—poor people who would miss her daily alms; and calling to her the priest who had come to console her, she whispered to him, to help and comfort her poor mother after all was over. Few words were uttered around this death-bed, the grief was too deep for speech; only the mother's agonizing cry was heard and the daughter's sweet words of consolation. But smooth as had been Rosa's life, death was to be her battle-ground. She was entering fast into the "valley of the shadow." Fits of delirium ensued, causing violent restlessness which nothing could calm. At last her mother said, "Rosa, if you would calm yourself, I could rest my head on your hands and sleep. Calm yourself, my child, for my sake;" and as she spoke she feigned sleep. There was instant silence. "Love was stronger than delirium." But with returning consciousness began the sharper agonies of soul and spirit. Again her mother tried to calm her. "Fear not," said her mother, "you have always loved God—always been good and obedient." For the first time a severe expression appeared on her features. "Hush! tempt me not with pride," she answered. And now the full anguish of the parting before her dawned on her spirit. "Mother, what are you saying of my Gaëtano? Ah! now I feel indeed I should have been happy with him, for the more I know him the more I feel he loves me,—as thou lovest me. But it must be: I must leave my father's house—I must leave my betrothed. Ah, no! I ought to live with him—I ought to make him happy!" A cry of sorrow followed; the death pang was very sharp. Suddenly she was silent, clasped her hands, and bowed her head; and after a short silence she said clearly, "*Thy will be done.*"

From that moment the name of Gaëtano never passed her lips, and from henceforth there was peace. The bitterness of death was past.

Her farewells to those around were spoken with courage and calmness; she now sustained and consoled the mourners. She prayed aloud for blessings on all, her thoughts stretching far beyond her own beloved family to her native town, to her country, to all mankind. She prayed for mercy upon all "those who believe in Thee and on those who believe in Thee not." The loving spirit was strong in death, and then came angelic visions and the opening gates of the heavenly Jerusalem. "*Audiamo, audiano, avanti!*" (Let us go, let us hasten!)—with these words mortal speech was ended.

All Pisa wept for her. Poets and writers of note in Italy spake in touching language of her life and death.

Months afterwards, when the Abbé Perreyre went to visit the room in which she had died, he found it strewn with roses, placed there, not by her family, but by friends and neighbors. They were not left to fade, but were renewed every day. The career of Rosa Ferrucci needs but few comments. It is but another repetition of the old lesson, that it is not circumstances, but our use of them, which creates evil. All love might be as pure, as elevating, as unselfish as hers—all talents might be as sanctified—all characters might be as regulated, as controlled—and all lives might leave behind them a fragrance such as this young girl of nineteen has done. Human knowledge need not puff us up, human affections need not enslave us. Lives like hers are meant to uphold and encourage others in the onward path.

"Oh, though oft depressed and lonely,
All my fears are laid aside
If I but remember only
Such as these have lived and died."

XLI.—STRAY LETTERS ON THE EMIGRATION QUESTION.

Our scheme for promoting the emigration of educated women is fairly started—we feel certain of its ultimate success. From time to time we shall receive many interesting and useful letters from our emigrants, and from others interested in the work; and since there can be no doubt that verbatim copies of these letters will assist more surely in the furtherance of our views than any series of papers containing *our* impressions of these communications, we purpose every now and then giving the results of our labors in this form; and though, for obvious reasons, all names will be carefully suppressed, unless freely communicated for our purpose, yet we shall always be ready to produce the originals if required, and it is shown that any real good will be likely to result from so doing.

The first letter is from a lady—a widow—to whom reference was made in our emigration paper read at the Dublin meeting, and who has now obtained a situation at £60 a year in Sydney, to which place she set sail on the 23rd of September:—

MADAM,

In compliance with your request, I respectfully submit to your notice the state of the female labor market in England; and it is with no small amount of gratification I now give you (for the furtherance of your plans) a brief account of my experience, and the utter uselessness of attempting to procure employment here. Previously to making an arrangement with Mrs. T——, to accompany her to Sydney, I had advertised, in the course of ten months, eight times—in the capacity of housekeeper, companion, and nursery governess. This plan failing, I applied for situations at the Governesses' Institutions, at each of which, to my great disappointment, my applications were of no avail. I spent six weeks in London, during which time I was untiring in my endeavor to become employed. I visited the Telegraph Office for that purpose. Upon my application there, to my great astonishment, the reception room was filled with young girls of sixteen years of age and upwards, as candidates for any vacancy, each leaving with the hope of having a favorable decision passed upon her specimen of handwriting, very many of whom, I fear, were disappointed—I amongst the number.

You can scarcely imagine how thoroughly disheartened one feels after having met with so many disappointments. In the morning I left my lodgings with a shadow of hope, but invariably returned home dispirited and weary, after having spent a day of intense anxiety. As a last resource, painfully humiliating as it was, I took (being determined to leave nothing untried) the round of the shops of the principal streets in the west end of London, offering my services as shopwoman. By some of the masters I was treated civilly enough; by many others, with great rudeness; but the invariable answer I received from all was in the negative. My feelings at this juncture are better imagined than described: suffice it to say that this last disappointment put a finishing stroke to any further attempt of seeking a livelihood here. I trust this faithful portrayal of my experience will be an inducement to many to turn their thoughts to emigration. Upon my arrival at Sydney, I shall most assuredly communicate every particular to you; and it is my sincere and heartfelt wish that you may, with God's assistance, prosper in the noble work you have begun.

Gratefully and truly yours,

* * *

The next letter is from a poor girl who went to New Zealand last autumn (in 1860) under the care of a lady, who placed her as servant in the Lyttleton Hospital, New Zealand. This girl, although not belonging to the class in which we are more particularly interested, is yet a very fair example of what emigration is capable of doing for women whatever their position. Her mother, a woman of most depraved habits, was allowing this child to grow up in utter ignorance of all that was useful and good, and setting an example which, if followed, must have inevitably brought her daughter to ruin and disgrace. Fortunately, the girl was noticed by a lady who was interested in emigration, and as she was of an age to judge for herself, it was proposed that the girl should immediately start for the colonies. We are happy to give the following copy of the first letter received from her, and I do not

hesitate to say that she had not the very slightest chance of obtaining *any* situation whatever in England:—

New Zealand.

DEAR MADAM,

I now take the pleasure of writing to you, hoping this may find you quite well, as I am very happy to say I never enjoyed such good health in my life before. We had such a pleasant voyage over; we never had any rough weather at all. Dear madam, I am very thankful for the kindness you have shown to me since you have known me. I daresay you will be glad to hear that I like New Zealand very much, and I don't think I should like to come back again. I hope you won't be angry with me for not writing to you before, but I hope you will write to me soon. Dear madam, if you hear of anybody coming out, I hope you will be able to send me the book you promised me when I was in England. I am very happy out here. I should like to hear from my mother and sisters, and likewise Miss ——; and I am getting on very well out here. I hope I shall be able to send you home some money soon. I am very sorry to tell you that Miss J——'s maid was so ill on board ship that she has not been expected to live. I have got a very nice place, and a good mistress too. I shall hope to hear from you, and that you and all kind friends are quite well. I must conclude with my duty, and believe me to remain

Your humble *but* obedient servant,

* * *

The next communication is from a gentleman in Auckland, (a province of New Zealand,) and is valuable as coming from a man of position and good information: and while it is, on the whole, unfavorable to the introduction of any more educated women at present into the one small portion of New Zealand that bears the name of Auckland, it still acknowledges the importance of the movement as far as Melbourne is concerned:—

Auckland, 24th May, 1861.

MY DEAR LADY C——,

We have lately had a considerable number of immigrants of the class which you describe in your letter of the 16th of November, 1860; and I doubt whether any more would find profitable employment *at present.*

You are probably aware that New Zealand abounds in large families, and that about one-third of the English population has been born in the colony. These young people are now growing up and intermarrying, so that the inequality of the sexes is here (*i.e.*, Auckland) very little felt. It might be supposed that these large families would require governesses; but there are not many persons who can afford to pay any reasonable remuneration to an educated lady; and the scarcity of servants often levels the distinction between mistress, governess, and maid-servant, in respect to all household work. Sometimes, when the mistress is a fine lady, the governess, from the necessity of the case, will find herself in a position little better than that of a servant in England. It is fortunate that you have had much experience in colonial ways, otherwise you would run much risk of sending out unsuitable persons. From all that I hear, Melbourne is the place which requires most to be supplied with that first necessary of life—good women.

You may perhaps see Mrs. Selwyn in England.

Believe me, dear Lady C., yours very faithfully,

* * *

The next epistle is from Queensland; and as the lady referred to is married and comfortably settled in England, and only worked

in the Law Office to assist her husband while laboring under some temporary difficulty, I can add that the situation therein referred to is still vacant, and that any lady (a Quaker would be preferred) who may think well of the offer is requested to call at the Law-Copying Office, 12, Portugal Street, where further particulars can be obtained, as Miss Rye is anxious to meet with some one who will bind themselves to learn and practise the business for a few months that she may be able to fill in the post both speedily and satisfactorily.

Queensland, *June 5th*, 1861.

MADAM,

I perceive, by the *Cornhill Magazine*, that you have in your office as a copyist a Quaker lady who writes a beautiful hand.

As I am a solicitor, I write to inform you that should the lady have no objection to travel, I am willing to engage her in the same capacity for the term of five years, at a salary of twenty-six pounds per annum, and to find and provide her board and lodging at my own residence, and also to pay the amount of her passage money to this colony, the climate of which is very healthy and similar to Italy.

If you will be good enough to mention this subject to her, and should my offer be accepted, if she will communicate her name and age, to enable me to comply with the regulations of the Immigration Act, I will arrange for her departure from England, and make a remittance to her. Salary to commence on arrival. I am, Madam, your obedient servant,

* * *

The following is addressed to Miss Crowe, Secretary to the Society for Promoting the Employment of Women, by a lady resident in Vancouver's Island, north of California :—

Fernwood, Victoria, Vancouver's Island, 4th July, 1861.

MADAM,

In reply to your letter of the 19th of February, I am sorry to say there is no opening whatever in this colony, at present, for immigrants of the class in which you feel so deeply interested. The only women who would find a ready occupation, and a profitable, are women *servants*. From all the information I can gather, and twelve months' personal experience, batches of a dozen at a time, at not too frequent intervals, would be absorbed by the colonists. At this moment, and for some little time, prospectively, not more than thirty or forty would find places quickly.

The disproportion of the sexes is great here at present, and maid-servants coming out from home get married quickly, if they choose.

The climate is exceedingly healthy, and *closely resembles that of England*. In some respects it is better. The thermometer in summer scarcely ever exceeds 90° F., and in winter, although there is much deep mud and rain, there are only about ten days of snowy weather and tolerably severe cold. The evenings and nights in summer are very cool. Fogs are of rare occurrence.

The colonists are too poor, and their affairs not sufficiently prosperous, to enable them to subscribe to an emigration fund.

Everything has to be done here, and all *commenced* at once: houses and offices to be built; churches to be built; schools, and all the other adjuncts of civilization, to be established; land cleared, roads made, communications established, &c., while the cost of living exceeds even the proverbial expensiveness of the Pacific coast. Subscriptions, too, are incessant.

Maid-servants' wages range from 20 dolls. to 30 dolls. a month (at present,) with, of course, board extra—from £60 to £72 a year—with more liberty than is usually allowed them at home, though on this latter head of course it would be exceedingly unwise to inform them, or excite improper expectations.

Sober industrious mechanics do well here; and accumulate property—after a time—passing occasionally through periods of depression.

Office seekers and professional men, indeed, all who use the head instead of, or without, the hands, are perfectly useless here.

The bane of the country is drink; assisted much by the removal of the pressure of that portion of public opinion consisting of social and family influence, which at home has so powerful an effect in helping to keep things straight. Personal character comes out here, sharply and clearly defined.

I regret that I cannot give you any hopes of being able to benefit educated women by sending them out here. Maid-servants (of course of decent character) would be a great boon to us, if not too many at a time, and would be taken care of at once. The greatest vigilance and precaution would be *absolutely necessary on the voyage* to keep them from injury. I cannot too strongly insist on this point. Trusting that these few remarks may be of use to you, I am, Madam,

Your obedient servant, SARAH CREASE.*

P.S.—I have opened my letter to say that the emigration of *families* is the best possible kind of emigration—they are a tie on each other, and hostages to fortune for each other's good behaviour *in the colony*, while they are a protection to each other against approach or injury during *the voyage*. Care must also be taken that women emigrants should not be cast loose on their arrival in the colony.

The question remains, How is this *family class* of emigrants to be sent out? The only answer is, by an emigration fund partly subscribed by the colony. If you can agitate the question at home, and get the Government to back our efforts in that direction, you will hasten the time when all our wishes can be carried out, and educated as well as uneducated women find kindly welcome and a *Home*.

The next communication is from Mrs. Barker, wife to the Bishop of Sydney :—

Bishop's Court, Sydney, July 9th, 1861.

MY DEAR LADY DOWLING,

I was very sorry to let the last mail leave Sydney without a reply to your kind letter enclosing a note from Miss Rye; the pressure of correspondence upon me just then must be apology.

Since writing to you, offering to provide for a limited number of schoolmistresses, we find that very few single women are required to fill that particular department. Most of the parochial schools are of a mixed character,—*i. e.* boys and girls are taught together by the master in the morning, and the girls are instructed in sewing in the afternoon by the master's wife. There are comparatively few schools kept by unmarried persons, so this branch of labor does not hold out encouraging hopes to the emigrant. Again, matrons for institutions are seldom required, and whenever a position of that kind falls vacant, numerous applicants appear, who are generally suitable to fill the place. The only persons who are quite certain, humanly speaking, to meet with a provision are young females competent to act either as good nursery governesses, or sufficiently educated for governesses of a higher grade. *For such persons I do think the openings are almost without a limit.*

With reference to the first three who were to leave England in June, there

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* Mentioned by Mr. Mackenzie as thoroughly reliable, and likely to become an agent for us.—J. C.

will not, I think, be any difficulty in obtaining situations for them in private families, if not in schools, and until they are thus provided there is an institution called the Governesses' and Servants' Home, where they may be suitably and reasonably accommodated. The two classes contained in this institution are not subject to the same treatment, having different apartments and their meals distinct from each other. The committee who manage the Home will, I am sure, interest themselves in behalf of Misses Groch, Foxall, and Phillips. I regret to say that, owing to a long bush journey we have in prospect, the Bishop and myself shall not be in Sydney for some weeks after the party become due, but I will leave special directions for the reception of the three at the Governesses' and Servants' Home.

I hope this letter will not throw too great a feeling of discouragement into your committee. We desire to help them as much as we can, but dare not run too great a risk of causing disappointment. Should you still have my letter, to which allusion is made by Miss Rye, would it trouble you too much to send me a copy of it? as I cannot lay my hand upon one I thought I possessed, and we should not wish, as you may believe, to draw back from any promises or hopes then held out. With regard to the age, I imagine that I said, "above twenty and under thirty-two."

Believe me, my dear Lady Dowling, very truly yours,

JANE S. BARKER.

Finally, as we are anxious to be perfectly impartial, we print the last letter received from Mrs. A'Beckett, which, though it paints somewhat unfavorably the condition of the labor market in the town of Melbourne, endorses strongly the universal assertion of all who write from our colonies or who bring back personal evidence to England, that it is the *unpractical nature of the education given to all classes of women at home which prevents their settling respectably abroad.*

St. Kilda, Aug. 23rd, 1861.

MY DEAR MADAM,

I am unwilling that this mail should leave Melbourne without bearing with it an acknowledgment of the receipt of your letter dated 25th June. At the same time I fear that any information I can give will be imperfect from the fact of my not having been able in the course of the month to collect all that I could wish. I will, however, do my best to tell you how we are situated here with regard to female population, premising that when I wrote to my aunt, the class of people which I said were in request were good servants. Any quantity of these, I believe, would be gladly received, but they are just the class that people in England would be glad to keep themselves. The number of inefficient women sent out here is very great, and no registry office in London can show its rooms more full of waiting applicants than ours. The voyage itself is in the opinion of all right-minded people a great temptation, and more young girls are corrupted in their passage out than usually imagined. Even matrons themselves are often not to be depended upon.

Our lying-in hospital (of which I am secretary) could tell many a sad tale, and if I were endeavoring to send from England young women of any class (knowing what I do of the colony) I should feel a deep responsibility to send those of high principle and character. I have made inquiries at the Registrar-General's office for the census showing the number of governesses, &c., in the colony, compared with other classes. I find that the tables of 1861 will not be printed for some months, but I beg to enclose a list for 1857, and also the census paper for 1861, which gives the gross population. In the Registrar's office the opinion is that *farmers'* wives are most required. There are numbers of young men who go into partnership with each other because they cannot get wives to help them in the management of their farms, and yet it is pitiable to see whole rows of young women who cannot take a bush

situation because they cannot milk or understand any of the duties of a country life. I inquired at all the respectable Registry Offices, and the answer was the same—"Do not send governesses. We have more on our books than we can supply with situations." Two of the ladies who kept the registry offices each said, "I have a sister who wishes to come out, but I tell her by no means to do so." At the same time it must be admitted that many class themselves as governesses who have no pretension to the title. When they do obtain situations, the salary ranges from forty to eighty pounds a year. But now there is great depression, and many are not keeping a governess at all where they have given liberal salaries before; and from my own knowledge many are giving up some servants and reducing their establishments considerably. From these particulars, I am afraid you will think that my views are not favorable to the emigration of the class which you propose to assist, namely, governesses or shopwomen. But I hope yon will give me credit for appreciating your endeavors to forward the interests of our sisterhood in England.

I think many people there have a very false idea of the colony. Time was, when there was no such person as a beggar in the streets of Melbourne. Now the case is altered, and our charitable institutions and societies have as much and more than they can relieve. We have no poor law here, and private benevolence is frequently taxed greatly. I think that I had better give you a list of our societies.—We have, of course, a general hospital; in addition, we have a lying-in hospital; a Benevolent Asylum, which is intended as a home for those who are past work. This asylum needs no plea for admittance but poverty and infirmity, and it is greatly overstocked; so much so, that week after week applicants are sent, at the expense of the asylum, to the Immigrants' Home for temporary shelter. The latter is an invaluable institution, originally designed for immigrants on their first arrival; it has now enlarged its borders, and takes in all destitute persons. It is, in fact, like a workhouse. The men are employed at their various trades, or at stone-breaking; the women do needlework, or take care of the children, of which there are generally a large number. The most useful society, perhaps, in Melbourne is the Ladies' Benevolent Society, which, with its committee of visiting ladies does more good, at less expense, than any other society. In connexion with this has lately been instituted an "Industrial Home," which we hope to establish on a larger scale in a few months. Government has granted a site of land, and we are going to have a bazaar in aid of the building fund in December. On the receipt of your letter, I communicated with some of the committee, thinking that perhaps, if they succeeded in getting a substantial building, part might be set aside for servants, and part for governesses. I learned this morning (from the lady who mentioned what I had thought of to her committee,) that the idea could not be entertained at present; that they did take servants in upon their paying a small sum weekly, but that no distinction was made between them and the poor widows and women whose husbands had deserted them, for whose sake and their children's the "Home" was established. Unless they were to reconsider the matter I know not where governesses could be placed, for there are not sufficient to enable an Institution solely *for their use* to answer. Mrs. Perry, the wife of our bishop, to whom I showed your letter, said that she should write to Mrs. Barker, at Sydney, to know what is to be done with those ladies of whom you speak as having been sent out lately. It is most probable that the servants' home, at Sydney, has one part set aside for governesses, because I should not think that Sydney, any more than Melbourne, could afford a "Home" for ladies exclusively.* We also have a "Refuge" for those

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* It will be remembered that Mrs. Barker mentioned that a part of the servants' home at Sydney is set apart for governesses, and that our three emigrant ladies would be received there until the return of the Bishop himself from the bush.

unfortunate women who desire to reform, and this institution is not supported so well as it might be. If funds would allow, many improvements might be effected, and facilities given to those to reform who, for many reasons, it would be inexpedient to place in the same department as the worst of their class, and yet who would be more suitably placed in that institution than in the "Home," which professes to be for respectable women and children When the Archdeacon of Geelong arrives, I shall no doubt hear from him any suggestion that may have occurred to him to further your views, but I can but tell you at present, that depression is felt everywhere, and that I cannot point out to you any place of residence for governesses solely; there are respectable boarding-houses, no doubt, and one of the Registry Office-keepers, Mrs. Forest, states that she should like to combine a "Home" with her office, but this is only *to be*, and perhaps will always be in the future. There is nothing, as an individual, I should like better, than to see a governess' and servant's "Home" flourish; and I still hope that the Industrial Home Committee" may think again upon the matter; at present all our energies are required to *get up* this "Home," for the premises in which the poor women live are very inadequate to their wants.

This letter was written too late for you to make any alteration in your plan of sending young women in August. I can only say with regard to them, that I will give the utmost publicity to their having been sent by Miss Rye; and that if their testimonials are satisfactory, I will do my best to obtain situations for them. Advice, as far as I can give it, I shall be most happy to afford, and from my husband's experience and knowledge of most of the respectable part of the community, I should no doubt be enabled to tell them something of those who might be willing to accept their services. But again I must say, that neither governesses nor shopwomen are those most wanted in the colony, unless they would be willing—and not only willing, but *fit*—to take subordinate situations. An intelligent woman would be able to adapt herself to circumstances, but there are comparatively few who are sent here. I fear I must have trespassed greatly on your time, but I did not know how to make my letter shorter. With my earnest wishes that you may prosper in your benevolent endeavors, and assurances that no one more than myself would rejoice to find them successful,

Believe me, dear Madam, very truly yours,

L. J. A'BECKETT.

It will be seen, by weighing the substance of these various letters—firstly, how many intelligent ladies, wives of clergymen and others, there are in our various colonies who take an interest in this question of female emigration, and are willing to do what they can; secondly, how exceedingly afraid they are of having useless women, fit only for one kind of headwork, and no kind of handwork, thrown upon their protection; and thirdly, that for active, clever, ready people, able and willing to take their share when required of the inevitable manual exertion of colonial life, which falls on ladies almost as surely as on the class beneath them, there await comfort, competence, and respect.

M. S. R.
B. R. P.

XLII.—"BEHOLD, I STAND AT THE DOOR AND KNOCK."

Who standeth at the gate?—A Woman old,
A Widow from the husband of her love:
"Oh Lady, stay; this wind is piercing cold,
Oh, look at the keen frosty moon above;
I have no home, am hungry, feeble, poor."—
"I'm really very sorry, but I can
Do nothing for you; there's the clergyman,"
The Lady said, and, shivering, closed the door.

Who standeth at the gate?—Wayworn and pale
A grey-haired Man asks charity again:
"Kind Lady, I have journeyed far, and fail
Through weariness; for I have begged in vain
Some shelter, and can find no lodging-place."—
She answered: "There's the workhouse very near;
Go, for they'll certainly receive you there."
Then shut the door against his pleading face.

Who standeth at the gate?—A stunted Child,
Her sunk eyes sharpened with precocious care:
"Oh lady, save me from a home defiled,
From shameful sights and sounds that taint the air.
Take pity on me, teach me something good."—
"For shame, why don't you work instead of cry?
I keep no young impostors here; not I."
She slammed the door, indignant where she stood.

Who standeth at the gate, and will be heard?
Arise, Oh woman, from thy comforts now:
Go forth again to speak the careless word,
The cruel word, unjust, with hardened brow.
But Who is This, That standeth not to pray
As once, but terrible to judge thy sin?
This, Whom thou wouldst not succour, nor take in,
Nor teach, but leave to perish by the way.

"Thou didst it not unto the least of these,
And in them hast not done it unto Me.
Thou wast as a princess rich and at ease,
Now sit in dust and howl for poverty.
Three times I stood beseeching at thy gate,
Three times I came to bless thy soul and save:
But now I come to judge for what I gave,
And now at length thy sorrow is too late."

CHRISTINA G. ROSSETTI.

XLIII.—LA FEUILLE.

De la tige détachée,
Pauvre feuille desséchée,
Où vas-tu?—Je n'en sais rien:
L'orage a brisé le chêne
Qui seul était mon soutien;
De son inconstante haleine
Le zephyr ou l'aquilon
Depuis ce jour me promène
De la forêt à la plaine,
De la montagne au vallon.
Je vais où le vent me mène,
Sans me plaindre ou m'effrayer;
Je vais où va toute chose,
Où va la feuille de rose,
Et la feuille de laurier.

ARNAULT.

XLIV.—L'ARBRE EXOTIQUE.

TANDIS qu'en vain cet arbre utile
Attend l'eau dont il a besoin,
Pourquoi prenez-vous tant de soin
De cet arbre ingrat et sterile?
— Mon ami, c'est qu'il vient de loin!

Idem.

XLV.—THE ITALIAN LADIES' PHILANTHROPIC ASSOCIATION.

WE have received from Mrs. Salis Swabe, of Glyn Gant, near Bangor, N.W., a letter requesting the insertion of the following prospectus issued in favor of the Italian Ladies' Philanthropic Association. Mrs. Swabe states that she is personally acquainted with some of the most influential ladies of the Italian Committee, and can guarantee that any assistance rendered to them from England will be well administered if entrusted to the Central Committee. Also that Messrs. Ransom, Bouverie, & Co., 1, Pall Mall East, London, and Mr. Langton, Manchester and Salford Bank, Manchester, will receive donations and subscriptions, and forward them to Turin.

GENERAL GARIBALDI HAS ISSUED THE FOLLOWING ADDRESS TO THE WOMEN OF ITALY.

IT becomes my duty to interest you in an idea originated by certain noble-

minded foreign ladies, viz., the necessity of improving the moral and material condition of the lower orders of our countrymen.

They say: the political liberty acquired by the greatest portion of the Peninsula, does not suffice for the great mass of the people; they must likewise physically partake of its benefits and attain that degree of education which alone can emancipate them.

Sufficient food, work and education, these are the ends which benevolent souls aim to obtain for the people.

Woman, with her innate tendency to educate a family, is more fit for such a purpose than man; she is more delicate in feeling, more generous.

There exist already among us societies for mutual aid, societies of the working classes, and these institutions are much to be praised. But do the upper classes mix with the sons of poverty? Do they go to visit the hut to become acquainted with its privations and sufferings? No. These societies, composed mostly of men of worth, but without wealth, carry words of comfort and sympathy to the couch of the infirm, to the hovel of the hungry, but often nothing else than words of comfort and sympathy. Let the powerful of the earth approach the poor; let them comfort, educate, assist them. Then will disappear from human society that immense gulf which separates the poor from the rich; which often makes them enemies, and in many parts of Europe makes the laboring classes desirous to subvert social order, pointing at the destruction of the upper classes as the sole means of mitigating the misery of those below them.

I have that profound faith in the good feeling of Italian women of all classes, that I venture to address them, and to invite them to realize this noble end. In the hundred cities of Italy let there be formed committees of ladies, with the object of collecting means of every kind in Italy and other parts of the world, to assist the needy and to establish schools for their education.

We certainly cannot reach perfection, denied to humanity; but by improving the condition of the poor, and ennobling them, we may prove that the title we assume of a free and civilized people is deserved, and that mankind, according to the law of Christ, should have no other members than brothers and sisters.

G. GARIBALDI.

PROGRAMME OF THE ITALIAN LADIES' PHILANTHROPIC ASSOCIATION.

GENERAL GARIBALDI's appeal to the Italian Ladies indicates the aim of our Association. Our object will therefore be the care for the welfare of the lower classes, by supplying the wants of the most neglected portion of the population, alleviating their sufferings, and imbuing them with religious and patriotic feelings, with respect for the laws, love of labor, cleanliness, and temperance. To achieve this aim we shall employ all the means which our hearts dictate, and we shall accept any suggestions from all who, in Italy or abroad, wish to serve our charitable enterprise; and at once shall accept the co-operation of our English sisters, so rich in experience. Besides our personal endeavors, we have the intention to form, with the least possible delay—1, *Ragged Schools*; 2, *Provident Societies*; 3, *Institutions for the Destitute Orphan Daughters of the Italian Liberators*. We wish to extend our endeavors over all Italy; but, among the population of this land, those who have been most injured by unbridled despotism are the people of Southern Italy. Until therefore we are enabled to extend our labors, we shall concentrate our activity on Naples and Palermo. There, liberty is new; there, the people are most destitute; there, the exertions called for by General Garibaldi are most ardently needed.

We appeal to the ladies of Italy, and request them in every town and borough to form local committees, to collect all the offerings, as well of our fellow-citizens as of foreigners, to transmit them to the Turin committee,

putting themselves in direct communication with them, so that we may be able to carry out our plan. The funds will be received by the undersigned ladies, who constitute the foundation committee, (*comitato fondatore*,) and, as they come in, will be deposited in the savings' bank, or the national bank, to be employed for the above-mentioned ends.

THE MARCHESA ANNA PALLAVICINO TRIVULZIO (PRESIDENT.)
THE MARCHESA CONSTANZA D'AZEGLIO ALFIERI.
THE SIGNORA RACHELE FARINO.
THE CONTESSA MARIANNA MUSIO.
THE DUCHESSA BEVILACQUA LA MASA.
THE SIGNORA TERESA RICCI RICCI.
THE MARCHESA DEL CARRETTO DI SAN GIULIA.
MADEMOISELLE REMUSAT.
THE SIGNORA LUIGIA PIRIA COSENZ.
MADAME HELENE MONNET.
THE SIGNORA RUBINIA MATTEUCCI.
MADAME TERESA DE PULSZKY WALTER.
THE SIGNORA ANGIOLETTA GIACOSA GAUTHIER.
THE SIGNORINA BIANCA REBIZZO.
THE MARCHESA D'ANGROGNA PALLAVICINO.

EXTRACT FROM THE LETTER OF THE LADIES OF THE ITALIAN COMMITTEE AT TURIN, REQUESTING ME TO SOLICIT THE CO-OPERATION OF THE ENGLISH LADIES IN THEIR EFFORTS TO AMELIORATE THE CONDITION OF THE ITALIAN POOR.

"ENGLAND for many generations enjoying the benefits of hard-won liberty, long ago accustomed to devote some of her best energies to the elevation of the lower classes, can scarcely realize the difficulties with which Italy has to contend. According to an official document published by Luigi Settembrini, Inspector General of Public Instruction, there are in the Province of Naples 1,845 communities, of which 846 are destitute of any schools and means of instruction. There are not more than 67,431 who get any school training. Accordingly, since the population of the Province of Naples amounts to 6,500,000, *one* child in every *thousand* of inhabitants only gets instruction.

"The highest *yearly* pay of the schoolmasters and mistresses is 120 ducats, in English money £19 4*s.*; the lowest 2½ ducats, or 8*s.*; the average 18 ducats, or £2 18*s.* per year. The whole sum yearly spent on primary public instruction, in the whole Province of Naples, amounts to about £20,000 sterling.

"These facts are eloquent, and clearly prove that though our generous King on his entry into Naples gave 200,000 francs of his private purse for the education of the people, according to his own words 'so dear to his heart,' there remains but too ample a field for the exertions of private associations, which, by the individual efforts of their members, often succeed better than public institutions. Our King, in his letter, November 14, 1860, acknowledges the services which may be rendered by such associations, and our illustrious hero, Garibaldi, raised his powerful voice for the same object, entrusting it to the women of this country. Our will is strong, but our hands are feeble; and therefore we appeal to you who are so well acquainted with the destitute condition of the lower classes of Naples, as well as with the philanthropic intentions of Garibaldi, and our own objects, trusting that you kindly will be the interpreter of our intentions to our English sisters."

Signed by the President, La Marchesa Anna Pallavicino Trivulzio, and the Members of the Committee.

44, *Via Carlo Alberto*, *Turin*, *July* 18, 1861.

EXTRACT FROM MY ANSWER TO THE LADIES OF THE TURIN COMMITTEE OF THE ITALIAN LADIES' PHILANTHROPIC ASSOCIATION.

"I fully agree in the observation, that individual efforts of private associa-

tions bring often better results than public institutions: and I therefore believe that private exertions here in England will be, in the meantime, more successful than any public appeal through the newspapers. My firm belief is, that more money will be raised if ladies who have the good cause really at heart, will privately unite and collect funds for schools, &c., in Italy. Lady Shaftesbury, Madame E. de Bunsen, and Mrs. Samuel Gurney, in London, Mrs. Edmund Grundy, in Manchester, Miss Fox, at Falmouth, have already promised to interest themselves in the good cause; and I hope I shall thus bring a better response to the request of the Italian ladies, by not bringing their letter at once before the public, but by waiting till it can be published with the support of many good names, which I have no doubt I shall secure by privately circulating it. The additional advantage of this plan is, that the money collected would thus be transmitted to the Central Committee in Italy, by the bankers, without any restrictions but those which the Marchesa Pallavicino, President of the Italian Committee, might hint as useful to the progress of Italian regeneration. "Believe me, &c.

"JULIE SALIS SCHWABE."

XLVII.—WEST-END HOUSEKEEPERS.

THE lively discussion excited by a certain letter which appeared in the October number of this Journal, bearing the above signature, has revealed so much unsettled thought upon the question of social rank, that we are tempted to try and sum up the different arguments and see to what result they come.

The original letter stated broadly, and somewhat coarsely, that the writer could not get good domestic servants, (specifying a nurse to whom she would offer £25 per annum,) and that in consequence she was not disposed to pay much heed to the prevalent cry about want of work for women. The letter, written in evident haste, displays a slight amount of irritation, or such a sweeping assertion as that "service, domestic service, is evidently the proper sphere for woman" would hardly have been made, exposing the writer, in one quarter, from an eminent literary member of the other sex, into the charge of being "a megatherium," and in others to less tender epithets than we ever heard expended on a page of this publication. The "West-end Housekeeper," with a certain rough logic, appeals to the old conventional meaning of the word "lady," and insists that workers for money, however honorable their position, (the honor of which she fully admits,) do not fairly come under that designation; and points with considerable shrewdness to the phrase in use among the lower classes, of "a *real* lady."

Now it very much imports the writer of these pages, and the great majority of the people who will read them, to know what amount of truth lies at the bottom of this unqualified expression of opinion. Our Journal tries to represent the *working* women of England—some who work for charity, others who work for subsistence, others again who work from love of intellectual activity and the

making of a career; and all of whom receive, from whatever motive, the *wages of labor*. I work for money, and so in all probability do you, my reader. Perhaps you appropriate your earnings to a school or a hospital, or perhaps they go to pay your own weekly bills; perhaps you are an artist and sold your last picture at a high price from the walls of the Royal Academy; perhaps you are a sculptress, or an actress, or a popular authoress, or a teacher; you may be practising medicine for all I know, or giving readings in the poets, or you may be pursuing some manual art, not more undignified than that of the great Apostle of the Gentiles when he made tents. But in one thing we are alike;—either "our palms are crossed with gold and silver" or we receive quarterly cheques, paid straightway into our banker's account; and the particular destination of the current coin is too refined a point to turn the scale of gentility. If the levying of the income tax is considered to trench on inquisitorial investigations, what would be thought of such investigation carried into the region of expenditure? Evidently it must be the earning of money which supplies the practical test. People are either inside or outside of the great streams of production; either (reducing the problem to its simplest terms) they plant and boil their own potatoes, or those roots are served up at table without any direct or indirect effort of their own, either for themselves or others.

The question, therefore, is this: whether the innumerable women who, by choice or necessity, come under the first category are *ladies?* And this certainly cannot be settled even in a worldly sense without strictly defining the term. So I go to the Dictionary—large Dictionary in two immense authoritative volumes, by Charles Richardson. I am plunged into Anglo-Saxon, and referred to "Hlaf," past participle of "hlif-ian," to raise; *lady* meaning one *lifted*, raised or elevated, to the rank of her husband or lord; lord meaning distinctly highborn, and "consequentially of high authority, a superior, a master." This makes me uncomfortable—it looks so suspiciously in favor of the "West-end Housekeeper"—more particularly as another reading is given, and a suggestion that a lord is one who gives bread to many; gives the potatoes, and does not plant or boil them. I appeal to Johnson, and find substantially the same story, coupled with the observation that while lord means high*born*, lady merely means *lofty*—"that is, raised or exalted; her birth being beside the question, "as the wife follows the condition of the husband," not a word said of "a lady in her own right;" though that cannot be a modern invention, considering how many famous heiresses there were in ancient days! But going on to the different meanings with numerals attached, I do find one to be "an illustrious or eminent woman;" therefore we may include a few of those who stand out from the common herd in the category, even although not married to a highborn lord. Lastly, I find it is "a word of complaisance used of women,"—"the ladies," for instance, at a public dinner. Observe,

however, that it is *complaisance* when applied in this general manner.

I am sorry to say that the dictionaries appear to me to be quite ruthless, critically stern, and uncompromising. I am neither highborn, nor married to a highborn lord, nor eminent, nor illustrious; and I seem to have no chance of the coveted title, to which it is clear as daylight that culture and breeding, even supposing that I possess them, afford no claim in the lexicon. Let us now turn to the letters which have appeared in answer to the "West-end Housekeeper." The first, signed "a North Country Matron," draws a slight distinction, which we consider untenable, between a *lady* and a *gentlewoman*, but goes on to treat merely of the practical difficulty of getting servants. The second letter, signed "S. A.," expresses vivid indignation at the language used—such as "let them starve" and "unfit to live"—and insists on the fallacy of the argument that "artists and other workers for money, high or low," are all equal. "S. A." continues, "The definitions of a 'real lady' given by your correspondent differs from that generally acknowledged in this enlightened age, and widely from mine. When a woman has received a good education in *heart* as well as *head*, is respectably connected, and is obliged to perform no menial work, she is, in my opinion, a lady, and she still retains this character, even though she suddenly loses her position and be brought to poverty."

Remark that the *not being obliged to perform menial work* is here regarded as the test of a definition intended to be extremely liberal and Christian; and it is one in which a vast majority of educated women would agree, almost without thought. So completely has the habit of household handicraft been lost in the middle and upper classes of England, that it is quite unconsciously called "menial."

To the letters of which "S. A." is the strongest example, we must add plenty of private conversation, of which, however, the bearing has simply been to accuse the "West-end Housekeeper" of being "outrageous," without any close definition of in what the outrage consisted; and it has shown us how many tender susceptibilities cluster round the word "lady" and the public and private estimation of woman's work, and how necessary it is to find some definite ground of self-respect upon which the worker may stand.

Let us, then, begin by honestly recognising that the words "lady" and "gentlewoman," in their original derivation, and habitual use throughout Europe, (every language possessing its equivalents,) were assuredly *conventional* terms—terms *agreed* upon by common consent as expressing a fixed rank;—the lord and his retainers,—the lady and her serving women;—the gentlewoman and her maid;—such are composite sentences found at every turn of medieval history and romance. To the one belonged the privilege of going mad in white satin; the other was obliged to be content with white linen as a drapery for excited nerves. In these days it was not exactly "menial labor" which drew the line. Lucrece spun amidst

her maidens, and the Chatelaine superintended the domestic weaving, to say nothing of cookery. But a line there was,—clear, defined, unmistakeable. Man or woman might pass by force of arms or light of fair eyes from the one class into the other, but could not hang suspended, like Mahomet's coffin, between either. Of the two great liberal professions,—the army and the Church,—the members of the one were sorted into different ranks with the nicest accuracy, while the members of the other were unmarried, and so did not complicate the question by families who occasionally dropped their h's, though "papa was a clergyman." The tenure of land again was closely defined, and the yeoman could not set up as a "gentleman farmer," nor his daughter call him an "agriculturist" and "talk about a couple of old gigs as the carriages."

It never entered into anybody's head three hundred years ago that a woman who was a good Christian was therefore a lady or a gentlewoman, and the Bailiff's Daughter of Islingtown, or that other fair creature who fell out of the window of a house on London Bridge into the river, and was opportunely picked up by the particular apprentice who owned her heart, married respectably, and lived happy ever after, without dreaming that beauty, misfortune, or the possession of a large amount of silver plate during life, and posthumous poetical fame after death, could alter one iota the fixed relations of the servitor or the artisan.

Now the difficulty in which we find ourselves in this year 1861 arises from the fact, that while certain classes in England mould all their ideas of social life upon the theory of the middle ages;—the feudal theory;—other classes, rising of late into political and social importance, warmly repudiate the connexion. This struggle is going on everywhere, and is the balance-wheel which prevents England running into extremes. We see it in politics, roughly typified by Lords and Commons, but more truly by the contests in every county between the Conservative and the Radical interest; we see it in municipal or town governments, where for long series of years the whole authority is kept in the hands of a Radical or a Tory *clique*, according to whether the prevalent interest is commercial or professional. We see it most markedly in domestic and social life; for instance, our large manufacturing towns are still belted by the estates of neighboring nobility and gentry, who do not associate with the townsfolk, except in a select way with the clergy, possibly the *very* uppermost professional people, and with such a sprinkling of the manufacturers as by dint of enormous wealth, and two or three generations of culture, are coated with exceedingly thick Japan.

Thus we are daily, in England, brought in contact with two worlds of social feeling. The fusion is incessant, and in innumerable cases complete; and it is a good and wholesome thing for every Englishman to know that nothing prevents him from rising, and securing at least to his children or grandchildren the advan-

tages of any and every class above him. But it would be a mistake to suppose that the gain is all on the side of democracy; for the man or woman who has entered the aristocratic atmosphere, usually, among us, throws his or her whole weight into that scale, imbibes the habits of thought, and the polite friendly *condescension* which marks the well-born and well-bred aristocrat.

I believe I am justified in saying that this short paper will probably be read by many women of quite the upper class, as well as by workers like myself; and they will bear me out that the division of which I assert the existence is, after all, one which is kept subordinate in great degree to higher and divine laws. Take any large nobleman's household in the country, and the womanhood of that dwelling, from the lady herself, downward to her daughters, nieces, cousins, teachers and companions, housekeeper, (herself often a well-educated lady of the middle class,) lady's maids, and servants, are knit together in something very like intimacy. There is always the old nurse or the old cook, who form the link between two generations, and whom the young ladies and gentlemen have been brought up to respect, and whom they would as soon think of turning out of doors as one of their ownselves. Nevertheless, it is precisely under these circumstances that the divisions of rank, least enforced, are least lost sight of.

Here, then, we are face to face with the associations which underlie the vexed question of what makes a lady. There are large classes to whom a refined education alone does *not* seem sufficient to constitute a claim, yet who are usually little solicitous to press the disqualification in individual cases; and there are other, and in England larger classes, who borrow in daily life the titles and customs of the ranks above them, yet who, when themselves elevated by force of character and industry, not unfrequently turn round and deny the claims of the level from which they themselves have lately sprung. These discrepancies are at the bottom of the constant soreness existing on the exact value of the word lady; and they are discrepancies which cannot be removed unless we can take the England of to-day, such as past times have made her, and bray her various social elements together in a mill;—and even then, have we any especial reason to look with delight and encouragement on the results of free and independent democracy in New York? Had we not better put up with a few lines of demarcation, a little exclusiveness, a sprinkling of condescension, which, after all, is half-unconscious?

It is not possible to be logical in arguing on a matter of feeling; that we are what we are, is truer in England than elsewhere, and a merciful Providence has so far watched over our three little islands, bristling with insular prejudices, that no *tabula rasa* has ever been made of the foundations of our national life, on which a philosophical theorist could build up a flimsy erection of glass and iron. Our land is, so to speak, dotted over with the stumps of the

middle ages, which sprout vigorously about the roots, with here and there great clumps of forest, or obstinate single oaks standing stiffly up, which nobody quite likes to cut down, though some people would prefer burning and blasting the whole up in no time, preparatory to the steam plough. These thoughts were in my mind on the 9th of this month of November, when I saw that excellent gentleman, Mr. Cubitt, the successor of Whittington, Lord Mayor of London, sitting for three chilly hours in that remarkable old vehicle which looks as if it had wandered in a nightmare out of one of Hogarth's pictures, or Canaletti's views of London, painted when he paid our shores a visit ere George the Third was king, —Mr. Cubitt, I say, swaying about in the coach consecrated to the 9th of November, was preceded by a large number of equally chilly individuals in armour, mounted on horses in colored petticoats, and by a band which roared defiantly "Britons never will be slaves!" and so moved at a foot's pace from Guildhall to Westminster. (In another carriage belonging to the procession I noticed that a reasonable gentleman had betaken himself to the *Times*, as well he might!)

Here, in this anomalous adherence to a custom of the middle ages, was an example of the very touch of national character which causes it to be still an unsettled point as to whether a lady is qualified by her own breeding, or by being married to a highborn lord.

There is no remedy but in casting the question wholly behind us. Let the workers create their own caste, their own social guild, and don their own strong armour of self-respect; and whether they are nominally admitted to the same rank or not, it is very certain that *ladies* and *gentlewomen* will treat them with no disdain. There is no good in fighting with intangible shadows of feeling and opinion, which are probably exactly similar in the case of no two individuals. My last words are *forget it;* train up yourself and your daughters to higher ideals; and it is ten to one that having done so, having nurtured your children's imagination on the only Example of Life which truly teaches *gentle breeding*, you will find that even in this mortal existence, and in this vigorous, many-sided, illogical England, the chances of their career will secure them that worldly position which it is as ungraceful as it is generally fruitless to struggle to attain.

XLVIII.—HOSPITAL OF THE MATER MISERICORDIÆ.

LADIES,

DOUBTLESS many of your readers who attended the Social Science meetings in Dublin last August, remember noticing at no great dis-

tance from the Mountjoy convict prison, towards which so many philanthropists turned their steps, a large building well-nigh finished, which was pointed out as the north-west, or street front, of the new Hospital of the Mater Misericordiæ.

To such it may not be uninteresting to mention that, little more than a month later, such progress had been made as to allow of the opening in all state and solemnity of this truly noble institution. It was pleasant to see at last the fair granite front disincumbered of scaffolding, the windows fitted in with large squares of plate glass in dark mahogany cases, the double stairs leading to the Ionic portico cleared of incumbrance, and the doors thrown open alike to those who came to admire the splendor of the structure, and to the sick and suffering who sought a refuge in calamity in this true house of mercy.

Visitors of all sorts and degree, from the representative of Majesty rolling up in viceregal state down to the humble artisan attired in his Sunday suit, have been setting like a tide in this direction the last few weeks, for to one and all it is a joy to see in every detail the vast resources of science pressed into the service of great-hearted charity.

The first stone of this great hospital was laid six years ago by the Catholic Archbishop of Dublin, and the same prelate has now solemnly dedicated it to the service of God's poor, to whom it will be an enduring blessing from generation to generation. The establishment, as regards its interior and domestic economy, is placed under the direction of a Rev. Mother and assistant Superioress, aided by an efficient section of the Sisterhood of the Order of Mercy—an order founded in Dublin, about thirty years ago, by an Irish lady, and which has since established numerous communities in England and her colonies and in the Northern and Southern States of America.

After the building was dedicated by the Archbishop in a ceremony of the most imposing description, it was formally opened to the sick poor of all classes, irrespective of religious distinction; and when in full operation it was visited by his Excellency the Lord Lieutenant, who takes the greatest interest in the benevolent institutions of Dublin, and is often found privately inspecting their progress or their needs. On this occasion, Lord Carlisle was, however, attended by a party of distinguished friends, who were received firstly by the physician and surgeon in ordinary, (Dr. Hughes and Dr. Ellis,) Dr. Hayden, and other gentlemen of the medical staff of the institution; and subsequently by the Rev. Mother (Mrs. Norris) and the assistant Superioress (Mrs. Burke,) and conducted throughout the various compartments of the institution, including the splendid lecture theatre, professors' apartment, board-room, &c., also the culinary and laundry department, chapel, &c. His Excellency remained more than an hour inspecting the wondrous effects of order, system, and judicious

management, manifested in the entire arrangements, and added to his signature in the visitors' book the expression of his admiration of the Hospital and his sincere good wishes for its prosperity.

A few exact details of this remarkable edifice may not be uninteresting. The principal, or north-west façade, facing Eccles Street, is nearly 300 feet in length. Two approaches to the ground floor lead into spacious waiting halls for out-patients of both sexes. Opposite these are the approaches to the dispensary for out-patients, and on either side are doctors' rooms, with private consulting-rooms, ward dispensaries, &c., and in the rear of all is a spacious laboratory with all necessary accessories. Passing through the corridor right and left, the temporary reception wards are approached, together with the bath-rooms for patients on entering. When the wings to the building are completed, they will contain on the ground floor the store-rooms, fumigating-rooms, heating apparatus, &c., together with lifts for beds and for the prepared food of the patients, and servants' rooms; while in the rear of the ground floor will be the great kitchen, 70 feet in length, the larder, area, laundry, and drying-room and vapor baths, together with a boiler and engine-room, for raising water to the tanks on the roof. The apartments on the two upper floors of the portion already completed will finally be allotted as the public reception-rooms, great linen dispensary, accident wards, convalescent room, &c., but will be used at present as general wards, until the entire building is finished. The temporary chapel is in a beautiful apartment 50 feet by 34, adorned with Corinthian columns; this apartment will be applied in future to the general public uses of the establishment. On either side are cross corridors leading to the operation wards, baths, &c., on both storeys, and over it are the pathological museum and an operation theatre altogether unequalled in this country.

The course of chemical lectures for the winter session, 1861-1862, opened on Tuesday, November 5th, and the inaugural lecture, open to the public, was delivered by Dr. Ellis, F.R.C.S.I., Professor of Surgery to the Catholic University. It expresses so clearly the intellectual and moral tone required of the male students in a hospital belonging to and managed by women, that your readers will peruse with interest the abstract which appeared in the Dublin papers:—

"Dr. Ellis, who on entering was greeted with loud applause, commenced his address by observing that they were not met on that occasion to inaugurate the opening of this splendid hospital or the initation of its great mission as a means of relieving the suffering poor and a medium for the practical cultivation of medical science—that most interesting task had been achieved—but they were now assembled for a different, but not less important, purpose—to throw open the Hospital of the Mater Misericordiæ as a school for students in medicine and surgery, a place wherein the information conveyed to them by books or lectures was to be practically applied and utilised for the benefit and advancement of each by personal experience and observation. It was universally admitted that the only sure mode of

developing the capabilities of the human mind was the process of education. General education, liberally construed, meant, of course, the acquirement of those branches of general knowledge which were recognised by society as useful and necessary. By special education was understood that which was designed to fit the student for a peculiar, specific career in life. The youth liberally educated looked very naturally to that future career, so as to insure future happiness, which so few attain in this world. The gentlemen students he now addressed had chosen the pursuit of the 'healing art,' and, when all things were considered, it was a profession which, in its prospects and in the rewards it held out to the really earnest and attentive, ought to satisfy all reasonable aspirations. The learned lecturer then drew an able and comprehensive sketch of the system of study which medical students would find most conducive to the attainment of practical knowledge in their profession. They should be prepared to meet obstacles and difficulties, and to encounter with spirit and fortitude the trials of temper and tests of perseverance and endurance, from which no walk of human pursuit was altogether free. He pointed out to the class (especially to the younger pupils) that they were not to deceive themselves into the belief that the pursuit of their profession would permit of their leading a life of mere pleasure or inactivity. He adverted to the various collateral sciences closely allied with medicine and indispensable to a due knowledge of it, the aggregate of all forming the grand structure of the healing science. Anatomy, physiology, practice of medicine, chemistry, botany, &c., to all these, and to other branches, they would have to devote proportionate time and study, avoiding, however, any undue devotion to the pursuit of one, to the comparative neglect of others, but time would and should be found for the cultivation of those sciences, because a knowledge of them was exacted by all licensing bodies. After cautioning the students against the errors of the materialists who sought to account for the wonderful phenomena of organic life and vital function by vain attempts to refer them to material causes, the lecturer dwelt on the value of chemical study, and the practical observation of disease at the bed-sides of the sick. He spoke of the value of steady and systematic perseverance in medical study, observing that young gentlemen, often at the commencement of their first season, seemed to rush with restless energy at every source of acquirement, running from lecture to lecture, and from hospital to hospital, with impatient zeal, but after some time their ardor is cooled, and their visits either to lecture or hospital became, like angels' visits, few and far between. (Laughter and cheers.) This falling off of zeal was attributable, perhaps, in some instances to idleness, but it could be traced more frequently to the neglect and want of punctuality of those who undertook the serious duty of instructors. After giving some admirable advice to the pupils as regarded the apportionment of their time and the conduct of their studies, he commented upon the value of due attention at the bed-sides of the sick. They should not be satisfied with what the Cockneys called 'walking the hospitals'—they should exercise their organs of sense rather than those of locomotion. It was their right to ask the surgeons or physicians in attendance for information in every interesting case. Their manner to the sick should be kind and soothing. They should imitate the example of those good and devoted ladies—the Sisters of the Order of Mercy. (Cheers.) Thus in this fine hospital they would enjoy and profit by an ever-recurring succession of opportunities of acquiring practical knowledge. As to the medical officers of the institution, their professional acquirements and their ability and willingness to impart information, he felt restrained from speaking, leaving to others the right of descanting on their deserts. (Applause.) He and his colleagues stood pledged to the pupils and the patients as well as to the public to fulfil a serious and onerous duty, and all he could say was, that in this splendid hospital, which even now contained over one hundred beds, and would accommodate one day five hundred patients, he and his colleagues would discharge that duty with

a mother's fondness and a miser's care. (Cheers.) An impression had got abroad that this institution was exclusive as regarded the conferring of its benefits on the needy and suffering. This was a gross error—one which he trusted that all who heard him would repudiate and contradict. (Applause.) True, it was an institution projected, founded, and erected by Catholics—true, as was natural, its friends and those immediately connected with it were Catholics; but nothing could afflict them more than that the impression should be entertained by any one that there was aught exclusive as regarded sect or creed in the management of this hospital or in the distribution of its benefits to the sick. (Cheers.) There had been and were many patients Protestants or Dissenters in the hospital attended by the medical men and nursed by the good Sisters. (Cheers.) These patients were one and all delighted and grateful for the gentle care and kindness with which they were treated. (Cheers.) The convalescent, when recovered, were unwilling to go, and, when a case required it, the patient had a clergyman of his or her own persuasion, to administer religious consolation, and he was received with courtesy and attention. (Cheers.) About thirty years ago a wealthy Catholic lady, desirous of embracing a religious life and devoting herself to the relief of the poor and suffering, took vows after the necessary preparation, and by her the well-known House of Mercy in Baggot Street was founded. (Hear, hear.) Pious ladies from all parts of Ireland joined the community, and thus the institution progressed and the community increased and prospered—feeding the hungry, clothing the naked, and giving shelter and relief to the destitute. (Cheers.) Many of the first members of this community were now in a better world; many others were scattered over the world. There was not a clime from Europe to Australia where the Order of Mercy was not known. (Cheers.) There were over 130 foundations of the order throughout the world. The devoted sisters of the order spend their lives in the practice of the purest charity, bestowing their loving help on all, without distinction of creed, or clime, or class, and in the discharge of these sacred duties they are prepared to lay down, if necessary, their very lives. (Cheers.) They were to be found amidst the carnage, pestilence, and misery, of the Crimean war tending the wounded Christians or infidels, it mattered not to them. (Cheers.) Who, then, it might be asked, could impute narrow sectarian feelings or principles to those devoted ladies? (Cheers.) It, perhaps, was dreaded by some that the devout and charitable sisters would not be sustained in such an institution as this. Away with such a delusion! (Cheers.) The resources which had so far raised this noble structure would be still forthcoming. (Cheers.) Its treasury was in the benevolent hearts of the public—far better than a parliamentary grant, which might be withdrawn at any moment. (Hear, hear.) Should it be asked, What have the Sisters of the Order of Mercy done to merit public regard and respect?—putting out of question all the devoted and heroic acts of those ladies, all that was needed was to bring the questioner within the walls of this magnificent structure to point out to him its stately architecture, its admirable arrangements, and its perfect fitness for its great purposes, and then say to him '*Si monumentum queris circumspice.*' (Loud cheers.) After urging on the pupils to imitate the zeal and devotedness of the Sisters of Mercy in attendance on the sick, and expressing his hopes and good wishes for a happy result to their studies, the learned lecturer concluded his address amidst enthusiastic applause."

I was through the hospital myself the other day; examined every department, and had the whole plan of the edifice, in its future completed condition, explained by the assistant superioress of the sisterhood to whom it belongs. It struck me that, in order thoroughly to enjoy a visit of this kind, it would be necessary to make a preparatory excursion through the sick wards of a work-

house. What I felt perhaps most sensitively during this visit was the atmosphere of the place morally and sensibly.

First of all, womanly influence reigns supreme in this mansion dedicated to the service of the sick. The sisters are not alone the proprietors, but have the entire control over every department—financial, administrative, executive—of the establishment. They are the sole nurses, carrying out the directions of the distinguished staff of medical officers, doing all the work, from calming the troubled mind and praying over the dying, to dressing a wound and binding up a limb. There they are resting by the bed-side, or gliding through the wards, and quite touching it is to see how the sick eyes follow them with a wondering interest.

The day of my visit happened to be the one on which the friends of the patients are admitted to see them. I noticed one poor man with his sons and daughters in a group about him, and another sitting up in his bed to talk with his poor wife, who looked as if, but for *his* face, she would have been quite bewildered in the midst of such unimagined state and comfort. I saw, too, that the sisters, who are well acquainted with the people, as they visit them in their houses, and instruct their children in their schools, stopped on the corridors to speak to the visitors, asking after the rest of the family at home, and entering into that sort of "personal talk" which is so grateful to the heart of the poor.

Again, the peace and order which prevail throughout are most impressive. The organisation must be complete indeed. The Superioress, conscious, no doubt, that the right person was in the right place every hour of the day, looked as disengaged and cheerful, and talked as agreeably of the affairs of the day—home, colonial, and continental—as if her sole duty in life were courteously to receive and graciously entertain a casual visitor.

And now for the effect in a general sense:—The ventilation is admirable, and the light thrown in freely and judiciously. Though space is far from being economised, there is nowhere the sense of gloom and chill which great public institutions so often produce. The mosaic pavement of the entrance hall, the niches, pilasters, domed ceiling, double staircase of sparkling moulded granite, corridors twenty feet high, groined above,—all give the impression of simplicity, solidity, and elegance.

Looking down the wards the eye is pleased with the effect of light, shade, and color. The walls are distempered white, but the light streaming in by the mahogany sashes, buff blinds, and stained woodwork of the window cases, casts a subdued glow upon the walls. The slender iron bedsteads are painted pale green; the curtains, which are mere shades, are, as well as the coverlets, of two colors barred so fine as to give the effect of pale blue, and are bound with crimson braid. Even the cords, by which the smaller windows opening near the ceiling into the corridor are managed, are brought into play, and the slanting lines of red vary the otherwise blank

outline of the wall on that side. Over the mantelpiece at either end of each ward hangs a large engraving of some Scriptural or devotional subject. The corridors are matted in the centre, so that footsteps fall noiselessly; the range of windows are fitted with low deep seats and look, in the distance, over the open country, but more immediately into what will eventually be the pleasure ground of the enclosed quadrangle. I saw some of the patients thus seated gazing, with eyes that sickness had made wistful of such a vision, upon the sky above and the green beneath. One poor man was on his knees, as if in the very act of thanksgiving.

At the present moment about seventy beds are occupied in the wards, and some few pension patients are in the private rooms. Any one applying at the dispensary gets medical relief, and such as require hospital treatment are drafted in according as vacancies occur. All this, however, is but a small beginning as it were. In fact, only one side of the quadrangle is completed, and this not what may be called the hospital proper, but the portion of the building which will eventually be set apart for lecture halls, waiting rooms, officers' apartments, operation wards, museum, convalescent and children's wards. Along the upper stairs of both wings will run the great wards for each sex, extending 330 feet in straight line, separated at intervals by glass doors enclosing a private apartment for the sisters charged with the immediate *surveillance*, who thus at all times can command the whole extent of the ward. The corridor already described will be carried round the whole building and terminate in the chapel, which, with the sisters' quarters, and some twenty-eight rooms for pension patients, will form the rear portion of the building, corresponding with the street front. When completed there will be accommodation for 500, or in time of pressure for 700 beds. One of the wings is sufficiently above ground at present to give an idea of the plan; but the works are suspended for want of funds. This "accident" occurred more than once while the portion of the building now standing was in course of construction, and is inevitable from the way in which the money is supplied. Private charity does it all. A great many pay a moderate annual subscription; the different trades of the city—cork-cutters, coach-makers, and so on—collect among themselves; and a very considerable amount comes in as *the penny of the poor*. When the times are bad, and trade fluctuates, the great masses of hewn limestone lie in heaps, and the fair granite mouldings, cut and carved, are left idly on the ground. And then again, when affairs take a lucky turn, it all goes on as in the middle ages, when each and all brought on such occasions their offering of skilled labor or builder's stores.

There are other hospitals in Dublin which are managed in the same admirable way, but none will rival in extent and completeness this truly noble one of the Mater Misericordiæ.

I remain, Ladies, yours sincerely,

Dublin, 1861. AN INHABITANT OF DUBLIN.

XLIX.—SLAVERY IN THE SOUTH.

(*Continued from page* 187.)

Savannah, 4th March.—Here in this house the cowhide is used to the back of my nice Clara, who works so hard. I was near going down to make an outcry, as Don Quixote would have done; but on second thoughts felt certain I should make matters worse, so I consoled Clara with full eyes, and wait my time to put in a word, if I can, to the mistress of this boarding house, who, by the by, is a Northern woman; and the Southerners all say they make the worst masters and mistresses; and next in honor come the French, because, when bad, the French have a prodigious capacity of wickedness. But the slaves in French households are generally treated more as the family and are taught more than by Americans. I find we have negroes in this house; they are "hired out" to the mistress; it is a bad look-out for slaves to be hired out to a boarding house.

Sunday, the 7th.—I have been to the Methodist Church. It is a pleasant-looking, white, Noah's ark kind of building, very large, very white, very cheerful, with windows all round. As I approached I heard singing. The minister, a slave and a very black negro, gave a good sermon on the Communion. In the evening I went to my Baptist Church close by, and heard another slave preach;—the regular minister, also a slave, whom I heard last Sunday, was not there. I asked a few questions about him of a very old man who seemed to be an authority. He said the minister could read and write and had studied. I asked how he could study if he worked all day? and was answered, "He studied at night. Of course he can't do as well as white men who have all their time, but he *worries and scuffles*, and so gets a little learning." I found the congregation as polite as usual, but the negroes are more reserved in their manners here than at New Orleans. They looked well and happy. I have talked to many, and cannot say they looked unhappy even when their circumstances would naturally have made them so. For instance, a woman told me to-day that she was the property of a gentleman in the country, who hires her out to a white washerwoman here in Savannah. Here she always stays unless she is going to have a child, and then she goes to the plantation, and stays till the child can toddle; then out to work again. She has had five children, but never sees them except under these circumstances. "Well," I said, "how do you get along?" "Oh, splendidly;—of course, I must get along. You see there ain't no other way:—splendidly." Sometimes, it is true, I meet faces which are tragedies to look on; but these are generally mulattoes.

12*th.*—This is a very flourishing, pleasant city; I like it very much. John Oglethorp, the noble Englishman who founded it, had

good taste. The history of the foundation of Savannah is very interesting. In the beautiful fir wood where I have been several times to paint, I have heard a pleasant voice singing hymns. Yesterday the singer appeared—a young negro girl, very slight and small, but she says eighteen years of age. She and her little sister of four or five sang to me negro songs and hymns; it seems more natural to negroes to sing than to talk. A boy came and joined them; and after some conversation I found he was much given to running away and was often whipped for it. The girl said she would never do anything so wicked. I was very much amused with these children and they were amused with me. "Never was anybody like you." They were not sure whether I was Indian or not. They peeled off the inner bark of the fir, and chewed it like tobacco; but the girl said, "If master seed us do that he'd whip us, because it spoils the teeth." The boy was sent for to bring a cart and horse to his master directly, but he very coolly put it off, in a way that would have lost a boy his place in England. This fir wood is a lovely place to settle in, healthy and beautiful. I can hardly imagine any pleasanter country for emigrants to come to than the neighborhood of Savannah. I heard the stroke of the axe, and the trees falling at intervals, as I drew all day; and I understood the pleasure of cutting a square hole in the dense wood, building a house, and making a market garden, as this young man was doing with the certainty of making a good living.

March 13.—*On board the "Swan," Savannah River.*—Many planters and their families are on board; this boat being their property, supported for their convenience, to us it is something like being their guest. I have talked a good deal with them, but found nothing remarkable except the dress and manner of one young lady, who was the most perfectly *bien mise* of any American I have seen; but when she spoke the charm vanished. They all thought it a great hardship to live on the fare of the boat, which I thought excellent. I found some negro women who talked very pleasantly, and were anxious to hear about our Princess and her marriage. They said, "*We love the Queen of England so much, that if she was to come and see us she should go mad with joy.*" It is a glorious thing for our Queen to be so loved, and I wish she knew it. The negroes here believe the Queen is their friend and would free them if she could; I hope this is true. I was very glad that I too had a hearty affection for "our royal family," and could describe the whole group as I saw them at the oratorio at the Crystal Palace. One young mulattress said, "I hear the Princess wore no hoops at her marriage; is it so?" I said most likely it was. All these women had the wish to be free; and one of the party who was so said, "I'd rather live all my days on a crust of bread as I am than be a slave. I was born free." This woman got ten dollars a month on the boat and presents beside.

I left our little Clara at Savannah with real sorrow; in two

weeks I had seen a great deal of her and found her very intelligent and affectionate. She was so sorrowful at parting with me that she could not say one word, and put herself behind the door perfectly quiet. She told me she had no one in the world who cared for her. Her father was alive but she never saw him. Slave owners may say what they like, but families are separated: when they are not, it is an exception. What falsehoods I have read! Answers to Uncle Tom (which book is itself nowhere to be found) deluge the South in newspapers. It is always asserted that families are kept together, and that the reverse is a sad and rare occurrence. Why, every week hundreds from Virginia and Maryland are sold in New Orleans, and it is rarely that a family is sold altogether—father, mother, and children;—*never*, I was going to say; but it is sometimes the case. There is one slave dealer in New Orleans who does not sell slaves without consulting them as to their likes and dislikes: he asks them whether they will like such and such a master. This I heard on very good authority, but mentioned as a very curious and solitary instance. When I was talking as usual to these negro women on board the *Swan*, they said, "You must not speak loud; you must speak low, or you will get into trouble!" An English lady and gentleman had to leave New Orleans merely for talking abolition; and at Mobile a Unitarian minister only escaped tar and feathers by flight, because he made some allusion to abolition doctrines in the pulpit. I say I am not an abolitionist; I am not. What I wish for is *gradual freedom for the blacks; but freedom in all the states to buy themselves, and freedom to educate themselves.* Instead of any tendency to ameliorate the condition of the slave, I see nothing but increased barbarity in the laws, and firmer barriers raised against the encroachments of the universal spirit of freedom. Here, as in Europe, laws to stifle this spirit increase in severity; despotism seems dominant: but spite of appearances, there are more souls alive to the idea of self-government than ever before. My feeling against the whites of the South is for their wickedness in neglecting everything which might elevate the African race. My anger is not only against the slave owners, but against all in America who would exclude the dusky-skinned from the lights of knowledge and the blessings of freedom which all the white race here so abundantly enjoy. We are both struck by the intelligence and general agreeableness of the negroes and mulattoes. The race is not so low in the human scale as I supposed before I came here. Probably the field hands are inferior. I take John Ormsted's account as true, for I have not seen much of plantation life. When I am in the country I paint, and it is only in the towns I see the negroes.

DIARY OF A CONVERSATION ON THE MISSISSIPPI RIVER.

Last night I sat finishing my sketches at the public table; the company being the pretty little Mrs. H——, and her fair Scotch-

looking husband; Mr. C——, the Californian gentleman with an intellectual face; and Mrs. B——, who has a very beautiful expression and is the most refined woman on board the boat. Mr. C—— was occupied with a newspaper, and read out loud the announcement of the marriage of a mulatto man to a white girl; it excited from all expressions of the utmost disgust and horror. I asked, "Is it very uncommon?"

Mr. C.—Yes, thank God; only permitted in Massachusetts and a few states.

Self.—There seems to me nothing objectionable in it. My brothers were at school with a mulatto boy, and I with a mulatto girl; and I have seen mulattoes in England who were not unlikely to marry with white people.

All.—At school!—at school with negroes!

Self.—Yes.

All.—How could you! Horrid idea!

Self.—Why, your little children all find it possible to come in close contact with negro nurses, and seem very fond of them; there is no natural antipathy.

Some.—Yes, there is an inborn disgust which prevents amalgamation. [Mark this; only half the negroes in the United States are full-blooded Africans; the rest born of white fathers and black mothers.]

Some.—No, it is only the effect of education.

Mr. C.—There is no school or college in the United States where negroes could be educated with whites.

Self.—You are wrong, sir. At Oberlin, boys, girls, and negroes are educated together.

Mrs. B.—Yes, I know that, because Lucy Stone was educated there with people of color.

Mr. C.—Lucy Stone! She is a "woman's rights" woman, and an atheist, as all those people are. Have you heard her speak?

Mrs. B.—Yes, she speaks wonderfully well; she is an eloquent orator. I was carried away by her at first. She said women had a right to vote, and all that sort of nonsense.

Mrs. C.—Nonsense, indeed! Why, women if they have not certain rights are exempt from certain duties.

Mrs. B.—Oh yes; certainly women's rights are grea trubbish.

As I wanted the conversation to continue upon the subject of slavery, I did not give them my opinions on woman's rights, but asked, "Do not you think it right to give any education to the negro races?"

Mrs. B.—Oh yes; every child should be taught to read the Bible.

Mrs. H.—I do not think they ought to be taught to read it; it makes them unhappy: and you will find that all the negroes who run away are those who have learnt how to read. I would not teach them.

Self.—But have they not souls, and should not they read the Bible?

Some.—Oh yes, they have souls; but oral instruction is best for them.

Mrs. B.—No; I do think every one should be able to read the Bible.

Mrs. H.—If you teach them to read they *will* run away.

Mrs. B. (who lives in Louisville, and is evidently very kind to her slaves.)—Well, I say if they will run away, let them.

Mr. and Mrs. H. (who, by the way, are bringing South a woman who leaves a husband and five children behind her in Kentucky.)—Let them run away if they will! Why, every negro would run away if he could! People don't like to lose their servants!

Others said it made the negroes unhappy to learn how to read. And what was the use of it to them? They were inferior to the whites and must always remain so.

Self.—But you say they improve, and are better off every year, and there is a wonderful difference between the African as he comes from his own country and as he is after two or three generations in America. How can you tell where that improvement will stop?

Mr. C.—Yes, they improve; but that is no reason for giving them *much* instruction and for making them discontented, *for they never will be emancipated. We cannot consent to lose our property.*

Mrs. B——, after some general conversation, said, "Have you read Uncle Tom?"

I told her I had.

Mrs. B.—If there is a creature living *I hate, it's that Mrs. Beecher.*

This was said with an expression of bitter feeling which distorted her good face until every vestige of humanity disappeared; under its influence she might equal "Brooks' glorious Manifestation against Sumner."

I do not know how others may feel, but I cannot come amongst these people without the perception that every standard of right and wrong is unconsciously lost, and that they are wretched in themselves and degraded by this one falsehood in the midst of which they dwell—to live in the belief of a vital falsehood poisons all the springs of life.

The next morning a boat was moored close by a cotton plantation and my friends the negroes knocked me up to go and see how "the poor creatures work, like beasts, hundreds of 'em, and a white overseer." My husband went out into the field and brought me a bunch of the cotton plant, and I sat down after breakfast in the cabin to draw it. Mr. C——, the Californian gentleman, came and sat by me and said, "I wish you, Madam, would write a book on America; you are more candid and cool in your judgments than any English traveller I have met. You will give a fair picture of

slavery: it is no evil; very far from it; quite a blessing to the African, &c." And another gentleman chimed in, "I have lived all my life in the slave states, and I assure you it is a good institution." They both went on to say that families were very rarely separated and begged me to write a fair view of the case.

I assured them I should not write a book on America, and could say little about the actual condition of the slave. I could only say that the principle of slavery was unjust, and that every slave had a right to run away, &c. And I went into my cabin and found Polly there, the black, real black woman, whom I have mentioned to you before. I said to her, "Polly, how many times have you been sold?" "Twice." "Have you any children?" "I had three; God only knows where two of them are—my master sold them. We lived in Kentucky;—one, my darling, he sold South. She is in one of those fields perhaps, picking with those poor creatures you saw. Oh dear! mum, we poor creatures have need to believe in God; for if God Almighty will not be good to us some day, why were we born? When I hear of His delivering His people from bondage, I know it means the poor African." Her voice was so husky I could hardly understand her; but it seems her master promised to keep *one* child, and then sold it without telling her: and when she asked in agony, "*Where is my child?*" the master said it was "hired out." But it never came back. I found she was a member of a church I had visited in Louisville. She said to me on parting, "Never forget me; never forget what we suffer. Do all you can to alter it." A free mulatto, a very intelligent man, told me some things too horrible to write; he was a sort of upper waiter over all the rest and much trusted by the captain. His master was his father; he had bought himself of his own father. He told me there was no career for free negroes;—no rights, no public position.

I find Mrs. B—— is divorced from her husband. The Kentucky divorce is very easy: for adultery, for cruelty, for desertion, for slander, or even for public ridicule. I believe Mrs. B—— obtained her divorce on the ground that her husband had held her up to public ridicule by publishing certain private letters of hers against her wishes. There was a good deal of conversation about her, as she was the most interesting woman on board and sang very sweetly. The gentlemen all said she would marry again, and that no man would think the divorce any impediment. The Californian divorce is also quite easy; and Mr. C—— told me of cases in his own family. I asked over and over again, "Do you think easy divorce makes married life happier or unhappier than where divorce is impossible?" They all answered happier, except one lady, who was a Catholic.

BARBARA L. S. BODICHON.

XLIX.—OUR FRENCH CORRESPONDENT.

Paris, November 20, 1861.

LADIES,

FEMALE education is just now a subject greatly and very seriously agitated here, as its expansion is every day becoming more pressingly necessary. But if such be the case in France, it is to be feared that in England the public mind wants to be fully awakened upon this subject, as in educational reports and the projects of great reformers it is seldom put forward, beyond its application to the lower classes; although, so far as the *bourgeois* classes go, the English girls are decidedly behind the French in mental training. In Paris, among those of what we call genteel, or comfortable circumstances during a father's life-time, there is a far greater amount of foresight displayed by "our volatile neighbors," so far as their daughters are concerned, in securing something like a future independence by an efficient mental training to meet the hardships of the world. As a general rule, girls in the rank already mentioned are from an early period taught, *au fond*, arithmetic and book-keeping, so that in case the diploma they are also prepared to win at the Hotel de Ville should not be able to secure a livelihood, they can turn their attention to commerce, without fearing an immediate dismissal should the head of some house of business consent to take them upon trial. Indeed, the term *au fond* applies to French female education generally; and to commence with the simplest elements is *de rigueur*, as well as to master them before entering any of the superior classes of an educational establishment. With us the case is entirely different. Solidity is sacrificed to accomplishment; and even in the latter the English girl is lamentably deficient when compared to the young Parisienne, who, if she paints, knows the theory of perspective, of color, of light and shade, as well as she understands the theory upon which the *morceau* may be based that she plays so brilliantly, and with a marvellously good effect for one whom nature did not endow with the finest ear in the world. It may be said without hesitation, that French ladies generally have the good sense not to be continually in a state of alarm lest their daughters should not be initiated in such a number of accomplishments, and a smattering of acquirements of no possible use to them, and to know all of which with a very moderate degree of proficiency would appear prodigious in a feminine Crichton, did such an impossible being exist. Nor do they in the least desire them to be, at school, taught foreign languages till they fairly understand their own. The idea of English, German, or Italian, being put forward in an advertisement, by the unhappy lady principal of a *pensionnat des demoiselles*, as "the language of the school," would provoke as many jests as the project lately

attributed to the Emperor, of creating half a dozen *comtes* and *ducs*, or the report of M. Fould projecting a tax upon pianos, and would very properly be set down as equivalent to an announcement that no language whatever, mother tongue included, was properly taught. In consequence of all this, none of the French satirists—whatever they may denounce in the way of young ladies' powers of endurance being tried by the penitential *régime* and absence of all comfort under which they are placed during their school-days, or the very questionable morality directly inculcated by a well-organized system of spying, and the open habit from the directress to her youngest pupil of another nameless thing that rhymes to it,—can ever exercise their pens as did Thomas Hood upon boarding schools, or, in genteel *parlance*, "young ladies' seminaries," which in England are rarely mentioned in mixed society without provoking a smile, whereas in Paris there is nothing ridiculous in the association of ideas awakened by doing so. Perhaps there may have been before professors wearing red rosettes at their button-holes habitually taught in them, although, if we read the memoirs of Madame Campan, and the description of her "Institution" at St. Germains-en-Laye, where the accomplished Queen Hortense, the true-hearted Madame Lavalette, and the talented Aglaie Merominel, were brought up, we are inclined to think otherwise. But still the cry exists, and, when judged in an absolute sense, it is a reasonable one, that secondary female education in France is lamentably insufficient to accomplish its chief end, and enable women to go through life with dignity, usefulness, and independence ; that the thinking powers are not sufficiently developed; that an initiation into the every-day affairs of life is utterly neglected; that the moral powers are entirely weakened by a system of *surveillance*, never for a moment concealed from the object of its eternal spyings, who loses, in feeling herself continually suspected, and treated as if incapable of being trusted with a moment's liberty, every sentiment of self-respect or sensitive care for the preservation of a good name, so as to become as untrustworthy as she has from infancy been presumed to be.

The subject to which the opening paragraph of this letter is devoted is not only at frequently-recurring periods the theme for leaders in the liberal and ably-conducted *Siècle*, and in the Reviews, more especially *Le Revue des Economists*, which hands it over to the able pen of Madame Meunier ; *a-propos* of divers newly-issued books; but appears in the opening speeches which were made at the opening of the Law Courts. The latter is an entirely new phase for the question to pass through, and took the whole world, as expressed by the French language, as much by surprise at Paris as it would at London were some English judge or one of our most eminent serjeants-at-law to select the same subject for an address to his brother barristers on the opening day of the term succeeding the long vacation. The spirit of red tape would look aghast in the Court where poor Mrs. Cobbet in vain pleads for her husband amidst the unmean-

ing laughter of reporters and attorneys' clerks at such a piece of modern innovation. But, perhaps, in a place where women in days of much enlightenment have stood their trials for the vague offence of *delit politique*, although their political existence was denied by the code that condemned them and the judges that sentenced them, it does not, to the quick-witted French, seem either ridiculous or reprehensible; and if unusual, not a subject to be sent to the *Charivari*. Nevertheless, enlightened on matters of Social Science as the countrymen of MM. Chevalier and Ernest Desmarest may be, it is difficult to say what would have been the effect produced by a speech too severe and equitable to be called gallant, that treated most especially of "woman," had any *avocat* at the French bar less eloquent, less bold, and possessing a lesser degree of mastery over his hearers' minds, or a lesser reputation for trifling gallantry than Jules Favre, ventured to broach the subject. M. Favre's eloquence has been called "gall given in a golden cup," but there is too high a strain of justice and of generosity in the following quotation from his *discours de rentre*, which he made as *bâtonnier* of the order of French *avocats*, to deserve such a title, although unmeaning prejudices, and culpable thoughtlessness of parents, (more to be seen, it must be confessed, in London than in Paris, notwithstanding our eminently practical reputation,) are most mercilessly attacked. After pointing out to the assembled barristers the necessity of doing all that lies in them to modify the unjust laws and unjust prejudices of society that are such a terrible trial to the woman who chooses, in preference to a life of sloth and degradation, to strike out a path to independence by her own exertions, M. Favre continues: "But why should I not also most particularly allude to your every-day business relations with women, whom domestic misfortunes and pecuniary embarrassments so often oblige to surmount the timidity of their sex, and have recourse to us for aid in their difficulties? I regret to say that we do not think sufficiently about the injustices with which society overwhelms them, as much by its passions as by its blindly inexorable prejudices. Exposed to a thousand dangers, having to fear the scourge of the tongue as much as they have to dread either kindness or incivility, surrounded by false friendships and interested flatterers, they are continually perplexed as to how they should conduct themselves, and to whom they should confide. Victims alike of law and custom, they never know the insufficiency of their education till, rudely thrown upon life, they find it is too late to provide a remedy; and when events for which they are, with an unthinking cruelty, left totally unprepared, place before them grave difficulties, or power in their inexperienced hands, they are, of necessity, incapable of meeting either rightly. This situation, of which none of us can thoroughly picture the agonies, is simply and truthfully expressed in a letter of the mother of Chrysostom, of which I request your leave to read a fragment:—'My son, God was pleased

to render you an orphan and me a widow sooner than it was good for either of us. There are not words in any language sufficiently strong to paint the crushing troubles of a young woman suddenly deprived of the shelter of her father's roof, who is ignorant of the affairs of life or the business of the world; and still more pitiable is the fate of one plunged into misery with a child dependent on her by widowhood—that greatest of earthly desolations!' These touching lines are true now as they were then. Made drunk by our homage in their youth, in the reverses brought on by old age or loss of fortune, women are lamentably and insufficiently protected, whether by opinion or by law, both of which have rather the tendency to oppress them. But it is then, also, that disinterested respect is most due to them; and I am happy to say that the traditions of the French bar teach its members that their proudest title is to be called the defender of the widow or the orphan. That the *esprit malin* of the nation has converted it into a text for epigrammatic sallies is not surprising; but puns and laughter should never stand in the path of right or duty: and what is more noble than to be called, be it even in mockery, the defender of the defenceless outraged?''

Last spring M. Favre, who certainly merits a vote of thanks from his countrywomen, did some of the oppressed married ones a good service. Like the English legislation on married and even unmarried females, the French is founded upon the barbarous customs and ideas of a barbarous age, and the Code Napoléon receives its inspiration from the code framed by the Emperor Justinian when Rome was in its loathsome decline. In accordance with the models handed down by antiquity, there is one set of laws and a very loose kind of morality governing the husband, and very stringent rules laid down for the wife's conduct, who is nothing when privileges are in question, but punishable in a sufficient proportion for both when the criminal code contradicts the rest of the statute book and insists on regarding her in an individual, independent, and therefore a responsible capacity, even though it turns round and says that, should she grow discontented with the conjugal domicile, she can be forcibly brought back to it, *manu militari*, on account of not having an individual existence. As the lawyers say, a case in point took place last March. Monsieur did a great many things to Madame's knowledge and to the knowledge of the whole neighborhood, that caused him to be put out of respectable society; but as he did nothing which could be considered by a *juge de paix* to be a breach of the code and justify as such a legal separation, there remained no means for the wife, who was highly respected by all who knew her, of ridding herself of her hopeful spouse, but to leave the conjugal domicile for the paternal, whence (as she had a *dot* that went when at home in common expenses) she was forcibly, with circumstances that excited for her general sympathy, brought back by Monsieur, who in the course of a fortnight, to the disappointment of the

Orleans bar, gave up the ghost before the case could be tried. The Paris bar, however, assembled to decide the course they would take should a case analogous come before it; and after much discussion was overruled in its decision by Jules Favre, who in this case said that the law should be entirely modified in practice by the enlightenment of the present day, and not by the customs of past centuries alike repugnant to logic and to common sense.

This mention of "gentlemen learned in the law" suggests a subject upon which the pens of the greatest writers and the pencils of Ary Scheffer and Baudry seemed to exhaust themselves without exhausting the interest that is confined to so simple but so terrible an action, that, although accomplished seventy years ago, it still calls up a shudder. A new light is thrown upon the conduct of the *avocat* whom Charlotte Corday appointed to defend her on account of their ancient friendship, but who was hitherto supposed to have deserted her when she was brought before the revolutionary tribunal. To one who has seen Baudry's *chef d'œuvre* exhibited last summer in the Palais de l'Industrie it is particularly interesting; and if the book entitled "*Les Souvenirs du Comte Pontecoulant: Extraits de ses Papiers et Correspondance,*" has less local color than the painting from which last summer children turned sickening away, it has more historical truth. The terrible drama of Charlotte Corday is contained in it from the time she struck Marat till her existence closed upon the scaffold. Even more, it brings the reader back to the time when this fanatic of a feverish period was living as a child and pupil under the care of the *religeuses* of the Abbaye aux Dames, at Caen, the Superior of which was the maternal aunt of a young, highly-educated, and brilliant cavalry captain, named Count Doulcet de Pontecoulant, who came frequently to see his venerable relative, and was not supposed to be indifferent to the charms of one of the cloistered *pensionnaires*. With the revolution came more serious occupations, for the young nobleman having adopted revolutionary principles, was sent to the National Convention as the deputy for Calvados, where his old "*enamorato*" was destined to find him. However, it should not be omitted, that she had meanwhile so completely lost sight of him as to be in total ignorance of his doings, and not even to know in what side of the assembly he took his place, although he was a warm partisan of the Girondins, at that moment equally with himself under the proscription; but far from having any suspicion that such was the case, and judging from his ancient ideas, she believed the *ci-devant* cavalry officer to be daily seated on the benches of the Mountain, which was then of course triumphant. When the bloody deed was done, which Charlotte Corday travelled to Paris for the purpose of perpetrating, she was brought before the Revolutionary Tribunal, and asked whom she would choose to be her defender; she thought of her old admirer. "I must," wrote she to Barbarouse, "select a defender since it is the rule. I have taken

him from the Mountain. In fixing on Gustave Doulcet Pontecoulant I imagine that he will refuse the honor; but that will not be a troublesome task." Pontecoulant, who had in '89 abandoned all his titles and only kept, in addition to that of citizen, the motto of his family, "*La Noblesse oblige*," did not refuse the dangerous office. Up to the day the "*Souvenirs*" were published the contrary was generally supposed, and remained the only stain upon a fair fame that the writer so well earned. But the circumstance is thus explained:— "Although his name was not inscribed upon the last proof sheets of the dead list of the 2nd June, the decree of accusation was issued which obliged him to take many precautions to escape the sword thus suspended over his head. He, however, continued to attend each day the Assembly, but each evening changed his place of refuge to prevent any sudden arrest being made, perhaps when utterly defenceless or asleep, as had occurred to several of his colleagues." The famous, or more properly speaking infamous, Fouquier-Tinville wrote to him, mentioning Charlotte Corday's very dangerous appointment. But the letter was brought to the house where he had slept the night before at a moment when the Republican deputy was warned not to return. It therefore never reached him; and the gendarme, not finding the object of his search, returned it to the writer, who did not in this instance push the search with as much activity as he otherwise might but perhaps concluded that it would have been useless trouble, as the Mountain had by that time acquired the habit of passing judgment beforehand upon the innocent and high-minded men and women of '89, and there was certainly a greater temptation to do so in the case of a woman in whose defence the only excuse which could be urged for the homicide committed by her was, that the events she witnessed excited her feelings of patriotism into insanity. Neither did Fouquier-Tinville approve of the selection made by Charlotte Corday, for the "*Souvenirs*" state that, by word of mouth, he remarked to her that Pontecoulant's functions of deputy did not permit him to act as *avocat*, and that in all probability he would refuse that office. The day following, when Charlotte Corday appeared before the tribunal at an early hour in the forenoon, neither counsellor nor defender were there to plead her cause. The president having, according to custom, interrogated her upon this point, she replied that she had chosen a friend, but that not having for a very long time either heard from or seen him, she thought that he would not come forward in her behalf. The judge had then the option of nominating one; and happening to see in the crowd Chauveau Lagarde, selected him, and he, to the astonishment of all present, pleaded with a power and an eloquence entirely *a l'improviste* and totally opposite in style to the studied harangues which the Mountain was then bringing into fashion. Charlotte Corday, deceived by the president, thought that Pontecoulant abandoned her on account of not having the courage to defend her. She is said, in the "*Souvenirs*," to have

heaved a deep sigh at the supposed desertion—the only time she showed her strange unflinching firmness of demeanor to be shaken. But although she carried the conviction to the scaffold of what seemed to her a piece of cowardice on the part of an old friend, and history has hitherto endorsed it, the book in question completely rescues M. Pontecoulant's memory from any blame upon that score.

Amongst the new publications are many that betoken an increasing taste for the marvellous or for the supernatural, and both are attacked and defended with a vivacity entertaining to those who seek their chief pastime in light literature, since even the corrupting French novel is beginning to pall on the mental palate of the sensation-loving Parisians. In Didier's library are now to be found the believers in table-turning. "The Book of Spirits and of Mediums," by Allan Kardec, and "Spiritualism," by Clemence H——; "Hypnotic Mesmerism," by Louis Figuer, for rationalists; as well as "Magic and Astrology," and "Dreams and Sleep," by M. Maury, of the Institute. At Denter's, side by side with Madame d'Hericourt's great work, is "*Les Idees anti-Prudhoniennes*," by Madame Julette Lambert, in all the pungency of a well-corrected and sharpened second edition. The first edition of this work, in which the authoress refuted, "*avec tant d'esprit et de talent*," the reveries of Prudhon on woman and on marriage, being very quickly exhausted, she was by the increasing demand of the public called upon to prepare another, to which is appended a critical examination of "Peace and War," that will certainly put Prudhon upon his mettle if he attempts to answer Madame Lambert as he did Madame d'Hericourt, who utterly routed him. This modern philosopher, regardless of the motto, *place aux dames*, went to take the precedence of them, and has deservedly got well punished for it by these ladies. Such is the vanity of the philosopher, that whenever Madame d'Hericourt's name is mentioned in his presence, the blood rushes to his face; and one day on reading the remarks of the Paris press on the subject, which clapped on his adversary, he exclaimed, "If I am defeated, I am defeated by a woman who has the strongest head in Europe, and who is not only a French woman, but, like myself, from Franche Comté." This gentleman is said to have quarrelled with the Old Testament because the book of Genesis describes man as having "been created male and female," and the latter as being the last called into life on an ascending scale of created beings, instead of Adam, whom Prudhon's followers contend should have been the finishing stroke of the creation, and the top stone of its pyramid. M. Louis Jourdan, whose doctrines are directly opposite, has also published a work of much biographical interest, entitled "*Les Femmes devant l'Echafaud.*"

But last, though certainly not least in interest to all practical English women (such as Miss Emily Faithfull, whose work in London has evoked a warm eulogium from the *Siècle*, and has given rise in France to a movement warmly advocated by M. Texier, who

visited and examined minutely the Victoria Press,) is a work developing at Paris into "*La Societé de Patronage pour une Institution des Arts et Metiers des Femmes*," the object of which is to establish for women, on the model of that already established for men, an institution of handicrafts and trades, in order to give employment to those left destitute by the death of a husband or a father. The programme traced out is a large one—"*La Societé se propose de venir en aide á toutes les miséres*," and also to follow with particular care young women and girls, who, considering a solid education the most solid and durable fortune, have spent all their funds in acquiring the necessary branches of knowledge to obtain a diploma as one of that overstocked body, "*Les Institutrices*," of whom it is calculated there are sixty for every vacancy that offers. What is to become of the fifty-nine rejected ones, for whom "home" is about as great a reality as for the "*ouvrière?*" This is a problem about which the Legislature does not trouble itself; and which the Society sets itself to solve at its bureau, 25, Rue Ponthieu, à Paris.

E. J.

L.—NOTICES OF BOOKS.

Speech of the Earl of Shaftesbury, at the Freemason's Hall, Friday, April 19th, 1861, *on behalf of a Benevolent Asylum for the Insane of the Middle Classes, especially those of Limited Means.* Kent & Co. Price 6*d.*

We refer to our advertisement pages for the plan of an institution of which the principles and the objects are declared to have the approval of the Commissioners in Lunacy. Lord Shaftesbury states that he is satisfied from his own experience, founded upon considerable inquiry, that lunacy is increasing, and rapidly increasing, among those who may be called the educated, the intellectual, and the more active-minded class. He alludes to the great excitement in every department of the world—political, moral, religious. "We must also see the great activity, the rapacity, restlessness, and feverish habits of commercial life; from the richest capitalist to the smallest tradesman there is unceasing competition, the one striving against the other, and eager by extreme exertion to appropriate to himself what he regards as the great chance." The same is observable in professions. To all these sources of agitation we must add the extraordinary powers and frequency of locomotion; "the manner in which the whole public seems to be perpetually on the stir;" —all which leads Lord Shaftesbury to the conviction that insanity is increasing, and rapidly increasing, among those for whose benefit

the above institution, intended for the metropolis and home counties, is contemplated—similar in its general plan to the one at Coton's Hill in Staffordshire, and those at Cheadle, Barnwood near Gloucester, and in Lincolnshire.

BOOKS OF THE MONTH.

From the abundant announcements of the publishing season *par excellence*, it is far from easy to select our special list; as a piece of literary gossip, which touches the interests of woman's work, we quote the assertion, that although literature in its purely literary character will be excluded from the forthcoming Great Exhibition, books will form no inconsiderable portion of the attractions of 1862, and that illustrated and educational works will be a conspicuous feature. We should like to see the different female schools of art send us illustrated books as specimens of achievement. The popular editions of Longfellow, both prose and verse, was largely illustrated some years ago by Mrs. Benham Hay, in conjunction with Birkett Foster; and though we have few women who can illustrate as she did, before her foreign residence withdrew her into other walks of art, there is surely enough talent in many branches of artistic ornamentation to enable our female designers and woodcutters to produce something really good.

It having often been remarked how much of the French element was to be found in our pages, we have some pleasure in noting one of those straws which shows how the wind blows, across the Channel. Messrs. Letts and Co. give a practical illustration of their faith in the increase of our mercantile (and consequently, social) relations with France, by announcing that everyone of their well-known diaries will henceforth contain French dates side by side with English, throughout the pages.

A contemporary reproaches the gentleman who reviewed the autobiography of Miss Cornelia Knight in the *Times* the other day, because, after filling many columns with Miss Knight's amusing anecdotes, he remarks that the work has no index, and therefore adds, "We advise our readers to abstain from BUYING the book, and be contented with our examination of its contents." It is appropriately asked if this comment on the omission is not somewhat ungrateful! Not so much to Miss Knight as to Mr. Bentley.

John Stuart Mill, who has invariably given a clear and consistent scientific testimony in favor of an unrestricted right to labor on the part of women, has lately been defending the "Utilitarian Philosophy" in *Fraser*, in an essay which deserves deep attention from all who take interest in the Philosophy of Morals, on whichever side of the great controversy they range. It is well for those who, like ourselves, take another view of life and duty, to know exactly

what they are attacking, and to what extent these two systems of thought combine.

A curious periodical has come under our notice in the *Bauer ac Amuserau Cymru*," "The Banner and Times of Wales," a "weekly family newspaper" published in Denbigh, and which is said to have a considerable circulation in North and South Wales, and elsewhere where Welshmen congregate. There is a Welsh population in Liverpool of about 70,000; in London, of 40,000; in Manchester, of 27,000; and it is estimated that there are in the Principality from 700,000 to 800,000, whose reading is almost exclusively confined to the productions of the Welsh Press, from which are issued regularly between twenty and thirty monthlies and quarterlies, in the Welsh language. This singular statement has almost induced us to consider whether we ought not to set up a Welsh Department!

Professor Curry's learned work on the "Manuscript Materials of Ancient Irish History," is substantially the same as a series of lectures delivered at the Catholic University of Ireland; but to these have been added very large appendices, containing many interesting specimens of these ancient documents, with translations, besides fac-similes equally curious. While the taste for research into the early ages of Europe is increasing among our literary people, it is curious to see such a substantial relic of the past as a Welsh newspaper printed in the language of King Arthur and the Knights of the Round Table.

A daily paper in the French language, price one penny, is about to be published in London, entitled the *Independance Nationale*, which promises full intelligence in politics, religion, industry, commerce, art, science, literature, and theatres.

In the biographical department of literature we have this month Mr. Walter Thornbury's long-promised life of Turner. The work is founded on letters and papers furnished by the friends and fellow-academicians of the great painter. Also a memoir of Professor Wilson,—Christopher North;—compiled from family papers, with a selection from his correspondence by his daughter, Mrs. Gordon; a work which will contain interesting glimpses of literary life in Edinburgh in the early days of *Blackwood*. Likewise "The Life of Mrs. Cameron," partly an autobiography, and partly from her private journal; also, reminiscences of the life, with some of the letters, of Her Royal Highness Helène Louise, late Duchess of Orleans, by Dr. Gothhilf Heinrich von Schubert. A second edition is out of the autobiography of Madame Piozzti: and in French, *La Vie de la Reine Anne de Bretagne, Femme des Rois de France, Charles VIII. et Louis XII., suivres de Lettres inedites et de Documents Originaux*. The Memoirs, Letters and Remains of Alexis de Tocqueville, the great political economist, have been translated from the French, and published in two volumes by Macmillan. Many

of the letters were addressed to Mrs. George Grote, the author of the Life of Ary Scheffer.

In poetry, Mr. Edgar Bowering introduces the English reader to the complete works of Heine, translated in the original metres, with a sketch of Heine's life; and Mr. Thomas Hood has published a volume, of which the chief poem is entitled "The Daughters of King Daher." A collected edition of Mrs. Hemans' poems is again published; and the first series of Miss Procter's "Legends and Lyrics" has reached a sixth edition.

Among miscellaneous books we find a work by Miss Meteyard, entitled "Hallowed Spots of Ancient London;" also, in the press, "Celebrated Friendships," by Mrs. Thomson, author of the "Memoirs of the Duchess of Marlborough;" the thirteenth thousand of the "Near and Heavenly Horizons," by Madame de Gasparin; "Selections from the Writings of John Ruskin, M.A.," with a portrait; and in travel, "The City of the Saints, and Across the Rocky Mountains to California," by Captain F. Burton, with illustrations; while Messrs. Hurst & Blackett have in the press Miss Bremer's "Travels in the Holy Land," translated by Mary Howitt.

Among books of a benevolent or practical class is a cheap edition of "Ministering Children," in a form suitable for prizes in our Sunday and national schools; also "Confessions of a Decanter," by Mrs. Balfour; "New Tracts for Working Homes," (Knight & Son); a third edition of "Woman's Service on the Lord's Day," with a preface by the Lord Bishop of Rochester; and "Experiences of an English Sister of Mercy," by Margaret Goodman; and "Biographies of Good Women," chiefly by contributors to the *Monthly Packet*, and edited by the author of "The Heir of Redclyffe." The attention of the clergy, of secretaries of village reading clubs, and of masters of factories and schools, is especially invited to the announcement that Mr. Murray's Home and Colonial Library is being re-issued at a reduced price.

The little tract on Post Office Savings' Banks, lately issued from the Victoria Press, has reached the seventieth thousand; and another on Life Assurance, by the same author, Mr. F. I. Scudamore, is in the press.

Miss Carpenter has issued a pamphlet containing the paper on Pauper Children, read at Dublin; and an eloquent letter of answer to the charges of the Bristol Guardians against her evidence before a Parliamentary Committee. (Longman.)

We may class together Francatelli's "Cook's Guide," (by the famous *cuisinier* of the Reform Club;) Mrs. Isabella Beeton's book of "Household Management: containing also Sanitary, Medical, and Legal Memoranda; with a History of the Origin, Properties, and Uses of all Things connected with Home Life and Comforts," (a toleraby comprehensive title for a lady's book!) Also, "The Lady's Guide to

the Ordering of her Household, and the Economy of the Dinner-Table," (Smith & Elder;) and the "Family Save-all," a System of Secondary Cookery (Kent.) On a high scientific level, we see advertised a "Manual of Hygiene" with special Reference to the Practice of Sanitary Science and Public Health, by Drs. Letheby and Lankester.

Messrs. Day & Co's. list of illuminated and illustrated works includes the "Idylls of the King," with sixteen illustrations drawn and etched by Amy Butts; and the "Church's Floral Kalendar," by Emily Cuyler.

In the list of fiction, we must first speak of "The Young Stepmother," by the author of the "Heir of Redclyffe." This tale, which appeared in a serial form in the *Monthly Packet*, (a periodical especially designed for the younger members of the Church of England,) would interest anybody who cares for pure, peaceful pictures of family life. The warm-hearted, impulsive Albinia, set, at twenty-four, to rule and guide her three mismanaged stepchildren, is as natural and solid a figure as any in the minor walks of fiction. Miss Yonge's books, though peculiarly feminine in their kind of power, are never effeminate; and it says a great deal for the woman who can invariably draw this fine line of distinction. They are so real, so veracious, that the greatest philosopher might advantageously read them 500 years hence, if he wished to know how English families of the middle class and of moderate means lived in the country houses, villas, squares, and terraces of the nineteenth century. Although much is omitted of what actually goes on in this wicked world about us, the omissions do not interfere with the artistic truth of the novelette, inasmuch as they are only such as are practically made in families of the class to which Miss Yonge refers. Her sex, her age, and her experience, only enable her to describe with fidelity certain phases of modern English life, but with these she deals most accurately and most artistically.

"Martha Brown, the Heiress," is another story of somewhat the same type, though we believe from a male hand. The stern, uncompromising young woman, with thick eyebrows, manages to obtain the idolising affection of her somewhat feminine lover, and the admiration of the author, who has undertaken to describe her. He has drawn a very real female character, one who is not "best distinguished" by being black or brown, and who differs widely from the approved type. "My Eldest Brother" is by the lady who wrote "Our Farm of Four Acres."

Lastly, we come to the juvenile books: "Distant Homes; or, the Graham Family in New Zealand." "Guy Rivers; or, a Boy's Struggles in the Great World," with illustrations. "Cortez and Pizarro; and the Early Discoveries of the Spaniards in the New World," retold for youth by William Dalton, illustrated by Godwin. "The Favorite Story Book;" a series of tales for young people by Andersen, Mary Howitt, Miss Muloch, and others; with illustrations by Absolon.

THE DOMESTIC MISSION.

1. *The Missing Link; or, Bible Women in the Homes of the London Poor.* By L. N. R. James Nisbet and Co. 1861.
2. *Life Work; or, the Link and the Rivet.* By L. N. R. 1861. Nisbet.
3. *Ragged Homes and how to mend them.* By Mrs. Bayly. 1861. Nisbet.
4. *Workmen and their Difficulties.* By Mrs. Bayly. 1861. Nisbet.
5 *Haste to the Rescue.* By Mrs. Charles Wightman. 1860 Nisbet.
6. *Annals of the Rescued.* By Mrs. Charles Wightman. 1861. Nisbet.
7. *Our Homeless Poor, and what we can do to help them.* 1860. Nisbet.
8. *Earning a Living.* By M. A. S. Barber. 1861. Nisbet.

In selecting the above works for notice, we have done so in the belief that they will be more acceptable to our readers reviewed as a whole, than under their separate titles; for while they severally describe different fields of enterprise, all are devoted to the furtherance of one object,—the spiritual and social amelioration of the lower classes, chiefly through the instrumentality of women, whether as paid agents, like the Bible-women, or through the gratuitous services of educated gentlewomen. It would seem as if, at last, theory had theorized into practice, and that instead of elaborate treatises on supposition and possibility our bookshelves teem with short and telling narratives of facts done and victories achieved. This new species of literature dates no earlier than the Crimean war—a calamity considered at the time as overwhelming, yet which has left behind it nothing but mercies and blessings. A long season of prosperity had unnerved us; we were enervated by uninterrupted tranquillity; we required rousing. The cry of distress never waxed loud enough to pierce the barriers which position and prejudice had raised between the rich and the poor, the necessitous and the affluent. We wanted our sympathies to be touched, we wanted sorrow to meet us on our own hearth, we wanted to be tried by the same necessities and afflictions as our poorer neighbors, to teach us that we are all of one kindred, and that the feelings hidden beneath the silken robe are shared by the beggar sitting on our doorstep. We had a rude awakening. The horrors of the battle-field may be veiled in wreaths of glory, but no fictitious coloring would disguise the stern realities of Scutari, of the long corridors crowded with wounded,—officer and man lying side by side overcome by the same destiny, both requiring the same necessaries and both requiring them in vain. It was there that the true heroism of the woman, ever rising to the emergency, was fully acknowledged; and in Florence Nightingale and her devoted followers the world at large saw realized, what poet and painter had often idealized, the true dignity of the sex. Isolated instances of individual devotion to the dying, the wretched, and the lost, are not without their parallels in every age and country, but the peculiar element which in this instance was so singularly developed had been hitherto in England unacknowledged. And that peculiar element was the power which a seeming weak and fragile woman (stepping

out of her proscribed sphere of action) exercised over the stronger nature, and the judgment with which that power was employed in organizing measures and in carrying those measures to a successful termination. The same self-reliant courage—self-reliant because dependant upon God for its inspiration—which brought the apparent Utopian scheme of going to nurse wounded soldiers to a completion, is exemplified in the work now before our notice—a work not less noble because less demonstrative and less attended with *éclat* than the one which inspired our sisters in the East:—nay, nobler; for while the one could but bring comfort and succor to individual suffering, this touches society at large, and is destined not only to ameliorate the present generation, but is calculated to benefit succeding ages.

Some great truths stand out upon the face of the movement: first, that religious improvement must precede and accompany all our efforts towards social progress; and next, that to effect the amelioration of the degraded classes, the influence of the educated and the refined must be brought to bear upon them. No improvement was ever yet effected by an equality, and the more degraded the subject to be acted upon the higher must be the corresponding influence.

But facts are the best expositors; and it will be well to let each book speak for itself of the success of its several enterprises and thence glean some useful hints and deductions.

By priority of date we must first allude to *The Missing Link*, with its sequel *Life Work*, both now so well known that any distinct reference to them might seem superfluous. Still, it is impossible to notice the movement without some allusion to the main-spring of the system, which has given it life and motion. The City Mission had for years labored in the dens and alleys of this great metropolis; and consequent upon the revelations made by this Association were the establishment of ragged schools, and the erection of reformatories; still, the one element was wanting—the influence of the gentler sex brought to bear upon the rude and unpolished masses. There is something very touching in the history of "Marian," the first who supplied the *link* long missed and long desired, which was eventually to *rivet* into what we trust will be an indissoluble chain, through which the electric current of reciprocal sympathy may pass and repass connecting the rich with the poor, the happy and the refined with the outcast and the miserable. Willing as she might be, the lady cannot gain admission to the homes of the greater part of our London poor; but while the introduction is made through the agency of one but little better in circumstances than the party visited, the real advantage gained by the acquaintance is still dependent on the lady. In the first instance the Bible-woman goes from door to door and endeavors to induce the inmates to subscribe one penny per week towards the purchase of a copy of the Holy Scriptures. She collects thepence by weekly visits; this brings

her into intimate acquaintance with the subscribers, their wants, and their distresses—many a word in season can be dropped—and the "Domestic Mission," as it is called, springs out of the religious movement. The poor are induced to subscribe for clothes, for beds, for the common necessaries of life, which are often wanting. The pence thus collected are handed over by each "Bible-woman" to her lady superintendent, to whom she reports the specialities of every case. It needs but little reflection to perceive how benefits may be dispensed now that a link has been effected.—A child is sick and requires better food—the raw material may be procured, but the slatternly wife knows not how to convert it into garments. The Bible may be purchased, but cannot be read. A "mothers' meeting" is organized, and in a plain but well-warmed room the women are invited by the "Bible-woman" to meet her lady. These gatherings are conducted in the simplest possible manner,—the Bible is explained, conversation follows, and lessons are unconsciously given in every branch of domestic economy; while the surprised husband finds not only his home improved, but many an additional article of clothing for himself and children, of which he knew nothing. Imperceptibly an impression is made upon him,—perhaps he goes one night to the "mission room" to see a magic lantern or to hear some familiar lecture,—and the seed sown "groweth, he knoweth not how," till it brings forth its fruit in the form of improved homes and honest well-disposed inmates. The motto of the mission may well be "Helping the poor to help themselves."

In the short space of four years no less than one hundred and sixty of these missions have been established, with their machinery of Bible-women, lady superintendents, mothers' meetings, soup-kitchens, and clothing clubs. Those who may desire to learn the current history of the movement may glean much information from the monthly journal ("The Book and its Missions," published by Kent and Co., price threepence) edited by Mrs. Renyard, to whose zeal and perseverance may greatly be ascribed the success of the movement.

Almost simultaneous with "Marian's" first attempt in St. Giles's, and the co-operation of Mrs. Renyard, a lady in another district was attempting a no less important and difficult work. We allude to Mrs. Bayly and the Kensington Potteries. It is not paying her any compliment to say, that while perchance others may be equally earnest and useful, still no other writer on similar topics has at once taken so firm a grasp of her subject, or described in such simple language, yet with such graphic power, the difficulties and successes which have attended her exertions. Her genius is considerable, and humor is not banished; we all know how well-directed laughter without frivolity lightens and refreshes the toils and anxieties of daily life. As a way to understanding how Mrs. Bayly has gained so much influence over such discordant

elements, we cannot help citing a short passage from "Ragged Homes, and how to mend them," descriptive of the unfortunate mistake made by a lady, a visitor to the mothers' meeting. A poor woman had brought her baby with her—it was afflicted by a distressing complaint—and the lady thoughtlessly asked the mother what she had deen doing to the child's head.—

"'What did you say, ma'am?' answered the mother, hoping, I suppose, that she had mistaken the question. It was repeated. The mother looked very angry, and replied, 'I hav'n't been doing of nothing with it. I suppose rich people's babies get bad heads, sometimes, as well as poor people's?'

"Many in the room sympathised with her, as I plainly saw, when looking up from my account-book; it seemed as if an evil spirit had suddenly alighted amongst us, and taken possession of us all; for every countenance looked more or less angry. Such is the wonderful power of a few words. When shall we ever duly estimate the omnipotence of words? I had finished my accounts, so I rose from my seat, and went across the room to fetch something that I did not want; and, as I passed the offending head, I stroked the little pale face, and said—

"'Poor baby! how sad it is that it must begin to suffer so soon, and give its poor mother so many anxious nights and weary days.'

"The baby smiled upon me its accustomed smile; and, by the time I was back to my seat, I saw the mother's head bent over the child; the quiet tears were dropping upon its face, and the evil spirit was gone.

"Now, this lady was by no means of an unkind disposition; she would have given us money if we had asked for it, and would have exerted herself far more than many, to render us any real service. She might truly have said—

"'And yet it was never in my soul
To play so ill a part;
But evil is wrought by want of thought,
As well as want of heart.'

"The most beautiful and touching lessons on this subject are to be found in the life of our Saviour! Of course, a *word* or a *message* from Him could have conveyed the miraculous healing power; but in most cases He chose to touch the sightless eye, to put His finger into the deaf ear, and to take her that was dead by the hand. Even the poor leper, whom no one would scarcely pass on the road—who had 'sat apart' for years, a stranger to all human sympathy—what must that touch have been to him! Jesus knew that a double healing was required here, not only for the body covered with sores, but for the spirit, wounded by long neglect and estrangement. Each must be healed, before the feelings of a man and a brother could return. A word or a message could have effected the first, but the touch accomplished both."

Mrs. Bayly has brought her influence to bear upon the men as well as the women. She reaches them through their better affections. The tidy wife, the orderly children, the well-dressed supper, were eloquent tokens of improvement. The husband or the father was unconsciously touched, and the way paved for his reformation also. The drunkard or the spendthrift could not withstand these silent monitors; and when brought into immediate contact with Mrs. Bayly his stern nature was influenced by her persuasive eloquence; and God's grace, working through means, changed and softened his heart and influenced his future conduct. We can do no more than allude to the author's last work, "Workmen and

their Difficulties," occasioned by the late disastrous strike. Singularly lucid in arrangement, the style is at once plain and forcible, setting forth in the clearest light the mischief of trade unions, with all their wretched adjuncts. The subject of strikes is ably discussed. The book is adapted to skilled mechanics. It ends with this pithy sentence:—

"Our advice to young unmarried men, then, is not exactly patience. We would rather say, '*Strike* for wives who can cook your dinner, and sew on your buttons, and never give in till you get them.'"

(To be continued.)

LI.—OPEN COUNCIL.

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

To the Editors of the English Woman's Journal.

LADIES,

Permit me to add what little I know about plans for village nursing in support of your correspondent "Q.'s" kindly and wise project. The experiment of ladies attending the sick poor has been already tried by a sisterhood of the Church of England, at East Grinstead, Sussex. Not only do they nurse those in their own village, but they will also, on the shortest notice, set off to any part of the kingdom.

I passed an evening lately in company with the Mother Superior of this society, who is sister to an able London physician. She told me much about the work which the ladies do—work which ordinary nurses would shrink from. They live in the cottages of the poor while attending on them, partake of the same food, sleep in the worst room, and are often, in cases of infectious fever, the only ones willing to wash the family's linen and scrub the floor.

It is evident that this is all done as a labor of religious love, and I suppose no lower motive would influence the workers whom "Q." wishes to enlist; but without belonging to a sisterhood, and without subjecting themselves to such painful privations and fearful risks as these devoted women are doing, why cannot a similar work be as effectually done in each village by those who have an interest in it—either working themselves or finding the means to let others work?

We all know that the poor stand in need of good nursing without any power of obtaining it. Only this summer, whilst I was on a visit at W——, three young persons in one house died of typhus fever, and their father only just escaped from death. It was harvest, and no one would go near them, so they were tended by the grandmother, who was nearly eighty years; she did her best, poor creature, but one of her remedies, as she told me, was "ginger pop." Probably some or all of these lives might have been saved had there been in this village, what I hope still to see there, an *infirmary* and a skilled nurse.

Let no one smile at the word; for the plan which I have in view is a very simple one and need not necessarily be expensive. Two adjoining cottages, each containing two rooms, would suffice in small parishes—they should be well drained, and properly ventilated, and have a door opening into each other. In one would be the bedroom and parlor of the nurse, the latter fitted with presses containing linen and medicines; in the other the kitchen,

and over it the room, or sick ward, containing two or three iron bedsteads. A handy little girl might act as maid, and be gradually trained as assistant nurse.

All cases which could not so well be attended in their own homes might be removed here, and in those of infectious illness the risk of contagion would be lessened while the chances of cure would be increased. Here, too, all accidents and broken limbs would be most properly attended to, and the cleanliness and quiet would operate to hasten the convalescence, time being to a laborer of the utmost importance.

It is hardly necessary to point out that such a plan would be in no way obnoxious to the village doctor. In slight ailments his attendance would be unnecessary, and a ride of some miles be spared him; in more important ones he would be only too glad to give his orders to an intelligent woman who would see them carried out.

Surely a village hospital would be welcomed by all around; and be assisted with presents of money and food. One on a much larger scale than such as I am hoping for exists at Cranley, in Surrey; and the Report says that the farmers in and near it are glad to pay a weekly sum on sending in a servant or laborer. This, however, has a surgeon of its own, and I belive has nothing very special in its nurse. It is worthy of imitation but could not be copied universally—nor would it so exactly fulfil the design of "Q." as the lesser one which I propose.

I remain, Ladies, your obedient servant,

A. B.

To the Editors of the English Woman's Journal.

LADIES,

The paper in your July number, entitled "Emerald Green," has escaped my notice till a few days ago. Its sickening details haunt me. I write to ask whether you think anything could be done effectually to cure the evil by bringing the subject earnestly to the notice of scientific chemists, in order to try if any less injurious dye could be discovered. I think there must be chemists of sufficient kindliness of heart to take a real interest in making experiments for the sake of relieving such hapless victims as your paper describes. I know one gentleman to whom I should much like to introduce the subject if "M. N." would kindly furnish me with a small specimen of the material which is so hurtful, and also an information of its price, for of course it would not do to have a more expensive dye.

If other ladies who have friends interested in chemistry would also try to win attention to the matter, perhaps something might be found out.

As regards the sufferings of the dear little children, do you not think it more than possible that the turning which hurts them so much might be accomplished by some very slight application of machinery? I have no mechanical friends, neither is there any manufactory of artificial flowers in the town where I live, so that I cannot get any information on the point; but I wish some inquiry could be made about it by those better qualified than I am to judge.

Believe me, Ladies, yours truly,

Nov. 5, 1861. A. M.

If you think anything can be done in the way I have suggested, will you please forward the enclosed address to "M. N."

To the Editors of the English Woman's Journal.

LADIES,

I fear there is some vast discrepancy between the intentions, the writings and the *doings* of our circle. May I venture to suggest that each of the recognised

workers in this movement should, at the end of twelve months from this date, procure a condensed account of her labors during that period? Heaven forbid that I should seem to suggest any course that might either lead, or appear to lead, to self-glorification! I confess, that at first sight, the scheme sounds sadly; but I shall be greatly mistaken if, when we review our past twelve months' occupations, we are not infinitely more ashamed of the smallness of our contributions to benevolence and works of charity than inclined to boast. I have a very strong impression that we all fancy ourselves more charitable, more philanthropic, and more liberal than we are. Many years ago, when not my pen but my pocket-money produced my whole income, I kept a very regular and particular account of every penny spent; and it was always my practice on the last night of every old year, to cast up and endeavor to balance my receipts against my expenses. The result, I must confess, was rarely quite satisfactory, for I more frequently (woman-fashion) had a deficiency on the paper and a sum in hand, or else a deficiency in my pocket and a tormentingly high figure at the bottom of my page, than correct and corresponding columns. However, the practice, though indifferently executed, had its advantages and good effects; it helped me to think and consider my ways. At the exact period to which I am now referring, those ways were, I must confess, in my own eyes, remarkably satisfactory; and thinking to set self upon a still higher pinnacle than it had ever ascended before, it entered my complacent heart to strike out of my year's accounts all the sums of money that had been given to certain little charities and people with whom I was then connected. I began, I proceeded, I ended. If the book had not been my own, and the handwriting that was against me my own handwriting, I should never have believed the report; and I do not hesitate to relate this trifling circumstance, because I then learned, from the enormous deficiency between my really honest intentions and my actual positive actions, so thoroughly to believe in the possibility of deceiving oneself about oneself: and the discovery so completely humbled me, that I do not fear to recommend the plan to your serious consideration.

With regard to motives that induce us to labor, I am sure the workers for mere human applause soon tire of their toil, and that it needs the perennial grace of God's testimony to a good conscience to keep either men or women steady to their posts. Those who have that reward for their service need no other praise; but that we who are persevering in the work may discover how little we are doing, and that we, seeing so clearly our deficiencies, may be induced to make greater efforts to advance the cause we all have so much at heart, I again beg to recommend my simple but most useful check upon our "good intentions."

Yours faithfully,

M. S. R.

To the Editors of the English Woman's Journal.

Kenilworth, October 11th, 1861.

LADIES,

May I be allowed to ask, through your pages for Open Council, whether the art of illuminating, or missal painting, (now so fashionable,) be not an employment remunerative for women of artistic taste?

I am, dear Ladies, your sincere friend,

M. A. AGG LARGE.

To the Editors of the English Woman's Journal.

LADIES,

I am glad to see that the idea of lectures for women is noticed in your last month's Journal. After your kind insertion of my letter in the September number, I received a letter from a lady who offered me the use

of a room already devoted to public purposes wherein these lectures might be given. But I told her I had it not in my power to organize the meetings. This lady would no doubt place her room at the disposal of any one who would and could put the idea into execution. But I would respectfully suggest that whatever effort may be made by those from without it must and should be warmly seconded by the head members of your Society. I feel sure you would feel the benefit of these lectures; that you would save time and trouble. Many a word spoken to individuals whilst occupied with telling their own tale of want or grievance falls unheeded, which, if addressed to them collectively in oratorical form, would come with weight and authority; for we all know the power of oratory—simple truth-telling oratory. And what though it come from the mouth of a woman; surely it would find a response in the hearts of women? We don't mind what men say, nor how much they may jeer and laugh. We know we only have at heart the earnest desire of doing good to our fellow-creatures in the most efficacious manner. There is nothing bold, nothing unwomanly, in a lady addressing a few words to those of her own sex, with no worse motive than the wish to benefit them by imparting the information they may not have time or opportunity to acquire; or in speaking the word of encouragement, or of kindliness—that word which, spoken in due season, is never fruitless, never unrewarded.

Wishing with all my heart that, before the new year comes in, some plan may have been organized for carrying into effect an idea I believe many have in common with myself,

I have the honor to remain, Ladies, your very faithful servant,

M. G. S.

To the Editors of the English Woman's Journal.

Ladies,

I beg to call the attention of the readers of your Journal to the advertisement in this number respecting the Laing Memorial Annuities. It proves the progress made towards their completion since the spring; but the earnest co-operation of all who have a regard for the memory of Mr. Laing, and an interest in suffering lady teachers, is asked in order to complete the requisite sums while the funds remain depressed.

I am, Ladies, very faithfully yours,

7, Grand Parade, Eastbourne. Janet Kay Shuttleworth.

Notice.—X. Y. is requested to forward her address, as two letters are waiting for her at the Office of the Journal.

Notice.—Several letters are set aside until next month, for want of space.

LII.—PASSING EVENTS.

PUBLIC AND POLITICAL.

The Paris *Presse* publishes extraordinary news from Russia. Three young ladies, Mdlles. Corsini, Bluthner, and Bagdanow, who attended the lectures at the University of St. Petersburg, have been arrested, and one of them, Mdlle. Bagdanow, *whipped* at the offices of the secret police.

It is stated that the ex-King of Naples is about to remove from Rome to Venice.

THE King of Portugal died of typhus fever on the 12th inst., and having left no children is succeeded by his brother the Duke of Oporto, who has been proclaimed King by the title of Fernando II.

M. FOULD has been nominated Minister of Finance at Paris, having been called to that post in consequence of the extraordinary deficit of forty millions sterling in the public revenue.

SOCIAL AND INDUSTRIAL.

TASMANIAN EMIGRATION.—The *Aurora Australis*, Captain G. N. Polson, left Gravesend on Saturday with ninety-nine single women, selected by the Tasmanian Emigration Agency. The emigrants were under the medical charge of William Delaporte, Esq., with Miss Martha James as matron, assisted by two sub-matrons.

REFORMATORY AND INDUSTRIAL SCHOOLS.—Notices are given in yesterday's *Gazette* that the Industrial School for Catholic Girls in York Street, Westminster, and the Doncaster Reformatory Institution at Doncaster, have been certified under the Act of Parliament, and that the certificate of the Boroughmuirhead Reformatory has been withdrawn.

AT the opening meeting of the Session 1861-62 of the Dublin Society, held on the 18th instant, the Solicitor-General in the chair, the Report of the Council was read by Mark S. O'Shaughnessy. The Report, which was adopted, contained the following paragraph:—

"Considering the extent, the nature, and the value of the contributions made to the transactions of the National Association by ladies, and that, since the meeting in August, three new societies, of all of which ladies are members, have been formed in Dublin, it appeared to your Council that, as well to procure for your Society the aid of the valuable labors of these ladies in the cause of social science as to offer to them the strength and stability which connexion with a well-established society would insure, it was advisable to open this Society to ladies as associates, the rate of subscription to which should be reduced."

IT is stated that the paralysis of trade in the manufacturing districts, owing to the scarcity of American cotton, is becoming more visible every day. Each succeeding return shows numbers of mills gradually being reduced in the hours of working, some that were working six days in the week being reduced in time by not being lighted up in the morning and evening; some that were working four days being reduced to three, and some being closed altogether.

MUNIFICENCE OF MISS BURDETT COUTTS TO THE LIFE-BOAT CAUSE.—Miss Burdett Coutts has, with her wonted sympathy for the shipwrecked sailor, intimated her intention to present to the National Lifeboat Institution the cost (about £200) of the new life-boat which that Society is about establishing at Plymouth. The residents of that and the neighboring towns, fully appreciating this noble gift, have subscribed liberally towards the cost of a substantial boat-house and the further maintenance of the station. Miss Coutts had previously defrayed the cost of three life-boats.

THE first annual meeting of the Ladies' Visiting Committee in connexion with the Cork Union was held on the 8th instant; the Mayor of Cork, Sir J. Arnott, M.D., presided, and many of the guardians were present. A very satisfactory report was read by the Hon. Sec., Mrs. Paul McSwiney.

LITERARY, SCIENTIFIC, AND ARTISTIC.

THE *Gazette Musicale* announces a singer, Senhora Rosaro Zapater, who will not come out yet for awhile, though she is now, when only seventeen years of age, an accomplished mistress of her art, with a remarkable voice.

AT Naples, the management of the Teatro San Carlo has engaged for its winter season Madame de Vries as "leading lady."

Miss Yonge has given £2000, the profits of her "Daisy Chain," for the building of a missionary college at Auckland, New Zealand; and has devoted a great portion of the proceeds of "The Heir of Redclyffe" to fitting out the missionary schooner *Southern Cross* for the use of Bishop Selwyn.

Paris has lost two celebrities in letters and science—M. Artaud, Rector of the Academy of Paris, an excellent Greek scholar and translator, and an indefatigable administrator of public instruction; and M. Isidore Geoffroi St. Hilaire, one of the oldest professors at the Jardin des Plantes, and President of the Society of Acclimatation, of which he was the founder.

It is probably not generally known that the Oxford and Cambridge Middle Class examinations are open to women. Had the public been aware of this liberality, it would certainly have been taken more advantage of. A test is thus afforded of the efficiency of schools and teachers. The schoolmistress whose pupils pass the junior examinations will be sure of increased numbers, and the young lady who passes the senior examination will be enabled to ask a high salary as a governess. Oxford offers greater advantages than Cambridge, as those who pass the senior examination receive the title of Associate in Arts. The next Oxford examination takes place early in June. Junior candidates must not be above fifteen, senior ones eighteen. Papers of regulations and other useful information may be procured from the local secretaries of the places where the examinations will be held: —

London	E. E. Pinches, Esq., Clarendon House, Kennington Road, S.
Bath	W. Long, Esq. / J. H. Cotterell, Esq. — Guildhall, Bath.
Bedford.....	Rev. William Alliott, / Bradford Rudge, Esq. — Bedford.
Birmingham .	C. T. Saunders, Esq., 41, Cherry Street, Birmingham.
Brighton ...	Barclay Phillips, Esq., 75, Lansdowne Place, Brighton.
Cheltenham.	Rev. H. Hayman, Grammar School, Cheltenham.
Exeter	Mr. W. Roberts, Broad-Gate, Exeter.
Ipswsch	Rev. H. A. Holden, / G. C. E. Bacon, Esq. — Ipswich.
Leeds	Barnett Blake, Esq. / John Pickering, Esq. — Mechanics' Institution, Leeds.
Liverpool ...	N. Waterhouse, Esq., 5, Rake Lane, Liverpool.
Manchester.	C. J. Crawshaw, Esq., Plymouth Grove School, Manchester.
Nottingham	W. T. Robertson, Esq., M.D. / W. Enfield, Esq. — Nottingham.
Southampton	Rev. Alfred Sells, Cumberland Place, Southampton.