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I.—FEMALE LIFE IN PRISON.

A remarkable book has lately been running the round of the public press, which reads like a series of illustrations of *La Folie Lucide*. It is so fresh and lifelike, so full of the delicate painting which alone can do justice to the complexity of the feminine organization, even when set all astray, that we believe conclusions may be as honestly drawn from its pages as from observations at first hand; for the Prison Matron has been trained by long experience, and her powers are enriched by comparison, until both observation and deduction are extraordinarily acute.

The author, whose name is not given, says on the first pages that she wishes it "to be clearly understood that these are the honest reminiscences of one retired from Government service—that many years of prison experience enable her to offer her readers a fair statement of life and adventure at Brixton and Millbank prisons, and afford her the opportunity of attempting to convey some faint impression of the strange hearts that beat—perhaps break, a few of them—within the high walls between them and general society." Thus the stories she tells are revelations of what passes within those dismal walls, whose secrets are so seldom told; the sequels, be it remembered, to the stories of the police court and of the court of assize which people *do* read over their breakfast tables, and which usually end thus—"The jury, after some deliberation, returned a verdict of guilty; White, or Jones, or Brown, was sentenced to six years' penal servitude;" or "Mr. Justice Byles, in addressing the prisoner, said her case was one of the worst possible character, and he should therefore inflict upon her the heaviest sentence which the law allowed. His lordship then sentenced the prisoner to ten years' penal servitude." Sometimes, too, we read that the sentence of death to be inflicted for child murder, or for making away with an intolerable husband, is commuted, by the Queen's gracious pleasure, to "penal servitude for life." For us that is the end of the drama we have been following with sad and breathless interest; the great curtain of stone and brick drops down before the sinful victim who, after occupying public attention for a brief space, is seen and heard no more.

Yet do they live, and count as we do the days of the week and the days of the month. Breakfast and dinner and supper arrive and pass for this dreary population, and each knows that it is the 1st of September, 1862, as well as any reader who glances over these pages. For the date which to you means Magazine day, or bird-shooting day, day for idling on the seashore or sketching in a Welsh valley, to them means a certain notch in the stick, actual or imaginary, on which are reckoned the days of penal servitude.

Millbank is an immense ugly mass of brickwork near Vauxhall Bridge; one side of it extends close to the back of the handsome new houses in Victoria Street, Westminster. It is a startling thing to go to a dinner-party in one of these houses, and in ascending the stairs, if perchance the painted windows are open, to see the huge frowning walls, brooding like Nemesis over our gay and kindly social life. One asks where is the deep-seated flaw, when a handsome dinner table, with its silver, its glass, its flowers, its courteous travelled host, and even the devoted clergymen who frequent that board, have as immediate pendant that frightful dwelling and that dreary crew? Are they of the same humanity, that accomplished woman with the Etruscan ornaments, attending so sweetly to her husband's guests, and that female fiend who last week knocked down three men, smashed nine windows, broke her scanty furniture into little bits, tore up her sheets into strips, and coolly begged the scared officials to wait "until she had finished her blanket"?

There are children too in that household, pretty curled darlings in white worked frocks and little fat bare legs and red shoes, who come down and sit by their Papa at dessert, and have figs and raisins, and a teaspoonful of port wine in spite of Mamma's foreboding remonstrances. In Millbank, just at the back, is a female creature who made away with two children because their father deserted her, and she was going on a journey and she didn't know what to do with them, &c. &c.

Millbank, when the writer was a child, occupied a large open space where it was possible to find daisies and buttercups, and always dimly represented a country walk. The ground-plan of the building resembles a wheel, the governor's house occupying a circle in the centre, from which radiate six piles of building, terminating externally in towers. The governor was supposed by the little London child who ran about picking the daisies, to sit permanently in the middle of this wheel, with eyes preternaturally enabled to look in six directions at once; to be a sort of monstrous man-spider in his web. The neighborhood has been built over; social life, as has been described, creeps up nearer and nearer, perhaps not an unapt symbol of the more kindly theories which constantly increase as to the treatment of criminals; but the vast prison is there, stern and immobile as ever. It is said to have cost half a million sterling; and may well hold its own and decline to be packed up like a Crystal Palace, or the work of any amateur or virtuoso.

It is a prison for male and female convicts. In charge of the female compartment are assistant matrons on probation, assistant matrons, reception-matron, principal matrons, latterly a chief matron on whom the practical working of the prison really devolves. The sole superintendence is now vested in Mrs. Gibson.

The arrival of female prisoners at Millbank, says our informant, is "unfortunately almost an everyday occurrence—the great sea of crime is never still, and its waves are ever breaking against the grim front of our penitentiary. These prisoners are not arriving from the county gaols—from Gloucester, York, Stafford, &c.—they are coming direct from the Central Criminal Court, &c., with the sentence of the judge still ringing in their ears; or back from Fulham and Brixton prisons, where they have insulted officers, or set the rules of discipline at defiance, and so are returned to Millbank, where there is little association, a stricter silence, and work more hard."

Of all the ceremonies of reception, that of hair-cutting appears to cause the most dismay. One will bear it with stoicism, but a second will weep passionately, a third will have a shivering fit over it, and a fourth will pray to be spared the indignity, and implore the matron on her knees to go to the lady-superintendent, and state her case for her. A story is given of one old woman of sixty, "with about the same number of grey hairs to her head." She was an old prison-bird, had spent two-thirds of her life in prison, and was as vain of her personal appearance as any girl of seventeen.

"No, Miss B.," she said to the operator, after catching sight of the scissors, and drawing herself up with the haughtiness of a duchess—"not this time, if you please, Miss B. It can't be done." But Miss B. replied that it could be done, and was absolutely necessary to be done before the prisoner left the room. "Things have altered a little, Miss B., since I saw you last, I can assure you. You've no power to touch a hair of my head, Mum." "How's that?" "If you please, Mum, I'm married," and the old woman regarded the matron with undisguised triumph. "And what's that to do with it?—sit down—you really must sit down." "What's that to do with it?" shrieked the old woman indignantly, "*why, it's my husband's hair now*; and you daren't touch it according to law. It belongs to my husband, not to me, and you've no right to touch it. Lord bless you, the Queen of England daren't lay a finger on it now."

When she found that this argument was unavailable with the operator, she demanded to see the governor: he knew the law of England of course;—and after the cruel deed was performed she vowed to make a full statement to the directors on the next board meeting, and begged to have her name put down to see those directors at once. Such an infamous violation of the laws of her country she had never been witness to in her time!

It would appear that the discussions concerning the property of

married women had been fully appreciated by the class from which our prisoners are chiefly drawn, and that the women had acuteness enough to draw a meagre though imaginary consolation from the disabilities under which they labor! It may well be conceived, however, that even kicking, scratching, and swearing, as sometimes occur, are of no avail; and that with "a registry of name, shortening of hair, a tepid bath, a change of the dress in which they are received to the brown serge, blue check apron, and muslin cap of prison uniform, the key turned upon a cell in 'the solitary ward,' and 'one more unfortunate' is added to the list."

We will not take up our space with describing the prison routine, though the account given of it in this book is curious and interesting, but turn our attention to the two classes of inmates: the prison officials and the criminals. The matrons are supposed in each case to have attained the age of five or six and twenty years before entering the service, "although the rule is not rigidly enforced in this respect, and occasionally young fair faces, that have not seen one and twenty summers, appear in the ranks, to grow aged and careworn before their natural time. The prisons are no place for such innocent and inexperienced youth, and within the last year, I believe, the directors have very wisely resolved to more strictly enforce the rule alluded to. . . . The advantages of a service of this kind to respectable young women are not to be lightly disregarded, notwithstanding that the services are arduous, and the prisoners not the most cheerful or refined society. An assistant matron enters the service at a salary of £35 per annum,—from which salary is deducted 3*s*. 4*d*. a month for the uniform dress,—and rises £1 a year. In case of promotion to matron, an event likely to occur in the course of three or four years' service, the salary is £40 per annum, with an increase of 25*s*. each year. And in the event of rising to the post of principal matron—far from an impossibility before ten years' service is concluded—the salary is £50 per annum, with a yearly increase thereto of £1 10*s*. Encouragement to persevere in their duties is freely offered to these Government servants, and a life pension awaits them at the end of ten years' service."

These conditions are far more favorable than women usually secure in their work; on the other hand, the duties are heavy. The prison matron is at her post from 6 in the morning till 9 in the evening three days a week; and from 6 till 6 on the other three. There is a "Sunday out" occasionally, and during the year there are fourteen days' holidays, from which are deducted those days of sick leave, which are unfortunately not few and far between, the hours being long and the service arduous. The author of the book appeals earnestly against the overtask of strength to which the matrons are subjected; the average work being fourteen hours a day, "too much labor—and such labor!—for any women not blessed with an undue amount of robustness and muscular power."

We recommend this chapter on the Matrons to all our readers who may be interested in the organization of the higher and more responsible kinds of female labor. Mrs. Jameson mentions the Brixton and Fulham establishments, into which the convicts successively pass from Millbank, and gives several pages of her "Letter to Lord John Russell" to the subject of the superintendence of female convicts. They should be re-read in connexion with this book.

Of the prisoners, numerous biographical stories are told, and many of those whose names were once familiar in the newspapers re-appear here under their own or assumed names. Among the former is Celestina Sommer, who stood her trial for the murder of her daughter in April, 1856. The "circumstances of the murder were peculiarly bold and cruel, and the sentence of the court was death—a sentence that, to the surprise and dissatisfaction of the public, was commuted to penal servitude for life; and Celestina Sommer, in due course, became an inmate of Millbank Prison, Westminster." She is described as being a pale-faced, fair-haired woman, of spare form, and below the middle height; a quiet, well-ordered prisoner, with a horror of the other women, and partial to her own cell, and her work therein. She behaved well, and after a time was draughted off to Brixton, where symptoms of insanity began to develop. The author does not believe she ever fretted much about the murder; "it was the peculiar method in her madness to forget it, or if not to forget, at least to regard it as an event of no importance to her future welfare." Her particular forte she considered to be singing, and used to inform the other invalids in the infirmary that she had been one of the opera chorus before her marriage.

The bulk of the prisoners, however, are not darkly mysterious beings of an intelligent or reflective order, but wild women, in whom a certain uproarious violence seems the uniform characteristic. A sort of incontrollable desire for excitement seizes them at intervals, which, as they cannot get spirits to drink, or indulge in fighting or merry-making, as they did in the world, results in "breaking out," or "smashing." Many women, in defiance of a day or two's bread and water, will suddenly shout across the airing-yard, or from one cell to another, with a noise all the more vehement for the long restraint to which they have been subjected; and such a proceeding, if remonstrated with, is generally followed by a "smashing of windows, and a tearing up of sheets and blankets, that will often affect half a ward with a similar example, if the delinquent is not speedily carried off to refractory quarters." In fact, "breaking out," or "smashing," is a highly contagious disease, and flies like wildfire. So great is the need of excitement in these unregulated natures, that the prisoners are occasionally known to arrange beforehand, "in a quiet, aggravating manner," for a systematic smashing of windows and tearing of sheets and blankets; such conversations

as this occurring: "Miss G., I'm going to break out to-night." "Oh, nonsense! you won't think of any such folly, I'm sure." Persuasion is generally attempted first, as breakings out are exceedingly inconvenient. "I'm sure I shall then." "What for?" "Well, I've made up my mind, that's what for; I shall break out to-night, see if I don't!" "Has any one offended you?" "N—no, but I *must* break out. It's so dull here, I'm sure to break out." "And then you'll go to the 'dark.'" "I want to go to the 'dark,'" is the answer. And then the amiable promise is frequently kept, and the "glass shatters out of the window frames, and strips of sheets and blankets are passed through, or left in a heap in the cells, and the guards are sent for, and there is a scuffling, and fighting, and scratching, and screaming, that Pandemonium might equal,—nothing else."

Considerable method is sometimes shown, as in one instance where two women contrived to lock up a matron in an empty cell, and then dashed down the ward, darting from one cell to another, all of which were at the moment in process of ventilation, and destroyed the windows successively, to the number of 350 panes of glass. One desperate woman, of the name of McDermot, after having smashed her windows, was caught in the usual act of destroying her blanket, by the men, who came sooner than she expected. "Hollo," was her salutation, "you're in a hurry this morning! just wait, there's good fellows, till I've finished my blanket; I won't keep you more than half a minute." And the blanket being finished, "with promptitude and despatch," she went off quietly to the "dark."

The really contagious influence of this sort of thing upon the nerves is shown by the confession of a matron who has since left the service, who told the author of the book (in confidence, and with a comical expression of horror on her countenance) that she was afraid she should break out herself, the temptation appeared so irresistible. "I have been used to so different a life,—father, mother, brothers and sisters, all round me, light-hearted and happy,—that it is like becoming a prisoner oneself to follow this tedious and incessant occupation. I assure you, Miss ——, that, when I hear the glass shattering, and the women screaming, my temples throb, my ears tingle, and I want to break something dreadfully!" This singular confession is a commentary on the whole question, and leads one to consider what could be devised as a safety valve, or whether these outbursts must be submitted to as part of the inevitable reaction against necessary punishment by sequestration of the individual from society. The daily walk by twos and twos round the prison yard, the prayers and sermon in chapel, do not sufficiently diversify the monotonous tenor of prison days, to carry off the nervous electricity of these diseased organizations.

Now and then the women become insane, but it is hard to say whether the seeds of madness lurked in them before or no. Celes-

tina Sommer, condemned for a brutal murder of her child, after whom, however, she never seemed to fret, gradually weakened in intellect, and had finally to be sent to Fisherton Asylum. Even at the best of times, their tricks and their daring are on the verge of sanity. Imagine women, who, for the sake of being sent to the Infirmary ward, will coolly pound a piece of glass to powder and bring on internal hæmorrhage; twist staylaces round their necks till respiration almost ceases, or deliberately hang themselves with an eye to the chance of being cut down in time! Ingenious to the last degree is this latter invention. The woman hangs herself to the inside of her door by passing her bit of rope or string through the ventilator, stands meanwhile on her pail full of water, which she kicks away from her, sending the water streaming underneath the door over the flagstones of the ward. The water catches the matron's eye; the door is attempted to be opened; "a heavy swinging substance, to the matron's horror, is felt inside the door; extra assistance is called, the woman is cut down, and the doctor is hastily sent for." The woman, half dead, or wholly unconscious, is sent to the infirmary,—triumphant! In one instance, a prisoner named Eliza Burchall planned a scheme with another woman, whereby Burchall was to hang herself at a given moment, and the other was to bring a matron on some excuse to Burchall's cell. Burchall, "hearing footsteps approaching a few minutes before the time appointed, leaped off as arranged, and the footsteps *passed the door and went on down the ward.*" When the confederate arrived with the matron, some three minutes later, Burchall was found hanging by the neck, to all appearance dead, and it was only by the unceasing exertions of the surgeon, Mr. Rendle, that the wretched creature was brought back to life, after remaining unconscious three and forty hours!

The histories here given of separate prisoners are in the highest degree interesting as psychological studies. What can chivalric worshippers of "angelic womanhood" say to Sarah Baker, a very young, delicate woman, "who soon became distinguished from the mass as an obedient, even cheerful prisoner." She was sentenced for having thrown her child down a pit-shaft! and who (lest the reader might excuse the deed on the plea of mortal anguish) is reported to have spoken about it to another female prisoner in words so cruelly coarse that they are unfit to be copied here. In July, 1863, Baker will probably obtain her liberty,—life women standing a chance of freedom after ten years.

Mary May was a prisoner of a different stamp—only in for petty larceny; a little weak in the wits, but affecting a supreme contempt for the other prisoners. "I can't speak to 'em, Miss," she would say confidentially, "they are such a set of rubbitch." She was partial to flattery and telling fortunes, and would promise the matron that gold and a young man with dark eyes were awaiting her. "I dreamt of him last night, Miss!" But fortune-telling

did not answer. "The matron's fortune was in locking and unlocking, keeping a strict watch on her prisoners, and rising one pound five a year!" Then there was Solomons, an educated and even refined Jewess, in for receiving stolen goods—whose friends used to come to see her in silks and satins. And Trent, who was such a good dressmaker that she was employed by the matrons to make their best dresses, but who objected strongly to common dresses, because it was "exceedingly annoying to be troubled with bad materials. When you have a nice silk, I'll think about it." Eightpence a week had been the sum allowed to dressmakers before her time, and Trent struck for a shilling;—and got it!

We have already said that from Millbank the quietly behaved women are in time transferred to Brixton; from Brixton the very best are draughted off to Fulham Refuge, which was established in 1856. It is designed as an intermediate condition of partial restraint mixed with industrial training; and the accommodation is naturally limited, the daily average during 1860 being 174. The principal employment is laundry-work. Lastly, there is the voluntary Prisoners' Aid Society, which already affords great help to the discharged, and which, by means of a Government grant, might be rendered more comprehensive, "and should be the Fourth estate for *all* prisoners who hope to lead better lives."

These few pages do scant justice to a most remarkable book. The anonymous "Prison Matron" possesses sense, kindness, and humor: and her pages are fresh and true beyond the wont of books in these days. It is already in the hands of circulating-library readers all over England. It is our province to hope and to urge that its innumerable suggestive stories, and its ample details of a life secluded from public observation, may bear practical fruit in local efforts for education and local dealings with the criminal class, since this is nourished in the bosom of our town and country populations, and, after the few years of penal servitude, thither ordinarily returns. Since we are told that discharged prisoners are furnished with a railway ticket for the neighborhood of their "friends," it may fairly be held that their condition, past, present, and future, is a matter, not only of Christian charity, but of practical general concern.

B. R. P.

II.—HEINRICH PESTALOZZI.

Part I.

Pestalozzi, the friend of the people, the poor and the orphan, worked so gradually, found his own way in the improvement of the method of education so slowly, that we are scarcely aware how

much we owe to him of the training we have received from our cradle, and of the pleasure we have had in learning our first rudiments.

His ideas on instruction and education are so natural and simple, that we scarcely realize that some one was required to teach them to the world. He first made school a home, and taught the mother how to make home a school; he began by winning the confidence and affection of the child, instead of forcing words and lessons into its passive mind; he first awakened the feeling, and then taught the word; inclined the child's heart towards the good, and then gave precepts.

Before his time, schools abroad, and I fear no less in England, were not much more than places of compulsion; nothing but commanding and forbidding was heard; dry, dull lessons were learnt and said; corporal punishment was the only means of rousing the idle, and of frightening the obstreperous and the untruthful. Pestalozzi opened the children's minds and hearts—nay, their eyes and ears to the world around them, or, at least, to the little world next to them.

His name may be known to many in connexion with Lessons on Objects, and they may think that is all we owe to him. But these lessons were only a small part of his new natural method; he did the same for the moral and religious training, which Lessons on Objects do for the intellectual development. He formed the power of observation, stimulated the desire of doing good, by every opportunity within the grasp of the child.

He had too long to grope in the dark himself; he was of too unpractical a turn to carry out his method with reference to any one particular branch of education, which might serve as a key to those who wish to have a short illustration of his system. He had no element of a man of business in him, so that there was no establishment existing for a length of time which might be called his, nor any that existed after him as essentially his creation. His ideal for raising the condition of the poor and the people was so high that the actual world was too small for it, and above all, his own imperfections too great. But his loving and trusting heart, his youthful enthusiasm, never left him; however often his undertakings were considered failures, he plunged boldly into new ones whenever an opportunity offered, and a field appeared ripe for harvest. His ideas have since widely pervaded the modes of training and teaching the young at home and at school; and if the reader will accompany me through his active life, he will best feel what we owe to Pestalozzi.

Heinrich Pestalozzi was born at Zurich on January 12th, 1746. Being persecuted in the canton of Tessin on account of their reformed faith, his ancestors had fled to that charming spot, so famous for onward striving and intellectual life in most periods of Swiss history.

When Heinrich was scarcely six years old, his father died; three little children were left to the care of a dear tender mother, faithfully assisted by a servant, whom the dying father had begged not to abandon his wife. She kept her promise religiously, shared all the privations of the poor family, and lightened the burden of the anxious mother. When the children wanted to run about without purpose or necessity, she used to tell them: "Why will you spoil your clothes, and wear out your shoes uselessly? Look how hard your mother works to procure you a good education; she does not allow herself any pleasure for your sake." In order to buy vegetables and fruit cheaply, Babeli, the servant, would not grudge the trouble of going to market three or four times a day, watching the moment, when the market people wanting to go home, would allow her to make a good bargain.

Young Heinrich was always delicate, but full of feeling; he became a true mother's son, and was full of affection and tenderness. He was subject to fits of absence of mind, and would do the most careless things; he was untidy, and had always to be reminded of his manners: of one bad habit, he never corrected himself,—when deeply thinking, he used to chew the corner of his necktie! and in some accounts of later years, a friend would say: "I met him chewing his cravat; but he accosted me with words full of meaning."

The first year at school was a hard trial for him, particularly as he had been deprived of the vigorous guidance of a father. He had much trouble in learning to write, and the schoolmaster thought he would never do much good. In later years, he was one of the best pupils; but still now and then he would, in fits of absence, make worse mistakes than the most backward scholar; he took in exactly and vividly the things he was taught, but seemed always indifferent and oblivious as to form.

When at the University, he had the benefit of the teaching of Bodmer, Breitinger, and Steinbrüchel, who knew how to inspire their pupils with feelings of patriotism, self-sacrifice, liberty and independence. In Pestalozzi such seeds fell on fertile ground.

He spent all his holidays at his grandfather's, the minister at Höngg, a village picturesquely situated on the Limmat, the outlet of the Lake of Zurich. The influence of the pious, grave old man made such deep impression on the boy, that in later years he often said: "If a child is to attain true piety, he must live early with true Christians." At Höngg, Pestalozzi learnt to know and love the country people; he was full of sympathy for others and was beloved by every one. When about fourteen, he was much impressed by the injustice with which the townspeople treated the country people, who at that time were subject to them. Even then he vowed in his heart that he would help the people to their rights.

That he might be able to do good, Pestalozzi wished to be a preacher; but his first attempt failed; he could not limit himself to the given form,—a parish seemed too small a field for his ardent desire.

Then he turned to the law, thinking that would afford him greater scope to redress the wrongs of the people. He studied very hard, and opposed bravely many abuses committed by the magistrates; to one of such tender feelings as Pestalozzi, it was a time of much work and suffering; he found the road too intricate and too long to fulfil his heart's desire of making the people happy. Continuing to enter into all their wants and troubles, he came to the conviction that the great source of their misery lay in moral and mental neglect, and he exclaimed: "I have found it! I must become a Schoolmaster." He now turned his whole mind to the consideration as to how the education of the people might be improved.

At this time Rousseau's *Emile* fell into his hands. This remarkable book, written in an age of extremes, pointed to other extremes as remedies. Rousseau wished to recall a perfect state of nature, to educate his Emile in a primitive simplicity, away from all luxury and error, to banish *all* books, because *many* contained errors, and to make him learn direct from nature. Rousseau also thought much of a harmonious development of the mental and physical powers,—a happy union of the theoretical and practical,—and thought that those who devoted themselves to mental work, ought at the same time to acquire some mechanical art, partly to keep the powers in equilibrium, partly to have some occupation to fall back upon in case the other did not succeed.

The fundamental ideas of Rousseau struck Pestalozzi, and thenceforward he devoted his life to influence the heart and develop the intellect by means Nature herself has ready for us at any time; and made several experiments how to unite practical teaching in agriculture, commerce, and manufacture, with mental training. But he aimed higher than Rousseau; he aspired to educate *good Christians*.

He desired, above all, to make the school a happy place; to live like an affectionate father with his children; to ascertain their talents and taste; accustom them to order and activity; and teach them to give their full attention to mental as well as mechanical work.

But he had at first to educate himself to a more practical life; the attainment of which he thought such a boon for his country. He learnt farming, himself working like a common servant, and after a year, in 1768, spent all his small means in the purchase of 100 acres of cheap land, not far from the romantic Castle of Hapsburg, and entering into partnership with a firm of Zurich, he built a house there which he called Neuhof, beautiful and costly, but most unpractically arranged. A successful experiment made by a neighboring farmer in cultivating madder on poor land, induced Pestalozzi to try the same; he promised himself much success, and above all, hoped to procure the means to carry out some of his plans for the improvement of the people.

Meantime, he became acquainted with Anna Schulthess, the daughter of a rich merchant. Notwithstanding his poverty, his

unpleasing and untidy appearance, and a sincere confession of all his failings, she loved, and sympathised with him.

Her parents at first objected to her sharing the fate of an unpractical dreamer; but at last they consented, and in 1769 Pestalozzi led his wife into his new house at Neuhof, full of happiness and hope. A few words of his first letter to her must not be omitted:

"I will not even mention all the ungainliness of my figure and outward appearance; everybody is acquainted with that. They blame me for running hither and thither; it is true there are everywhere people and things which interest me, but whenever I stop anywhere, it is with the wish to do some good. I know how pleasant is solitude; I prize above all the joys of domestic life; and should be glad if I could participate in them more. The time is gone when I had friends everywhere, yet I do not regret that it once was so, and that I gave myself up to them; I thus became acquainted with my fellow-citizens, and shall reap the benefit of it now. I am strong and healthy; though my physician assures me, I need not fear illness, still I imagine that your life will last longer than mine. I am sure I am not mistaken in expecting that grave and severe reverses of fate await me. Unexpected accidents are apt to rob me of joy and peace of mind; I feel the misfortunes of my country and my friends as if they were my own; and to save the fatherland, I might easily forget wife and child.

"Now decide,"—so he closes his letter,—"you know how strong and how weak I am. You know my temper is easily disturbed; but should you think it best to refuse me, I should find strength to submit as a reasonable man and a Christian. I love you with all my heart, I see in you an excellent wife and mother; after earnest and mature consideration, I am convinced that I shall find my happiness in you, if you can find yours in me."

Pestalozzi did not succeed in his agricultural experiment,—he could not deal with money; the table drawer was his money box; each took out of it what he wanted. The Zurich firm investigated the failing business, withdrew with great loss, and left the unfortunate man to his fate. Another attempt to establish a dairy farm failed in 1775; he had spent all his little property, and was in debt. In this extreme misery, he made his house a school for homeless beggar-children; he meant to clothe, feed, educate and instruct them; snatch them from misery and crime, and give them back to the State as good and useful men. The kind philanthropist thought he could do this without incurring expense. The children should, to their own improvement, gain their own bread under wise guidance. In fair weather they were to work in the fields; in rainy weather to spin cotton or to weave. Full of enthusiasm he published the plan of his undertaking; many thought him mad,—others sent him rich donations. Ragged children streamed in from all quarters, and he opened his esta-

blishment for fifty children that same year. Whilst they worked, he and his wife taught them to speak, to sing, to count, to pray, to use their senses; thus forming their minds and warming their hearts.

But Pestalozzi was too good to be able to master unruly boys; all kinds of irregularities broke in; he was cheated on all sides. For five years he worked under continued difficulties, the greatest lying in himself, as he expressed in these words: "God has taught me that He has no pleasure in an offering of unripe fruit, and that men must patiently wait till the time and hour have come. My ideal for the education of the poor embraced agriculture, manufacture, and commerce. Even to-day I do not see any error in this foundation; but my mind did not enter fully enough into the practical details; I was not rich enough to employ those who could have supplied my defects, therefore my scheme failed. I neglected and lost myself in a whirl of powerful desire to see results, the foundations of which I had not sufficiently worked within my own mind. Had I done this, I should have gained my end. I did not gain it because I was not worthy of it. I allowed love of truth and right to become a passion in me, which drove me on the waves of life like a reed, and prevented my aims from fixing themselves in sure ground, and finding the food which was so essential to their success. But I learnt immeasurable truth by my immeasurable exertion; my conviction of the truth of my views was never stronger than when they apparently failed. My heart yearned always towards the same goal, and in my own misery I learnt to know the misery of the people and its sources even more deeply than any happy man can know them."

In 1780 the school was broken up; it was a good thing for the much tried man, he would have wasted his powers to little purpose. He had gained experience, had learnt something of the development of the childish mind, and obtained a few notions on rational education. But he had to endure much mockery and misunderstanding; many of his friends were ashamed of him, his creditors pressed him, his wife was very ill, and he and his children suffered from hunger and cold! "Unhappy man," people used to say, "he wants to help others and cannot help himself. He is mad; be sure, he will end his days in an asylum." Lavater, the great physiognomist, seemed to understand him, and said, "If I were a sovereign, I should consult Pestalozzi about all that refers to the country people and their improvement, but I should never put a penny into his hands!"

In this time of great misery and poverty, Pestalozzi again came to Zurich. Many of his friends considered him past all help, when by a lucky chance, the painter Füssli (or Fuseli, as he was called when settled in London) accidentally discovered his friend's talent for writing. At that time the government was about to abolish the old hunchbacked gate-keepers and to have modern stiff

soldiers in their stead. Many did not like the innovation, among others Pestalozzi and Füssli; the former in a humorous mood wrote a pasquinade on a slip of paper. It lay on Füssli's desk, when in the course of conversation he took it up, read it through, re-read it with astonishment, and then called out: "Who wrote this? You Pestalozzi! Why, what fools we have been! You must write,—write books,—you must become an author; then you may pick up money as readily as stones."

Pestalozzi stood, mouth and eyes open, as if awakened out of a dream; then he said, "Just think what you advise me; you know I cannot write a line without mistakes; I have had no book in hand for sixteen years!" His friend pressed him to try, and he at last promised. "For at that time," he said afterwards, "I would have turned even a barber to gain the means of maintaining my wife and children."

For some time Pestalozzi was more than ever absent, did not notice anyone in the street, whispered to himself in walking through the town, or called out aloud in the woods and fields, biting all the while his white necktie. But after a few weeks, in 1781, a book was ready, "Lienhard and Gertrude," a true book for the people. The contents and language were not ideal, they were the result of experience; without knowing it, he had written a hand-book for the education of the people, in the form of a tale. This dramatic novel, portraying the actual condition of the Swiss peasantry, was so well received, that he continued writing until 1798. One of his most important works is entitled, "The Evening Hours of a Hermit," a series of educational aphorisms, very similar to the *Didactica Magna* of Comenius. Still, his pecuniary circumstances did not improve; partly because his place at Neuhof was a continual expense, and partly because he did not know how to take care of his money.

His reputation, however, was established, and in 1798 he was called upon by the Swiss Directory to go to Stantz, the principal place in the Canton of Unterwald, to take charge of a number of children left destitute after the terrible punishment inflicted on that rebellious canton by the French army of occupation. Without a moment's hesitation he left his family, and for five months acted as the sole teacher and superintendent of eighty orphan boys of the lowest grade of society, in an old desolate cloister. He had no books, no appliances of instruction, no assistance of any kind, save such as could be rendered him by an old housekeeper. He met with much opposition from the inhabitants of Stantz, who were Roman Catholics, and averse to the new Government; even the wretched mothers insulted the benefactor of their children, and took them away after he had fed, clothed, and cleaned them.

Zschokke, one of his life-long friends, who was at this time sent to Stantz as pro-consul to establish order in the desolate place, was grieved to see that Pestalozzi was looked upon either as a simpleton

or a hungry vagabond; but he also noticed that his friend's untidy appearance gave some occasion for such an opinion. He often used to brush Pestalozzi's coat himself, or straighten his necktie or waistcoat. To show the inhabitants that the teacher of their children was no vagabond, he walked with him arm-in-arm up and down the public place, and the two, by their conversations, taught and encouraged each other. Gradually Pestalozzi's unselfish kindness won the hearts of the orphans to whom he was really master and servant, father and mother, nurse and teacher; and after much ingratitude and many insults the parents learnt finally to appreciate him.

He made many new experiments in education. Among other plans he tried were those of monitors, and simultaneous reading and speaking, about the same time that Bell tried the same method in India, and Lancaster introduced it into a school in London. It was long before any regular instruction was possible; but Pestalozzi did not despair, he worked silently and gradually to arouse the feelings of his children for the good and the beautiful. In a short time they lived together like brothers and sisters.

One of his fundamental principles was, "First the feeling, then the expression thereof; first the thing, and then the word." He explained and moralized very little; but when there was an opportunity to sow a good seed and to rouse a noble feeling, he did not let it pass. Numerous instances might be told of this natural, sure mode of proceeding. The unavoidable punishments which he was obliged to administer never made a bad impression, because he stood among them always as a loving father; they did not misinterpret his actions, because they could not misunderstand his heart. His conversations with the children and the way in which he led them from one subject to another, are most charming, and would fill many pages. He thought less of teaching, reading, and writing, than of strengthening the powers of the soul and mind. He liked to see them occupied in two ways at once, mechanically and mentally, considering this a preparation for a thousand cases in life, where the attention must be divided, without being lessened.

One day, when a few poor emigrants had spent a night in the orphan house, one of them left a thaler in Pestalozzi's hand on taking leave; the latter at once called the children and said, "These men do not know where they will find a shelter to-morrow and yet they give in their own need. Come and thank them."

When Altorf was burnt down in 1799, Pestalozzi assembled his children and said, "Perhaps at this moment, a hundred children are without roof, food, clothing. Shall we take twenty of them amongst us?" "Ah! yes," exclaimed they all, and shouted with joy. "But then you will have to work more, and will have less to eat." He represented to them strongly the difficulties which would ensue to themselves; but they determined to afford to others the blessings they themselves enjoyed.

Often, when they were perfectly quiet, he would ask them with a kind smile: "Is it not easier to become good and reasonable when you are quiet, dear children, than when you make a noise?" When they embraced him and called him father, he would say, "Children, can you deceive your father? Is it right to kiss me, and to do behind my back what grieves me?" When they spoke of the misery of the country and felt their own happiness, he said, "Is not God very good to have made the human heart so compassionate? Would not you like to become very good so as to be able to do good to the unhappy?"

Of his time at Stantz he writes in 1801: "I saw the misery of the people before my eyes like an interminable swamp, and waded through its mire, until I was acquainted with the sources of its waters, the causes of the stoppages, and discerned some possibility of draining. I lived for many years among beggars' children, and lived like a beggar, that I might learn to teach beggars to live as men. . . .

"The state of my pupils at Stantz was not that of learners, but of powers awakening out of sleep. I would have gone into the deepest recesses of the mountains to attain my end, and was happy to find such a place as Stantz. But realize my position!—alone,—superintendent, paymaster, valet, and even maid of all work—in an unfinished house, amidst illness and under entirely new circumstances. The number of the children rose to eighty, all of different ages, some with much pretension, others beggars, most of them entirely ignorant. What a task to educate them! I ventured to attempt it. . . .

"Being without assistance, I found out how to teach several at once. I made them teach each other; and it was a joyful sight, to see them taking loving care of those given to their charge. I felt clearly that the ennobling of the people is no dream; I will put the art of doing this into the hands of mothers and children, into the hands of the innocent, and the wicked shall be silent, and no more say: It is but a dream. . . .

"As the children were perfectly ignorant of the very elements of knowledge, I was obliged to dwell long on each individual subject. This led me to feel how the powers of the mind increase by knowing and doing one thing perfectly, be it ever so small; I took note of the happy feeling which arises from consciousness of perfection even in the earliest stage. I became conscious of the connexion between the elements of each branch of knowledge and its finished outline, and felt the unfathomable gaps which are produced if each of the rudiments be not perfectly conceived by the child's mind. . . .

"Education is nothing but the art of assisting Nature in the attempt to develop herself."

For five months Pestalozzi worked indefatigably, always struggling with difficulties, but always rejoicing at every success, however small. His extraordinary efforts had well-nigh brought

him to the grave, when the progress of things connected with the war compelled him to give up the school. The French again entered Stantz; and the orphan asylum was turned into a hospital; the good man was obliged to disperse the children, who all sobbed and cried in taking leave of "*Father Pestalozzi.*" Now, again, there was mockery on every side; even his friend said, "For five months he made us believe he could work, but in the sixth he is tired of it; we might have known this beforehand; he knows nothing thoroughly, and is altogether incapable." A strange conversation, in reference to Pestalozzi and this new compulsory change, is recorded; it shows how little people tried to understand the real state of the case.

A. "Have you seen how miserable he looks?"

B. "Yes, I pity the poor wretch!"

A. "So do I, but he cannot be helped; even if now and then he throws a light around him, as though he knew something, the next moment all is darkness, and if one looks nearer he has but singed himself."

B. "Would he had burnt himself; there is no help for him until he is in ashes."

Such speeches were his reward at Stantz; and yet he was much grieved on leaving it, and very ill for some time, but scarcely had he recovered than he resolved more firmly than ever to be a schoolmaster again, and to make use of all his past experience. He offered himself as a teacher at Burgdorf, in the Canton of Berne. There also the parents were at first dissatisfied, and said: "Our children do not learn anything, not even the Church Catechism; we could teach them ourselves what they learn at school." Such speeches, however, rather rejoiced Pestalozzi; they proved to him that one of his principal aims was gained—that of a more natural education for childhood.

After eight months, an examination was held in presence of the Inspectors of the district, who were well satisfied and convinced that the children's faculties had really been developed. Unfortunately, after a year, illness obliged the devoted teacher to give up the promising school; but Burgdorf had made him acquainted with a kindred spirit. Krüsi, another of Nature's teachers, had been a schoolmaster at Appenzell; the year 1799 had made twenty-eight children orphans; the country was too poor to maintain them; so Krüsi had emigrated with them and settled at Burgdorf. Pestalozzi had for some time past sought assistance from the Helvetian Government towards establishing an educational institution, which he regarded as an object of national importance. In 1800 the government granted him the use of the old castle of Burgdorf; it was, however, in a bad condition, and alterations were unavoidable; there was no furniture, and the government did not grant enough assistance. What was to be done? Pestalozzi was poor and in debt; he applied to the richer parents of children who were

promised as pupils, and they kindly paid in advance. He took Krüsi with his orphans to the castle, and they worked conjointly. More pupils were confided to their care; at last, notwithstanding continual pecuniary difficulties, with the assistance of three other teachers, they worked successfully. The children had hard work; they had to be their own servants, besides learning many things—grammar, arithmetic, geometry, drawing, singing, geography, and gymnastic exercises. But there was a spirit of cheerfulness amongst them; cordial affection for each other and for their masters pervaded the atmosphere; there was a truly Christian spirit in the establishment. Pestalozzi prayed warmly with his pupils every morning and evening, and induced them often to pray from their own hearts. His instruction in religion not only appealed to the memory, it spoke to the heart, and influenced daily life.

(To be continued.)

III.—THE DYING CHILD.

CHILD.

"I CANNOT leave thee, Mother,
O say not I must die:
Lie closer to me, Mother,
And let me feel thee nigh.

"I care not for my treasures,
They cannot ease my pain,
For me are no more pleasures,
I ne'er shall smile again.

"But the Angel must not tear me
From thee, my Mother dear;
He must not, must not bear me
From all that love me here."

MOTHER.

"My precious darling, cheer thee,
Thou goest to thy home;
Thy Saviour will be near thee,
And beckon thee to come.

"Then when thy God shall call thee
Be ready at His voice,
No evil can befal thee,
In thy Father's love rejoice.

"And when the Angel flying
On wings of peace and love,
Shall summon thee, when dying
Lift up thy hands above;

"Then shall we know thou'rt rising
Above the fear of death,
That all things here despising
Thou yieldest up thy breath."

* * * * * *

Death's Angel now comes near her with gentle noiseless tread,
And softly lays his cool damp hand upon her aching head;
The restless little sufferer is still and placid now,
And heavenly peace sits radiant on her once throbbing brow.

She asks for all her treasures and lays them on her heart,
As though she would that she and they should never, never part:
And still her lips keep moving, but utter not a sound,
While tenderly she gazes on the weeping ones around.

"My sweet one, thou art dying!" Then suddenly was given
New strength to her poor nerveless arms; she raises them to heaven,
And looking upwards joyously, without a groan or sigh,
She leaves her frail, clay tenement—her dwelling is on high.

'Tis the first of all the seven that has left the parents' breast,
And mournfully they lay their child in her eternal rest;
But she will be a guiding star to light them to their home,
Where blessed in her Saviour's arms, she beckons them to come.

MARY CARPENTER.

IV.

. . . . AND for you,
True men and brethren! deem not woman's gain
Shall be your loss! Which labor of the twain
Bears best returns and richest—slave? or free?
Be just, then! as true men should ever be,
And true love is, which man ne'er cherished yet
But he in love his lordship did forget,
(For true love yearns to give, to serve, to bless!
Self-love to rule, be worshipped, and possess;)
And, owning woman, even as man, endowed
With special gifts, pre-eminent allowed
Each in what lacks the other, each to each
Superior, yet inferior—cease to o'erreach
This sweet, diverse equality, designed
In fullest freedom each to each to bind.
And this be your reward! To find once more
Beside you,—not an image to adore,
A petted queen on sufferance, (so her face
Be fair enough!) a pastime to embrace
In idle hours; a helpless load to bear
Along life's dusty ways beset by care;

A gilded merchandise to buy or sell;
A drudge to trample on, or slave to quell,—
But a true, God-made help-meet, in your need
Who comfort and sweet help shall lend indeed,
Needing not yours to stand by, though she cling
Thereto for dear love's sake; meet, not to fling
Dead weights of household selfishness i' the scale
'Gainst higher duties' claim, nor, when ye fail,
Make failure hopeless with her helpless wail;
But to keep pure your spirits from world's rust,
Re-nerve you for new efforts by her trust,
Strong in her sheltered love-sphere's inner life,
When evils wage without their deadly strife,
To save you from yourselves; . . .
. . . Cease then, cease! to grasp at sway
When each should vie with other to obey;
Or if ye needs must rule still, pleading man
As born to empire, henceforth (for ye can
By God's help!) rule yourselves! Aspire to be
Lords of your passions!—and leave woman free!
Free—nowise for her pride or self-will's sake,
Only a heavenlier yoke than man's to take;
That she beside him freely may adore,
And serve him better, loving him the more,
But wiselier; learning henceforth to rejoice
In being so worthy of a true man's choice,
As rather die unchosen, than bestow
Her grace on one unapt true worth to know.
So shall, to crown life's joys, be oftener given
The happy home which foretaste yields of heaven;
Love's heaven-born blossoms cease on earth to bear
Infernal fruit of ashes and despair;
And happier Christian Sapphos, undismayed
When cherished visions from their fond grasp fade,
Fixing faith's eye serene 'mid tears and strife,
Find in the bitterest cup, not death—but life! *

V.—FEMALE MIDDLE CLASS EMIGRATION.

A PAPER READ AT THE MEETING OF THE ASSOCIATION FOR THE PROMOTION OF SOCIAL SCIENCE, LONDON, 1862.

In re-introducing the subject of female emigration, there will be no necessity for a recapitulation of the several reasons that induced us to consider the colonies as fields likely to yield a very fruitful harvest

* From "Sappho:" a Poem by Mary Hume, (F. Pitman,) in which originality of thought is combined with gracefulness of expression.

to that large body, the over-worked and under-paid women of this country.

There will be no necessity to repeat again how many persons apply, and apply in vain, for one situation; nor shall I detail the many hideous straits into which thousands of our fellow country-women are driven, while seeking daily bread. I feel I should materially damage the cause I have so deeply at heart, were I to narrate the histories to which I have listened during the past eighteen months, and that you would brand me at once for so doing, as an exaggerator and an over-credulous woman; a woman whose sympathies and whose feelings might have been developed, but whose judgment and whose discrimination had been fearfully stunted and dwarfed. But were half that I know, known and believed, the man least given to reflection amongst you, the man most deeply buried in his business, the man most entirely given up to aggrandizement or ambition, would pause with burning cheeks and shame-crowned brows, perfectly paralysed with astonishment.

You may have heard something of the sufferings of dependent women; you may, many amongst you must, in a measure know the fearful pressure of trials that are "beyond measure:" but know what you may, and suffer what you may, I do not hesitate to declare that not a hundredth part of a dependent woman's temptations or trials have ever been even so much as hinted to you.

I admit that some, probably very much of this suffering is occasioned by ill-training, by inaptitude for the higher branches of tuition or art, and by an unaccountable and absurd reluctance, on the part of some women, to enter into business or domestic service; and I have never proposed, and do not now propose, emigration as the sole antidote for all this suffering: all I advance is, that colonization is capable of being effectually worked as a means for improving the condition of women; that the subject has been singularly neglected and overlooked; that it is unjust to the colonies, as well as most short-sighted policy on our part, to ship off, as a rule, only the illiterate, the unruly, and the ill-behaved.

I appeal to all who know anything of social questions in this country, to every clergyman's wife and district visitor in the kingdom, whether when a girl or a woman has been guilty of any egregious folly, shows signs of an unruly temper, or a tendency to light behaviour, emigration is not invariably suggested as the last hope —the infallible remedy?

Homes and reformatories, workhouses and orphanages, have each contributed their quota, and helped to swell the numbers of unsuitable emigrants, and thus assisted in making emigration unpopular amongst the better class of women. I would not (at least in any large proportion) encourage emigration from such institutions; (with perhaps an exception in favor of orphanages, to which I shall presently recur;) and the two reasons which lead me to arrive at this conclusion are, 1st, the fact that if a girl has a

tendency to go wrong, the colonies are the worst possible places to send her, for the temptations to vice are not lessened abroad, all restraint being at once removed, and moreover a false step taken there can never be retraced; 2nd, that the congregation of women in masses has a weakening and deleterious effect on character. As in dense forests trees suffer from too close proximity, so women reared without reference to individuality become morally distorted and sickly, the slightest breeze snaps, and a moderate storm uproots them; for they lack alike that elasticity and firmness which the alternation of sunshine and adverse circumstances can alone produce.

If girls so circumstanced are ever to be safely transplanted to our colonies, it must not be attempted until they have undergone some lengthened period of home-training in private families in England.

With regard to orphanages, I venture to suggest that instead of the present wholesale manufacture of third-rate governesses, whom nobody wants and nobody employs, that every year a certain number of girls from each of our great orphan institutions should be trained at farm-houses, to be as regularly apprenticed as they are to dressmaking, or any other business.

I would place one, or at the most two girls with every farmer's wife who would undertake the charge, and the apprentices should learn, under her superintendence, bread and butter making, churning, brewing, cooking, the getting-up of fine linen, and sundry similar useful occupations. At the termination of their apprenticeship these girls should, with the consent of their friends, and under proper superintendence, be transplanted to our colonies. I believe I may add that the suggestion has already met with the approval of Professor Lindley and Dr. Neal.

I am particularly anxious that we should keep in view the requirements necessary to form a good colonist, for I am fully aware that our success must depend solely upon a right and discriminating choice of candidates, and we have never yet sent out any one woman simply because she has seen "better days." No! the better days of our girls are the days to come; and it matters very little to me, and still less to the colonists, what an emigrant's grandfather was, or what her mother may be.

So we desire it distinctly to be understood that distressed circumstances *alone* are not a sufficient introduction to secure assistance from our Society. We demand evidence of sufficient physical capability to endure the hardness of colonial life, and of a moral status likely to withstand the inevitable temptations which surround a woman placed under such peculiar circumstances.

I say peculiar circumstances, not exactly that I believe the isolation or the temptations to be more peculiar or more severe than in London; my own judgment and conviction rather leading me to believe, that a woman who can resist the temptations of London,

is a woman capable of passing scathless through the moral perils of a sea-voyage, and defying the debaucheries of a colony.

Indeed, the women we have hitherto sent abroad, have for the greater part undergone such a baptism of sorrow here, that unless we are greatly mistaken, the remainder of their lives, however "light may beam towards eventide," will ever retain strong traces of their early sorrows.

In confirmation of this statement, I may remark, that of twenty-seven women who left my office last week for the colonies, three only had both parents alive, sixteen out of the twenty-seven were orphans, and eleven had only mothers.

I presume my first point, viz. "that great distress is suffered in England by women who are compelled to work for their daily bread," is a proved point; indeed I believe we are all so fully agreed on the subject, that no further notice need be taken of it; nor does the disproportion of sexes, with its corresponding disgraces and sorrows at home and abroad, require more than a passing allusion. So far we are unanimous. If we are divided at all on this subject, it is upon the "ways and means," upon the reception our emigrants will meet with after their arrival, and the probabilities of their obtaining work when once landed.

The first difficulty, the money question, is the most minor consideration of all; for though at present colonial funds are voted exclusively for the benefit of agricultural laborers and their wives, there would be little difficulty in obtaining an extension of these votes, if we could once convince the colonists that we were capable of sending out suitable women, women who knew how to work; and until we can obtain such grants, I am sure you will assist us with funds to carry on the scheme, for I feel pretty certain that the colonists are themselves awakening to the truth, that they have work in abundance for a class of persons very superior to laborers and farm-servants.

It is unfortunate that the great distance between ourselves and the antipodes renders communication tedious and our knowledge of its social condition uncertain; indeed, as a rule we hear little or nothing of our colonial possessions, unless some great or unusual events arise, of sufficient magnitude to attract general attention, such for instance as a Maori War, or the discovery of new gold-fields, —events which disturb the natural action of society and distort the ordinary phases of life; and in these cases we have epitomes of events conveying, on the one hand, too depressing, and on the other too elevating, an idea of the condition of the country; consequently affording no safe and reliable data upon which to ground an every-day and general average estimate of its social capabilities and requirements.

Of the necessity which exists for using great discrimination in sifting the evidence of both friends and opponents to this movement, I shall adduce two instances. About twelve months ago, I was

introduced to a lady of rank who had just returned from the colonies. Being a person of position, she was well acquainted with Government House and the *élite* of the town; being also an active and benevolent woman, she was practically acquainted with ragged schools and the outcast population,—she could tell of the purple and fine linen of the aristocracy on the one hand, and of the torn and tattered garments of dissipation on the other; but about the broad cloth and the fustian of the squatters, of the social prospects of that wide stream of middle class men which lay between the narrow strips of extreme wealth and extreme want, her ladyship had not one word to say upon which we could rely, as the few hints advanced were contrary to well-known and established facts. I consequently dared to differ, remembering how very few men in England can sketch broadly and detail accurately the social condition of their own country; and let me advise you to avoid the fatal mistake of fancying, that because a man has lived so many years abroad, he must therefore necessarily be a competent judge of the wants and condition of the country in which he has resided.

The second point to which I referred was in connexion with the town of Adelaide: from two unquestionable sources we had learned that there was no dearth of women in Adelaide, and we had consequently determined not to send any of our people to that port. The other day we received confirmatory evidence of this fact, coupled with the important addition, that at Gaulertown and Capunita, two towns, one only thirty and the other only sixty miles from Adelaide, there was a great want of women, and that there they would be sure to succeed.

This brings me to another matter which I am also anxious to press upon your attention, viz., that over-centralization produces the same result in the colonies that it does in England, and that in order to ensure the complete success of this movement, it must be very strongly impressed upon the minds of all intending emigrants, that if they obstinately cling to the towns and decline bush situations, we will not be answerable for their obtaining lucrative or immediate employment; for it is in the bush that the greater number of vacancies are to be found, and the highest salaries offered, for the very obvious reason that "up country" no masters can be engaged to teach accomplishments.

There are evidently two classes of women who may very safely be sent abroad. Firstly, a few really accomplished governesses who can and who do command from £40 to £100 a year in England. Such ladies would be sure to obtain in the bush employment far superior in a monetary point of view to that in which they are at present engaged; while, instead of the isolation to which too many governesses are doomed in this country, instead of weary hours wasted over sentimental and sickly novels, half-holidays and after lesson time would find them scampering across the plains on horseback with their young charges and companions, or busily

engaged in some out-of-door cheerful occupation or amusement; really, and not nominally, one of the family. It is very necessary that such candidates should be musical; indeed an undue importance is in the colonies attached to musical talents. Such persons may emigrate to Melbourne, Adelaide, Sydney, Brisbane, and Natal. Those who cannot obtain immediate employment in these cities, may from there be passed on to the many townships and villages of the interior; and lest any of my hearers should imagine, when I speak of townships and villages, that a few wooden huts sparsely scattered over a vast stretch of country are meant, I shall remind you that, in the territory of Victoria alone, there are fifteen towns sufficiently advanced to possess Banks and to support newspapers of their own. New South Wales has ten Branch Banks in her departments alone, and eight different newspapers. Even Queensland, the least developed, if the most promising of the Australian colonies, has already three Banks and the same number of newspapers.

In New Zealand, there are Banks at Auckland, Wellington, Lyttelton, Christchurch, Nelson, Dunedin, and Invercargill; Auckland and Wellington, each boasting of three papers, Canterbury and Otago of two, Nelson one, Hawkes Bay and Taranaki of two more each.

I can name fifteen colonial * ports doing a sufficient trade with this country to enable parcels of small sizes (five feet) to be forwarded from England at 2*s.* 6*d.* per package.

Need any more be added to convince you that the colonies are neither the sandy deserts nor the waste howling wilderness, some morbid imaginations would picture them? As to the chances of an efficient teacher obtaining employment, the evidence is so strong as to the certainty of success, that I had almost gone so far as to say, there must be some defect in the mind or morals of a woman long unemployed in the colonies.

The editor of the *Melbourne Argus* (now in London) was asked the other day, whether "there was room in the colony for women?"

"Oh, yes," was his answer, "they are wanted, and will be till the disproportion between the sexes [which he put down at 130,000] was at an end." And women of the governess class? "Certainly; some of the best women in the colony were originally governesses." "I will," continues my friend, "bring him round to you, not to your views; he is there already."

I received a letter (from which the following is an extract) a short time since.

"MADAM,—Two months ago I wrote you on the subject of the emigration of educated women, advising you not to send out

* Adelaide.
Algoa Bay.
Auckland.
Canterbury.
Cape Town.
Freemantle.
Hobart Town.
Launceston.
Melbourne.
Moreton Bay.
Nelson.
Otago.
Natal.
Sydney.
Wellington.

any more of that class. During the past two months I have had considerable experience on the subject, and I am now inclined to give much greater encouragement to the emigration of really accomplished women. I am now tolerably well known as taking great interest in the condition of governesses, and am receiving constant applications to make engagements for families in the country: the supply is not equal to the demand, for ladies possessing a thorough knowledge of French, music, and the usual routine of an English education. I am therefore disposed to encourage parties of about six at a time coming to Sydney. At this present time I am in a position to make engagements for six ladies, and very much doubt my finding that number competent to teach all that will be required. I have great difficulty in finding ladies willing to make engagements as teachers in schools. I have recently tried in vain to secure ladies for first-class schools, as well as for the Clergy Daughters' School.

"As of course I cannot requote letters that appeared in the *Times* a short time ago, I can only offer you now a few scraps from letters not quoted then. The first was written at Newcastle, simply saying, 'Wherever I have been I have met with the greatest kindness. I am now in a very nice family, have only one little girl of eight years old to teach, and am receiving forty guineas a year. I think first-class governesses would get on very well in this part.'

"The next extract is dated from Fordwick, near the Murray River. The writer says, 'I spent one week in Sydney before coming into the bush. I was continually hearing of the want of women of every capacity. I read several advertisements inquiring for governesses and nursery governesses; so, if you can manage it, I think there is an excellent chance of their getting a livelihood here in this colony. I am living in the bush, about 200 miles from Sydney and fifteen miles from the nearest town, and am receiving £60 a year.' From Natal the last mail brought this intelligence, 'We are well and happy; governesses are wanted; we do not get high salaries, but the money deficiency is more than made up by the great kindness of the people amongst whom we live.'"

So much for governesses and really educated women.

Secondly, I must speak of a heterogeneous body of women, commencing with the half-educated daughters of poor professional men, and including the children of subordinate Government officers, petty shopkeepers, postmen, policemen, and artisans generally, all of whom under certain conditions may also safely emigrate.

These are the women who are most especially to be pitied, and whose cases require your greatest assistance. Formerly we drew our best and most trustworthy servants from these classes, *i. e.* as far as these classes then existed; now we offer them the seductions of local position and fame through our National schools, we present them with prizes at our art schools, we press them into the factories

and shut our ears to the licence allowed in some warehouse work-rooms. We see with little concern silly mothers teaching by example, if not by actual precept, these poor young souls just entering on the solemn battle-field of life, that showy dress, the theatre, Rosherville, and a quick barter in the marriage market, are the chief aims and the greatest ends of life. We strain them to the last gasp of endurance, then offer them the 2*s.* 6*d.* Sunday train, and lastly lift up our eyes and hands in astonishment, that the orderly, modest waiting-maid, and the good old-fashioned servant, is no more to be found amongst us. Remember, I am not decrying the training of National schoolmistresses, or opposing the education of draughts-women; I know their value too well to do that,—all I ask is, that working women shall reconsider the question of domestic service, and not rush so blindly at teaching, and factories, and "genteel employments," without first well weighing the disadvantages as well as the advantages which such employments offer.

It is my firm belief that many of these women are fully alive to the false position into which their false pride has pushed them, and that very many of them regret their inability to undertake or obtain domestic service in this country.

I remember being particularly struck with the sorrowful history of one woman, happily now on her way to Canterbury. I cross-questioned her very closely, and discovered that she only possessed 1½*d.* in the world which she could call her own. On my remarking that had I been in her strait I would have gone into service, the reply immediately met me, "My name has been down at the servants' registry a long time, but the ladies won't employ me, I have never been out in service before." Yet she was very well qualified to undertake domestic work, having been occupied as servant to her parents all her life. A few lines from her last letter will show that this young person was no ordinary woman; after recounting her past difficulties, she concluded by saying: "Miss Rye will be angry with me, and justly, when I tell her that I am very wretched to-day; the body rising in mutiny against its appointed lot; the spirit trying sternly to hold its own over its rude co-worker."

It is especially for such women that I plead to-day, because I know how many of them are driven literally to their wits' end; because I believe that they are capable of fulfilling the duties of domestic service, with advantage to the colonies and to themselves; and because I feel that, unless we take them by the hand and assist them to retrace their steps, they must go on toiling and suffering to the end of their existence, for these are not the women who work only during the few short days of their early life, but are the toilers who must toil on to the last.

I proposed the introduction of such a class of women into Australia, last December. Perhaps you will permit me to inform you how that proposition was received. The *Melbourne Herald*

printed my letter, and the following comment was subjoined:—"Miss Rye proposes sending out women to these colonies of a class a little above that of ordinary female servants. As our space was so occupied with Parliamentary proceedings, it is quite possible that the letter was overlooked, or that it did not at all events obtain so much attention as it really merits. The proposal is admirable in itself, and is deserving of all the assistance and countenance the press and the colonists can lend it. Occupied as our space now is with other matters, we cannot go into the question at this time at length, but we will take care to do so before the departure of the next mail. Incidentally we may mention that Miss Rye's proposal is to pay a fair sum for the passage of such young women as may be sent out in Government emigrant ships, and to send them out only in such small batches as to admit of arrangements for their employment, before or immediately on arriving. Meanwhile Miss Rye and her friends may rest assured that we shall not lose sight of their benevolent and most praiseworthy project."

Nor was this the only notice which the proposal received. It was followed by a communication to this effect:—"The proposition spoken of is admirable, and would meet with most liberal support, if agitated by circulars and introductions to Adelaide, Melbourne, Sydney, and Van Diemen's Land. The position must, however, be fairly understood. We are employing *exnecessitate* as domestic servants, nurses for our hospitals and private attendance, about the most uninstructed class of females who can emigrate, viz. the Irish peasantry. They possess many good, even noble qualities, but are unfitted, from the absence of education, to supply that class of useful, instructed, and well-conducted women who would do good in this country, both to families in need of such aid and to themselves. In very many instances, too, they would be better adapted to become wives of men in good circumstances than the extravagant, useless, and slang race affecting to be considered 'first class,' who now come out. Instead of the present exportation of fast young ladies, with their smattering of accomplishments, we need the presence amongst us, of some clever, modest, and industrious women—women who would for a while (at least until their real merits were discovered) stoop to an apparently menial situation; and these would be sure to succeed.

"Let such only determine to throw away their pride, and come prepared to face the world with courage in the colonies, and they must do. Wages vary about the place (and for many miles round in a populous and thriving district) from £20 to £40 per annum, with such food, indulgence as to natural enjoyments, and general treatment, as will admit with no comparison that I am aware of elsewhere. I may add, as the result of my own experience, that the best educated, the best bred, and the most thorough gentlewoman has ever been found best calculated and most willing to brave the

hardships of a settler's life. The mail closes to-morrow; so I have only time to write this hurried letter, to encourage you and others in your kind efforts. I may address you again on that subject, and shall be found one amongst many who will aid your undertaking when sufficiently developed."

The present rate of wages may and will vary from time to time, but at all times and under any circumstances, distress amongst the industrious and virtuous, who can and will labor, is a chimera.

In conclusion, you will permit me to say that in conjunction with my most valued and clear-headed fellow-worker, Miss Jane Lewin of Bayswater, to whom the success of this movement is in a large measure due, we have during the past fourteen months sent out or induced eighty persons to colonize.

They have gone to the following colonies:—24 to British Columbia, 7 to Sydney, 15 to Melbourne, 1 to Canada, 1 to Otago, 19 to Queensland, 2 to the Cape of Good Hope, 1 to Sweden, 1 to Damascus, 6 to Natal, 1 to Calcutta, and 2 to Canterbury. As far as we have had time to hear, they have all done remarkably well.

There is one very important point still to be noticed—I allude to the reception committees on the other side of the water who are to take our girls by the hand on their arrival. I wish it to be distinctly understood that, without having committees at the different ports, we have had from the commencement of our work ladies of position and intelligence in every town to which we send. These ladies are still working with us, and our young people are consigned to their immediate care.

In every case not only are letters sent to our correspondents by the Overland mail, apprising them of the departure of the girls, but we give introductions to every emigrant, together with the name and address of the Governesses' Home, the Government depôt, or some respectable lodging to which, with her companions, she may go immediately after landing.

We are fully alive to the great importance of having good co-workers on the other side of the world, and we should be most thankful if any colonist now in England would volunteer assistance.

I intended making some remarks about the capabilities of British Columbia as a peculiarly suitable field for Female Emigration, but justice could not be done to so vast a subject, in so short a space; and I must therefore reluctantly leave it for some future paper, premising only, that the work done some years ago by Mrs. Chisholm for Australia, will very speedily have to be commenced for the magnificent new colony of British Columbia.

Let me warn all intending colonists, wherever their lot may be cast, that unless they work well and walk uprightly they will inevitably fail to reap the advantages to which we have been just alluding. Let no one delude you into believing that competence and comfort can be obtained in Australia without work. Be con-

tent that both may be realized by average abilities and moderate exertion.

Some mistakes and some disappointments must necessarily arise in carrying out this scheme, but with a right selection of candidates and a fair start, I am as certain of success as if the finger of prophecy pictured the result.

MARIA S. RYE.

June 11, 1862.

VI.—CULTIVATION OF FEMALE INDUSTRY IN IRELAND.

PART II.

NEEDLEWORK *v.* DOMESTIC SERVICE.

THOUGH the employments of women are but small matters compared to the great subjects with which legislators have to do, they may afford some clue to information derivable from no census calculations, and which no statistics can supply.

In the State provision for the education of females, and in much of the philanthropical application of remedies to our social disorders, the want of recognition of instincts and idiosyncrasies is distinctly visible.

Most of the popular efforts for the benefit of the poor women of Ireland are attempted in complete ignorance of the resources and dispositions they are developing. While schemes are being matured and theories discussed, of which they form the subject, they are growing up in the midst of influences, which they assimilate after their kind. These act and react, and if we would promote any of their good effects, and repress their evil, it must be by knowledge of the action set up as the result of the operations.

The wretchedness of pauper women, in and out of our workhouses, is abundantly published; and not one word too much has been said on the painful theme. The section of this class under Poor-law care is not showing any improvement, and that which is endeavoring to support itself by labor is falling short of its aim. Notwithstanding the prosperity of some of our classes, there remains a permanent mass of pauperism, acting as a counterpoise to the progress of the whole country.

The female poor form a heavy weight in this balance. They encumber the attempts at adjustment with innumerable difficulties. All proceedings to alleviate the case are frustrated by their incapacity. They are a body of crude material, and the tone of the whole system is impaired by this portion not performing its proper function. Wisdom would dictate, that the efforts which the suffering members make to help themselves should be considered, and where

remedial effects are discernible, assistance should be administered. Industrial culture must be undertaken according to this rule in order to achieve success. Institutions and projects not so regulated must be utterly abortive, and, while they attest good intentions, make remarkable the ignorance of those who attempt them. The production of exotic qualities should be the last object of our schemes, the development of those that exist the very first. Most of the plans proposed for the cultivation of Irish women's powers seek solely to induce them to become domestic, and suggest nothing but training them to foreign household habits, without regard to their faculties for such employments, or facilities for carrying them out.

"I will not pretend to speak concerning Irish poorhouse girls, of whose condition such contradictory evidence has been lately given before the Parliamentary Committee," says Miss Cobbe; ("Friendless Girls and How to Help Them." London: Victoria Press;) but those whose observation has been considerably exercised on them may undertake to do so, and of their next of kin, the women of the working classes; and we must state that much that relates to them is not fairly brought before the public mind, because of the habit of mixing up their case with that of others whose circumstances are widely different. There is no parallel whatever between the females of England and Ireland in these ranks. The race predominating amongst the latter requires an entirely different course of treatment from that which suits the former. Hence the benevolent and wise plans of Mrs. Way, Mrs. Archer, Miss Twining and others, which befriend the poor women of one country, could only be available for those of the other with many modifications.

The advocates of the "Family System" of rearing girls who come under the guardianship of the State, are worthy of all support. This is the only principle that respects the design of Him "who setteth the solitary in families," and accords with the divine and human object of all law, the promotion of the spiritual and material interests of the being legislated for. The societies working out this idea afford abundant evidence of the beneficial nature of its results; but though they tend to physical and moral health, and secure a large increase of good female life in the country, in Ireland no such benefits arise from it, as Mrs. Archer portrays, (*Journal Workhouse Visiting Society*, January, 1862,) when she traces the career of "a well-trained child in a decently kept cottage, who soon learns to take a pride in helping to do the various work of the house!" And then pictures her performing a series of services, all as essentially English as possible, and quite unlike what she would be taught to do in an Irish family of the class to which she would have access.

The girl's domestic experience would be limited to the condition of the household in which she might be placed; and this probably would be so low in the scale of civilized life, that, while her feelings

and affections are gaining the home roots whereby woman's nature can alone be nourished, she would be running the risk of forming habits that may bar her progress, and cause her to swell the ranks of the helpless among whom she lives.

There is something more than "The Family System" wanting for pauper girls in Ireland; intelligent female supervision is an indispensable agency in the administration of the plan. This should be in the form of official visitors, authorized to report to the guardians on the state of the children for whose maintenance and training they are responsible.

The advantage of permission to receive these inmates should be an encouragement to domestic improvement, and the efficient performance of the inspection would contribute to the welfare of more than one class of the community. This duty is done for the charitable societies practising the Family System, by ladies; and it is to their work that the success which attends the arrangement is mainly due. We venture to assert that it is in the manner in which this action is carried on, that the potency for good of the whole proceeding lies. Mr. O'Shaughnessy, in his remarks "On the Workhouse System," read before the "Statistical and Social Inquiry Society of Ireland," February, 1862, does the Protestant Orphan Society the honor of saying that "Its plan contains all that need be sought for to guard and protect the orphan client of the State," and the life of this is its close and accurate supervision. The families accepting the care of these children come under a directing influence of the highest order. Godliness, cleanliness, and industry are encouraged by the individual personal address, which depending on the assurance that "faith cometh by hearing," goes forth to do this labor of love.

Dr. Hancock, in one of his papers on "The Family System," asks a very important question, which applies with greater force to female than male children under Poor-law guardianship. "How can a board composed of persons in one rank of life, choose the proper trade for orphans in a totally different rank, (and of a different sex,) of which they know nothing, personally, as to their tastes, opportunities, connexions, or abilities?"

Obviously it does not attempt these, not superhuman but eminently super-*board* exertions. But put these bodies *en rapport* with the spirit so powerfully working through women's duties, let them suffer her to do her acts of charity with the force of legislative permission, and then the connexion will be made, which shall convey the vital current of humanizing, civilizing, Christianizing instruction, not only to the pauper classes of our society, but into the heart of the domestic circle of the working poor.

The virtues of our female population do not produce spontaneously the same sort of household conveniences and comforts as those indispensable to English family life. This condition cannot be got rid of. It is an idiosyncrasy. There are people in Ireland,

as well as in France and Italy, who cannot conform to the habits and manners of their Saxon neighbors; but who, nevertheless, attain a civilization and refinement of their own. Differences are not necessarily inferiorities. Our girls "don't feel it in their bones" to wash, cook, and polish; and they do not readily yield to the popular urgency to employ them in this species of servitude. For them the work in demand has no ascertained value. It gives no promise of social elevation. No labor is worse paid than this in Ireland, or has done so little for its women. The *Edinburgh Review*, April, 1862, page 421, gives a picture, which we regret to say is but too lifelike. After describing the usual morning routine of Irish housekeeping, the writer says: "When we have once seen the open way in which they are treated as suspected persons, we can no longer wonder at any complaints of bad servants in Ireland. The wonder is that any self-respecting man or woman should ever go to service." The fact is, they have not this self-respect. Their want of educational training, and the absence of any choice of modes of gaining livelihoods, drive them unwillingly to this work.

A scarcity of this household labor would be a benefit, not only to the servant, but to the mistress; and every industrial resource should be encouraged that would increase the number of means of earning bread. Under their operation, domestic circumstances would have a fair chance of improving. Competition with other sorts of employment would compel advantages to be accorded in this; and the probability is, that in an independent class pushing up from lower ranks, we should find better women to supply our social wants, able to comprehend our requirements, and willing to engage in our service on terms of mutual profit.

Ladies visiting workhouses, and selecting girls to train to household duties, are doing a great good, but they must leave behind a large body of non-elect; and what is to become of these? The State provision for their instruction ought to afford some teaching to enable them to fall into the ranks of the workers of any manufacture within their reach; and these would increase if skilled hands were more readily procurable by employers.

Commercial men who avail themselves of Irish female labor are unanimous in complaining of its quality, and their grievance is as worthy to be entertained as that of housewives. Nothing but its cheapness could compensate them for dealing with such unprepared hands, and the low rates of payments are not their illiberality, but the fault of the system of education which gives no special information on the subject of the industrial employments likely to be useful to those who have to work for daily bread.

There is great ground of complaint for the way in which the needlework manufactures of Ireland have been slighted. While they have been doing more than any other agency to elevate our depressed female population, and have formed a passage from pauperism to independent life which has been largely useful, the

notice taken of their efforts has not been such as to make them firm, and increase their extent. Of one branch of these alone the advantages are manifest. The durability of the demand for them will be coequal with the existence of the sex and the "fashions" of the world, and it is certain that on one branch of them machinery entrenches but slowly. They have a living force among their elements, with which no cogs, wheels, or steam-engine can compete. The association of the designing human head with the elaborating hand, forms a combination of power that no other contrivance can approach; and in order to render these invincible, we have but to enable the former to multiply its conceptions *ad infinitum*, and the latter to increase its capability of giving them expression. But even should fingers extend into joints of iron and steel, we shall not be astray in encouraging women to seek subsistence in ministering to a taste for ornament, which commerce is making world wide.

The monetary value of these manufactures is equal to one-fourth of the linen trade; sewed muslin exports rating at £1,400,000 per annum, and lace at £144,000.

There can be no question of the benefit of such resources in this country, and of the good of their competition with each other, and with plain sewing. The latter is almost entirely under the control of the machine, and the calculation that sempstresses would be injured thereby is no longer relied on. So far from its depressing the value of this art, it is now known that it promotes it. Skill in needlework alone enables persons to use the new sewing process profitably, and the stimulant to excellence is greater than under the old system. Wages in factories are higher than those paid for finger labor, and there is no decrease in the numbers employed in the making of useful commodities. These are being produced cheaper than heretofore, and their consumption made possible by classes formerly below the reach of such refining matters. Perhaps we may hail this effect of machinery as a blessing singularly providing for our need, and hope for well-clad people, when we shall enable them to purchase that which they cannot be induced to make.

The large sum that embroidery and crochet brought into the country, tells very distinctly on our social condition. From it came chiefly the means whereby the emigration of women from Ireland was enabled to keep pace with that of men for the last ten years. It is no exaggeration of facts that leads to the conclusion that the number of female emigrants in that period, 569,036, may be multiplied by 10, to give the amount in sovereigns provided for the purpose by this instrumentality alone. Thus, more than £5,000,000 went out of the country, but a balance of nearly £9,000,000 remained to fructify at home, and has done so to a very important extent.*

* Ten years' income from needlework manufactures,	£15,440,000
Sum used for emigration, ...	5,690,360
Balance spent at home, ...	£9,749,640

The senior and greater of these two needlework manufactures was not the principal assistance in this proceeding. Sewed muslin, though in action since 1822, had not taken this effect on the community until the industrial impetus of 1850 began its fermentation in the social body; and even then, it was not in the ranks of its workers that the migratory spirit manifested itself in the greatest degree. Ulster became the seat of its development, and the section of the population least under the influence of that tendency engaged in it the most extensively. In this province, the preponderance of the Scotch Saxons, or Presbyterians, over the Celts, subdued the propensity a good deal. Notwithstanding its larger number of people and greater wealth, the proportion of emigration was only 16·71 per cent. in it, while in Munster, where the mass of inhabitants is more unmixedly Celtic, it was 23·17. The districts in which this movement was strongest were those in which the lace trade was most active. Whether these facts have any connexion or not, they are co-incident, and worthy of being taken into account in the consideration of Irish characteristics.

From Cork, the greatest field of this employment, a large number of crochet-workers emigrated, their own earnings supplying them with the means. In the schools, the girls, though suffering extreme privations, frequently hoarded their money for this object, and while saving it in too small sums to be received in banks, entrusted it to the ladies who provided them with this trade. A letter was lately received by one of these from America, telling of the easy circumstances of the writer, a pupil in the Adelaide School eight years ago, and stating in illustration, that she is "rich enough now to dress better than her former patronesses." Mrs. Hand, of Clones, greatly encouraged the saving habit, and much of the money so accumulated was used for emigration.

The hindrances of ignorance and poverty are much greater in the south than in the north of Ireland, and any success there is worth more in testifying what Irish women can do. Besides emigrating, by this means they have done other and more wonderful acts. There is evidence to show, that, struggling with every disadvantage, many have attained a good step up in the world through its help.

Carrigaline, Coachford, and Cloyne, purely agricultural localities, derived some valuable assistance from this employment, though it cannot be said of any of them, as it may of Clones, that the crochet harvest was only second in importance to the grain crop. Of the 12,000 workers at this lace in the area including Cork city, suburbs, dependencies, and neighboring towns, at least one-half were of the class which lives upon provision contributed either by law or private charity. Several can now be found earning comfortable livings who rose from this condition. A few of the best hands at this business in Cork are from these ranks, and so

are many that are now respectably and profitably engaged in other occupations, while several became domestic servants, and others married. One of the number, in reply to inquiries on the subject, said: "A good lot of girls never looked back since the day they got their first crochet-hook."

No doubt many ladies who interested themselves in this employment could give details which would prove this point. The writer's experience furnishes some, that are not unimportant.

A small bundle of dark cloth, dripping wet, sat on the end of a form, on a miserable winter's day, twelve years ago, in the crochet-school of the Cork "Relief Society." The humanity of the object was scarcely discernible through the dirty encumbrance of its dishevelled hair, and the involution of an old cloak that composed its only garment. But this was a person, and had a mind of its own, though as untutored in the conventionalities of civilized life as the gorilla of M. de Chaillu.

When the teacher entered the room, it found a voice, and proposed a most business-like bargain:—

"Give me a needle and a reel, till I make some of this," pointing to a girl's work, "and here's a penny to lay down for them."

"Where did you get the penny?"

"I begged it."

This conversation was of so ordinary a nature that it made no impression at the time, but the transaction it established brought about results worth recording.

It was recalled recently, when these two met, and referred to their introduction. This child enabled her mother and sisters to come out of the workhouse, and they all became workers at this trade; the mother a "washer," one daughter a "pinner and tacker," and the other two made "bits" and "barred." In a short time they had a little home, and have since managed to keep it. In explanation of these technical words it must be told, that the fabric is made in a peculiar manner in Cork. The method was invented for the purpose of bringing the manipulation within the compass of females of various ages and degrees of skill, and it has been a perfect success; for old women and little children are joint producers of the article, and by uniting with one accomplished hand, several avail themselves of it, who are shut out from other sorts of needlework.

This division of labor makes this manufacture very beneficial to the poor families of the south. In the north and midland counties, the work is done on a different plan. The whole piece is finished by each hand in Clones, New Ross, and Kildare. The pressure of need was not so expediting in these places, and opportunity was afforded for elaborating and cultivating the character of the goods. In these cases the bulk of the production was more condensed, and payments less diffused; hence the consequent improvements are more apparent. When the difficulties of the trade are con-

sidered, and the competition in each separate portion of the article allowed for, the individual instances of workers in Cork making money by it deserve peculiar notice, as demonstrating cleverness in construction and developing qualities of a high order. The four little daughters of a "gingle-man," (cabman,) who had taken shelter in the poorhouse there with his wife and six children, came out one by one, and, by means of this employment, freed the rest of their family. The writer has been offered a complimentary drive by the reinstated father of these girls, and feels bound to state that ingratitude is not the common result of this system of "out-door relief." The schools in which this power was acquired were perfectly independent of the State provision for the training of the young.

It is remarkable, that while no stimulant seemed provocative of industry *in* the workhouse, outside of it the progress was extraordinary. Materials and teaching supplied to *habituées* in residence there, were waste—lost labor. The national school education could not have developed this industry without the guidance of the female intelligence, that by an inspectorship, minute and particular, perceived the capabilities of its poor countrywomen, and directed the course of their genius. Support is due to this action naturally set up.

The industry which bursts up in several places should be looked to and treated where it is. The interference should be strictly local. No vague legislation will answer the case, and it must be investigated, and made a distinct point of application. The resemblance between the Irish and their continental relatives is in some respects so strong, as to support the adoption of measures in their case, similar to those that have been successful abroad. In the needlework industries many features in common with their foreign cousins may be traced; but, alas for the disadvantage under which our poor struggle! No governmental care fosters the development of their tastes, and therefore they remain undefined and ineffective while rudiments abound for the formation of trades, as profitable and beautiful as those from which the French, Belgians, and women of other countries derive support.

It will be hard for Irish women to suppress the rising of jealousy, when they view the lovely productions of their sex in the International Exhibition, and feel that for such occupation they have peculiar talents, and no means whatever of cultivating them. By a recent arrangement, there is access to the Government Schools of Design for girls from National Schools; but some idea may be formed of the futility of this offer, when it is stated that in the principal seat of the lace manufacture, the instruction afforded conveys no information applicable to the introduction of the artistic element into that work. There is no system of inspection connected with this department which reaches the case of their pupils. They

are left to their own devices, with an insufficient education to enable these to subserve their proper interest.

Children for whom the public purse is chargeable should be individualized and personally superintended, and their progress recorded and directed. Not only for their own sakes, but for the benefit of the trades of the country, an object for studying should be set before them.

The *Asile Ouvrier* gives French women an immense advantage in becoming profitable needlewomen. This institution is annexed to the ordinary literary schools, and closed when they are open. It is free to girls of all classes whether attending the other schools or not. The law compels the cultivation of the description of work which forms a branch of female industry in the district, and provides every facility for its improvement. We want that which constitutes the vivifying force of female training in France—*Female Inspection*. This is the authority that classifies, organizes, and regulates beneficially for the sex, and without which all efforts and expenditure here will be fruitless. And this is requisite for something more than the promotion of mere handicraft skill amongst women. There is great necessity for the feminine test being applied to the standard of the instruction even certificated teachers impart, on matters connected with the moral or sanitary circumstances of poor girls. An important step would be gained in many ways by the appointment of Female Inspectors of Schools. Let us hope some such good is in prospect, when men are giving ear to such sentiments as these :—

"It is one of the happiest features of our social condition that men are daily more and more acknowledging the advantages of women's co-operation in active public work, and that the number is daily increasing of educated women, who seek out the means of exercising their peculiar gifts and qualifications in schemes of practical utility. The value of the communion of labor is being acknowledged; woman's true place in the economy of society is more justly defined; and the strength and support which simplicity of design, sincerity of purpose, and aptitude for detail give to every work, are sure to be found in the earnest co-operation which intelligent, and active-minded, and benevolent women can give. Our literature is sensibly affected by their influence. Fiction, the great popular educator of modern times, has acquired, since women have taken their places in the front rank of its writers, a healthy, practical tone; and the novel of the present day is no longer the record of romantic sentimentality or the narrative of thrilling adventure, but the exponent of the evils which affect our social condition, the register of the phases of opinion, or the delineator of the influences and effects which are spread around by purity and elevation of character. It is thus, perhaps, that it has come to pass, that, in our day, the active and benevolent spirit of Elizabeth Fry is to be found filling more widely the hearts of her own sex, than

the earnest devotedness of John Howard can be said to animate those of his. When, a few years since, our then War Minister, the good and wise Sidney, Lord Herbert, called to the aid of the suffering soldiery the courage, and the tenderness, and the self-denial of women, the well-born, the accomplished, and the opulent most readily answered to the call. In the improved condition of military hospitals the immediate effect of that circumstance is to be recognised; but, when the occasion passed away, the spirit still remained, and in the many projects of active benevolence in which women have, since then, been engaging themselves, the results of the working of that spirit is traceable. Where public charity fails, woman's work is there active, practically exhibiting where the deficiencies are, by supplying them, until wise legislation can apply the remedy. In no task can they act with more effect than in the care of the young, especially in the guidance and watchful guardianship of young girls. Here it is that men can supply money and patronage—the means to get education and the ways to get work; but the peculiar training, the required knowledge, but, above all, the sympathy, the encouragement, the practical friendship, the example of purity, reserve, modesty, self-control—all these, so necessary if the poor girl is to grow up a blessing, not a curse, to the community, it must be left to women to supplement to the very utmost that man can do."*

The old race of Ireland wants something from its legislators. Its women beg for a boon that could be easily granted; nay, they deserve it, by the sacred right which entitles those to help who help themselves! As far forth as they were able, they have tried to exercise their talents. They have not neglected † "the gift of embroidery and all needlework" which was in them since the far back age in which the beautiful Eimer was courted by the Ulster champion Cuchulainn. This noble lady was found by her suitor engaged in giving instruction in such arts; and if any learned Irishman will translate for us the minute description of a lady's dress, contained in the story of the "Courtship of the Woman of Little Dowry," who was sought in marriage by a monarch of Erinn in the sixth century, we shall see that in those days no small amount of cultivation was bestowed on the manufactures, to which our countrywomen are still addicted. It is far from uninteresting, that we have such an instance to show of the persistence of tastes and pursuits among the various species of people in this island. In the case of our crochet lace this is to be particularly remarked. Quite distinct from pillow laces, the common property of many mixed families, it is not imitative in its manipulation, had no formula or models to copy from, no foreign forerunners to pattern by, and yet it took its place in the land;

* Paper read at The Statistical and Social Inquiry Society of Ireland. "The Workhouse System." Mr. S. O'Shaughnessy. Dublin: Webb, Printer.

† Lectures on the MS. Materials of Ancient Irish History, by Eugene O'Curry. Dublin: Duffy, 1861.

avoiding the small portions of the country where the other sorts of lace prevail, and maintaining its distance from sewed muslin and other kinds of embroidery, it stands the representative of an inherent power in an old stock. That the Spaniards used it for some of their ornamental work favors its Milesian ancestry; but, with or without a pedigree, and in conjunction with all other manufactures in which the female population of Ireland have employed themselves, we commend it to the consideration of the guardians of pauper girls, and the educators of the working classes in our community. Give Irish women special training for their peculiar faculties, and there can be no reason why Ireland should not be in the British dominions what Vosges, Yprès, Malines, and Valence, are in their respective countries.

S. MEREDITH.

VII.—A VISIT TO AN UNFASHIONABLE LOCALITY. BY Y. S. N.

READER! I will not apostrophize you as benevolent, kindly, courteous, friendly, &c. &c.—leaving you to select the adjective in which you most delight—hoping for your own sake and for the sake of some others, that you are each and all of these things, or you will care little to accompany me to the unromantic and unfashionable locality to which I desire to introduce you—a spot of which I should have known nothing but for some of the periodical literature of the day.

If you have read that ably-written paper entitled "Blind" in one of last year's Magazines, should you be acquainted with a very far-back number of *Household Words*, treating on the same subject, this feeble effort will prove altogether a work of supererogation; but as some at least of the readers of these pages may not be equally familiar with those just named, I will at all events make an attempt to enlist their sympathies on behalf of a class of sufferers who cannot well make an appeal to the public in their own defence. The unfashionable locality to which I wish to introduce you is situated in Euston Road. "127, Euston Road, near St. Pancras Church, London, N.W.," is the full and proper address.

If much of a railway traveller, you have often, probably, been very near to it; but have you ever had the time or the curiosity to enter the house with that address, bearing on its modest frontage a board announcing it as the "Association for Promoting the General Welfare of the Blind"? Alas! for the sore need of such an Association. What a wide field of labor lies before it, and how sad that, owing to causes over which its members have no control, the means for doing even what was beginning to be done should just now be falling off weekly to an incredible extent! The public have

been temporarily inconvenienced by the suspension of traffic in that particular neighborhood, consequent upon work eventually to be of public benefit, but perhaps the public are little aware that what is simply inconvenience to them, is positive loss to the "Association" and the poor afflicted ones dependent upon it. Goods are still manufactured, but chance customers and regular customers are alike wanting to purchase them now that the thoroughfare is blockaded.

But to return to my own visit and the difficulty with which it was accomplished.

Interested, as I have already said, by the account given in *Macmillan*, which served to revive certain faded memories of a similar article by an unknown hand, I had already resolved that, when opportunity should present itself, I would visit the Institution. A letter from a friend—coming strangely enough whilst still haunted by that one word, "Blind"—urging me, if possible, to "do something towards helping the blind to help themselves," made me resolve not to wait for an opportunity, but rather to *make* one as soon as possible. Thus it was, that on a fine, sunny, winter's morning, I set out, resolved to explore the, to me, unfamiliar neighborhood of Euston Road.*

Euston Road was at one time connected indissolubly in my mind with the omnibuses that were wont to convey me to school, but from such a very different quarter of the metropolis, that I had nothing to guide me in my present peregrination. The account given by various friends of the distance from Euston Road, and my best way to get to it, were so alarmingly diversified, that I started with a very vague notion on both subjects. A cab was suggested by some as the easiest solution of the difficulty, but I do not affect cabs, any more than omnibuses, unless driven into them by stress of weather; and being altogether ignorant on that most important point, the cab fare, without which knowledge I am habitually an easy prey to extortionate drivers—for these and other reasons I resolved to trust to my feet and my tongue for discovering and arriving at the desired spot.

So I walked bravely and resolutely on till I thought it just possible that I might have reached that indefinite Euston Road, which, according to my friends, seemed to begin anywhere, and end nowhere.

No, it was not yet the Euston Road, but I was in the right direction for one leading into Marylebone Road, and that, if I went "straight on," would lead me eventually into the Euston Road.

On, and on, in spite of the mud and of those obstructions connected with the underground railway, which do not tend to the comfort of the pedestrians and which were then in progress,—on, desperately, resolved not to turn back, come what would, till I was

* Euston Road is part of what was formerly the New Road, and is by no means difficult of access, although distant for residents in Belgravia.

really in Marylebone Road, and not very far surely from that other Road for which I was so anxiously on the look out. Determined upon keeping straight on without diverging to more tempting streets on either hand, I had to thread my way amongst very unaristocratic occupiers of the pavement, resolutely declining numerous invitations from bearded artists, desirous of producing a "good and cheap likeness" of myself on the spot, the said artists all provided with "specimens" in their hands which I had neither the time nor the inclination to inspect.

Euston Road at last! To me almost as welcome as any "*chemin de Paradis,*" at that moment. Now, surely, I might make some inquiries as to the whereabouts of this Association, of which I knew no more than that it *was* in the Euston Road. The first person to whom I addressed myself, in one of the neighboring shops, did not know quite so much as I did on the subject; the second, a chemist, thought there was a place bearing some such name, but it must be a very long way down the road; a third told me it was beyond St. Pancras Church. So, towards that once familiar edifice, with its oft-remembered Caryatides, I pressed forward with renewed energy. I had at least an idea where my peregrinations would terminate.

Well, the Institution was actually before me at last; I crossed the road and stood for some time vainly ringing for admission, till a passer-by, seeing my difficulty, directed me to another door, to a shop in fact, filled with brushes, brooms, baskets, mats, and having no appearance of belonging to any Institution or Association whatever.

All sorts of useful things were displayed within, but scarcely anything of the ornamental. In the course of my visit, however, I found that wreaths in leather-work for baskets were made by blind women, which certainly deserve not to be omitted under this head.

Having made up my mind to buy goods to a certain amount, but not having decided upon the nature of the goods in which that sum should be invested, I had at first some difficulty in making a satisfactory choice.

Knitted woollen mats for drawing-room purposes were scarce, and not of first-rate quality, in fact these particular blind people did not profess to keep a stock of that sort of article; brushes of every description, and straw or rope mats, there were in profusion; also a number of tiny bead jugs and baskets for children, worked on wire, which looked very gay and attractive.

Having at length completed my purchases and received a copy of the last Report of the Association, the pleasant-spoken wife of the Director, who served me, asked if I would like to accompany her over the Institution, a proposition to which I gladly assented.

I had not found my way only to make purchases, but to see for myself a little of the occupants of the building. A door at the back of the shop opened immediately upon a long, narrow and dark

passage-like room, where brush-making in various stages was going on, the sightless workers all seated in a row before a long wooden table with their implements and materials close at hand.

All seemed working with a will, systematically, and without interfering in any way with each other. One to whom my companion held out her hand as we passed along, immediately recognized and spoke to her, his countenance brightening as he did so. "That poor man is deaf as well as totally blind," she observed, as we moved on to speak to some of the others less grievously afflicted.

Upstairs we visited a room, occupied entirely by young girls and women; it looked more cheerful, being better lighted than the downstairs work-rooms, the gloom and cheerlessness of which had painfully impressed me on entering—I had forgotten for the moment, that "darkness and light were both alike" to those for whose use it was appropriated.

Of the women, some were busily putting bristles into clothes-brushes; one good worker said she could complete four in a day: others were making the bead baskets I had already admired; some were re-caning chairs; one, seated in a corner of the room with an uncaned chair beside her, was waiting patiently till her master could teach her how to set about it, he being then very busy in some other part of the building. This room looked more comfortable in its proportions, and, as I have said, more cheerful than that which I had first entered, but my conductress told me that its inmates had felt the cold bitterly during the late severe winter. "You see, poor things, they can take so little exercise to keep their blood in circulation." Alas! it was but too true; all the poor must feel the bitter weather severely, but the *blind* poor most especially.

As by our intrusion we had interrupted some reading with which a benevolent visitor was cheering them at their work, we did not remain very long in the women's room.

Passing down stairs in another direction, we caught sight of a room containing some stuffed birds and other curiosities—this is called the Museum, and had just been used as a music-room; a lesson, either on the violin, or in singing, was now at an end, and the pupils were dispersing. Two boys, the last of the party, made their way slowly towards the passage in which we were standing, one leaning upon the other, who was carefully and tenderly supporting him. I learned that he was "weak and ill to-day." Both were blind; it was a sad, but a very touching sight to watch them. My companion stopped to speak a few kind and encouraging words to the lads, and then led me once more into the shop; informing me that concerts for the benefit of the Association were frequently held, which were well worth patronage, and often very well attended. I left with a promise to call again when it should be in my power to do so, after being directed by a very intelligent blind man to the shortest and best road for my next destination.

For those to whom its situation in so unfashionable a locality

may prove a hindrance to benefiting this Institution, it will be a satisfaction to know that there is a stall at the Crystal Palace, specially devoted to the sale of goods manufactured in the Euston Road; also that blind travellers visit nearly all the suburbs of the metropolis, who will gladly receive orders and exhibit specimens of the goods manufactured. By a reference to the Report for 1859-60, which was given to me by the Superintendent, it will be seen that the efforts of the Association are not confined solely to the support of the shop in the Euston Road, "150 persons being now in receipt of benefits directly" from this Institution; "of this number, 63 are supplied with work at their own homes, at sums varying on the average from £1 4*s.* to 10*s.* 6*d.* per week; 47 are instructed and employed at the Society's Institution; 28 receive instruction at their own homes, and in parochial classes; 9 are engaged in various official capacities; and 3 receive pensions from the Association.* Although this statement cannot fail to be encouraging to all who take an interest in the welfare of the blind, yet it is much to be regretted that, for want of funds, (now unfortunately decreasing from the causes already given,) your Committee cannot extend assistance to the 130 blind men and women who are applying to them for help—the majority of these applicants are at present begging in the streets, or inmates of workhouses; they have generally families depending on them for support, and are obliged, day after day, not only to endure the heavy affliction of blindness, but also to suffer the pain of knowing that their wives and helpless children are insufficiently supplied with the necessaries of life. Many of them, indeed, bear their trials with true Christian resignation to their Heavenly Father's will; but your Committee feel that this is only an additional reason why this Society should have the means placed at its disposal to render them immediate help.

"Of the 63 blind persons employed at their own homes by the Association, 50 were taught trades in other Institutions for the Blind; but, in consequence of not having regular work on which to rely, they were obliged to enter workhouses, or depend on alms for support after leaving the Institution in which they were educated. . . .

"The satisfactory condition of the Teaching Department during the past year, is more fully shown by the following circumstances—8 men and women, having been taught trades, are now supplied with work at their own homes; 6 are engaged as assistant teachers by the Society, and 4 have been sent as teachers to other Institutions.

* During the past year, the whole number directly benefited has been 170; of this number, 93 have been supplied with work at their own homes, at sums varying from 24*s.* to 1*s.* 6*d.* per week, 39 have been instructed and employed at the Institution, and 58 have received pecuniary help, and have participated in the religious and mental training given to all connected with the Association.

"After three months' instruction, 4 of those who were recently admitted as pupils earned respectively 5*s.* 6*d.* per week for themselves.

"In the last Annual Report, reference was made to an inmate of the Institution, who is totally deaf and blind; and as the circumstances connected with his case show forcibly what may be done by those who labor under this double privation, it is now felt desirable to state, that although he has only been under instruction thirteen months, yet he can earn by brushmaking, 12*s.* per week; he can also read by four systems, and write with a pencil.

"Two new trades have been introduced into the Institution during the past year, viz., hair-broom making, and carpentering. The manufacture of hair-brooms by the blind had hitherto been considered an impossibility, owing to boiling pitch being an indispensable agent in their production; but, by the use of a simple contrivance, the blind are now enabled to make them as well by touch as other workmen can by sight.

"During the past year, classes have been formed by the Association in Islington, Marylebone, Kensington, and Greenwich, in which reading, writing, arithmetic, and geography, have been taught to the blind. These classes are of great service to those who cannot be admitted into the Institution, and they also afford means by which the men and women employed by the Society at their homes may receive religious and secular knowledge.

"The benefits of this system may be illustrated by the case of J. Toumie, who, although a cripple and blind, was enabled, after receiving four lessons, to earn 2*s.* 6*d.* per week for himself.

"As many of the blind are unable, from paralysis and other causes, to contribute in the smallest degree to their own support, pensions varying in amount from £9 to £5 per annum have been granted to three of those who are in this painful position. The free circulating library of books in relief-print has increased in usefulness; by its means seventy of the blind are supplied with the Scriptures, and all the secular books which have been embossed for their use; and many instances have occurred in which the solitary homes of the sightless have been cheered through this valuable, but inexpensive department.

"It is also gratifying to state, that no fewer than ten Institutions for the Blind, which existed before the commencement of this Association, are now regularly supplied with information and apparatus for the use of the blind from this Institution.

"It is encouraging to be able to record, that the proceeds of the sale of the work of the blind during the past year have amounted to the sum of £2,896 5*s.* 10*d.*, and that the subscriptions and donations to the general fund have reached the total amount of £2,424 19*s.* 6*d.*

"Concerts by blind performers are given at the Institution, which are greatly applauded by the visitors. These performances, which take place every third Friday in the month, are conducted

by Mr. Swanson, (blind) organist of Blackheath Park Church, and the Society owes much to Mr. James Lea Summers, the celebrated blind pianist, for his services on these occasions. Any lady or gentleman who will favor the Association by attending one of the performances, may obtain a ticket from the Director, at the Institution, 127, Euston Road, N.W.

"Those who take an interest in the welfare of this Society are earnestly requested to invite their friends to visit the Institution, that they may inspect the various processes of manufacture carried on by the blind, and the apparatus employed in the education of those who are deprived of sight; they are also solicited to circulate the price-lists and other papers, which may be had gratis at the Institution.

"The efforts of two blind travellers, who wait upon 3,000 customers every month, to receive orders for goods, have been unremitting, and any ladies or gentlemen who wish their friends to purchase the work of the blind, will confer great service on the cause if they will fill up the letters of recommendation issued for that purpose; these letters have already procured hundreds of customers, and they only require to be more extensively used, to make them one of the principal means of advancing the cause of the Society. It cannot fail to be interesting to the friends of the cause, to know, that not only is the Director of the Association a person deprived of sight, but that the following situations are also filled by the blind, viz.:—Teacher of music, teacher of brush-making and carpentering, teacher of ornamental leather-work, teacher of bead-work, teacher of basket-making, of general education, collector, town traveller, porter, and housemaid. It may not be irrelevant to mention, that the occupations in which the blind are engaged, are as follows:—For men: brush and broom-making, carpentering, hassock and basket-making, mat-making, matting-weaving, rug-weaving, cane-working, netting, and pianoforte tuning. For women: brush-making, ornamental leather-work, bead-work, basket and bag-making, knitting, netting, and needlework.

"In the last Report, contributions were requested to the Museum, which was being formed for the use of those who were blind from their infancy, and your Committee are now glad to be able to state that the various articles received have more than justified their anticipations.

"The self-supporting sick fund, established for the benefit of the blind workmen, continues its unpretending course of usefulness, and a savings' bank has been formed, which it is hoped may be a valuable addition to it.

"There are at present twenty-one inmates of the boarding-houses established for the benefit of the pupils who are anxious to find a home; and many of the inmates are boarded gratuitously, and in other cases, parishes and friends contribute to their maintenance."

And here my extracts from the Report must terminate. If the

foregoing statement of facts have interested a single reader sufficiently to induce him, not only to send a contribution, but "to go with his guinea," and inspect the Institution in person, I shall have double cause to rejoice in my own visit to this "Unfashionable Locality."

The friends of the Association will regret to learn that the underground railway, mentioned at the commencement of this article as affecting the trade of the Association, has indeed proved a most serious hindrance to it by causing a diminution of at least £700 in the sales of the year ending March, 1862. An appeal in the *Times*, and the zealous efforts of many friends, have succeeded in compensating for this loss; but in order to secure the Association from the baneful effects of similar occurrences, it is proposed to raise £2000, partly for a fund from which to pay the blind workpeople's weekly wages when trade is not flourishing, or while customers' bills are standing due, and partly to open a West-end branch. This object once effected, the whole undertaking would be placed upon a surer and more permanent footing, and the Association would be the sooner enabled to instruct some at all events of the 230 applicants now on its books, in trades by which they might afterwards earn their living. Subscriptions and donations to this special object or to the general account will be gladly received by H. Sykes Thornton, Esq., 20, Birchin Lane, E.C.; by Mr. Levy, the Director, 127, Euston Road, N.W.; or by any member of the Committee.

Those persons more immediately connected with the working of the undertaking have been struck with the earnest desire evinced by the blind to earn their own living, and they feel most forcibly that this desire needs but to be known in order to be fully met; indeed, it is under this conviction that the Association has done all it has to kindle and cherish such a longing, and surely its friends will come forward to put into its hands that for which it must most earnestly plead, viz., the means by which it may be enabled to fulfil the ardent hopes of the blind, that the blind beggar, who is such simply because he does not know how to earn a living, may become a rare sight in our streets, and that the blind may form one of the useful working classes of the community.

VIII.—THE NEEDLEWOMAN AS NURSE.

To the great want of organization in every department of female labor very much of the distress existing among self-supporting women is attributable.

There appears hitherto to be a generally prevailing idea that men's minds are formed of different material to women's. This is practically at least shown by the masculine mind being from child-

hood strengthened and cared for, whilst the latter is left to trail in careless negligence, like some untrained flower, which, uncultured, catches hold of any support that it meets with in its path, or which strikes its roots in unprepared soil that hardly promises depth enough of earth for common growth. Were the pruning-knife not so much spared in the education of our girls; were they, in fact, trained by discipline for exertion, there would not be so much after distress prevalent among them. The specific callings in life appropriated to man stand out in clearly defined circles, inviting youths to cultivate their tastes, and select for themselves paths of independence. Once entered within the gates of any one profession or trade, it is generally a man's own fault if he cannot find room for self-advancement there. Competition, indeed, he must prepare to encounter. But, all having the same chance as himself, ability finds its level.

This want of choice in female labor is what every searcher into the causes of woman's destitution finds to be at the root of their distress. There is no classification or adaptation of mind or work, and even where natural inclination points out any specific channel of usefulness, there are few defined circles of accepted independence at whose door they may bring their letters of credit and knock for admittance. Those who succeed in getting into suitable posts of usefulness, do so by the leadings of Providence and the help of energetic friends. Had they relied on finding finger-posts to independence on the high-road to poverty, they would have looked in vain. With the increasing number of self-dependent women, such helps by the way are much needed. The lack of these it is that causes such confusion and general disorganization in women's labor. Not knowing where to apply for what they can do, they all rush as a last resource to the needlework-market for employment, jostling against one another in every grade, and underselling their own labor by *unfair* competition.

To thin the ranks of this army of needleworkers is perhaps as great a boon as any one can confer on the whole class. In the future, it can only be accomplished by training our girls to other employments; in the present, by sifting the capabilities of such applicants, and placing them in spheres for which they have a predilection and where their usefulness can be tested and appreciated.

By thus acting, I am happy to say, that through the agency of the Institution for Needlewomen, many a poor woman, who was living upon the bare pittance obtained by ill-paid needlework, and whose self-respect and comfort were fast waning from the want of life's common necessaries, has been placed in independence. Not that it requires a *Society* to accomplish this. Individuals have but to take up the cause of inquiry among those with whom they are thrown, and by fitting the right person to the right place, will do much in the work of prevention. Without overstepping the common departments open to women's powers, there are many offices

unfilled which promise remunerative hire to those who can efficiently fulfil the duties required. Among others, that of nurses for the sick. What sphere of usefulness can be more suited to our sex, and where, in return, does sympathy and gratitude so mingle, as to lay a claim for future provision? yet how difficult it is to secure a faithful nurse. Surely this want must in a measure arise from some organization being required, where suitable applicants can offer themselves. There are very many persons among "*the reduced*" in circumstances, who, bred in more refined atmospheres than the born poor, and who yet with them are equally necessitated to labor or starve, are particularly suited to tend the sick. Willingly do such enter on the task; the *entourage* of kindness and comfort being a great incentive to them to render themselves useful, even necessary to their employers, so that they may be saved a return to the struggles from want from whence they were drawn. I will here give a case in point.

Not many months since, I was making inquiry at the Society's work-rooms for a woman whom I missed. The matron informed me that she had not been at work for some weeks from illness, but that Mrs. T—— could tell me all about her, for she had been nursing her. I accordingly sent for the latter, who came the next day to visit me. Mrs. T—— was a stranger to me, but the moment she opened her lips I at once detected, by the inflection of her voice, that she was superior to the general run of her associates. Her appearance, when I scanned her, justified my thoughts; for she was peculiarly neat and respectable in her dress and whole manner. I, however, at first confined my remarks to the woman I was inquiring after. This poor creature had been a sufferer for months, although till within a few weeks she had kept to her work with a steadiness that, in her situation, nothing but the hand of want could have enforced. Her complaint was an internal one, requiring much care; that care had been bestowed on her by the Mrs. T—— before me, who, without appearing as if she considered she had done more than her common duty, had latterly sat up with her night after night, giving her every moment of her time she could spare from work. It appeared they had only met first in the work-room at Hinde Street, but had agreed at once to share a lodging together. I inquired how Mrs.—— (the sick woman) could afford to pay her. To this remark, Mrs. T—— replied, in rather a hurt tone, "that she did not want payment; far from that, she was glad to do what she could, for she had known trouble herself, and was only sorry she had been obliged to leave her during the day to suffer alone; had she not, however, done so, they would neither have had bread." "What do you mean?" I asked. "Why, ma'am," Mrs. T—— continued, "I have lately had to work for her and myself too." I then found that since the other woman had taken to her bed, she had really been the only breadwinner, no other resources whatever being available to either. Only the day

before, Mrs. T—— had sold her last change of dress, to purchase the necessary linen her sick friend was obliged to take with her into the hospital. For this she raised three shillings and sixpence, all of which was bestowed as I have named; thus unpretentiously carrying out the command, "Do unto others as ye would they should do unto you." When our conversation relative to the sick woman was concluded, Mrs. T—— modestly rose to leave the room, without a word in reference to her own wants. I, however, stopped her, by saying, "But what can I do for you, for certainly you do not earn enough at your needle to make it worth while to work so hard; besides, you look as if you could take some better post?" "Oh, ma'am!" she returned, pleadingly, "if you would only help me to get into service, or even recommend me as charwoman to one or two families, I feel sure I could earn more than I now do. The fact is," she added, "my eyesight is so impaired by an accident I met with some months since, that it is blinding me to work so close as I do." She then told me she had been knocked down by a cab-horse, and run over, her head being much injured at the time. "What place can you undertake," I said, "supposing I should recommend you?" "Oh! I would do almost anything," she rejoined; "but I should like best to be a nurse, for I have great experience in sickness. You can have little idea what poverty I am literally reduced to, and what a struggle the last few years have been. I have frequently had nothing but a crust of bread in my mouth for days together, and in winter sat without fire week by week. Believe me, dear ma'am, if you will only get me to service I will never disgrace your recommendation." "But," I asked, "have you ever been in service before?" "No, indeed, ma'am," she said, "nor ever thought I should be reduced to wish it; and then, covering her face with her hands, she burst into tears and sobbed out, "I always had a house and servants of my own till trouble came upon us." Bidding her be calm, I told her she might safely confide her history to me, and doubtless some help might be found to place her in a more comfortable position. Recovering herself, she then gave me the narrative of the downfal of her fortunes.

Mrs. T—— had been brought up in girlhood in easy circumstances, residing with her parents till about twenty-four years of age, when she married a medical man in a country town. During his lifetime they inhabited a pretty villa on the outskirts of the town, keeping two servants, and living happily upon the small income made by her husband in his profession. I gathered from her, however, that, like many others similarly situated, the making the two ends meet was a rather difficult matter; certainly there was no surplus to lay by against a rainy day, nor had her husband taken the precaution to insure his life. Death came to Mrs. T——'s husband sooner than either anticipated, and after a few years of married life she was left a young widow, with no provision whatever. Whether or no she returned to her parents' house, she did

not tell me; probably they made her some allowance; but at any rate she found some means of livelihood during the few succeeding years, when she again married. Her second husband was a clerk in a lawyer's office, with a fixed salary; and once again she found herself mistress of a pretty little cottage and had servants to wait on her. Her domestic life was, however, doomed to be clouded. After a few years her husband's health gave way and he became a confirmed invalid, requiring her entire care. Night and day she nursed him—his illness was both painful and tedious—at last paralysis ensued, and he became little more than a living log, helpless as a child, not knowing even his wife at times. Their distress was increased by poverty. Of course from the time when he could no longer attend the office he had been obliged to give up his situation, and during the first year of his illness they lived on his savings. These, however, gradually melted before their wants, until at last all were gone, and Mrs. T——, with her husband incapable of thought or action, saw nothing but destitution before her. She applied to friends, who at first willingly came forward to their aid, and by small sums thus sent her she lived for some time longer. Then began fast the downhill of misfortunes. With no income whatever coming in, friends began to tire of continual applications for relief. Leave her husband even for an hour Mrs. T—— could not, for, helpless as an infant, he required her entire care. So the next thing to do was to sell their furniture piecemeal, and thus temporarily supply the present need. One by one everything of any value disappeared. Still no permanent relief seemed at hand. As each article was sold hope seemed to die away, and the evil day of extreme destitution to draw nearer. Her husband she could never hope to see better, but with a tenacity of life so often connected with the disease he suffered from, he sank into imbecility. Every resource at last came to an end. Feeling that something must be done, again Mrs. T—— applied to her husband's friends, and a consultation was held among them, which ended in their proposing to take charge of her husband provided she would undertake to support herself. This she agreed to, thinking she could best serve him by so doing, and thus they parted.

Here was the time when, had an organized machinery for the employment of women been in being, Mrs. T—— might have taken counsel as to what she was most fitted for, and been placed out at once, thus forestalling the after misery into which she fell. She was essentially fitted, both by experience, age, and disposition, for the employment of nursing: this was not, however, even thought of. No; the one endless vent of needlework was the only thing that suggested itself, and taking a small lodging, she began the life of toil, which would probably have ended in gradual starvation, but for the Providence which led her to find friends and sympathy.

The accident I have referred to was her first great drawback.

She was for weeks incapacitated for work, the nerves of her eyes having been strained by the slight concussion of the head; indeed, when she recovered, it was always afterwards an effort to fix her sight on her work, and thus her needle lagged while time flew by, and her gains consequently became diminished. For two full years, however, she held on, struggling against adversity in every shape, maintaining always a respectable exterior. No one could have guessed at the sacrifices made to ensure it, however. Little by little all her clothes, save her best suit, were sold; and she positively assured me that for two winters she had never had a bit of flannel on her person. So reduced was she at last, that even the blankets of her bed were sold, and how she existed she assured me was a wonder to herself. It was just at this point she was led to apply for work at the Society, and here she had joined one of the workers in her house, to save the expense of a separate lodging. Having brought her history up to this point, she again begged my advice and help what to do to better her fortunes. It so happened that that very day a gentleman asked me if I knew of a general servant for a friend of his, an invalid lady. I at once sent for Mrs. T——, and asked her if she thought she could undertake the situation. She was very anxious to try it, and accordingly Mr. —— gave her a note to the lady. I remember, however, his remarking, as she left the room, "That she seemed too good for the place." Mrs. T—— went that evening and waited on the lady. There were, however, one or two difficulties in the way of her engagement. First: she did not understand cooking. Secondly: there was a bright stove to keep daily in order, which she could not undertake. The lady demurred, but being very much pleased with Mrs. T——'s manner and willingness to please, kept her some time, talking to her very kindly.

Without divulging all her history, Mrs. T—— said she related a portion of her troubles, adding she was very sorry she did not suit, as she would have liked so to have nursed and waited on the lady; for that indeed she felt quite competent, for she had had sad experience of what sickness was. I do not exactly remember the link upon which her after good fortune hung. I think the lady's doctor happened to call, and talked to Mrs. T—— himself, being pleased with her; but at any rate, she left a very favorable impression on the lady, who, on parting with her, told her she would endeavor to secure her another situation. Mrs. T—— returned to me very disappointed, however, in the result of her application. I then, hearing that at the "Nursing Sisters' Association" they are often much in want of good nurses, sent her with a note to the Principal, strongly recommending a trial of her. One of the rules, however, of this Society is, that no woman having a husband alive can be admitted as a Sister; although, of course, Mrs. T——'s husband was never likely to trouble her, still, the rule was

stringent, and precluded her admission. The Principal was, however, so pleased with Mrs. T——'s manner and appearance, that she at once took her on as a supernumerary out-nurse, recommending her to a family who were wanting such a person. Mrs. T—— came back to me overjoyed; never was an opening to independence hailed with greater delight, and her protestations of gratitude were profuse. She really cried with unfeigned emotion. On inquiry, I found, however, that she could not go to the situation unless a change of clothes were procured for her, and I at once gave her what I could collect from a store I have for such cases, and also lent her 10*s.* to purchase a few more necessaries. The wages she was to receive for her nursing were, 10*s.* per week, with board, &c. Wealth compared to her late earnings.

Mrs. T—— went, and I received a note from her after a few days, to say she was very comfortable, that her patient was improving, and that the doctor said she was exactly the kind of person he wanted. She added she would come, and return, as soon as she could, the money I had lent her. At the end of a fortnight she appeared, looking much better in health, and in excellent spirits. She brought with her the half-sovereign and proudly repaid my loan, preferring, she said, to be clear of debt before she bought herself anything else. I took the money, feeling that her self-respect would be far enhanced if I did, offering however to lend her more at any time she needed. Mrs. T—— has never wanted to borrow of me since, for with that first nursing post her fortunes have turned. She is now an independent woman, and likely to continue so. I cannot quite remember who procured her her next situation; it was either the doctor who was attending the first lady whose servant's situation she applied for, or the medical man at the house she went as nurse. This second invalid, strange to say, was suffering from much such a malady as her poor husband, though in a less aggravated form; and the doctor said, that by continual friction and by following out other remedies, there was just hope that he might partially recover. The remedies and the peculiar mode of friction were the same as had been ordered her own husband. With a practised hand and interested heart, Mrs. T—— applied herself to the task of cure. The gentleman gradually got better. His wife, who idolized him, could not be grateful enough to the doctor, to whom she naturally attributed the change; and as on one occasion she poured out her thanks in the presence of Mrs. T——, "You have not me to thank, ma'am," said the medical man, "but your nurse; nineteen out of twenty would not have done what she has for your husband. She thoroughly understands the proper mode of treatment; and if the same can be continued, in all probability you will owe your husband's recovery to her." Cheering words to fall on the nurse's ear. Their result was increased attention to Mrs. T——'s comfort in a hundred little ways. From being, a month or two previously, in a wretched state of want, she now found herself

looked up to as the person on whom hope seemed to be suspended, and was provided with everything she could desire. Of her own accord her mistress raised her wages to 17*s*. per week, regretting that they were not rich people, or she would gladly have doubled them. The invalid, under Mrs. T——'s care, improved, and recovered consciousness. His gratitude was now directed to his nurse, and many touching little proofs of it the latter narrated to me, with a heart full of thankfulness that she had been instrumental in bringing about so desirable a change. It was not Mrs. T——'s place, nor is it mine, to unveil the privacy of scenes where weakness and sickness lay the heart open to receive impressions of religious truths that are passed by in health without weighing the responsibilities incurred by their neglect. Suffice it to say, that Mrs. T—— was a Christian woman, and in her care for the physical restoration of her patient did not forget he had a soul, whose Eternity of joy or woe was balancing on his acceptation of a Saviour's death, a Saviour's justification, a Saviour's redemption. In the silence of a sick-room, words gently spoken and wisely aimed, coming too from those on whom we depend for comfort, have often a miraculous power to quicken conviction. Shut out from the world's inpouring flood of distraction, thoughts, fears, hopes, gather quickly round the soul, and God's Spirit directing the earnest watcher, however humble, to point to the cross when sins press and self fails—is often instrumental in securing true happiness of spirit to the living and peace to the dying, and this by merely using such opportunities as are placed within reach. Such an opportunity I believe Mrs. T—— profited by; and one of the greatest causes of thankfulness she felt out of the many blessings that had all at once been showered on her, was, she told me, the hope that her invalid had been led to Christ. I do not know if she is still with the same family. The last time I saw her she said she had had three offers of situations as sick-nurse in gentlemen's families, at a guinea a week with everything found her; all placed in her way by medical men who evidently appreciated her powers of nursing the sick. She, however, with a right feeling of gratitude, determined not to quit the family who had done so much for her, until she was no longer required—the more so as the doctor told her she need never want a similar situation when ready to take one. Her pleasure at being able to write to her friends of her success, and to offer to pay a weekly sum towards her poor husband's support, was great.

Mrs. T——'s case has been one of the most successful of my recommendations, and I truly rejoice at having been, through God's blessing, the means of raising her from the abject want in which I found her plunged. Once having found a road to independence, with a recollection of the trials she has passed through, I have little fear of her not continuing in its path, at least as long as health is spared her. I trust also she will be able to lay by something for the contingencies of old age.

I have written this annal in the hope of impressing, both upon individuals themselves, and also the friends of those who want employment, the need of weighing—first, *what they are best fitted for;* and then, exerting themselves to secure such posts of labor. Were this more generally done, we should not find so many persons toiling in hateful discontent under the yoke of forced duties, undertaken because they were vacant, and not because they were adapted to fulfil them.

By a little previous exertion and inquiry a large number of persons misplaced might be shifted into congenial niches, especially if pride could be kept under.

The position of a nurse who is suited even temporally to become the companion, friend, comforter of the sick, and whose influence can, while it softens their position, extend itself, by association, over the mind as well as the frame of the sufferer, is a post surely fit to be undertaken by any lady whose reduced circumstances throw her on her own resources. Yet, from the conventional idea that the situation is menial, how few of this class are ever found among the *paid watchers* of our sick. Where love and relationship exist, we find ladies of every rank—from our womanly Queen, who refused to leave her husband's bedside, to the peasant's wife—obeying nature's dictates and tending with care their own loved ones, jealous of any servant's interference. But for the numbers who are deprived of the presence of female relations and obliged to substitute hirelings, there is no suitable provision in nurses. In their case medical men avow that they have the greatest difficulty to secure efficient attendants—a race of *Mrs. Gamps* is all they can select from; and to the tender mercies of such women, invalids are confided for lack of proper applicants to supply their place. What golden opportunities are thus lost! Why should not sympathy be allowed to take the place of love, without permitting the necessary wages of her labor to lower her position or her efforts? Would not gratitude blending with care uphold her rank, and often end in sacred friendship and mutual obligations?

There is a great demand in the present day for fresh fields in which ladies may work. Would that a few enterprising ones would break down the wall of pride, which condemns so many sick persons to the association of vulgarity, and, stepping over the breach, take up their posts at the bedside of sufferers, giving thus *dignity* and status to the office of nurse! It is done on the Continent by Sisters of Charity, who are drawn many of them from noble families; why not in England? Example is alone required for its establishment. A fair field of remuneration and independence would be thus thrown open; for to no one are the purse-strings more willingly relaxed than to those who prove themselves capable of alleviating the suffering of friends. Raise the position, and suitable women would be soon shifted into their right places, whilst many a gentle-minded governess now wearing out under the care of

turbulent children whom she cannot manage, and with whom she has nothing in common, would gladly exchange her present lot, and become a lady-nurse. There, doling out care and sympathy to some grateful recipient, and relieving her own heart and enlivening her patients by an exchange of thought, she would feel far happier than when under the yoke of a *genteel* profession to which she was never suited.

In conclusion, I would mention that, though Mrs. T—— is now happily provided for, should any one reading this paper be suffering from the effects of a "Mrs. Gamp" dominion, and pining for a kind nurse to take her place, I shall be happy to give the address of a thoroughly competent person in whom I have the greatest confidence. Mrs. H—— is not exactly a lady by birth, but has seen far better days than now. She is, at present, one of the needlewomen tribe, but I trust will soon be enabled to earn by nursing, to which her domestic troubles have accustomed her, a comparative competence.

L. N.

IX.—TO THE LORD OF THE MANOR OF MERDON.

THE Petition of sundry Life Tenants, or hereditary denizens of the said Manor,

Humbly sheweth:—

That by custom of this clime,
Even from immemorial time,
We, or our forefathers old,
(As in Withering's list enroll'd,)
Have in occupation been
Of all nooks and corners green,
Where the swelling meadows sweet
With the waving woodlands meet.
There we peep and disappear,
There in games to fairies dear,
All the spring-tide hours we spend,
Hiding, seeking without end.
And sometimes a merry train
Comes upon us from the lane:
Every gleaming afternoon,
All through April, May, and June,
Boys and maidens, birds and bees,
Airy whisperings of all trees,
With their music well supply
All we need of sympathy.
Now and then a graver guest
For one moment here will rest,
Loitering in his pastoral walk,
And with us hold kindly talk:

To himself we've heard him say,
" Thanks that I may hither stray;
Worn with age and sin and care,
Here to breathe the pure glad air,
Here Faith's lesson learn anew
Of this happy vernal crew.
Here the fragrant shrubs around,
And the graceful shadowy ground,
And the village tones afar,
And the steeple with its star,
And the clouds that gently move,
Tune the heart to trust and love."
Thus we fared in ages past:
But the Nineteenth age at last
(As your suppliants are advised,)
Reigns and we no more are prized.
Now a giant, plump and tall,
Called High Farming, stalks o'er all.
Platforms, railing, and straight lines,
Are the charms for which he pines;
Forms mysterious, ancient hues,
He with untired hate pursues:
And his cruel word and will
Is, from every copse-crown'd hill,
Every glade in meadow deep,
Us and our green bowers to sweep.
Now our prayer is, here and there
May your Honor deign to spare
Shady spots, and nooks where we
Yet may flourish, safe and free.
So old Hampshire still may own
(Charm to other shires unknown)
Bays and creeks of grassy lawn
Half beneath his woods withdrawn.
So from many a joyous child,
Many a sire and mother mild,
For the sheltering boughs so sweet,
And the blossoms at their feet,
Thanks with prayers shall find their way;
And we flowers, if we might pray,
With our very best would own
Your young floweret newly blown.

ANEMONE NEMOROSO.
PRIMULA VULGARIS.
ORCHIS.
DAFFODIL.
COWSLIP.
STRAWBERRY.
VIOLET, &c. &c. &c.—*Innumerable Signatures.*

LADWELL HILL, *April 3rd*, 1857.

X.—OUR FRENCH CORRESPONDENT.

Paris, August 18, 1862.

While everybody is supposed to be in the country, the streets of Paris do not look less gay than during the height of the fashionable season. The circulation of private carriages is certainly very limited, and the closed jalousies of all the principal hotels are sufficiently indicative of absent proprietors to preclude the necessity of those who may be on visiting terms at them asking the *concierge*, who sits lazily in the shadow of the *porte-cochère*, whether they are in town or not. But there is hardly a street in Paris which is not literally alive with boys and girls in holiday costume, and who, but for the *bonnes* or elderly relations who accompany them, might allow their animal spirits to find vent in a way that would be of serious inconvenience to the adult passers-by. As it is, they are not more than lively and joyous enough to arouse a pleasurable sensation in the breasts of those who meet them. It is impossible not to feel amused at the pardonable vanity of the children, who wear laurel crowns on their heads, and carry in their hands books with handsomely gilt bindings, which have been awarded as the *prix d'honneur* for a year's good conduct. The boys are not less radiant with delight than the little girls, and carry their caps in their hands, preferring to support on their unprotected heads the ardent heat of a French summer's sun, rather than forbear from displaying their green wreaths to the public gaze. Nothing can be prettier than the little girls who have had the good fortune of becoming laureates. French children have generally a sharp and intelligent style of irregular beauty which is peculiarly their own; but, set off with white muslin dresses and the joy or the elation incidental to success, they are the most brilliant creatures that it is possible to imagine. Their black eyes sparkle and the flush created by intense pleasure renders their dark complexions less sallow than usual, while the childish delight which they take in their trophies conceals the precocious and coquettish air which is but too evident on other occasions when they don their holiday garments.

The distribution of prizes is, in French schools, invested with much pomp and solemnity. In young ladies' *pensions* the archbishop of the diocese, or some member of the superior clergy, presides; and, for a fortnight before, the artistic skill of pupils and mistresses is severely taxed in making flowers and cutting out paper lace for the purpose of decorating the room in which this annual fête will be held. In the evening, a ball, preceded by private theatricals, generally terminates the more serious ceremonial of the day.

The boys' schools, in consequence of being in most cases branches of the University, are honored during the distribution of prizes by the presence of the authorities. The Minister of Public Instruction generally goes to the Lycée of Versailles; and the Minister of

State, the Rector of the "Académie Française," or of the Sorbonne, to the Lycées Charlemagne or Louis le Grand. A full muster of the University authorities, and the other learned bodies, also make their appearance in all the pomp and circumstance of official robes; and the teachers of the different classes don black or violet gowns, faced with yellow. A band is stationed on one side of a platform on which the representatives of the State are enthroned; and a *fanfare* or some lively tune is played as the name of each laureate is called out, and continues till he returns to his seat, after receiving on each cheek a kiss from the highest functionary present, as well as a laurel wreath, and several handsomely bound books.

But the distribution of prizes at the Maison Impériale de St. Denis was this year invested with deeper interest than that which took place at any other educational establishment in France. In general, that ceremony at St. Denis is performed by the head-mistress of the establishment. It was, after its foundation by the First Napoleon, performed by the Empress Josephine. After her divorce, and the Restoration, the Maison Impériale, instituted for the education of the daughters of the Knights of the Legion of Honor, was not favored either by the Empress Maria Louisa or the Princesses of the House of Bourbon. But the Empress Eugénie, wishing to revive the traditions of the First Empire, this year signified her intention of presenting the prizes with her own hands. This communication was made to the directress of the establishment on the sixth of this month, two days before the vacation commenced, and created a degree of excitement that may be easily imagined, when it is told that at the Maison St. Denis the discipline is not less inflexible than that which is enforced in a camp of soldiers. It was appointed that her Imperial Majesty should be there at half-past two o'clock in the afternoon of the 8th. But that hour passed, and none of the Imperial carriages made their appearance. For nearly three-quarters of an hour hope was painfully deferred, and a great number of the expectant pupils had begun to look downcast, when the Empress was at last announced. She was accompanied by the Princess of Essling, the Countesses Lourmel and Renayval, her ladies of honor; Baron de Pierre, her equerry; and Baron de Varaigne, the prefect of the palace.

With her usual courtesy, the Empress apologized for the lateness of her arrival, excusing herself on the ground that a council of ministers, at which she was called on to preside, did not terminate till half an hour later than had been expected. Her Imperial Majesty was then conducted to the *Salle de Concours* by Admiral Hamelin, the Grand Chancellor of the Legion of Honor; Madame and Mademoiselle Hamelin; General Mezière, the chancellor's chief secretary, and the Baroness Daumesnil, Superintendent of the Maison de St. Denis. On arriving there, all the ladies connected with this Institution, as well as the pupils, gave way

to the enthusiasm of the moment, and burst into vociferous cries of "Vive l'Impératrice! Vive le Prince Impérial!"

The Empress was no sooner seated than a flaxen-haired child, about eight years old, who had obtained the prize for elocution, came forward and recited an address in verse which was composed for the occasion by one of the pupils. Her Imperial Majesty seemed deeply affected on hearing it; when it was concluded she descended from the daïs on which her fauteuil was placed, embraced the little girl, and thanked her and her schoolfellows, in whose name they were so gracefully uttered, for the sentiments of love and loyalty which they entertained towards the founders and protectors of the house in which they were being educated.

The Empress paid particular attention to the different articles of needlework which were exhibited amongst the industrial products of the young ladies. She expressed a wish to select for herself some embroidered muslin collars, and desired that an additional medal should be given, to be called "the Empress' medal," to the most skilled among the protégées in the art of cutting-out dresses, &c., as well as to the pupil who should produce the best specimen of painting on porcelain, which she seemed to consider an art peculiarly adapted to the capacities of women.

The play-ground, or as it is here called, *le jardin de récréation*, was next visited. The most juvenile portion of the community, encouraged by the sweet countenance and amiable demeanor of the Empress, flocked around her, and vied with each other in finding her the rarest flowers which their several parterres produced; while two or three little ones, who had doubtless been hearing a great deal about the Prince Impérial, ventured upon asking why he was not brought to see them, whereupon his mother promised to bring him at no very distant period.

The Maison Impériale de St. Denis is exclusively appropriated to the education of daughters, sisters, and nieces of the Knights of the Legion of Honor. It was originally established by the Emperor Napoleon. Madame Campan was, through the influence of the Empress Josephine, whose daughter, Hortense, she had educated, nominated to the honorable post of its principal directress. Mdlle. Beauharnais, afterwards married to General Lavalette, and so celebrated for her conjugal devotion, was one of the first pupils, as was also Caroline Bonaparte, subsequently Queen of Naples. Several other distinguished women were brought up in this institution, which the Emperor Napoleon frequently visited.

According to the original regulations of the founder, the Grand Chancellor presents to the Emperor the name of the lady who is appointed to the post of *Grande Surintendante*, and nominates all the other functionaries on his own authority. They consist of six lady dignitaries, twelve ladies of the first class, forty ladies of the second class, twenty novices or under mistresses, besides as many more pupil-teachers, or candidates for the noviciate, and 500 pupils,

of whom 400 are taught gratuitously. They too are nominated by the Chancellor of the Legion of Honor, whether they belong or not to the 100, the expenses of whose education are defrayed by their families. The directress and superior functionaries of this Institution wear decorations corresponding to those worn by the members of the Legion of Honor, and are allowed a liberal retiring pension. They are chosen for their intellectual attainments, and are all capable of imparting a liberal education. Several of the first professors in the University, the Conservatoire, and the Ecole des Beaux Arts, assist them; and three chaplains, as well as a regular medical staff, are attached to the school, which is organized in every respect like a collegiate establishment. The rules of this Institution are very strict, and the discipline almost military. All its inmates, no matter what their rank, must wear a black uniform, large white apron, cuffs, and collars, as well as dine at a common table.

The appearance of the Empress at a Paris promenade in a flat-leafed hat, called here *une batelière*, has for the moment forced the bonnet to retire, although six months ago the English ladies travelling through the Continent were constantly satirised by the Parisians for wearing "*chapeaux ronds*." But the ladies in this part of the world do not in other respects imitate the simple toilette in which her Imperial Majesty appears on ordinary occasions. It may seem strange to hear that the Empress Eugénie is not all-powerful in the empire of fashion. There are causes over which she has no control which snatch the sceptre from her. The manufacturer finds that wide sweeping skirts, elaborately trimmed with furbelows and flounces, consume a greater quantity of his products than the more limited circumference of a gown made with reference to the rules of good taste. I have been assured that a few of the leading dressmakers here receive large annuities from the Lyons manufacturers and merchants, which it is understood will drop as soon as their customers are sensible enough to wear skirts of convenient length and breadth, not disfigured by superfluous ribbons. E. J.

XI.—NOTICES OF BOOKS.

North America. By Anthony Trollope. In 2 Vols. Chapman and Hall.

If any of our readers feel themselves disgracefully and provokingly ignorant of America, scarcely able even to follow intelligently the newspaper accounts of the civil war—let them by all means read Mr. Trollope's book. They will find in these two lively volumes a royal road to learning just as much of America as can be learnt without trouble. What States belong respectively to the North, the South and the West, who are the principal actors on

each side, what they are fighting about, what sort of people the Americans are, how they live, what they think of themselves and of their neighbors—on all these and similar points, the book is full of information, conveyed in the easiest and pleasantest manner. We must not look here for broad views or deep insight. Mr. Trollope is not, and does not profess to be, a De Tocqueville. But he is a quick and intelligent observer, can compare his experiences of travel in America with much similar experience in other lands, and is inclined to take a good-natured view of things in general. His book is essentially a book of travels. He goes from place to place, and in a somewhat wandering style, notes down what he sees and hears, sometimes drawing his own conclusions, but always leaving his readers at liberty to differ. Occasionally he diverges into questions not exclusively American, such as "The Rights of Women," to which he devotes a separate chapter. As on this point he has fallen into some errors, which, as it appears to us, might have been avoided by a little more inquiry, we shall be excused for giving it our special consideration.

In discussing women's work, Mr. Trollope remarks, that those who "advocate the right of women to employment, are taking very different ground from that on which stand those less extensive philanthropists who exert themselves for the benefit of distressed needlewomen, for instance, or for the alleviation of the more bitter misery of governesses." This we are not inclined to dispute; but when it is farther asserted that "the two questions are absolutely antagonistic to each other," we are constrained to differ. The facts of the case appear to us to be rather that while "the friend of the needlewomen" is laboring to alleviate individual cases of suffering, the more extensive philanthropist is striving to prevent the recurrence of the evil. Why is the payment for needlework reduced to a rate at which it becomes necessary to work and to suffer almost beyond the limits of human endurance? Simply because there are too many women who can do nothing else. Nothing will so surely tend to ameliorate the condition of governesses and needlewomen, as to withdraw from their ranks the surplus numbers who might be engaged in equally feminine, though more remunerative labor. Mr. Trollope assumes that in England women are not working harder than is pleasant and good for them. Surely no mistake could be greater or more apparent. Has Mr. Trollope ever seen the women laboring in the lowest and dreariest departments of our glass houses, paper mills, glue factories, chemical-works, rope-works, &c. &c.? Has he ever heard of girls in brickyards whose duty it is to carry heavy burdens, walking over hot pipes so destructive to shoe leather that the poor girls are obliged to forego that expensive luxury, and adopt galoches instead, as a cheaper article? These things are. And having had some personal intercourse with women of this class, we are obliged to state that, unlike the women of Mr.

Trollope's acquaintance, they are unable to see that "they have had an easy time of it for these years past," and do *not* "know when they are well off." We have even met with needlewomen so blind to the advantages of their position, that they would gladly change places with the young women in the Boston library, whom Mr. Trollope pitied so much, when he heard that they were employed in a comfortable room at the lightest, cleanest, and most amusing kind of work, from eight in the morning till nine at night. That these hours are too long is evident enough; but are English women better off, who work at sorting rope or rags, in continual contact with rough men, from six in the morning till six at night, for a shilling a day, with the privilege of working overtime at the rate of a penny an hour?

We are told that "Chivalry has been very active in raising women from the hard and hardening tasks of the world." Be it so. Let it be a little more active, and raise them still more; for surely while such a state of things as we have described is not a thing of the imagination, nor of the past, but is actually going on in England at this moment, much yet remains for chivalry to do.

So far, we have spoken of women who are obliged to work and are working. But there is another class, whose fathers provide for them, and who, having no external obligation to work, are only led to seek it by their instincts and the law of Nature. How about these? Mr. Trollope says that "Men, as a general rule among civilized nations, have elected to earn their own bread and the bread of the women also." This we cannot admit. Until quite recent times, women have contributed their full share to the family earnings. If the man worked in the counting-house, or on the farm, the women of the household were doing their part at home—in spinning, weaving, baking, brewing, knitting, sewing, and what not. It is because the introduction of domestic machinery has to a great and continually increasing extent taken this work out of the home, that women of this generation are obliged to follow their work into the factory and the shop. They must so follow it, or be idle, and it should be carefully borne in mind that the virtues of our female ancestors were not the fruit of idleness, and that idleness will not produce similar virtues in their descendants.

It is easy to say that an industrious woman will always find something to do. Industrious women *are* finding it, and that is the cause of all this outcry. In this age we are, perhaps, more than ever "the fools of habit;" and men, who have never felt the burden of enforced idleness, can seldom understand why women should want anything more exciting than the apparently pleasant occupation of amusing themselves and other people.

"What does any tradesman, any professional man, any mechanic wish for his children? Is it not this—that his sons shall go forth to earn their bread, and that his daughters shall remain with him till they are married?

Is not that the mother's wish? Is it not notorious that such is the wish of us all as to our daughters? In advocating the rights of women, it is of other men's girls that we think, never of our own."

This is quite true, but Mr. Trollope has forgotten to inquire into the wishes of the girls themselves. Among them, many may no doubt be found, who, to use our author's favorite word, would "elect" to go on in a life of indolent luxury, taking the chances of in due time getting a "bon parti;" but these would not be the most womanly of their sex. A true woman is full of energies and activities, and longs to use them. It is in these latter days that the doctrine has been broached that to "stand and wait" is the normal condition of people in full health and vigor. And if it be answered that this is only recommended as the proper attitude for women until Providence leads them into their true position, the married state, we rejoin that while in no wise wishing to cast discredit on marriage, in which probably both men and women are intended to reach their highest development, we maintain that to "stand and wait" for it, is neither dignified nor becoming, and that those women will do their duty best in whichever state unto which it may please God to call them, who have passed their youth in steady, energetic, hopeful work.

Having been compelled to differ with Mr. Trollope in his views on women's work, we are the more anxious to express our entire sympathy in his indignation against women who, while claiming their full share, or more than their share, of chivalrous deference from men, have no idea of acknowledging their obligation by graceful courtesy. We have revolting pictures of the pseudo-ladies to be met with in street-cars, and "walking down Broadway."

"The world she supposes owes her everything, because of her silken train —even room enough in a crowded thoroughfare to drag it along unmolested. But, according to her theory, she owes the world nothing in return. She is a woman with perhaps a hundred dollars on her back, and having done the world the honor of wearing them in the world's presence, expects to be repaid by the world's homage and chivalry. But chivalry owes her nothing,—nothing, though she walk about beneath a hundred times a hundred dollars; nothing, even though she be a woman. Let every woman learn this—that chivalry owes her nothing unless she also acknowledge her debt to chivalry. She must acknowledge it and pay it; and then chivalry will not be backward in making good her claims upon it."

We heartily accept the admonition, acknowledging that the lesson may not be altogether superfluous in England. Such women as have been described are sometimes seen in our own street-vehicles and places of public resort. Our readers will bear us out in affirming that they are not to be looked for among the assertors of women's rights and responsibilities.

On the state of education in America, always an important subject, much interesting information is given, including sketches of the principal educational institutions.

"As to the schools, it is almost impossible to mention them with too high a praise. I am speaking here specially of New York, though I might say

the same of Boston, or of all New England. I do not know any contrast that would be more surprising to an Englishman, up to that moment ignorant of the matter, than that he would find by visiting first of all a free school in London, and then a free school in New York. If he would also learn the number of children that are educated gratuitously in the two cities, and also the number in each which altogether lack education, he would, if susceptible of statistics, be surprised also at that. But seeing and hearing are always more effective than mere figures. The female pupil at a free school in London is, as a rule, either a ragged pauper or a charity girl; if not degraded, at least stigmatized by the badges and dress of the charity. We Englishmen know well the type of each, and have a fairly correct idea of the amount of education which is imparted to them. We see the result afterwards, when the same girls become our servants, and the wives of our grooms and porters. The female pupil at a free school in New York is neither a pauper, nor a charity girl. She is dressed with the utmost decency. She is perfectly cleanly. In speaking to her, you cannot in any degree guess whether her father has a dollar a day, or three thousand dollars a year. Nor will you be enabled to guess by the manner in which her associates treat her. As regards her own manner to you, it is always the same as though her father were in all respects your equal. As to the amount of her knowledge, I fairly confess that it is terrific. When, in the first room which I visited, a slight slim creature was had up before me to explain to me the properties of the hypothenuse, I fairly confess that, as regards education, I backed down, and that I resolved to confine my criticisms to manners, dress, and general behaviour. In the next room I was more at my ease, finding that ancient Roman history was on the tapis. 'Why did the Romans run away with the Sabine women?' asked the mistress, herself a young woman of about three and twenty. 'Because they were pretty' simpered out a little girl with a cherry mouth. The answer did not give complete satisfaction; and then followed a somewhat abstruse explanation on the subject of population. It was all done with good faith and a serious intent, and showed what it was intended to show,—that the girls there educated had in truth reached the consideration of important subjects, and that they were leagues beyond that terrible repetition of A B C, to which, I fear, that most of our free metropolitan schools are still necessarily confined. You and I, reader, were we called on to superintend the education of girls of sixteen, might not select as favorite points, either the hypothenuse, or the ancient methods of populating young colonies. There may be, and to us on the European side of the Atlantic there will be, a certain amount of absurdity in the Transatlantic idea that all knowledge is knowledge, and that it should be imparted, if it be not knowledge of evil. But as to the general result, no fair-minded man or woman can have a doubt. That the lads and girls in these schools are excellently educated, comes home as a fact to the mind of any one who will look into the subject. That girl could not have got as far as the hypothenuse without a competent and abiding knowledge of much that is very far beyond the outside limits of what such girls know with us. It was at least manifest in the other examination, that the girls knew as well as I did who were the Romans, and who were the Sabine women. That all this is of use, was shown in the very gestures and bearings of the girls. *Emollit mores*, as Colonel Newcome used to say. That young woman whom I had watched while she cooked her husband's dinner upon the banks of the Mississippi, had doubtless learned all about the Sabine women, and I feel assured that she cooked her husband's dinner all the better for that knowledge,—and faced the hardships of the world with a better front than she would have done had she been ignorant on the subject. . . .

"It is not without a purpose that I have given this somewhat glowing account of a girls' school in New York so soon after my little picture of New York women, as they behave themselves in the streets and street-cars. It will, of

course, be said that those women, of whom I have spoken by no means in terms of admiration, are the very girls whose education has been so excellent. This of course is so; but I beg to remark that I have by no means said that an excellent school education will produce all female excellences. The fact, I take it, is this,—that seeing how high in the scale these girls have been raised, one is anxious that they should be raised higher. One is surprised at their pert vulgarity and hideous airs, not because they are so low in our general estimation, but because they are so high. Women of the same class in London are humble enough, and therefore rarely offend us who are squeamish. They show by their gestures that they hardly think themselves good enough to sit by us; they apologise for their presence; they conceive it to be their duty to be lowly in their gestures. The question is which is best, the crouching and crawling, or the impudent, unattractive self-composure. Not, my reader, which action on her part may the better conduce to my comfort or to yours? That is by no means the question. Which is the better for the woman herself? That I take it is the point to be decided. That there is something better than either we shall all agree;—but to my thinking, the crouching and crawling is the lowest type of all."

Besides the three capitals, Washington, Boston, and New York, metropolitan in their respective qualities, Mr. Trollope visited West Point, "the Sandhurst of the States;" Cambridge, the residence of Professor Agassiz, Mr. Dana, Russell Lowell, of the "Biglow Papers," and Longfellow; Lowell, "the realization of a commercial Utopia;" Newport, the watering-place *par excellence* of New England; Niagara, to which "of all the sights on this earth of ours which tourists travel to see" he is inclined to give the palm; Chicago; Buffalo "the great gate of the Western Ceres," through which passed 60,000,000 bushels of breadstuffs in one year;—in short, one wonders whether there can be anything in the Northern and Western States (the South being closed to tourists) which Mr. Trollope did *not* see and remark upon. Even a cursory perusal of his book leaves behind it an agreeable sense of enlightenment. As he himself pleasantly remarks, "There was nothing in the form of government, or legislature, or manners of the people, as to which I had not taken upon myself to say something." That "something" is kindly and modestly said, and in conclusion, we can only repeat, that as an easy and entertaining instructor, Mr. Trollope is almost without a rival.

BOOKS OF THE MONTH.

"SIMPLE Questions and Sanitary Facts, for the Use of the Poor." (W. Tweedie.) This little manual is designated "an attempt to teach the simplest natural phenomena, and to explain the functions and structure of the human body." It is mainly a compilation from various trustworthy authorities, much valuable information being conveyed in a simple catechetical form. Its wide circulation

among the Irish poor, for whom it appears to be chiefly intended, can scarcely fail to be useful.

"British Columbia and Vancouver's Island," by D. G. Forbes Macdonald, (Longman,) will have an especial interest for those who are concerned in promoting female emigration.

"Reminiscences of the Life and Character of Count Cavour," by W. De La Rive, translated by Edward Romilly, (Longman,) is the work of a relative and intimate friend of the subject of the memoir.

"The True Institution of Sisterhood, or a Message and its Messengers," (Nisbet,) has for its object to give information on the London Bible and Domestic Female Missions.

A new novel by Mrs. Gaskell is promised, under the title of "Sylvia's Lovers."

"A Few Passing Ideas for the Benefit of India and Indians," by Manockjee Cursetjee, (Emily Faithfull,) is a short account of the efforts made by the author, an eminent Parsee gentleman, resident at Bombay, to improve the education of women in India. Mr. Manockjee very wisely commenced the work in his own family, by engaging an English governess for his daughters; he is thoroughly satisfied with the success of the experiment, and we may hope that his example will be extensively followed by Hindoos as well as Parsees.

Among publications received, we are desirous of calling especial attention to the "Fifth Annual Report of the Ladies' Sanitary Association." This valuable Society is steadily pursuing its useful career, and the success which has attended its labors hitherto, may be regarded as at the same time a reward for past exertion and a stimulus to future effort. It is gratifying to observe that the public mind is gradually becoming more and more alive to the importance of sanitary reform. We are not yet, however, by any means so far advanced that we can afford to sit still. There is much yet to be done in diffusing a knowledge of the laws of life among all classes of the community, and no machinery has been devised more effectual for this purpose than that of the Ladies' Sanitary Association.

We are glad to observe that a second edition is announced of the beautiful "Last Poems" of Mrs. Elizabeth Barrett Browning.

XII.—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,

I think it is now a pretty generally acknowledged truth, that the education of girls is not what it ought to be,—I mean more particularly that of girls of the middle and upper classes. The statement of this fact has, in my opinion, been often accompanied with very great exaggeration and ill-nature, but the fact itself must be admitted as undeniable. Now, there must be many mothers earnestly desirous, like myself, to educate their rising girls after a better system than the present, who would be thankful for a few practical suggestions as to how to do it. I, for one, have been thinking deeply on the subject many times, and a wish has arisen in my mind as often, that some kind and sensible man or woman would afford me help by writing his or her thoughts about it in your Journal. Let not the writer be too much afraid of entering into detail. *What* ought girls to learn? *How* should they learn? What may be best omitted, as they cannot learn everything? How shall we preserve the proper balance between work and play, study and leisure, &c.?

I really believe that a few judicious hints, descending into the *particulars* of girls' education, expressed kindly and charitably, would be received by hundreds such as I am with real gratitude, and sincere desires to act upon them.

Hoping to "hear of something to my advantage," as advertisements say, in your next Number, I remain, your obedient Servant,

A MOTHER OF FOUR GIRLS.

To the Editors of the English Woman's Journal.

LADIES,

I believe the Kinder-garten system has done much to prove how desirable it is to have enlightened persons employed in the care of young children. In the tender years of infancy, there is often serious injury done by ignorant, not to say unconscientious nurses. I think the office of nursery governess does not rank as it ought in the estimation of educated women, whether parents or ladies requiring remunerative employment. It is too much the custom to consider the qualities required to be inferior to those of teachers for pupils of a more advanced childhood. It seems to me that the reverse is the case. A knowledge of the physical, moral, and mental nature, and an adaptation of training to suit the various requirements of differently constituted children, is an acquirement of the first importance. This, with kindness, gentleness, and patience, is a combination of qualities which parents would do wisely to provide for their children. Those are the best mothers, who, thus qualified, train their own children so far as it is in their power, and such will know how to appreciate, and remunerate accordingly, an assistant in the good work. And where the maternal care is wanting either wholly or in part, the best substitute for an enlightened and devoted mother should take the place of the ordinary nurse. With these remarks, I remain, Ladies, yours respectfully,

A SUBSCRIBER.

To the Editors of the English Woman's Journal.

LADIES,

It seems to me that the question of ladies becoming physicians ought not to be discussed as a means of livelihood for women, but on far higher grounds—as a mission of mercy towards a class of sufferers far more numerous, and more sadly enduring, and more heroic in their lonely pain, than the world has any idea of. I know that medical men will laugh at this. Knowing as they do how much many women confide to them, they suppose that all women under similar circumstances would do the same. But here they make an enormous error; they do not know, and it is impossible from the nature of things that they can know, what unrelieved physical agony is endured by women, as a less torture than submitting to the mental trial of soliciting a doctor's aid. To me, a lady, and one happening from circumstances to have come much in contact with delicate women, this fact is patent enough; perhaps to others who have happened to have been admitted less deep under the surface of things it may be credible, when they consider that three-fourths of all the illness that exists is found amongst women and children. It is not to be believed, (or else it is indeed a bitter irony that speaks of woman as God's latest and most perfect work,) it is not to be believed that woman is endowed by her Maker with a physical organization so much inferior to that of man as needfully to entail upon her all this extra suffering. It does come within the possibility of belief that the means of cure have not as yet been placed availably within her reach.

Do not let any one suppose that I write from an exaggerated idea—from prudery or sentimentalism—I write from lamentable knowledge. My strong feeling is that God's blessing must go with every high-minded woman, who enters into the medical profession from a pure love and pity to such brave and hopeless sufferers as those I have alluded to.

Yours truly,
A LOVER OF INVALIDS.

July 15th, 1862.

To the Editors of the English Woman's Journal.

International Exhibition,
Processes Court, Class VII. *b*, 1634.

LADIES,

I am obliged by your polite mention of my undertaking in your July number. Should your space permit, I should be happy to explain, through the medium of your pages, some of my motives in making this centre, and address you from this my public study.

Being invited to try to do something in connexion with the purposes of this great international gathering, I considered that to introduce a prayer for universal peace would meet the sentiments expressed in the building. The next object was to make this useful to the assembled nations by giving translations from the English into various languages; having done this, I perceived that a wide field for amusement and mental progress could be furnished by the introduction of a thoroughly manageable library printing press. From an active, careful little "Miniature Printing Press," a collection of *souvenirs* would flow forth, not in any way trespassing upon the book-printer's department. I hope to make arrangements soon that will facilitate this project, and ensure success to the persevering.

Yours respectfully,
LAVINIA JONES.

To the Editors of the English Woman's Journal.

LADIES,

Will you allow me a place in your Open Council for a few remarks on Miss Parkes' Paper on the "Balance of Public Opinion in regard to Women's Work"? I desire to eliminate a meaning which I conceive to be latent in that article, rather than to differ from it. Fully coinciding in Miss Parkes' concluding remarks on family life, it yet seems to me unwise to regard it as the sole and inevitable destiny of any individual or class. Though marriage is undoubtedly to the majority of men and women a happier condition than permanent celibacy, yet we cannot shut our eyes to the fact that there exists around us, in all classes, an appalling amount of marital misery. It seems to me that the first element necessary to a happy union is, that it should be free—free and deliberate on both sides; that mutual appreciation of personal qualities should be the sole motive for entering into it. On this point, I conceive you will not differ from me; but how, I would ask, can this entire and mutual freedom exist when a woman must either marry or starve? With what ideas, with what intentions are those thousands of girls brought up, who receive a more or less elegant but very superficial education; to whom no remunerative occupation is ever taught, but whose tenure of indolent opulence is only co-extensive with the lives of their fathers? Is it not at least tacitly understood, even from their childhood, that they *must* "get married"?

Through all the discussion that has taken place during the last ten years on the condition and affairs of women, it has seemed to me that this question of marriage and its motives has lain at the core of the whole matter; that it is the very root of the well-being or wretchedness of men, women, and the children that are born of them. If you believe, as I do, that it is essential to the dignity of one sex, and the happiness of both, that a woman should always be free to live unmarried as long as she chooses to do so, you must wish, with me, to render every woman perfectly independent in her celibate condition: if you wish her to use judgment in accepting or rejecting a companion for life, she must be habituated to exercise that judgment on all the ordinary affairs of life as they arise, and to this end there is no discipline so salutary as work.

The term bread-winning, seems to me also to need some explication, being liable to be understood in too restricted a sense. The primary occupation of a woman in a household is that of an economist; her function is to apply advantageously the money earned by men. If a woman who has earned her living before marriage discontinues her external occupations after that event, she does not, unless neglectful of her duties, become any the less self-supporting. She ceases working for those who will pay her wages, simply because her energies can be more profitably applied to the internal economy of the joint affairs of herself and her husband.

The function of the economist is just as necessary, just as praiseworthy, and just as payworthy as that of the producer. It is unduly depreciated now, only because women have been too rigidly confined to it; their household labor is undervalued because it is to be had too cheap. Many women at home are in a position analogous to that of men in the colonies, and society might as reasonably make a regulation that a man in the bush should not cook his own steak, and bake his own damper, as that a woman in England should not support herself by other than domestic employments.

My wishes as regards the pecuniary condition of women are easily defined. They are, that every woman should be free to support herself by the use of whatever faculties God has given her. In this career I ask no favor for her because she is a woman, I ask only that she should not be obstructed, and that she should be paid for her labor the same wages that a man would be paid for the same work equally well done. When this position is attained the next will easily follow: that economical employments should be

acknowledged to be as tenable a ground of independence as any other occupation. We should not then have a multitude of women working hard and efficiently and yet regarded as unproductive by those for whom they work.

Believe me, Ladies, yours very respectfully,

E. W. F.

XIII.—PASSING EVENTS.

PUBLIC AND POLITICAL.

The Queen and the Royal family have spent the month at Balmoral. We are enabled to state that the marriage of the Prince of Wales will take place some time next year. The probability is that the Princess Alexandra of Denmark will be the future Princess of Wales. The Princess Alexandra is in her 18th year. She is the eldest daughter of H. R. H. Christian, Prince of Denmark, who is the son of the Duke of Schleswig-Holstein-Sonderburg-Gluksburg, successor to the throne of Denmark on the death of the present King, Frederick VII.—*Court Journal.*

Parliament was prorogued by Commission on the 7th August. The chief topics commented on in the Queen's Speech were the Civil War in America, disturbances in Turkey and in China, a new Commercial Treaty with Belgium, and the Lancashire distress.

No marked change has taken place in the position of affairs in America. President Lincoln has officially ordered 300,000 men to be drafted from the militia to serve for nine months. The order causes immense excitement, especially among naturalized citizens. Great numbers are endeavoring to escape by all available routes, but the frontiers and seaboard are strictly guarded. The President has declined to accept the negro regiments as soldiers, but will avail himself of them as laborers.

Italy is in a disturbed state. Garibaldi has raised the cry of "Rome or Death!" and popular demonstrations have taken place in various districts, but as yet there has been no decided movement towards Rome.

SOCIAL AND INDUSTRIAL.

Cotton Supply.—An important conference has been held by a deputation from the Executive Committee of the Manchester Cotton Supply Association, with the commissioners and other representatives of countries contributing cotton samples to the International Exhibition, the object being to discuss the most likely means of ensuring enlarged supplies of the article. About thirty commissioners were present, representing Italy, Angola, Barbadoes, Peru, &c., and many of the British Colonies. A considerable amount of information was elicited. The meeting separated without arriving at any definite conclusion.

Miss Rye is now at Manchester selecting candidates for emigration from among the unemployed factory girls.

By the lamented death of Mr. J. L. Ricardo, M.P., the promoters of the industrial employment of women have lost a true friend and ally. It was through Mr. Ricardo's influence that the introduction of women into Telegraph offices was originally effected.

A Congress of the International Social Science Association is to be held at Brussels this month, from the 22nd to the 25th. Questions are proposed by the Committee of promoters in five sections. I. Comparative Legislation; II. Education and Instruction; III. Art and Literature; IV. Charity and

Public Health; V. Political Economy. In Section II. one of the questions proposed is on, The part of women in teaching, and the advantage of assigning it to them; and in Section IV. What employments are suitable for women? Papers should be in the hands of the Secretary, No. 46, Rue de la Ligne, Brussels, on or before September 10th.

LITERATURE, SCIENCE AND ART.

INTERNATIONAL Exhibition. Visitors are pouring in from the country in great numbers, and it is expected that as the harvest approaches completion, the influx from the agricultural districts will be largely increased. It is understood that the Commissioners intend to close formally on the 18th October. A Committee has been appointed by the Queen of Spain to organize a Universal Exhibition at Madrid.

SHAKSPERE's birthday was this year celebrated with great éclat at Ballarat gold diggings in Australia.

THE Committee of the Oregon Botanical Exhibition at Edinburgh, have resolved to send Mr. Robert Brown to Vancouver's Island, and British Columbia on a voyage of scientific discovery. Mr. Brown will be instructed to explore the Flora of British Columbia, Vancouver's Island, and the countries adjoining the Rocky Mountains, with a view to the transmission of seeds of hardy trees and plants, and the seeds and roots of flowers, to members of the Oregon Association.

OUR French neighbors, who do not seem inclined to rest upon their work of "restoration," have again taken Notre Dame de Paris in hand, and commenced extensive labors there.—*Athenæum.*

THE old Scottish humor comes out in these times with something of its ancient form. Only the other day we were all horrified by an account of the fall of a very tall house in High Street and loss of several lives. A memorial has just been erected of the circumstance; and with singular character, this comprises a sculptured head of a boy, with the words, "Heave awa' chaps, I'm no' deid yet" inscribed about it; the whole enclosed in foliage, and placed by way of keystone above the arch leading down to Paisley's Close. We are not always so felicitous in getting characteristic humor as well as a memorial of fortitude, out of our troubles of this nature. Yet the old sculptors, as more than one of our towns and cities show, were not so oblivious. The ancient towns of North West Germany can produce not a few records of like nature. We do not lack examples of "pluck," goodness knows,—our firemen and policemen have no few claims on our municipal gratitude in that respect. Not many years ago a sailor died, like an Englishman of old, in China, because he would not kneel to some Mandarin. This act was in the bold spirit of our race, and men were glad to acknowledge the fact; still not even a slight carving on some apt spot,—such exist in Portsmouth, Chatham, Plymouth, Southampton and elsewhere,—has been placed to record the courage of the man.—*Ibid.*