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XIV.—MIDDLE-CLASS FEMALE EMIGRATION IMPARTIALLY CONSIDERED.

THE EMIGRATION OF EDUCATED WOMEN EXAMINED FROM A COLONIAL POINT OF VIEW. BY A LADY WHO HAS RESIDED ELEVEN YEARS IN ONE OF THE AUSTRALIAN COLONIES.

SOME years ago the fishermen of a small village in the Isle of Man took so large a number of herrings that they knew not what to do with them. In the present day a steamer would have carried them off to Liverpool, and they would have been easily disposed of. But in those days there were no steamers, and in the whole island there was not salt enough to cure them, so the fishermen carried them a little way out of the village and threw them down in a great heap. And the fine wholesome fish, which might have fed so many starving families, corrupted and sent forth a dreadful stench, and this caused a pestilence, so that numbers of the poor fishermen and of their wives and children fell ill and died. That which might have been a blessing became a curse, and the largest take of herrings is remembered only as a great misfortune.

There are too many women in this country. Are they to become a curse instead of a blessing? No, no! a thousand times no! If there are too many here, there is work for them somewhere in the world. There are homes for them to bless in the east and in the west, in the north and in the south! Nature has not omitted to prepare a place for every one of them, if we only knew how to penetrate her secrets and discover it. An able writer in the *National Review* has shown clearly by statistical facts that the surplus of women here is no more than the deficiency in the colonies and the United States. The question is how to balance the account, how to transfer them from the place where they are not wanted, and where they may even become injurious, to the place where they will be valued as they deserve, and benefit instead of injuring those around them.

For people to be valued as they deserve, it is necessary that they should possess qualities, not merely good in themselves, but such as can be called into play and turned to use by their neigh-

bours and friends. People talk of the "right man in the right place," and the right woman in the right place is quite as important.

The colonists imagine that their mother-country does not think enough of this. They sometimes fancy that England looks upon her colonies as pieces of waste land upon which rubbish may be shot *ad libitum*. It must be owned that much that is useless to her is very valuable to them. But they have protested, and they still protest, that *anything* will not do. They want quality as well as quantity. When we were young as colonies we were content with the left-off garments of our parents; but now we think ourselves old enough and important enough to have our tastes and habits consulted, and our clothes made to fit. We are of different ages and different capacities, and if our good mother will kindly remember this and take the trouble to examine into our different requirements, and suit her gifts to our wants, instead of rebelling against them we shall accept them gratefully and turn them to good account. I propose, then, to offer a few suggestions on the part of my own and her sister colonies as to our needs.

We want self-reliant, useful women. Those who will quickly find out their work and learn to do it. Those who can adapt themselves easily to any circumstances in which they may be placed. But we want at the same time refined and educated women, for truly says the *National Review*, "of all qualities which education surely and universally confers, that of adaptability is the most remarkable." And that of adaptability is to us, next to the Christian virtues, the most valuable.

So much has been said and written about the roughness of the colonies and colonists, that I believe it has taken quite an exaggerated form in the English mind. A rough life it is in the country, and a rough life tends to make the manners rough, and living among inferiors may cause people to forget some of the little courtesies of society and neglect the duty of self-control, but there are as true gentlemen and ladies, in the right sense of the words, to be found in the far-away bush of Australia, in the wilds of Africa, or in the backwoods of Canada, as in any London ball-room. Those who are rough do not wish to continue so. They look back with regret to their old life and long for a better and a higher state of existence. They are apt to set almost an undue value upon real refinement and the softening influence of those arts which give the charm to society. Thus accomplishments take rather too high a place in colonial estimation. Music is especially beloved, cultivated under the greatest difficulties, and proficiency in it thoroughly appreciated. It must be confessed that there are many houses too small and too uncomfortable to contain a piano, and many households too busy and too rough to allow of the relaxation of music. I have known ladies who have not had the opportunity of touching an instrument for ten or twelve years, but when the opportunity

came at last it was enjoyed to the utmost, and the long-wished for treasure seemed like an angel in the house.

The rough colonial households every year become fewer and recede farther and farther into the bush, and there are not many now which industry, patience, and cleanliness, combined with the power of discerning the *essentials* of comfort, cannot make pleasant dwelling-places for those who have good health, a contented disposition, and affection for one another—the true philosopher's stone which turns everything to gold.

People who have never been in Australia do not distinguish between the life in or near town and the bush life, which is as different as London life and that of an English farmer or a Highland chief. Those are said to be in the Bush who live beyond the reach of a butcher and baker, and are consequently obliged to kill their own meat and bake their own bread. In the towns, all the necessaries and most of the luxuries of life can be procured without difficulty. In Melbourne, some of the handsome stone houses, the fine horses and equipages, the elegant drawing-rooms and well-dressed women, would compare not ill with those we find among the English merchants in the neighbourhood of London. Round the harbour of Sydney, beautiful villas peep out from among the trees on all sides, and little quays running down to the water's edge, with boats moored ready for use, give evidence of leisure, and luxurious enjoyment of the advantages offered by the lovely situation. About Adelaide, the houses, one story in height, with their verandahs covered with exquisite climbing plants, are situated in well cultivated gardens, redolent of rich scents, and abounding with delicious fruit, and most of their inhabitants have the indulgences of books, music, and fancy-work.

But fifty miles from any of these places the life is very different. The houses, sometimes picturesquely situated in the park-like scenery of Australia, have yet a slovenly look, which seems to arise partly from the absence of garden or other enclosure, partly from the signs of domestic occupations, which, as there is no one to see, there is no reason for concealing. Built often without hall or passage, the rooms open on to the common verandah, which serves frequently for a harness-room. A heap of half-mended stockings, a pipe, a few books, possibly well-chosen, a stock-whip, and a cradle in the solitary white-washed sitting-room, bear witness of the habits and occupations of its inhabitants. But even here the presence of refinement and forethought makes itself felt, and the character of the mistress, or the want of the mistress, is at once apparent.

A Training School for ladies intending to emigrate, such as was proposed by S. G. O. in his admirable letter to the *Times*, would doubtless be a very useful institution, as there are many things a little knowledge of which, would save them trouble, anxiety, and discomfort. To foresee and prepare for *all* the duties which may

fall upon them would require omniscience itself; and the Micawber style of preparation is but a waste of time, for nobody can tell what may "turn up." I have seen ladies glaze their own windows, and mend their own boots, yet I do not think it necessary for people to take lessons of a glazier or a shoemaker. Necessity is a good teacher, and in many little arts we need no other. But there are some things upon which so much of the comfort and well-being of a household depends, that they ought to be thoroughly learned before undertaking the management of one. I may mention especially cooking, including the art of making bread, and laundry-work. Indeed all sorts of house-work should be understood, theoretically if not practically, for a lady may, at any moment, be left without assistance or the possibility of procuring it, and then her head must save her hands, or she will soon be worn out. She should understand something of household surgery, for accidents will occur, and when there is no doctor within fifty or a hundred miles, lives may be lost for want of knowing what to do.

To comprehend the science of medicine and know the laws of disease, is more than can be expected of every woman. Indeed, on such subjects "a little knowledge is a dangerous thing," for they are too intricate to be unravelled by any but a practised hand, and require a head to guide it which knows the bearing of every pathway and turning in the strange labyrinth of disease, and how to seize the clue, invisible to untrained observers. But every one may know something of the laws of *health*, and learn enough of our wonderful structure to understand how to preserve it from injury.

There is one thing too much neglected in the present day, in which every woman going out to a colony should make herself a proficient, not merely in theory, but in practice. I mean needlework of all sorts. The sewing-machine is a most valuable invention, but it can be used only as an assistance, not as a substitute for a good sempstress. It is more liable to be put out of order than fingers and thumbs, and the loss of some little screw, or the breaking of some part of the machinery, may involve the delay and expense of sending to England before it can be remedied.

To discover where women are most wanted, the obvious plan is to turn to the census papers, see where the proportions are most unequal, and decide upon that place which contains the smallest number.* But there are circumstances which should modify this mode of decision, and a mere general table like that in the *National Review* is not sufficient. In Victoria and New South

* The difference in this respect between the different colonies will be matter of surprise to those who take the trouble to examine into the subject. They will find that while in one (Western Australia) the excess of the male over the female population is as much as 72 per cent., the number being very nearly as 7 to 4, in another (South Australia) it is only 5 per cent, or as 21 to 20.

Wales, the Chinese, who are *all* men, swell the returns of the male population considerably; and it is not enough to know the proportions in the whole of a colony merely, for many parts are almost inaccessible to women.

The city of Sydney actually contains more women than men, the number of males being 27,285, while the number of females is 29,109, yet the deficiency of women in the whole colony of New South Wales, *exclusive of the Chinese*, is as much as 33,130. The deficiency, therefore, must lie in the smaller towns, and in the country districts, and these are most difficult to get at. Those who have been in the colonies, know that ladies cannot travel alone there as they can in England and America. The inns, few and far between, have so little accommodation that they would be liable to find them full, and no place to sit in but the common room for all, which even gentlemen sometimes find very disagreeable. In many parts of the country women are not wanted. On the diggings of Victoria and New South Wales I imagine they would find themselves quite out of place, and the greater number of the sheep and cattle stations are inhabited by men only, herding together in mere cabins.

Suppose we have found the place where women are most wanted, the next question is, what are they to do when they get there?

A few energetic ladies, well known for their practical and comprehensive benevolence, have organized a plan, which is now in operation, for sending out educated women as governesses, and, as they are working it, this plan seems not only safe, but admirable, and deserving of all possible encouragement and assistance. But these ladies are fully aware that the demand for governesses must have a limit, and though this limit may be far from reached at present, were the plan extended as the author of the paper in the *National Review* proposes, even to the taking away of a tenth part of the "redundant women" in England, it is evident that the idea of sending them out as governesses would have to be abandoned. A governess is almost necessarily the *second* woman in a house; therefore the very fact of the scarcity of women, is a proof that many governesses cannot be wanted. I should be as unwilling as S. G. O. to "see the day when any inducement may be given to ladies to go out to the colonies, professedly as teachers, but in reality to seek husbands," and to suppose that those ladies at home, whose sole aim is to benefit and raise up their poorer sisters, and who have been so careful to ascertain that their labours were required before sending them out, would offer such an inducement, would be an injustice and an insult.

To send out women for whom there is no certain occupation, would truly be "mere transportation under the name of benevolence," for it would be to put them up to sale, to make marriage a necessity to them; and is not the hardest work, the most starving remuneration better than such a degradation as this? All these

discussions, it must not be forgotten, are not unheard at the Antipodes because they occur in England. They will be copied into the colonial newspapers, read by hundreds of people, and talked of by thousands —talked of in no pleasant way. An independent population like ours will resent the having even benefits thrust upon them. We all know how children struggle against and resist even the most delicious food which is forced down their throats, while if it is merely put within their reach they will make efforts to obtain it. "Men are but children of a larger growth," and it is certain that after all that has been said, the very fact of a number of ladies being sent out under such circumstances, will at once place them in a false position and create a strong prejudice against them. But let the colonists send for them for themselves, as the *Times* proposes, and the affair will assume quite a different aspect. This would be a difficult, but I think not an impossible arrangement. There has already been in operation a plan for enabling the labouring classes to send for their relatives by means of Government aid, they paying part of the passage money. Could not a somewhat similar plan be organized for ladies? There must be many men in Australia and America who would be glad to have their sisters and nieces to keep house for them, if they had them there; but first they know not whether they are fit for the work, then perhaps they cannot command the necessary ready money to pay the whole of their passage, and then they do not like to send for their young relatives without the certainty of a suitable escort. Could these difficulties be conquered, could some training school fit them for household occupations and inform them what to expect in colonial life, and could some well-managed scheme ensure their being conveyed safely and inexpensively to their destination, I believe that applications would flow in upon the emigration society, and that with little, if any additional expense, its operations might be extended in an extraordinary degree.

The difficulty of conveyance is not slight, though far from insurmountable. The cost of first-class accommodation is too great to be thought of, and in the crowded second cabin a delicately nurtured woman is liable to be injured in that which should be most scrupulously preserved—in her self-respect—the quality of all others most necessary to one who leaves friends, home, country, to make her way alone and unaided in a new world. Those who have never been at sea can hardly realize the trials and temptations that beset the idleness of a long voyage. A number of men and women utterly unknown to one another are suddenly thrown into far closer contact than is ever possible on land. They have left all their occupations behind them. They encounter together an entirely new life and are dependent upon each other for all that makes that life endurable. Of course they are liable to make mistakes and for these mistakes the weakest must suffer.

We all know what class forms a large proportion of the young

men sent out to the colonies. Those who can do no good at home, whose morals it is hoped may be restored by change of air.

These may form the society into which a young woman is thrown, and if she has been accustomed all her life to be protected from evil, to rely upon others instead of herself, hard indeed is her trial. The strongest feelings of her nature may be suddenly called into play under the eyes of a hundred spectators. She may have to endure "the inexpressible torture of scrutiny without sympathy." The chief amusement of the inferior class of passengers is to observe one another.

"Lift off," says one of our far-seeing divines, "Lift off from any community the pressure of its active duties and no reasonable man would dare to live in it." This is just the state of things on board ship, and the kind and amount of gossip that goes on when people have nothing to do, is in itself shocking. A young girl in such society suddenly finds herself "the observed of all observers," and feels that her motives are being canvassed and possibly her actions misinterpreted. If she is proud, her whole nature revolts at the injustice, and she is in danger of being blinded by anger. If she is vain, the danger is greater still. The slightest false step exposes her to false imputations, and she falls in her own esteem by falling in the esteem of others. An unprincipled man has an immense advantage in her inability to escape from his observation; for he can see when to take the tide of feeling at the flood.

It would require an extraordinary amount of tact and judgment to select for emigrants only those fitted to pass through such an ordeal, and the fall of one would injure the whole number. If, however, the emigration system should be extended and carried on upon a large instead of a small scale, there would be no need for the ordeal. It would be worth while for ship-owners to make special arrangements for this class of passengers, and worth while to send such passengers with a superior and educated woman as matron, to whom they might look for advice and assistance, and who would be responsible to their friends for their safety and welfare. The responsibility should not end on reaching the colony. They would want a home while waiting for their friends to fetch them, or while seeking employment; and they would need advice about the mode of reaching their destination when it was found. The small numbers now sent out by Miss Rye and her energetic coadjutors appear to be so quickly taken up that there is no need for the home; but large numbers would not be so easily absorbed, and we can take large numbers if they are such as I have described, and if they are willing to make themselves useful in any honourable capacity, keeping before their minds the truth that no sort of work is degrading that is undertaken in a right spirit; and faithfully obeying the precept "Whatsoever thine hand findeth to do, do it with thy might."

By sending us such women, England will confer upon her colonies the greatest benefit she has ever bestowed. Her superabundant and neglected daughters will find home and happiness in the New World, and the seeming curse will become a real blessing. C. E. C.

As a pendant to the foregoing paper we insert an article extracted from the *Melbourne Argus* of June 17th.

"We have been favoured with a copy of a little pamphlet by 'Maria S. Rye,' headed *Emigration of Educated Women*, and we have been asked to assist in the promotion of the writer's object, by advocating our own colony as a field for the migration of the particular class to which Miss Rye's appeal is addressed. Miss Rye speaks of some encouragement which she has already received from Victoria and from New South Wales. One correspondent writes to her to say that 'qualified teachers and governesses are very much wanted indeed in Australia;' and another, that 'large incomes are earned by many highly accomplished women.' Miss Rye herself gives us what she believes to be the strongest argument in favour of the movement, in the statistical fact, that there are 155,636 more men than women in the Australian colonies; and she winds up with a somewhat touching suggestion, that 'surely we may take courage, and hope that there, amidst the many homesteads of our wonderful colonial possessions, some at least of our many worthy, industrious, poor young countrywomen may be safely planted.'

"So excellent a project deserves more support than we are able to give it, and more success than it is likely to have. We hardly know how to deal with Miss Rye's pamphlet. As advocates of immigration to the fullest extent—of immigration without respect of classes or conditions—of 'indiscriminate immigration,' to use Mr. Higinbotham's phrase—we are glad to welcome any efforts which may tend to the increase of population in Victoria. So far as Miss Rye's special friends are concerned, there is no doubt that they would be among the most desirable of immigrants. It cannot be said, in the language of the opponents of immigration, that the number of educated women in the colony is already in excess of the demand; or that there is a surplus of this sort of imports over and above what the capitalists are able to consume. It may be difficult to fix any rule by which to measure the supply with the demand of a commodity of this nature, but we may safely assume generally that there is no prospect whatever of the market being glutted with educated women, let the immigration be as great as it can be, with our existing social arrangements.

"It is one thing, however, to approve of the immigration of educated women in the abstract, and another to encourage them to come here by the promises and hopes held forth by Miss Maria S. Rye. We must remember that these are an exceptional sort of immigrants, who do not come within the ordinary principles which govern immigration at large. To the various classes of artisans and labourers, we are able to insure an almost unlimited field of employment; and to every sober and able-bodied man, of whatever class, we can promise at least a living, in any circumstances. With any great accession to the number of immigrants, of course will come a demand for all the various classes and conditions of society which go to make up a civilized community; and it is in this way no doubt that we may confidently look forward to the immigration of educated women, as a necessary complement to any large and general scheme of immigration. But if it is a part of Miss Rye's project that educated women are to be assisted hither at the public expense, to supply any existing want, we are afraid that she will have but little support from those who know what is likely to be the condition of immigrants brought out on such terms. We are afraid Miss Rye is deceiving

herself and her friends by the flattering pictures she has set before them of the condition of governesses in this colony. Any keeper of a 'labour mart' in Melbourne could give her better information on this point than all her lady patronesses in Melbourne or Sydney. A general scheme for the importation of governesses into Victoria is, in fact, as wild a speculation as could enter any human brain. There is no article, perhaps, in the labour market, of less general demand than governesses. There is no market perhaps where the value of educated women is less appreciated than Melbourne. That sort of genteel servitude which poor gentlewomen find so intolerable at home, cannot but be greatly aggravated in a young country, where those who have the wealth have rarely the refinement, and those who have refinement have not much wealth. As a rule, governesses are better off, with all their miserable pittance, in England, than in Victoria, among our newly rich. The equality of the lady's-maid—the patronage of the butler—which are among the hardest trials of the governess at home, have indeed no parallel here; but it is very questionable whether the change is in favour of the governess. For an educated woman, of high class, who comes here to better her prospects, we cannot conceive a more hopeless venture, if she is to be a governess all her days. She had better be a good plain cook or a pretty barmaid. There is not a housemaid who would not turn up her nose at her in any Melbourne labour-office. The pigeon-holes of our advertisement-office could unfold many a heart-rending tale of sadness and woe, of the poor gentlewoman and her disappointed hopes and defeated ambitions.

"If Miss Rye's object is not so much to provide us with governesses as to remedy that sexual disproportion to which she refers, we are still at a loss to perceive how we are to give any aid of the kind desired to the immigration of educated women. The fact that there are some 150,000 bachelors unattached in these colonies, while there is a surplus of 700,000 maidens in the old country, is certainly not creditable to our Australian manhood. But how does Miss Rye propose to remove this scandal from our doors? Are we to open a national Hymeneal Office, for the greater facilitation of marriages? Or upon what terms are we to bring out educated young women, to match our educated young men? Any indiscriminate venture, in a matter of this delicate kind, is clearly attended with danger. We have heard of a state being the father of its people, but is there not some risk in its undertaking the duties of the people's father-in-law? We may bring the young women here, but what if they do not suit the young men? What shall we do with the articles which don't 'move off,' and the goods which are found unsaleable? The disproportion which at present exists between the sexes in this colony is undoubtedly a great social evil, but we doubt if it is to be cured by the indiscriminate importation of educated young women from England. Our bachelors will probably insist upon their right of free selection. They may not want to be married at all, however odious this determination may appear to Miss Rye and her friends. Moreover, is there nothing due to existing interests? Are our spinsters already on hand to be neglected in favour of the imported article? It is a fallacy to suppose that our home market is so entirely bare as that we are compelled to depend upon foreign produce. If there was a demand for educated women as wives for our educated men, Miss Rye may be sure that she would have heard of it with sufficient distinctness. But we are compelled to say that there is no such demand. Of the 150,000 men without wives in this hemisphere, there are very few who would be customers for Miss Rye, unless her educated women are prepared to be less particular than they were wont to be. The truth is, that the number of marriageable educated women in the world is out of all proportion to the number of educated men who are prepared to marry them. It would lead us too far from our immediate subject to enter upon the reasons for this state of things; but it is sufficiently notorious that in Victoria, as in England, the requirements of modern social life have placed matrimony practically out of

the reach of the great mass of marriageable young men of the educated classes. Therefore, although we should gladly see the immigration of any number of educated women, we cannot perceive that we are called upon to assist such an immigration by any special means, or to bestow upon this, or upon any other class of immigrants, any more favour than is shown to the general body of immigrants."

The same sentiments, more or less coarsely worded, have been expressed by several newspapers published in the colony of Victoria, and repeated by some English journals.

As to the success of the operations hitherto carried on by the Middle-class Female Emigration Society, it may be enough to say that the emigrants who have as yet been sent out, have found employment within a week of their landing, with the exception of one governess, who waited six weeks for a situation. One reason for this is doubtless the fact that women, by courtesy called educated, to distinguish them from the labouring class, can and do become domestic servants in the colonies, when, owing to various causes it would be inconvenient and objectionable to do so in England. Other considerations apart, it is more worth their while to submit to the inevitable hardships and annoyances of such a position abroad, because the wages being higher, they have more money to lay by, and the prospect of independence is therefore less remote.

It ought also to be mentioned that the number sent out has hitherto been very small. About a hundred women of that vague denomination, the middle-class, have in the course of a year been distributed among the different colonies of Victoria, New South Wales, Queensland, Natal, India, Cape of Good Hope, and British Columbia.

The essential feature in the Society's plan is, not to attempt to relieve the mother-country by throwing upon the colonies heterogeneous masses of women, but to guarantee on the one hand the fitness of emigrants for the positions they are intended to fill, and on the other, to afford to them some safeguard, much needed on their first arrival in a strange country, and some assistance in finding situations. It is evident, therefore, that the sort of panic which seems to have arisen in Victoria, is entirely groundless. No one has proposed to send 150,000 women to the colony of Victoria as a counterpoise to the 150,000 superfluous men. While the market for female labour is as restricted in the colonies as it is in England, it is apparent that the demand for working women cannot be so great as that for working men. But the simple fact is, that till lately the very moderate demand for governesses and upper-servants had not been satisfactorily met. The colonists have had great difficulty in obtaining the services of the right sort of women, and the right sort of women have had great difficulty in finding their way to the colonies. To remove these difficulties has been the object of the Female Emigration Society, and that so far their work has

been well done, emigrants and colonists alike gratefully declare. So long as there is work of this sort to be done, they intend to persevere. If it should come to be superfluous, they will cease.

In the meantime, it would be a most serious error to regard their labours as in any way intended to encourage the idea, revolting to every feminine instinct, of seeking marriage, as a gambler seeks a prize in a lottery. Miss Rye and her coadjutors distinctly and emphatically declare, that they have never, by word or deed, held out to any woman, the prospect of marriage as an inducement to emigrate. If any suggestion of the sort has been made, it has been without the sanction, and against the wishes, of the ladies concerned. If suitable marriage comes in an emigrant's way, let her accept it and find honour and happiness and opportunities of usefulness in it. But a true woman does not cease to be such when she crosses the seas. Hard work with honest independence, have been the only bait held out, and these have been found sufficiently inviting.

Nor do the promoters of female emigration look upon it as anything more than one among many means of improving the condition of women. The most effectual mode of helping women, both at home and abroad, is no doubt to remove all industrial disabilities. On this point some wise words have been spoken by a man whose official position entitles him to a hearing.

"It is notorious that a mason, a carpenter, or a smith, could earn and did earn, in Australia, five times the wages of the most accomplished alumnus of an ancient university. Many a man of real ability and extensive information was obliged to hire his services as a domestic or a farm labourer, and thought himself comparatively happy in driving a stage coach or becoming one of the mounted police. These facts are proverbial. The same course would inevitably follow in the case of a wholesale deportation of educated women. They would be obliged to accept of situations of the lowest kind, at least until they had had time to acquire a knowledge of the better descriptions of agricultural labour. . . . Supposing it not impossible, however, that an educated lady might, in the end, become a better maid-of-all-work than an ignorant country girl, surely this is not the only thing to be considered. If an educated woman be fitted for something better, it is folly and cruelty not to give her an opportunity to employ herself at it, if possible. It is folly, because the wealth of the community is diminished by the loss resulting from the waste of her faculties misapplied; it is cruelty to condemn her to the drudgery of prædial servitude, which, with her original associations, she can scarcely be supposed to do otherwise than detest.

"But can it be avoided? I maintain that it can, and certainly we are bound to try. What is the natural solution of the difficulty? Not to relegate the so-called surplus of educated female labourers to

the antipodes, but to break down the barriers which impede their entrance into suitable employments at home. To do so would, I have endeavoured to show, benefit not only these unhappy women, but, by conducing to a more advantageous distribution of employments, benefit the community at large. Besides conducing to a better division of labour however, the relief of females from existing restraints on a choice of employments would call a new class of labourers into activity; that is to say, in the language of Smith, would increase the proportion of those engaged in useful labour to that of those who are not so employed. Many women who are now supported at the expense of others, or on private property of their own, would, if a pleasant, profitable or honourable career were open to them, embark in it joyfully, instead of passing their lives, as at present they do, in a process as nearly allied as possible to vegetation. Thus would the gross wealth of the country receive a clear addition to its bulk, by an amount exactly corresponding to the produce of this new fund of labour."*

We are especially anxious to draw attention to this aspect of the question, in the interest of the colonies themselves. It is not disputed that a larger infusion of the feminine element in colonial society would in itself be beneficial. It will *now* scarcely be denied that for women to be respected in that society, it is essential that they be independent. It seems further to be proved that there are no new and special fields open to them abroad which are closed at home. It is therefore not difficult to see that in the colonies as well as in England, to offer a greater variety of occupation to women is the most direct way, economically speaking, of serving the general community. To take one case in point. In Sydney the wages of domestic servants range from £20 to £30 a year. The wages of printers are from 10*s.* to 13*s.* 4*d.* a day. Is there any reason why female compositors who may be so inclined, should not emigrate and earn better wages than can be obtained by domestic work? Again, it can scarcely be doubted that if female physicians were once established in England, there would be a large demand for their services in the colonies, and they would be at least as well paid as the highest class of governesses. There seems to be no sufficient reason why the whole of the lighter kinds of work in colonial towns, including clerkships, serving in shops, &c., should not be given over to women, the strong arms being thus set free for the rougher work. Herein, as appears to us, lies the true solution of our difficulties. To look upon female emigration merely as a means of relieving the overstocked home labour-market, is an unfair view of the question. The redundancy of women is not the chief cause of the deficiency of remunerative employment. Other causes,

* "The Emancipation of Women from Existing Industrial Disabilities: Considered in its Economic Aspect." By Arthur Houston, A.M., Whately Professor of Political Economy in the University of Dublin.

are at work, and will very soon begin, if they have not begun already, to work in the colonies. "À chaque producteur l'ouvrage auquel il est propre." In the colonies as in England, men are doing women's work. As yet, it does not seem to have become the custom there, as here, for women to do men's work, but other evils not less serious have arisen. Economically, to draw upon a new fund of skilled labour, would be a substantial advantage. Socially, the benefits would be relatively as great, and in their nature far more important. That the labours of the Middle-class Female Emigration Society would hereby be largely increased, is a contingency which they would, we believe, willingly accept.

XV.—HEINRICH PESTALOZZI.

Part II.

At last, after many years' difficult search, the best method of education became clear to Pestalozzi, and in 1801 he wrote his book: "How Gertrude teaches her Children," in which, among others, he lays down the following simple views and principles:

"The principles of education cannot be speculated upon; they must be deduced from nature.

"There is a living principle of development in the human soul.

"The great task of education is to put obstacles out of the way.

"There are latent powers in man, which must be roused.

"The development of the mind begins with impressions on the senses; the end of it is reason and self-reliance.

"The way to attain self-reliance lies in activity.

"Practical excellence depends more on mental and physical power than on knowledge.

"Piety is not produced by learning texts and Church catechism; the foundation must have been laid by a pious mother and a noble-minded father.

"All education must begin at the birth of the child; it lies mainly in the hands of the mother.

"It is important that the circle of children's observation should be widened more and more. They ought to learn a great deal before spelling and reading. There is no sense in teaching a child to read before it can speak; but beware not to let it speak of things which it knows but imperfectly. Training children to express themselves well on things that they know perfectly, will prove a powerful antidote to superficial, conceited talk, the bane of society. Immeasurable gaps are produced by imperfect knowledge.

"Children must early be led to self-denial and self-discipline; these

give a power without which man can never find his happiness in the vortex of life."

But it is a pity to abstract any more detached sentences out of this charming book, "How Gertrude teaches her Children;" it is full of warm, simple, true feeling, which no abstracts, no translations can convey. He traces beautifully the relation between mother and child; developes truly how in that relation lie the germs of most virtues; that from the love of her, whom we see from our tenderest infancy, is derived the love of Him whom we cannot see with our bodily eyes. I cannot refrain from giving a few more passages.

"A mother's love quiets the first desires of the child and draws forth its love; soon after, fear developes itself; the mother's caress appeases the fear; this act produces the union of love and confidence, and unfolds the first germs of gratitude. Nature is inflexible towards the raging child; it beats wood and stone; nature remains inflexible, and the child ceases to beat wood and stone. Now the mother is inflexible towards its passion; it rages and screams, she remains inflexible; it ceases, it gets accustomed to submit its will to hers—the first germs of obedience are unfolded. Obedience, love, gratitude, and confidence united, awaken conscience; the first slight shadow of the feeling, that it is not right to rage against the loving mother; the first shadow of the feeling that the mother is not in the world for it only; that the world is not for it alone; and then comes the second feeling, that it is not created for itself; the first idea of duty and right is unfolding.

"The germs of love, confidence, and gratitude soon spread. The child knows the step of the mother, it smiles at her shadow; it loves whoever resembles her; it smiles on every one; it loves whom its mother loves; thus brotherly love is developed.

"I believe in my mother, her heart showed me God; God is the God of my mother, He is the God of my heart, as He is the God of her heart. Mother, thou showedst me God in thy commands, and I found Him in my obedience.

"Mother, if I love thee, I love God, and my duty is my highest good. Mother, if I forget thee, I forget God, and the unhappy no longer find rest in my arms, and I am no more a comfort to the suffering. Mother and obedience, God and Duty, are as one; God's will, and the noblest and best that I can accomplish, is as one law to me; then I do not live only for myself, I lose myself in the circle of my brethren, the children of my God, and thus I live no more to myself, I live to Him, who has taken me as in a mother's arm, and has raised me with a father's hand above the anxieties of mortal life to His love."

Many of the views expressed in this book have gradually spread, and although few know that Pestalozzi first opened the way for them, and although they are so simple that many, especially mothers, acquire them without any assistance, still it may be said

that he has destroyed the old, cold, mindless method of teaching and education, and therefore has been rightly called the "Father of the new school," or simply "Father Pestalozzi," a name which endears him to many Swiss children before they know what they owe to him.

The author of "How Gertrude teaches her Children" attracted many strangers to Burgdorf; many stayed for weeks and months and consulted Pestalozzi and his colleagues: and when they returned to their homes, introduced into other schools what they had seen and learnt.

But the consequences of the French Revolution were once more to disturb his work; the castle of Burgdorf was appointed as the residence of a magistrate of the altered administration of Berne; the old monastery of Munchenbuchsee was to receive Pestalozzi and his pupils. There he was joined in 1802 by De Fellenberg, an excellent teacher, who was impressed with the same leading ideas; but the union did not prove happy; the two men differed too much in their activity, and in 1805 Pestalozzi separated with a few masters and eight pupils, and went to Yferten or Yverdon, in the Canton de Vaud. In the midst of this old Roman town stands a square castle, with a spacious inside yard and a large round tower at each corner; into this building Pestalozzi transferred his school. The character of the school changed entirely; he had no more the beggars' children of Neuhof, or the orphans of Stantz, nor the poor of Burgdorf: it became an institution for the rich and wealthy. All branches of instruction were taught, pupils from all nations came, learned men and teachers, kings and princes wished to be acquainted with the Pestalozzian system: there were often 200 pupils, fifty teachers and assistants, and a great many visitors. The Institution became, in the words of a eulogist:—"A European training school for teachers and educators."

Among others, Friedrich Fröbel, from Eisenach, then an enthusiastic young tutor, came with his pupil to spend a few months at Yverdon, teaching him in the customary school hours and spending his leisure time in listening to Pestalozzi and conversing with him. And so well did he ponder over his master's ideas during nearly half a century, whilst he was occupied in boys' schools in his native Thuringia, that towards the end of his active life, he established a system for Infant Schools, truly in the spirit of Pestalozzi. He called them Kindergärten, children's gardens, to indicate the natural mode of treating each little one like a plant, leaving it to its free development under loving and judicious guidance. Unfortunately, Fröbel has found more admirers ready to adopt his method than his principles, so that in many Kindergärten, the fundamental idea of the great master is lost sight of.

Pestalozzi was always pleased to see strangers; for he hoped that the seeds of a better education would be thus spread far and wide. When Prince Esterhazy came, Pestalozzi's first hope was,

that seeing how the same powers lay in the poor as in the rich, he would establish schools in Hungary and Austria, and emancipate the serfs. He was greatly excited at the visit, and called one of his best teachers to examine some pupils in the presence of the prince, introducing the former with the words: "This young man came fifteen years ago as a poor orphan from Appenzell; he has been educated in a free, unfettered way, he is now an independent teacher; he will be better able than I to show you what we can accomplish." After an hour's examination, the prince expressed his pleasure and satisfaction and departed. "He is quite convinced, and I am sure he will establish schools on his estates," said the enthusiastic man to Ramsauer.

In 1814, a new disturbance threatened the establishment—the Austrians and Russians were about to make the castle of Yverdon their hospital; the magistrates wrote a petition to the Emperor Alexander, then at Basle, begging him to spare them. Pestalozzi, anxious to gain the point, went himself to present the petition. Before the gates of the town he meets a beggar; he feels his pocket to give him something; it is empty; what can he do? He unfastens his silver shoe-buckles, gives them to the beggar, and ties his own shoes with a few straws. In this state he presents himself to the Emperor; he forgets why he has come; the whole Russian Empire with its millions of serfs is in his mind; he sees the serfs thirsting for light and freedom; eagerly developing his ideas on human right and being accustomed to speak eye to eye, he advances towards the Emperor. Alexander retires—Pestalozzi follows him until they are at the end of the room—no escape for the Emperor. Pestalozzi, talking zealously, is about to seize him by the hand—the Emperor pushes him back; the enthusiast, awakened to his position, seizes the Emperor's hand and kisses it. The great potentate is moved, and embraces the schoolmaster cordially. Now, only, Pestalozzi remembers his errand and shows the petition; the Emperor grants it, and the castle of Yverdon is not turned into an hospital.

The year 1815 was a melancholy year for our poor friend. His own want of practical power compelled him to place a leading share of the management in the hands of one or other of his assistants; this gave rise to dissensions and jealousies amongst them, which proved fatal to the welfare of the institution, and to the happiness of its venerable founder, who had the mortification of seeing his enterprise going to wreck and himself standing powerless at the helm. He felt that the love which had founded the school had fled from among them.

In this time of trouble he lost his faithful wife, who had stood by him for forty-five years in joy and sorrow, in sunshine and storm. She had warmly sympathized in all his plans and steps; her advice and comfort, her love and fidelity, had never left him. Gentle, modest, kind, she had been his guardian angel. Still always, as in his young days, he had thought that she would survive him; but

God had willed it otherwise. To lose the crown of his heart at the age of seventy—at a time when he wanted her advice and influence more than ever—was very hard. The whole household grieved deeply. She was buried under two tall lime-trees in the garden of the castle. Years after, one might meet the old man often in the course of the day, near the grave of his devoted companion. Sometimes even at night, when all were asleep, he would get up, and shed hot tears on her grave, like a child that had lost its mother.

Not even this sad loss brought peace among the bereaved man's fellow-workers; their dissensions grew more and more violent; a separation was necessary—they had become too independent in their several spheres to act together. Twelve of the best masters left in 1816; even Krüsi, and after a year also Niederer, who since 1805 had been a most devoted friend. However sad this separation was, yet it was a necessary step for the spreading of Pestalozzi's ideas; most of the masters went on with the work in different places.

These changes caused fearful suffering to the warm-hearted old man; his health sank, and he was taken to the heights of the Jura, where he revived, and again gathered strength to work on. He arranged an edition of all his writings, among which were many schoolbooks. He hoped by that measure to acquire the means of carrying out a favourite idea, the establishment of a poor-house. He collected subscriptions for his work:—the Emperor of Russia subscribed 5000 roubles; the King of Prussia, 400 thalers; the King of Bavaria, 700 gulden: Pestalozzi was again happy. On the anniversary of his birthday, 1818, he assembled his family, and in a touching speech announced his wish, that the interest of 50,000 francs should be devoted, first, for a training school for teachers for the people, and next for an unwearied investigation of the principles according to which instruction might be more simplified and rendered applicable to the homes of the people.

In the village of Clindy near Yverdon, the indefatigable teacher opened a school for twelve poor boys. They were to be trained as instructors for the poor; but soon a richer class was admitted; Latin and English, and many other branches, began to be taught; it degenerated and was closed in 1825. That last failure almost broke the heart of the poor old man; he longed to leave Yverdon and to spend his last days at Neuhof, where he had begun his laborious career. There he was received in the family of his grandson, and the quiet of country life procured him still many cheerful moments. He loved to talk to the old country people, and to teach the children; and many people in the neighbourhood even now speak with sparkling eyes of Father Pestalozzi.

On the 3rd of May, 1825, he was present at a meeting of the Helvetic Society. The members received him with affection and veneration, and begged him to be the president for the coming year. With moved heart and trembling voice, he said, "If God grants

me another year, I will speak to you from the depth of my heart of our Fatherland and of Education, to which I have devoted my life." It was a happy day for Pestalozzi. At dinner he seized a glass, and proposed a toast "to the Society which does not break the feeble reed nor extinguish the glimmering wick." The next year he once more appeared in their midst, and spoke truly and warmly of the needs of the Fatherland. Yet once more he appeared in public towards the end of the year 1826, and talked of the simplest means of educating children at home, and when he spoke of children his head and voice were raised, and his face shone as if transfigured.

At home, at his grandson's, he worked day and night, writing his life in two works, "The Song of the Dying Swan," and "The Fortunes of my Life." In these works he reviews his various educational undertakings, and endeavours to trace the cause of their failures.

But one more misfortune was in store for his last days. A pamphlet was published full of calumnies against him; it was his death-blow; he knew no rest after, and he wrote a great deal to give vent to his feelings. Sometimes he did not notice that he had no ink left in his pen, but wrote on feverishly. One of the fragments written at this time, contains the following words, "I suffer intensely, not for my own sake, but to see my work scorned and despised—to see trodden under foot what is holy to me, and what I have striven after during a long life full of grief. Dying is not hard; I am glad to die, I am weary; I shall like to be at rest. But to have lived, to have sacrificed all and gained nothing; to have suffered and to see all going into the grave with me, that is very hard. And my poor people, my oppressed, despised poor. Like me, you will be abandoned. The rich in their abundance do not think of you; it will be long before they think of asking you to the spiritual banquet and try to make men of you."

When his death approached, he said to his nearest friends: "I forgive my enemies, may they find peace now that I enter into eternal peace. I should have liked to have lived six weeks longer to finish my last works, but I thank Providence who calls me away. And you, my dear ones, comfort yourselves, seek your happiness in your quiet domestic circle." On the 16th of February, 1827, he was taken to Biagg to be near the medical man; but towards eight o'clock the next morning, died very quietly and peacefully, in the 82nd year of his age. The funeral was simple, but grave and solemn. Schoolmasters carried the coffin; many school-children and teachers from the neighbouring places and other people followed.

* * * * *

A few quotations from the Encyclopædia Britannica, contain an able summary of the aim and influence of this remarkable man:—

"The influence of the personal character of this great and good

man has been very remarkable. His spirit has been infused into whole generations of teachers in his native land, and through individual disciples has been communicated far and wide over the civilized world. His enthusiastic love for children, his zealous devotion to the interests of his countrymen and of humanity; his unswerving faith in the efficacy of education for the regeneration of the lower classes of society; his unflinching courage in urging upon rulers and all set in authority the sacred duty of providing for the poor a more Christian institution than either the workhouse or the gaol; above all, the intense concentration of energy and purpose with which he pursued his object through a long and often unhappy life,—these features in his character demand our highest admiration and place Pestalozzi in the foremost rank of distinguished philanthropists.

"Pestalozzi belongs to the modern or realistic school of education, the general tendency of which is twofold. As regards the matter of instruction, to supersede the languages and literature of Greece and Rome by the mother-tongue and practical knowledge; and as regards the manner of instruction, to supersede the analytic and experimental method by a synthetic and demonstrative one. The most eminent men of this school before him were Rousseau, Locke, and Comenius. Its origin is distinctly traceable to the influence of Bacon's method of philosophy.

"Like Lord Bacon, Pestalozzi did little toward the practical application of his own principles. Some of his attempts to apply them to individual branches of instruction, are singularly at variance with them.

"But he has been the pioneer, and numerous followers in different countries have carried out his principles with reference to particular branches. 'The Pestalozzian arithmetic was introduced at a very early period into the Dublin model schools by the Irish Commissioners; a modified manual of it was published in 1844 for the use of teachers in Great Britain.' Lessons on Objects, which are gradually giving place to Lessons on the Science of Common Things, have been introduced in consequence of the impulse given by Pestalozzi. The class teaching in the government schools, many books published by the Council of Education, breathe the spirit of this great master, and in the highest measure we reap the fruit of his labour in the numerous industrial and reformatory schools established in this country.

"Unfortunately, the truth of the Pestalozzian maxim, that the mind grasps the concrete more readily than the abstract, has received a curious confirmation in the extensive imitation which his methods, even when opposed to his principles, have met with at the hands of his admirers. It is but too true that teachers, in common with other mortals, are ever more ready to adopt plans than to adopt principles." May more and more of the numerous bands of teachers be imbued with the loving and disinterested

spirit of this high-minded man, and may those who cannot see in their calling anything higher than a means of subsistence, keep out of the precincts of a sanctuary hallowed by the sacrifices of men like *Father Pestalozzi.*

F. H.

XVI.—LIGHT AND SHADE.

A FAIR child born 'mid purple pall;—
A beggar dead 'neath the palace wall.

High festival in gilded room;—
A felon lone in prison gloom.

With mirth and song a bridal-train;—
A bier borne through the sobbing rain.

A ship launched on a gala-day;—
A wreck, the hungry breakers' prey.

A knight armed for the battle-plain;—
A widow weeping o'er the slain.

A banner bright with gold like fire;—
That banner soiled with blood and mire.

A city holding Carnival;—
The black plague brooding over all.

A fair morn, yet the day will fade;—
Life is made up of Light and Shade.

L. W. FELLOWS.

XVII.—ALONE.

ALONE!
I am alone—there's love at hand to bless,
I stretch my arms, but cannot reach it yet;
The present is an utter nothingness,
The past, a dream I never shall forget.
When I awoke from it, I looked above,
The stars had set that on my slumbers shone,
And memory sang a requiem for love;
When common daylight dawned, I was alone!

Alone!
Yes, quite alone upon a mountain-top;
I shall not mingle with the crowds again,
I see them hurry past—they never stop.
I would not buy their pleasure with my pain;
Their joys are storms, my sorrow is a calm;
Their smiles are bitter, while my tears are sweet;
They fear each hour is pregnant with a harm,
While I watch calmly at the Future's feet.

Alone!
Yes, climbing higher up the mountain height,
Farther from earth is nearer to the skies;
The crowd below wax dim, but 'mid the light
That breaks yon cloud, I spy two watchful eyes.
Thank God for every tear that I have shed
—For sorrow is life's little lump of leaven—
The cloud has burst—wings close about my head—
Alone on earth is not alone in Heaven!

I. F.

XVIII.—A DREAM OF NABONASSAR.

"Sir, your most dear daughters."
"I pray thee do not mock me,
I am a very foolish fond old man."
King Lear.

I AM a middle-aged widower with four daughters, and very nice little girls they are, but I am sorely puzzled what to do with them. Dou't mistake me, they are not marriageable, the eldest only ten, so you perceive I was not thinking of getting them off my hands. No, I was only wondering whether Miss Chromatic's establishment, highly recommended as it was to me, is after all exactly the place to fit them for the actual duties of life.

I am a diffident old gentleman and I would not for worlds venture to make a remark on female education in general. I don't know that I should have ventured to interfere with the bringing up of my own daughters, but for a singular dream I have had.

This is how it happened.

I was sitting by the fire reading the paper, and the children seated around the table were learning their lessons quietly, when suddenly my eldest daughter began to say hers aloud.

"Who was Nabonassar? He was the son of Pul. He took possession of Babylon, and was succeeded by Sennacherib, Esarhaddon and Naboponassar."

"Hard words those, my dear," said I complacently, rather proud that she could pronounce them so glibly.

"Yes, papa, dreadful words. Miss Chromatic was obliged to say them over ever so many times before I could repeat them after her."

The little fingers turned over a page or two and then I heard these singular words: "Who was Higgins? A noble Roman of the Augustan age. His 'Poetican-Astromon-mon' (I can't say that hard word, I must leave that out) is the only work of his extant."

"I never heard of Higgins, my dear, as a noble Roman. Let me see the book."

"Oh yes, Papa, here it is, you see, 'Higgins.'"

"Hyginus, my dear, not Higgins."

But in another moment the new sound was forgotten, and the noble Hyginus was again the ignoble Higgins.

"Only one other lesson, and that's all."

"Who was Annie Zag-zag?"

Again I took the book and read out: "'Who was Anaxagoras? A celebrated philosopher of Clazomene, who taught at Athens. His knowledge appears to have been of a very superior kind.'

"My dear child," said I, "I don't consider this knowledge of a very superior kind for you."

"It will never be of any use to me as long as I live," replied the child wearily, putting up her little face to be kissed, and then kneeling for the evening prayers.

The four slight forms knelt around me. "God bless dear mamma in heaven," said the youngest.

My spectacles were so dim, I was obliged to take them off, and wipe them, and when they all ran smiling away, I confess my gaze rested longest on that one with the golden curls who had prayed God to bless her mother. The door closed, the radiant faces, the happy voices, were gone. I was alone. At such times I felt doubly widowed; but shaking off the gloomy feeling, I drew my easy chair to the fire, fixed on my spectacles firmly and prepared to read. All in vain. That noble Roman, Higgins, haunted me, and my little girl's words, "It will never be of any use to me as long as I live," stared at me from the four walls of the room, or floated around me in mournful echoes.

I put down my book and began to gaze at the fire in a pondering mood, wondering what would become of my girls when I should be dead and gone, and they grown women. I suppose I fell asleep, for it suddenly appeared to me that I had been dead a long time, and was now permitted to return to the earth to see my children.

On looking around I found myself in the midst of a strange landscape not to be seen on this side of our globe. A large cabin or log hut stood before me. I felt myself compelled to enter. I was in a long low room filled with a rough sort of furniture, and

heaped with fowling-pieces, fishing-rods, rifles, and skins of beasts and birds.

A young woman came in with a hurried step, and in the changed, and rather sharpened face I recognised my eldest daughter, "saucy Peg," as we had always called her.

It is very odd she does not see me, I thought. "Margaret," said I, softly; I started, my voice made no sound. I could be neither seen, nor heard. I was evidently a true ghost.

Margaret sat down by the fire whistling. That was an unfeminine trick of hers even in childhood; she always whistled when she was vexed. Well, it was easy enough to see she was vexed now.

A fat, slatternly, grimy woman came to the door.

"Ain't Master in? Dinner's ready."

"No, he is not in. Keep the dinner hot," answered Meg in a snappish voice.

But at this juncture the master entered—a stout jolly young man of thirty—with his gun on his shoulder. A shuffling awkward lad stood behind him.

"Put my gun in the corner, and bring in dinner directly, since it's ready, for a wonder, by the time I come in. That's the advantage of being two hours behind time, I suppose."

"If *you* were more punctual, cook would be more particular," said Margaret, with a slight shrug of her shoulders.

"Stuff!" answered the gentleman, as he handed his gun to the boy. The lad placed it in a corner, threw the game-bag unceremoniously after it, and disappeared. Presently he came back with an uninviting-looking compound in a yellow dish. Lumps of mutton swimming about in hot water apparently.

The gentleman eyed this vision with evident dissatisfaction. I saw Meg change colour.

"I told Jane," she said, "that you hated such messes as these. But she is a fool, she knows nothing about cooking; we must get somebody better."

"How, or where? I should like to know," responded the hungry man, trying to eat the abominable mess. "You know the last girl we had from the town left in a week; it is only the old ones who stay. You must try to teach Jane how to cook."

"I teach her! What do I know about cooking?"

"Then you ought to know."

"Don't talk such nonsense. Girls are not taught cooking."

"What were you taught then?" replied the husband, in an ill-tempered tone.

"Don't be so cross, Ned. Why, a good many things, to be sure, of no use to me out here. A woman is lost in these solitudes."

"Stuff!" said Ned. "Solitude or not, rubbish never is of any use, while a little cooking is always useful." He pushed away his plate with a grim look of disgust. "There's no eating *that*, hungry as I am. What have you got besides?"

"A jam roll. You'll like that, I know."

"Better than nothing, I suppose," answered Ned, shrugging his shoulders.

There was a long pause, during which the gentleman helped himself oftener than I liked to the strong beer, remarking that when a fellow had nothing to eat he must drink.

Peg began to whistle softly. At last the shuffling boy condescended to make his appearance with clean plates.

"Jane has been washin' of 'em," said he, apologetically, to account for his long absence.

"Why, I had a lot of new ones over, a fortnight ago," cried Ned.

"Oh, never mind talking about it, but Jane has broken them nearly all."

"Goodness, Meg! Why don't you teach the woman to wash the plates without smashing them?"

"I teach her! What on earth do I know about washing plates?—"

"If you please, mum," screams Jane, "I can't get the puddin' *h*out of the cloth, it's *stucked*. Will master mind its coming in cloth and *h*all?"

The master rapped out an oath as he said "No."

In came the pudding—a mass of coarse greyish cloth, covered with jam, and mingled with what looked like gruel.

"Jane says she's feared the water's got in," said the boy, depositing the dish before Margaret.

I saw her lips tremble as she helped her husband to the best bit she could find. He tasted it cautiously, and then flung the plate away with an exclamation less polite than energetic.

"It tastes of tallow," said he, with a face so ludicrously expressive of disgust, that I could not suppress the ghost of a laugh.

The shuffling boy stared hard at the pudding, and then in a tone of simple conviction, without one tinge of disgust or surprise, uttered these words,—

"It's tied up in the cloth as we rolled the candles in the last time we brought a lot from the town."

Ned made a wry face, and starting up poured himself out a full glass of brandy. "One needs something to wash that down," he muttered.

Margaret rose trembling. "If you would only stay at home sometimes, Ned, it would be such a help and comfort to me, and Jane I know would try to do better." She spoke timidly and hurriedly.

"What next, I wonder?" said Ned; "a man must go out and amuse himself, but surely it's a woman's place to stay at home, and mind her house. You may poison me, but you won't make a milksop of me."

I felt pained. "Alas!" said I in a ghostly whisper, "here are faults on both sides—a man careless, irregular, and selfish, and a woman without tact enough to adapt herself to circumstances."

Striding over to the corner, Ned seized his gun, saying bitterly as he quitted the room, "Well, Margaret, all your accomplishments are not of much use to you. You can't give your husband a dinner, or teach your servant to tie up a pudding."

He nearly knocked down the shuffling boy in the doorway as he went out in his blind rage, saying as he hurried by, "Dick, when you've had what dinner you can get, come after me. You'll find me at Bob Settler's."

"*Oh!* He's going *there*," said the grimy cook, looking after him tranquilly, her own equanimity undisturbed by the circumstances. "Well, he won't be home afore mornin', and then he'll be in a nice state, I 'spects."

"Master commonly gets a good dinner up there, Maister Bob cooks it hisself," observed the boy, lounging into the kitchen carrying the dirty knives by the blades. Slatternly Jane turned into the long room and complacently commenced gathering up the plates and dishes, saying to her mistress, "I s'pose, mum, you don't want no supper as Master won't be home? T'aint worth while to go cooking again in the *h*evening *h*only for you, mum!"

"No, no," said Margaret, "anything will do for me."

"I'm very sorry, mum," continued Jane, "but I'm feared Master won't be back till late. You'd best let me sit up."

"I shall sit up myself," answered Margaret.

She turned to the fire, and tried to whistle. Poor Meg! The whistle broke down and she burst into tears. I strove hard to comfort her, but I was only a phantom and could do nothing.

"Don't take on so, mum," said the placid Jane, with the tone of a person in a perfectly easy, comfortable state of mind. And, so saying, she carried off the pudding in a triumphant and gloating manner, evidently considering it as a successful work of art.

"You cooked the dinner wretchedly," cried Margaret rallying, and one gleam of fire shooting from the tearful eyes.

"Indeed, mum!" said Jane, "I'm very sorry, mum, as I can't please you." She marched on to the kitchen, and crash went a couple of plates by way of revenge.

The boy, with his feet still shuffling under the table, was bolting the mutton with all his might. Jane took the dish and helped herself.

"When folks," said she, in a moralising tone, poising her fork in the air, and looking up piously, "When folks despises good vittles, I always notice, they comes to a bad *h*end."

"If you mean Master," said the boy, nearly choking himself with the hard mutton, and recovering with a tremendous gulp, "I can tell 'ee he don't despise *good* vittles, he's too glad to get 'em. And if he comes to a bad *h*end, I guess he'll put the fault on Missus and you."

"That won't supprise *me*," said Jane. "Whenever I sees a man takin' his sins on hisself, instead of putten' 'em on some

woman's back or other, I shall know the world's comin' to a *h*end, and ontil I sees that, I shan't believe no preachin'—there. And since," continued Jane, "you aint a wiper yet, but only a cockatoo's *h*egg, you haven't no call to put the blame of keepin' master waitin' 'pon *me*, so you'll just have the goodness to take yourself *h*out of this as fast as *you* can."

The boy shuffled off silenced, and Jane gobbled up the pudding all to herself as the fruits of her victory.

Margaret cried a long time, while I stood by, wringing my phantom hands, and witnessing, in spite of myself, a long train of coming evils, with ultimate ruin and wretchedness.

At last she started up. "It's all true," she cried, while a bitter smile wreathed her lip, "all I have learned is of no use to me now. I told poor papa it never would be of any use to me, the night I learnt that 'Nabonassar was the son of Pul, and that horrible Higgins was a noble Roman.'"

Whiz! How rapidly I was carried away! Was it the wind I heard, or poor Meg consoling herself with a whistle? I was going too fast to tell. I was out-travelling the electric telegraph; a few thousands of miles were nothing to me now.

I was glad to be set down in a quiet room, so comfortable with curtains and carpets that I knew I was in England. Books and music lay scattered about, but they had an untouched look. Magazines were there with uncut leaves, and letters unopened lay on the chimney-piece. The piano was not closed, but the keys were dusty, and a little summer spider had spun a silky web across the corner of the key-board. I began to be anxious, the house was so quiet, and the odour of long sickness lay faint within it. At last two men entered with grave faces. I saw they were doctors.

"It is too late," said one, "to attempt by any other treatment to save the child. Amputation or—." He shrugged his shoulders as an expressive suggestion of the alternative.

"I fear it is too true," replied the other. "Out of pity to the poor young mother's feelings, I was willing to delay as long as possible, but of course, after hearing your opinion, and seeing what my two friends at the hospital say in their letters this morning, I yield all wish for a further delay. The hardest task will be to get the mother's consent."

"It is her ignorance that has done all the mischief, and it is very plain we must save the child's life if we can," answered the first abruptly.

The other, with a look of assent, made a gesture of silence as a young man entered. It was easy to see by his anxious face that he was the father of the little sufferer. They advanced towards him, and began to speak earnestly. I did not stay to hear what they said, I was snatched away, and found myself in another room, standing by my daughter Mary's side. Changed as she was since

her childish days, I knew it was Mary, by the deep blue eyes and dark lashes.

She leant over a child's cot. Within lay a form so wasted and worn by long suffering, and yet so patient and beautiful, that although I closed my pained eyes for a moment at the sight, yet I looked again instantly, and whispered to myself, "Of such is the Kingdom of Heaven."

"O nurse! nurse!" cried my poor daughter, wringing her hands, "he is no better, look how he suffers. Oh! if I had only known that all I was doing was wrong—that I was making him worse, in fact—but I little thought his dear foot would get so bad as this."

The child moaned painfully, and releasing his little hand from the bedclothes, placed it on his mother's arm. Oh, how wasted it was!

"Some drink? does my darling want to drink?" He shook his head, and as the golden curls moved over the pillow, I saw the little wan lips move. She bent her head to listen, close and closer still, till her cheek touched his. The words were faint and low, but I heard them.

"Do not cry, mamma, Charlie will bear the pain like a man." He went on with more energy: "I heard what the doctor whispered, 'It must come off, or he will die.' Mamma, brave men have lost their limbs in battle, and never uttered a moan; mine is only my foot. I shall not be very lame. Say you'll be brave, mamma, and bear it well."

Her face was white as ashes as she raised it. In questioning agony she looked at the nurse, whose gaze in reply too plainly said, it is true. Hurriedly she left the room. I did not follow, I knew she was going to pray in her own chamber.

Three men below, wise and learned, were debating how they could best break the dreadful truth to the mother, and meanwhile some angel had whispered the child that she could best bear it from *his* lips. O wisdom of innocence, how dost thou excel!

"Nurse," said the child, in a voice so strong and firm it startled me, "call papa and the doctors; tell them I am ready now."

"Hush! lie still, my dear."

"No, no, *now*, before mamma comes again."

How eagerly he clasped his hands, how the little face flushed.

Presently his father stood by him. "My boy," said he, as he bent over the dear golden head, "the doctors say—." He tried to go on, but his voice was not so firm as the child's, that interrupted him.

"I know, papa, I heard them say it. Tell them I am ready. I have told mamma of it."

And now I saw all that followed—the dreadful array, the prepared table, the little form lifted on it, the pale father holding those dear tiny hands that shook only a *little*, the swelled tortured foot bared, and then—mercy covered my eyes, and led me away.

I was leaning next over the form of my insensible daughter. They had carried her to a distant chamber, high up, where no cry could reach her.

"She is coming to," said the nurse.

Yes, she was reviving, I saw her lips move.

"What's that she's saying?" asked the other woman.

"Poor thing," answered the nurse, "she's wandering, her senses is quite gone."

Alas! alas! she was *not* wandering. I had heard the words,—

"Nabonassar was the son of Pul, and Higgins was a noble Roman."

(To be continued.)

XIX.—MANNERS AND MORALS.

"Hence, bashful cunning!
And prompt me, plain and holy innocence!"
The Tempest.

THERE are two opposite theories with regard to the effect of increasing civilization on morality. One tells us that an age of silver succeeds to that of gold, an age of brass to that of silver; and that, as men advance in knowledge—learning to sow seed, to build huts, to place landmarks, to forge iron, to launch ships—so, in succession, god after god leaves the uncongenial earth, until Astræa, *ultima cœlestum*, retreats to the stars. The happy and virtuous savage of Rousseau beckons us back to the state of primeval nature. "Tout est bien, sortant des mains de l'Auteur des choses: tout dégénère entre les mains de l'homme."

The other theory, that morality increases as civilization increases, and that progress in knowledge inseparably brings with it progress in morals, is the theory now prevalent, and one which it would require a bold man to contradict.

The discoveries of the last half-century have been so many and so great—the stride onward we have made has been so gigantic, that we are disposed to ascribe to ourselves wings, or some other such superhuman organs of power; and, assuming that our future advance must be in proportionate progression, to grasp already at problems whose solution lies out of the domain of mortal acquirement. We begin to think that the plucking from the Tree of Knowledge and the building of Babel ended disastrously, solely because they were essayed before their due time; being, in fact, reserved for our accomplishment.

However good and great a thing civilization may be, yet its advance is constantly giving birth to new and complex questions;

many of which cannot but be wrongly solved at first, and which find their true answers only by the failure of successive misinterpretations of them. Treatises of political economy give us instances enough of this. Thus it happens, that in the course of progress there are checks and even retrogressions which make the most enthusiastic despondent. Mighty nations have culminated, and then declined and fallen. Barbarous immigrations have swept before them many an enervated civilization. Such checks and retrogressions we hear ascribed by some to *super*-civilization, as if the effects of civilization were beneficial up to a certain point, beyond that injurious and destructive: while, in reality, every such decline and fall may be traced to its cause in misinterpretation of some problem, abuse of some new discovery, or neglect of some established law Though, for those who live in an age when the advance of civilization is disturbed, and who are eye-witnesses of the recoil of the wave, it is almost impossible to retain their belief in progress; in us, who live in quieter times, the faith should be strong. We see that the recoiling wave flowed back the mightier, and flooded the opposing barrier; we learn from the mistakes of the past, and their consequent anarchies, to escape mistakes for the future. Notwithstanding falls of Roman Empires, and French Revolutions,—

> "Yet I doubt not through the ages one increasing purpose runs,
> And the thoughts of men are widened with the process of the suns."

While we cling to a faith in progress, let our faith be a *reverent* faith, ascribing the glory where glory is due; and, further, let us constantly remember the human and uncertain element in progress, the liability to error, to misinterpretation of questions new and old, to abuse of the advantages of civilization. Here, as elsewhere, we need to winnow the chaff from the wheat.

While we thankfully admit that, on the whole, morality does advance hand-in-hand with advancing civilization, we cannot hide from ourselves the many aberrations from the onward road, which at first sight would seem to be the effects of civilization, but which, as we said above, are to be ascribed to abuse of it. There are checks and retrogressions in morality as in other branches of progress, and it is not always easy to see that these are merely the recoiling waves of an advancing tide.

Cursory newspaper-reading, with its disclosures of Divorce Court abominations, of mercantile frauds, and such-like matters, gives us a not very favourable notion of the present time. Although these breaches of law are to be regarded as exceptional blots on the morality of the age, yet questions will arise, from the evidence attendant on these disclosures, whether the standard of conventional honesty be very high? whether the conventional estimate of marriage be very pure?

To offences against law, however, the present inquiry does not

reach; being limited, for obvious reasons, to that minor class of morals which is left by law to its own adjustment.

While, on the one hand, civilization, from its earliest outset, tends, by division of labour, to separate a community into different classes; on the other hand, its effect is to make the individuals of each class, and, in certain points, the whole community, much alike. Association under the same circumstances and subjection to the same laws are manifestly probable agents in originating this similarity. As civilization advances, men become more and more alike. Public opinion rules them in all their words and actions, and tyrannizes over their thoughts. Conventional standards are set up by which each man squares his conduct. Each acts as his neighbour acts, and looks to him only for justification. "Le sauvage vit en lui-même; l'homme sociable toujours hors de lui, ne sait vivre que dans l'opinion des autres, et c'est, pour ainsi dire, de leur jugement qu'il tire le sentiment de sa propre existence." Like sheep, where one goes all go; and often the leader, if there be one, rushes at hedge and ditch as blindly as his followers. Conventionalism, at times, proceeds to the absurdest extremes. Men become mere machines. One might suppose that nature, tired of her labours in scientific advancement, made amends to herself by casting a batch of men all in the same mould, instead of fashioning each separately.

Leaving out of the question, however, the wild vagaries into which conventionalism sometimes runs, its general course is to prescribe a stricter morality in each succeeding age. The code of manners becomes more and more punctilious. The fashionable vices of one generation are discarded by the next.

So long as this code of manners honestly represents the current morality, its effect is wholly good. When it adds to itself a statute that drunkenness shall cease in polite society, that gentlemen shall not gamble away their fortunes, that ladies shall not starve or otherwise murder their mantua-makers—and this statute is really enforced and obeyed—the effect of this code of manners is excellent. But the progress of manners is swift, and the progress of morals is slow; and there is always a danger lest the swift progress of manners should outstrip the slow progress of morals, and the code of manners thus come to represent a strictness of morality which is totally unreal.

In certain states of, socalled, supercivilization, the code of manners becomes, as far as morality is concerned, a dead letter:—

> "The strong statutes
> Stand like the forfeits in a barber's shop."

The precise rules of form and ceremony are more strictly obeyed than ever; the surface of society is immaculate, its conversation purity itself, its sentiments most virtuous, its organization most delicately sensitive; but the moral laws, enforced in a ruder age,

are now only talked about, not acted upon. Manners, from being the index of virtue, have become the mask of vice.

This tendency of manners to outstrip morals is, surely, a matter to be noted. It is only in the earlier stages of the disease that it can be dealt with. Prevention, not cure, must be the aim. True manners are to morals as cleanliness to bodily health. False manners are as deleterious cosmetics, overlaying impurity and poisoning the blood. Once used, the natural bloom and freshness of the skin is injured; they can no more be laid aside; all that can be done is to spread over the deepening wrinkles ever a thicker coating.

When the ground beneath is all hollow, it is a perilous thing to disturb the thin surface. When manners have become false and morals corrupt, how shall we attempt to bring manners back to their pristine truth and honesty? It is like digging among the rank vegetation which covers some huge grave of pestilence. The noxious effluvium, long pent, will rise and destroy all before it.

Truth is truth and a lie a lie, no doubt, and hypocrisy the worst of sins; but it is better that the sinners should consummate their own doom by added hypocrisy, than that the example of their open vice should contaminate the last remnants of purity. Even the sense of shame in vice itself is as a lingering reminiscence to the fallen angel of the lost Heaven. Decency, however much mixed with lies, is, to the last, a good.

Since, then, it is most perilous, if not impossible, to bring back manners to their legitimate honesty when they have become utterly and confirmedly dishonest; all care should be taken to measure accurately the proportion which manners bear to morals in each age. Prevention, not cure. The shams should be detected and exposed as they arise, and not suffered to take their place in the code of manners as realities. Over-fastidiousness, like luxury, is an illegitimate offspring of advancing civilization; like luxury, it becomes a necessity when it has once gained the ascendancy. Both, diverging from the true course of civilization, pursue after a time a retrograde path. Luxury ends in enervation, over-fastidiousness in impurity; both help to consummate the ruin of the community where they are suffered to gain ground.

The signs of the present time are, on the whole, hopeful. Though there are instances enough of false manners, yet there is evidently a spirit of reaction and reform at work. If the conventional standards of certain virtues are low, we, at all events, know and confess that they are low. The rising generation, stirred up by men of force, such as Carlyle and Kingsley and others of other schools—the rising generation, though their unwonted speculations be as yet somewhat *yeasty*, have come to see that life *is* a great reality, having great duties; that there *are* "eternal verities," and that social intercourse is to be carried on in conformity therewith. The change in the philosophy of life is marvellous.

Religion is acknowledged to be something more than a barren assertion of belief; morality something more than a beautiful abstraction. Profession without practice is coming to be looked on as a shameful lie; and men do really feel and confess the disgracefulness of their vices. The tendency is undoubtedly towards practical truth.

Of necessity this ferment throws up to the surface some refuse and scum and froth. Quixotisms are rife. Here one sees a ludicrous state of watchful preparedness against utterly unknown crises: Don Quixote sitting, through the long night, lance in rest against the fulling-mills. Here, again, Don Quixote charges pseudo-pagans in a flock of innocent sheep; or in his dreams does mortal combat with altogether imaginary, not extinct, Satans, and slays wine-skins. There is much elevating of plain and common, or even questionable virtues, into peerless Lady Dulcineas; much self-crowning with barbers' brazen basins; some setting free of galley-slaves; some misleading of simple Sanchos with promises of impossible islands. In the midst of many a tremendous career, the hobby Rosinante comes to the ground to the discomfiture of her rider. But for all this, the movement is a good one. These are but the wanderings that lead to discovery of the right path; the false guesses that help out the true solution.

That there should be a spirit of earnestness among men, a recognition of duty to be done, an eagerness for work, a shame of sloth, an abhorrence of false profession, is no small good. If some of the suddenly aroused sleepers do not, at first waking, know exactly how to use their exuberant energies, or whither to direct their untried strength, such knowledge will come in due time. "Get thy spindle and thy distaff ready, and God will send thee flax."

The most notable, perhaps, of the present hopeful signs, is the spirit of self-emancipation which has arisen among women. Women have determined to assert their *humanity*—simply *that*; however much satire, at its wit's end for a subject, may misrepresent the movement. They have awakened to the fact that they have bodies and souls, that these were probably intended to be used, and that it is wise to set about seeing how to use them. If there were a law of nature that all female children should be born to sufficient means; and that all, without exception, should obtain excellent husbands at the turning of the teens; then, the orthodox doctrine that women should educate themselves for marriage alone might have some show of wisdom. But nature has sinned against her duty in this matter, refusing to comply with conventional laws; and the notion has arisen at length that, since nature refuses to conform to social opinion, it may be worth while to try whether it were not well for social opinion to conform to nature. Mahomet, finding that the mountain shows no disposition to move, quietly walks to the mountain. The Pariahs of the old system, who perversely persisted in being penniless, and unmarried or unhappily married,

were so many, and their torments both of body and soul so fearful, that it became really necessary to think about doing something. I suppose, among other remedies, the admirable custom of female infanticide was discussed; and sutteeism would certainly be a tempting proposition in the case of helpless and necessitous widows.

A thorough ventilation of the subject has taken place; mainly, if not wholly, by the labours of women themselves. We know all about governesses wretchedly educated and worse paid; about starving sempstresses; about young ladies—daughters of clergymen, of speculating merchants, or what not—suddenly thrown upon the world, destitute and helpless; about the overstocking of that profession of teaching which of old alone lay open to ladies. We know, too, something about the statistics of vice, and how certain ranks are recruited in part by the helplessness of starving women.

The chief mark of original barbarism is a servile condition of the female sex. Among savages the women do the drudgery; fetching home the game, tilling the ground, while their lords and masters, the hunting or scalping expedition being over, sit at ease and look on. Civilization changes this state of things. Women are treated with ever more consideration. Their inferiority of strength is taken into account, and they cease to be servile drudges. They are looked up to with respect as better and purer than the rough-living men. They are tenderly cared for and watchfully guarded. But when the old barbarism has long died away and is completely forgotten, another sort of barbarism is apt to arise. Women become mere puppets and dolls, the cherished playthings of men instead of their drudges. To be prettily dressed and prettily mannered, to possess some few pretty tricks of surface accomplishment, *that* comes to be the *beau idéal* of a woman. Their closest obligations, even their natural instincts, are suffered to fall into disuse. Household duties are totally neglected; children are banished from the delicate mother from the moment of their birth.

Manners, in such a state, have outrun morals. Which barbarism is the worse?

Prevention, not cure, is the aim. It was quite time to think of prevention. It was quite time that the conventional position of women should be seriously considered. There was so much misery, and so much consequent sin, among the poor and helpless and ignorant and unprotected; so strong a cry rose up to Heaven that it could scarcely fail to compel a hearing upon earth. False manners were beginning to show unmistakably their invariable effects: immoderate tenderness towards women was issuing in the frightfulest cruelties.

If all women had been rich, if all had had fathers or husbands to work for and protect them, they might have rested satisfied, perhaps, without blame. For human beings to be puppets is a sin, no doubt; but it had not quite come to that. Ladies had their small accomplishments and their great—for ever great and impera-

tive—home duties; and these they performed more or less, and might have remained satisfied. But the subject of the conventional position of women once forced on their notice by that great cry from the poor and the unprotected, they could not help looking to their own special manner of life as well as to that of the unfortunate. Hence the recognition that the system of female education was worthless; hence the recognition that, while the performance of their home-duties was their first and greatest obligation, they had duties beyond these, and spare time for the performance of them.

The uncertainty of fortune might at once hurl delicately nurtured women into the rough sea of the world. This was felt as, by reason of the inquiry into the subject, terrible instances of such calamity were brought to light. Was it not well to make some preparation? The waves roaring constantly around us, and engulfing vessels in our very sight, should we not cast about for some means of learning to swim?

To improve the system of female education was the most manifest thing to be done; to replace the old miserable accomplishments by some sound knowledge. A mastery of any one language, of any one art, of any one study, in place of the wonted trifling in all. Then arose the consideration whether there were no other occupations open to women besides teaching and servitude; and it was found that in those trades which require particular delicacy of manipulation they were formed by nature to succeed better than men. It was found that in many trades it was possible for them to succeed as well as men. Leaving out of the question such special talents as have given to us feminine painters, and sculptors, and poets, and scientific students, it became evident that not a few ordinary pursuits of life, hitherto monopolized by men, lay open also to women.

So the movement progressed. Good, nay, great women, in spite of the sneers of a decorous world, devoted their energies to the benefiting of their sex: and already the conventional position of woman is changed. The retrograde movement is checked, and we are returning to the path of true civilization. The mock-modesty which was tending to condemn women to an almost Eastern idleness and ignorance is at a discount. They are themselves ashamed of leading an exotic life, shut up luxuriously from the influences of the native climate. They, too, are human; with human sympathies and human capacities: with duties to perform to themselves and to others. The "eternal verities" exist for them, too, and their life is to be regulated in conformity therewith.

Here, again, however, some Quixotisms have mingled with the plain, practical steps of the movement; and Bloomerism and exaggerated Rights-of-woman-ism have brought odium on the truths of which they are caricatures. Here, again, the chaff needs to be separated from the wheat.

* * * * *

We English have long been famed for the sanctity and purity

of our domestic life. If Divorce Court disclosures seem to be destroying this reputation, and proving the bitterest satire on our pride therein, we must not forget that these divorce cases are comparatively very few, and that they represent the exceptions to the general rule. Notwithstanding these spots, so forcibly brought before us, our domestic life does possess, let none doubt, a sanctity and purity worthy of all pride. Money-marriages have done what they could to corrupt this purity, but, in the main, it remains intact. *Mariages de convenance,* execrable in theory, often in practice become hallowed and purified; so strong is the innate domestic spirit. But let us not presume in this matter. The English domestic spirit, if outraged so continually, cannot fail to die out at last. It is not wise to tempt Providence.

The tone of our literature, with regard to domestic life generally, and marriage especially, is improving. It may seem a trivial thing to notice that our novels have ceased to limit, as a rule, their edifying revelations to the before-marriage period; but straws will tell the direction of the wind, and this change is not altogether meaningless. Novels have become a great engine of popular education, and the effect which they exercise is no longer to be ignored. Some very wise men have deliberately chosen that form as the medium of giving to the world their ripest experiences and opinions. This change, then, is worthy of notice. The lesson taught is, that the after-marriage period is not barren of interest, is not a state of placid, superhuman bliss, like that of the Epicurean gods; that it has its joys and sorrows, its temptations and its triumphs, as much as the before-marriage period. Further, that this marriage state is the completion of all the previous romantic effervescences, the grand issue to which they led, and in comparison with which, they sink into insignificance.

Kingsley has done good service in this way. Hear what his "chaste Tritonid Athene, the lover of men," has to say on marriage:—

> "Dear unto me, no less than to thee, is the wedlock of heroes;
> Dear, who can worthily win him a wife not unworthy; and noble,
> Pure with the pure, to beget brave children, the like of their father.
> Happy, who thus stands linked to the heroes who were, and who shall be;
> Girdled with holiest awe, not sparing of self; for his mother
> Watches his steps with the eyes of the gods; and his wife and his children
> Move him to plan and to do in the farm, and the camp, and the council.
> Thence comes weal to a nation."

In many ways the signs of the present times are hopeful. There is much energy and earnestness, and much abhorrence of shams. Theories are being discarded for practice. Good, honest actions are felt to be the want, not rhetorical talk about a blameless life. It is felt to be needful that each one should set about doing what he can, not thinking about possible perfectibilities of human nature. Never were there so many beneficent institutions. The rich help the poor, the educated the ignorant, the good the sinful. We see,

on all hands, those who might spend their time in ease and self-indulgence, devoting themselves to arduous and patient labours for the benefit of their kind; and this, with no thought of self-mortification, with no thought of after reward; but simply as doing that which they see to be their duty. Benevolence towards the whole human race is of some value, when it proves itself by beneficence to its neighbour.

Thus, there is in many ways a tendency towards rectitude of action in place of theoretical perfection; a tendency towards honesty and truthfulness of manners, in place of super-refinement and of abstract morals.

In other ways, our social intercourse needs to be considered. Aristotle, among his three social virtues, reckons *true friendliness*, that is, the honest, upright bearing of a man, who, while he never judges harshly of his fellows, yet never deceives them by praise or acquiescence which he does not feel. The extremes of this mean are moroseness on the one hand, and too great complaisance on the other.

We are not morose in this age; cynics do not misbehave themselves in our drawing-rooms. How far we lie open to the other vice is the question. This ultra-complaisance is of two kinds —with purpose, and without purpose. Parasites and flatterers, seeking their own ends in the cajoling of their patrons, are plentiful in all times; but it is of the other kind that we would speak here. Is not society inclined to carry its complaisance too far? Do we not sacrifice above measure our truth to our politeness? Does it not happen too frequently that *Philinte* praises to the skies the execrable verses of *Oronte;* or that *Célimène* breaks off in the midst of a pitiless attack on the character of her dear friend *Arsinoé*, to welcome her with—

"Ah! mon Dieu! que je suis contente de vous voir!"

This vice is a virtue in excess; and it is, perhaps, the most amiable people who are the most guilty. But here again manners are outrunning morals, and the tendency, as is always the case, is dangerous. Is it possible for true friendship to exist where false friendship is professed to every one indiscriminately? Can reality at all bear out these constant professions? If the person on whom we lavish our friendly words believes us, he must be disappointed in the end. If he takes our ultra-complaisance for what it is worth, why need the play have been played? The fact is, that the estimate people form of such politeness is generally correct; and thus society comes to be contaminated by a conventional insincerity.

It is, perhaps, an amiable vice, we say. To try to please people, to try to spare them pain, is good. Also the high English feeling of the sacred relations between guest and host is good. There is another reason which may tend to increase the amount of complaisance. People who are really sincere, are often scrupulous

not to judge. There are always *trimmers*, who see too distinctly for their own peace of mind and straightness of conduct the *other* side of a question; who always make more allowance for those with whom they disagree, than for themselves. "Why should I condemn his Sonnet?" thinks some sincere *Philinte*. "Am *I* the sole judge of what a Sonnet should be?" But, in the main, the root of this insincerity will be found, on deeper probing, to be selfishness. It pains ourselves to give pain to others. Smiles are easier than frowns, and fair words than reproaches. Negative selfishness—if not the positive selfishness, of wishing to be liked by others, and to be paid back with interest in our own coin.

From this habitual insincerity comes that other vice of habitual slander. If we do not speak unpleasant truths to our friends' faces, we speak them when their backs are turned. By as much as we falsify truth on the complaisant side, by so much we are apt to falsify it on the slanderous side. Our care of our own reputation for cleverness forces us, after we have been complacently listening to the monstrous assertions of a liar, or the blunders of a fool, to show to our other friends that we are not really deceived. We take the dark aspect of the absent person's character, which we altogether ignored in his presence, and make this darker by sarcastic exaggeration. Slander comes to be looked on as wit; and a *Célimène* piques herself on her talent for defamation.

Are we all, then, in flying the example of the *Célimènes*, to become *Alcestes?* Shall we sweep away the amenities of life, and only meet to mortify each other by unpleasant personalities? Does our argument come to the conclusion that politeness is a mere affair of varnish which, in comparison of substantial truth, is of no worth?

Quoth the misanthropic Jacques, "That they call compliment is like the encounter of two dog-apes."

As it seems, there is not generally a definite idea of what courtesy is. There is a true courtesy and a false. The "courtesy with a touch of traitor in it" of Tennyson's Sir Gawain, is not sufficiently distinguished from "that gentleness which, when it weds with manhood, makes a man." When we find that the gilt wears off from Sir Gawain's gingerbread, we are too ready to believe that there is no solid gold. But there is, nevertheless, a courtesy which has its very foundations in truth—which is the unaffected expression of essential human sympathies. This courtesy is an unerring guide under all circumstances and conditions, showing us intuitively our right behaviour to all persons, from the king to the beggar. There cannot be a greater breach of this true courtesy than the conventional insincerity of which we speak. The clearing away of this deleterious varnish would not touch the substantial reality of which it has come to be the pseudo-representative;

> "For manners are *not* idle, but the fruit
> Of loyal nature and of noble mind."

One point of improvement in sincerity of social intercourse I am inclined to find in the behaviour of children to their parents. I know that the free-and-easy manners of sons in these days have been held up to reprobation, and that our prophets have found in the same, one of the crying sins that call down on us the vengeance of Heaven. No doubt such freedom may be carried too far. But, surely, it is better that the outward respect of old days should be replaced by love. I rejoice that that most tragical farce of respect, which would not suffer children to sit in their parents' presence or to speak to them in other than copy-book phrases, has become obsolete on our modern domestic stage.

In the language, too, of public affairs we are not so insincere as we once were. Fine professions are at a discount, and people are inclined to doubt magniloquent virtue. The fashion is for us to conceal the deep feelings we really have rather than to make loud professions of feelings which we have not.

If there is an alarming symptom of public self-glorification, it is in the spread of lecturing. Lectures are excellent things if the lecturer knows his subject, and restricts himself to giving information, not fine talk, about it. But lecturing has become a trade and, yet further than this, an amusement. Not only have we the travelling lecturer, with his set of antiquated diagrams or damaged apparatus, but we have, too, our private lecturers, clerical or lay, who hold forth on popular subjects to the inhabitants of their own town or village. The spreading of knowledge in this way is excellent; but we need to be more careful in estimating knowledge. To lecture accurately on the steam-engine, the lecturer requires a little more mathematical learning than he can gather from a hand-book: to read Shakespeare adequately, the reader should possess other qualifications than a sonorous voice.

This pretence to learning finds its way from the rostrum to our houses. Sciolism never confesses its ignorance on any subject; it is silent in no conversation, and never abstains from expressing an opinion. We are ashamed to say we do not know; forgetting that it is impossible for us to have knowledge of more than a very few things.

Our subject is wide and our space limited. The tone of mercantile *manners*, ("the custom of the trade,") as distinguished from mercantile morals, should have been touched upon here. Again, the tone of our present literature demands further investigation from this point of view. However, these points and others we must leave our readers to work out for themselves.

In conclusion, I would urge the influence of women on the manners of an age, and through manners on its morals. It is they who give to society the tone which, though seemingly addressed to the idle senses, penetrates to the heart of it. They may always, if they will, strike a noble chord to which the time shall set itself in high and solemn music.

J. A.

XX.—HINTS ON TASTE.

This is a utilitarian age; daily life confirms this assertion, and our own consciences echo its truthfulness. To the announcement of each discovery and invention, is not our involuntary inquiry, "Cui bono?" It is the feeling which instinctively rises in the minds of our merchants and men of business, and its subtle, penetrating influence has certainly more or less power over the minds of women also. Of course we notice it most in the province peculiarly theirs—the fireside, or "Home," as we English love to call it. In our close attention to "money-making," are we not tempted, gradually and almost imperceptibly, to look upon the simple adornments some womanly hands love to bestow upon Home with a glance of disapprobation, if claiming too large a portion of attention and time? And does not the anxious mother of a family occasionally allow a sigh to escape her as she sees some trifling decoration which requires renewing, or feels how some alteration in arrangement would improve her room if she might only give it a few of her busy moments? We all know how impressible are the minds of the young, how readily the experiences of their early years colour their future lives, how soon they imbibe and how long they retain, a horror of all vulgar and coarse associations. And yet, well as this fact is known, how seldom it is acted upon. How frequently the eye catches sight of a gay flaunting picture, roughly fastened to the nursery wall, which is utterly incapable of suggesting pleasing ideas, and has only gained admittance from its gaudy colours. Or, again, we see in the hands of a child a tawdrily dressed doll, adorned with gilt paper and tinsel, bestowed on it as a token of love and approbation; thus forming a permanent association in its mind between happiness and finery. We have even seen in a room frequented by the children of the family, the figure of an obese, repulsive old man, whose sole excuse for being in such a place was that his body formed a vacuum for the reception of lucifer-matches. Now, how unnecessary is this wanton suggestion of low and vulgar ideas to our children! How readily might the little maiden have been presented with a baby-doll, arranged in tasteful, simple attire, inexpensive, but true to the laws of good taste, and thus leave an early impression on her mind that a true lady is never gaudily dressed. And how happily might the ugly figure of the old man be replaced by one of those cheap, pretty boxes to be found in every fancy-shop. But, leaving the nursery, let us visit the rooms devoted to adults.

We all readily acknowledge the difference between the houses of some of the "respectable poor," and those more frequently met with belonging to the same rank of life. If traced to the root, the sole difference may be discovered in the possession of a certain degree of refined taste by the one class, which is lacking in the other. This

is evidenced by perfect cleanliness and order, the introduction of simple adornments, and the disposal of the furniture in the best possible way, *i.e.* in such a way, as will best cover their defects, and display their attractions. The higher the position and the more abundant the means, the more attention to good taste we might hope to see. But often these expectations are disappointed, and we enter a drawing-room crowded with every indication of wealth, and yet absolutely unattractive, nay, repulsive in its aspect, from the vile taste displayed in the form, colour, and material of the furniture. In our opinion, three great principles must be strictly followed in furnishing our houses. The first is *appropriateness of colouring*. It is not alone the eye of the *artist* which is frequently disgusted by a mixture of colours, lovely in themselves, but inharmoniously arranged. At this moment a lady has passed our window arrayed in three different shades of green;—dress, grass-green; shawl, blue-green; and bonnet, a dull, dead green. The materials employed are good, even expensive, but of course the combination of hues is repulsive to the last degree. It is but another variation of the same taste which assails our eyes when ushered into a room boasting a crimson carpet, scarlet hearthrug, yellow window-hangings, dark-blue sofa, light-blue paper, and a green table-cloth. It may be adorned with smiling faces, and resound with the joyous laughter of children; but are we saying too much when we assert that such egregious mixtures of colours inevitably make the first impression on entering an unfavourable one? Allow me, then, to make a few suggestions which may be useful in averting such a feeling.

In the first place, carpets should always be chosen of a dark subdued tone; they should never be so brilliant and glaring as to attract the attention and form an unpleasing contrast to the rest of the furniture. The aspect of a room should always be considered in its furnishing. For instance, in a cold north room those dead colours should be carefully avoided which are so welcome in one that is glowing with the rays of the afternoon sun. But for any apartment light carpets should be avoided. If your furniture be light, a dark grounding will throw up their tints, and show them off to the best advantage; while nothing but a dark carpet can possibly be admissible with corresponding furniture. The papering of a room should always be considered with judgment and care. With the exception of the carpet, nothing is of more importance. For a drawing room, which is always understood to contain only graceful and elegant articles of furniture, a light paper is best. For this apartment shun all heavy, dark wall-hangings, raised patterns, or any other than those subdued and softened in tint, calculated to form a pleasing background to everything else. Window hangings are also a complete study, rich crimson or scarlet according charmingly with the warm "tones" required by a room with north frontage, while gracefulness and airiness of texture and fold are

essential in an apartment reserved for the elegancies of life. In both, such materials are imperative as will furnish soft and flowing outlines which refresh and gratify the eye.

I would place as our second head, *gracefulness of form*. In furnishing your house, always select articles possessing at least some charm of outline. In bookshelves, why not admit a graceful curvature in the wood, a little ornamentation of leaf or twining tendril, which would greatly add to their beauty, without materially increasing the price? And how far more rich will be the folds of a cloth if the table it covers be round, rather than those square or octagon shapes, which admit no picturesque arrangement either of dishes or drapery. Of course we do not wish that delicacy of outline should alone be sought; first ascertain that the workmanship of all you purchase is faultless, and then allow your good taste to guide you into the magic realms of decoration and ornamentation. Let the legs of your chairs and tables be slightly curved or twisted, your picture frames gracefully moulded, your carafes and tumblers chaste in design, your cups and jugs delicate and subdued in colouring, and your dishes and plates attractive to the eye. Study also truthfulness of material. That is to say, do not lavish much money upon imitation, loaded with ornament, when a few more pence would purchase the genuine article. If your purse is too narrow to buy the reality, do not accept instead a lavishly adorned *sham*.

Our third head is *completeness or perfection of detail*. If this were more studied, how seldom would our eyes be assailed with chairs of one kind of wood, table of another, and sofa of a third; nor should we be invited to enter a room panelled in antique English style, but containing all the light decorations and furniture of the nineteenth century. An unpleasant effect is produced by an apartment hung with paper of gold and white, and pale-blue furniture, but which is darkened and overshadowed by heavy window-curtains of velvet or moreen; or by the dress of a lady clad in a gown of a dark wintry tint, with a white lace shawl and bonnet.

These remarks by no means apply only to the houses of the rich; completeness of detail is desirable also as far as possible in the cottages of the labourer and the artisan. The same sum which our mothers gave for an ugly misshaped mug, will now purchase glass tumblers, light and pretty in shape. And how pleasing and becoming a task it is for the industrious daughter of such a humble family to bestow ten minutes daily upon the polishing of the glasses, and the brightening of the metal spoons; such a trifling expenditure of time would be well repaid in the improved condition of the dinner-table. In many respects the homes of the labouring classes might be made more attractive than they are. Let the wife who is willing to profit by our hints cover her chimney-piece with a strip of scarlet cloth, and place upon it one or two of those cheap and pretty plaster-casts which may be purchased any day in the street. How cheerful and attractive an

aspect would it give to a modest little room, and how much it would add to the charms of the tea-table, to have a nosegay of wild flowers for the centre dish! Or let me suggest a bunch of flowers, renewed every two or three days, to fill the summer fireplace, rather than the bars of cold, dark iron, which are usually visible. Of course, all these adornments are useless without perfect cleanliness. The most charming bouquet could never atone for an unwashed plate, dirty table-cloth, or dull, fingered spoons. The field which we have thus cursorily surveyed is of boundless extent; additional suggestions will arise in the mind of every intelligent reader. I have not mentioned the favourite ornaments of the aquarium, fern-case, fountain, &c. They require an outlay which is not within the means of all, and my aim has been to show how far more advantageously the possessions common to every home may be displayed, when good taste presides over their arrangements.

L. S. B.

XXI.—WOMAN'S SUPERVISION OF WOMEN'S INDUSTRY.

THE FOLLOWING PAPER WAS READ AT THE SOCIAL SCIENCE MEETING IN LONDON, BY MRS. JELLICOE OF HAROLD'S CROSS, DUBLIN.

THE stock phrase that cheap labour is "the key-note to the employment of women," is repeatedly quoted in order to damp the zeal of those who are desirous to open the more remunerative branches of industry to them. This is the truth, if we look at labour from that point of view to which I wish to draw your attention, where we can see how ruthlessly the modern Juggernaut, competition, pursues its way over its victims, while spectators applaud and justify every fresh sacrifice to its progress.

I do not mean to enter into the vexed question of the probable effect on the labour market of lessening the immense pressure on the occupation of governess and needlewoman; neither will I attempt to prove, what must be evident, that the wife of a respectable workman can find more suitable, and even more profitable employment in her household duties than in attempting to add a scanty pittance to the earnings of her husband, at the cost of ten or twelve hours' absence from her family, and becoming, in fact, a competitor with him, while neglecting the decencies and comforts which should make his home attractive. Day by day women are drawn into the commercial whirlpool, and the condition of the female labouring class is rapidly altering, from causes which I shall endeavour to show.

The principal employment in Ireland for young women forty years ago was the spinning of flax and wool. In the intervals of domestic and agricultural occupation the wheel stopped a gap, and helped the resources of the cottier and small farmer. The extension of factories and the reduction in the value of home-spun yarn by the increasing development of machinery, transformed a large number of these spinsters into "operatives," and emigration disposed of a vast surplus of those who are always the first sufferers in times of transition. There is not much to complain of in the physical condition of factory women, if compared with the position of others whose lot it is to earn their bread in "the sweat of their brow." Acts of Parliament provide for the cleansing, ventilating, and safety of the building, regulate the hours of labour, the age at which children may commence work, and the proportion of time which shall be spent at school; the rate of wages is higher than can now be obtained in most of the petty trades; but there remains yet something needed for the sustenance of that life which is more than the meat.

Passing over the children of eight to thirteen years of age, of whom a much smaller proportion is employed here than in other countries, the life of a woman in a factory may be briefly described:—At thirteen she is eligible to take full work, commencing at six in the morning, and continuing, with intervals for meals, until six in the evening; her day is spent under the control of a foreman, in constant contact with men, (not of itself objectionable, if under proper supervision,) for hours standing, wearily tending her work, her head confused with the rattle of machinery, her mind deadened with the monotony of her toil; and, when her task is ended, and the living stream of human beings pour through the gates, the flippant remark and coarse jest show too surely how the unwomanly influences by which she is surrounded have told on her mind and manners, and stamped themselves in unmistakable characters on her countenance.

If she have the shelter of the parental roof, be it ever so humble, there is hope that she may be shielded from harm, though the wages she receives render her in some degree independent of restraint, while her ignorance of the commonest household work makes her impatient of a quiet home, and she prefers the idle gossip of the street, or has recourse to worse stimulants to refresh her wearied frame. Happily, the practice so common in English towns of young girls living away from their parents is, as yet, rare with us. Our time is coming.

With water-power abundant, small farms being fast done away, the cultivation of wheat becoming more precarious, and labour to be had at a low rate, there seems good reason to believe that Ireland stands on the threshold of becoming a manufacturing country on a large scale. The demand for textile fabrics being slack, and the raw material scarce at the present moment, manufacturing

activity is now chiefly displayed in the making of all sorts of garments by the sewing-machine, that formidable rival which has attacked the last citadel of isolated female labour, in which women might reasonably have believed they were safely entrenched, "armed with the thimble and needle." Through the length and breadth of the land sewing factories are springing up, where the machines are driven mostly by young women, but in some cases by steam power, from the dearth of persons qualified to work them with rapidity and success. These factories, not coming under the provisions of the Acts of Parliament, are conducted according to the ideas of the proprietors; some with proper regard to the health of the workers, while many fall short of the necessary requisites—pure air and extended space. The objection to this class of work-rooms are of even a graver nature than those I have mentioned. The hours of work are not longer, but they are later; in many no time is allowed for dinner; the women bring a piece of bread or some other food; with young girls this plan, if suitable arrangements were made on the premises, would not be undesirable. The long walk to breakfast or dinner often adds to the toil and temptation of the worker.*

The question of supervision again arises here: women generally cut out the garments, but the whole power over, and control of, the workers is exercised by men of the class one might expect to find in such an employment. I have seen more than one sewing factory where a man occupies a position in some degree analogous to that of a slave-driver: the expenses of machinery, oversight, &c., requiring a certain amount of work to be executed in a given time, a task of no small difficulty to the overseer, from the idleness and indifference of the workers. The wages of the machinist and cutter-out, ranging from 8*s.* to 15*s.* per week, are far better than can be obtained in other branches of trade; but, the preparation and finishing of the work for each machinist requiring two, three or four hands, on these unskilled labourers presses most heavily the reduction of the few pence in the price of a garment, which competition demands.

Some remedies for these evils are apparent. Education and training by means of evening schools, where household duties might be taught, theoretically at least, and instruction given in sewing, both by hand and with the machine; the extension or providing of trades capable of being carried on at home; and, most important, because most likely to bring other blessings in its train, the supervision of all women congregated as earners, by the thoughtful, enlightened and respectable of their own sex, both as paid and unpaid labourers in this field,—white, indeed, unto the harvest.

* Since the Dublin Meeting of the National Association, an eating-house has been opened by the Greenmount Spinning Company for the work-people in their cotton factory, where they can get their meals comfortably, and about a third of the operatives avail themselves of this advantage.

The chief objections urged against evening schools are, the late hour at which the operative is liberated, and the fatigue felt after a hard day's work. The best answer to these is the success which has attended the few efforts made to establish such schools; the change to a little intellectual effort has been gladly welcomed, and the instruction received has assisted many a young woman to manage her resources and make her family comfortable when she became a wife.

The providing of work for women at home is a matter not easy of accomplishment, involved, as it is, with economic considerations. The sewing machine may be made an agent of great importance as the patents expire, and the machine can be had at a reduced price. The sewed muslin or embroidery trade affords a large amount of employment in this way. Formerly, embroidered muslin was almost exclusively supplied from France: we now export largely there, the duty having been considerably lowered on all pieces of work not exceeding 2*s.* 6*d.* in price. This trade attained considerable importance during the famine in Ireland. Amongst the many benevolent exertions for alleviating the miseries of the time, none were more successful than the efforts to establish sewed-muslin schools; teachers were procured from the North, and where this was not practicable, ladies became the instructors. Four hundred thousand Irish women were thus employed by Glasgow merchants. Much of the benefit derived passed away with the necessity for exertion, but the good effects remained in a trade which in 1853 gave occupation to two hundred thousand young women in the intervals of domestic employment. The disturbances in America, and, perhaps, a change in fashion, have latterly caused a falling-off in the demand. An increase has, however, now taken place, owing in a degree to the results of the French treaty, and a new market in India; and from another cause also, which adds to the gratitude already felt in Ireland to the wise and good sovereign who in her own overwhelming sorrow has not forgotten the wants of her meanest subject. A memorial was lately presented to the Queen asking for her patronage of this manufacture. Extensive orders, accompanied by the newest Parisian designs, procured and selected by her Majesty, were sent to Belfast and Glasgow, and an increase of 25 per cent. has quickly followed her gracious interference. An attempt has been made to introduce the sewing machine into this trade, but the nature of the work precludes its use except in stereotyped patterns.

I have ascertained, in answer to numerous inquiries, that the obstacles to the employment of women as overseers, forewomen, &c., are: ignorance of machinery and its uses; deficiency in arithmetical knowledge; and a want of power to control the women. In manufactories, strictly so called, it may require time to qualify women as machinists; but in paper mills, sewing factories, and numerous other trades, such an excuse is not tenable; attention is fast being directed to remedy the want of arithmetical ac-

curacy; and as to the governing power, it is only necessary to point to the example of the Irish Convict Prisons, where women act in every capacity. There is undoubtedly a difficulty at present in obtaining a supply of women trained to fill these situations; but when public opinion becomes better advised of the dignity of labour, and opportunities of improvement are more freely afforded to women, suitable persons will be found, who though prevented by circumstances from undertaking such work unremunerated, yet will thankfully accept a sphere of usefulness where they can earn their daily bread. Manufacturers are not averse to a change of this kind. They know that the cheapest worker is the steady, well-principled and industrious worker, and the factory that possessed one or two able women, who, though they might not understand machinery, could guide, restrain and encourage the girls while at work, and after hours, assisted by Christian ladies who have leisure and inclination to help, win them to attendance at school, implant ideas of self-respect, habits of self-reliance, and surround them with humanising influences, would, I believe, speedily pay the expenses of such oversight in an increased production and a better class of work.

In this "age of societies," an association might readily be formed for the promotion of this object. The germ of such a society exists in the "overseer and sewing machine" department of the Irish Society for the training and employment of women. There, facilities are afforded for learning the use of the sewing-machine, practically and theoretically; cutting out and preparing work, the keeping of accounts, and superintendence of a work-room; and it is confidently hoped that a class of designers of trade patterns will soon be added, and lectures delivered for the benefit of pupils, by generous men who recognise the full value of the communion of labour.

We hear on all sides complaints of the waste of artistic power in the designing of patterns unfitted for use from utter ignorance of their aptitude to manufacturing possibilities; a marked inferiority of inventive genius alone prevents the United Kingdom from taking the lead of countries whose tasteful creations we are contented servilely to copy. The bridge between the school of design and the factory is here supplied—a well-trained, clever overseer, with any artistic taste, could soon adapt her talents to this work. A subtle power resides in the woman's hand, answering perhaps to the same quality in her mind, which has not yet been fully taken advantage of. A field would thus be opened, legitimate and feminine enough to satisfy the jealous anxieties as to the unsexing of women by commercial pursuits. The tendency of modern competition to draw women from the privacy of domestic life cannot be successfully opposed except to a limited extent; and, since a return to the days when the mistress and her maidens carded, spun, wove and made up the garments and garniture of the household is no longer

possible, if it were desirable, it becomes the duty of every woman, so far as in her lies, to obviate the evils which the advancing tide is bringing to our doors, even if the strong belief in the necessity of the case should lead her to stand, as I do now, before an audience, as it were at the stake.

We want the intelligent, Christian supervision of women in the unclassified wards of our Poor Houses, as well as in our work-rooms and factories. We have been accustomed to speak with pride of the superior virtue of our humbler classes in Ireland. Alas! "the wild sweet-briery hedge" is fast disappearing; a love of dress, fostered by the attainability of "Brummagem" ornaments, and cast-off finery of fashionable ladies, is a fatal snare to the giddy and neglected girls who are thrust into a life of publicity and bustle before they have received any training to fit them for the deadly struggle of temptation; and, although vice has not arrived with us to the organization we hear of elsewhere, it is a melancholy but authenticated fact, that a large proportion of workwomen eke out the wages of the sempstress and artisan by means that no woman who deserves the name can think of without a shudder.

XXII.—THE REPUBLIC OF LIBERIA—ITS PRODUCTS AND RESOURCES.

Owing to the recent visit of Mr. Benson, second and actual President of the Republic of Liberia, and of Mr. Roberts, the ex-President, that little state on the west coast of Africa has attracted more than usual attention, and we beg to call the notice of our readers to the following statement, condensed from a paper read by Mr. Ralston, the Consul-General of that Republic, before the Society of Arts, which gives a hopeful view of its condition and prospects:—

"Liberia, (the land of the free,) on the west coast of Africa, is a place of refuge for negroes who have emigrated from the United States. These negroes have been aided by the benevolence of the American Colonization Society at Washington, to remove to the coast of Guinea, where, after undergoing hardships and afflictions incident to settling in a savage region, they have formed themselves into a respectable commonwealth, numbering some 500,000 souls, of whom about 484,000 are aboriginal inhabitants of the country, and about 16,000 Americo-Liberians. Their form of government is that of a Republic, having an elected President and two Houses (Senate and the House of Representatives) of the Legislature. The President and Vice-President are elected for two years, the House of Representatives for two years, and the Senate for four years. There are thirteen members of the Lower

House and eight of the Upper House; each county sending two members to the Senate. Hereafter, as the population augments, each 10,000 persons will be entitled to an additional representative. The Vice-President must be thirty-five years of age, and have real property to the value of 600 dollars; and in the case of the absence or death of the President, he serves as President. He is also President of the Senate, which, in addition to being one of the branches of the Legislature, is a council for the President of the Republic; he being required to submit treaties for ratification and appointments to public offices for confirmation. The President must be thirty-five years of age, and have property of 600 dollars. The judicial power is vested in a supreme court, and such subordinate courts as the Legislature may from time to time establish.

"Liberia is situated on that part of the coast of Guinea called the Grain Coast, having the San Pedro River as its S.E. boundary, seventy-eight miles E. of Cape Palmas, and running along the coast to the mouth of the Shebar River, 125 miles N.W. of Monrovia. It has about 600 miles of coast line, and extends back about 100 miles on an average, but with the facility of almost indefinite extension into the interior; the natives everywhere manifesting the greatest desire that treaties should be formed with them, or that the limits of the Republic may be extended over all the neighbouring districts. The Liberian territory has been purchased by more than twenty treaties, and in all cases the natives have freely parted with their titles for a satisfactory price. The chief solicitude has been to purchase the line of sea-coast, so as to connect the different settlements under one government, and to exclude the slave trade, which formerly was most extensively carried on at several places on the coast, now within the Republic, from which it is therefore now happily excluded. The country, lately devastated by the infamous slave-traders, is now being cultivated and enriched by peaceful agriculture and extending commerce. It furnishes a home to the defenceless natives who have fled for protection from slavery and death. The natives know that within Liberian jurisdiction they are secure from the liability of being seized and sold into slavery.

"The original settlers landed in Liberia, at Cape Mesurado, on the 25th of April, 1822, and hoisted the American flag. At this place, moreover, the capital was established, and the colony continued under the fostering care of the American Colonization Society, till the 24th of August, 1847, when it was proclaimed a free and independent state—the Republic of Liberia. England and France soon welcomed this small state into the family of nations by making treaties of amity, commerce, and navigation with her. The United States has not yet acknowledged the young Republic. Many slaves in America were emancipated expressly for emigration to Liberia. Upwards of 6,000 persons were in this category, most of whom, and their descendants, have since become valuable and useful citizens of this little state. They have been changed, as

free men, from the careless, listless beings they were in America, into the painstaking, industrious, and energetic citizens of Liberia. These people were early taught to govern themselves. The white governors sent out by the American Colonization Society had the good sense to select the most respectable of the coloured people to aid in administering public affairs. In 1841 it was resolved that all in authority hereafter should be coloured persons. The second coloured President (Stephen Allen Benson) is a native of Maryland. He was inaugurated for a fourth term of office for two years last January.

"Liberia has every advantage of climate, and of fertility of soil, and of variety of production, to make it a rich and powerful nation. Every species of tropical produce thrives in this country. No less than 123 specimens of the produce of the country are now at the International Exhibition, arranged under the heads of fibres, timber, cotton, coffee, sugar, oils, and miscellaneous.

"For political and judicial purposes the Republic is divided into four counties, which are further subdivided into townships. The townships are about eight miles in extent. Each town is a corporation, its affairs being managed by officers chosen by the inhabitants. Courts of monthly and quarterly sessions are held in each county. The civil business of the county is administered by the four superintendents appointed by the President, with the advice and consent of the Senate. The county system of government is capable of indefinite extension over new districts of territory that may be acquired, giving all the advantage which local self-government affords to the inhabitants, added to the conservative and effective metropolitan governmental benefits of the central power of the entire Republic.

"Monrovia, (so named after Mr. Monroe, the fifth white President,) the capital, is situated on Cape Mesurado, and has a population of more than 3,000 souls. It has four rivers, which afford facilities for navigable intercourse with the interior. Besides being the executive, judicial, and legislative seat of government, it has schools, churches, missionary establishments, and a newspaper, called the *Liberia Herald*, dating back to 1826, the year of its first publication.

"A new college has just been completed on a piece of ground of twenty acres, granted by the Government. The people of Boston, United States, not only furnished the funds for the building, but have also presented a library, a geological cabinet, and have otherwise endowed it. The Government have also granted 4,000 acres of land, of which 1,000 are in each of the four counties of the republic, for the support of the college. The late President, Mr. Roberts, is president of the college. The Rev. Alexander Crummell, B.A., of Queen's College, Cambridge, England, is the Professor of Moral and Intellectual Philosophy and of the English Language and its Literature. The Rev. E. W. Blyden, the Principal of the

Alexander High School for boys in Monrovia, is the third Professor, that of the Greek and Latin languages. The English is the mother-tongue of the Liberians, and they are extending its use along the coast and in the interior. Nothing is more common than for the native chiefs and the head men and other important persons among the tribes within the jurisdiction of Liberia, and even far beyond, to place their sons at an early age, for three, four, or five years, in the family of the Americo-Liberians, expressly to learn English and to acquire civilized habits. Among the natives, to understand English is the greatest accomplishment and advantage; and with some of the coast tribes a knowledge of English is beginning to be regarded as a necessary qualification for the ruling men of the chief towns. The English language has become the commercial medium of communication throughout not only the African coast, but other parts where ships carry the civilizing influence of commerce. There is no standing army, but all the males between the ages of sixteen and fifty are compelled (with certain exceptions) to serve in the militia. This force is well drilled, and has the 1,500 muskets presented by the present Emperor of the French, and has proved itself qualified to defend the country and to make the Government respected by its neighbours. The navy consists of one vessel, a schooner of five guns, presented by the English Government, and of an advice-boat, a steamer.

"The American Liberians, in their Declaration of Independence, use the following language to describe the fortunate change of circumstances consequent upon emigrating from the United States to Liberia:—

"'Liberia is already the happy home of thousands who were once doomed victims of oppression, and thus far our highest hopes have been realized. Our courts of justice are open equally to the stranger and the citizen for the redress of grievances and for the punishment of crime. Our numerous and well-attended schools attest our efforts and our desire for the improvement of our children. Our churches for the worship of our Creator, everywhere to be seen, bear testimony to our piety and to our acknowledgment of His providence. The native African, bowing down with us before the altar of the Living God, declares that from us, feeble as we are, the light of Christianity has gone forth; while upon that curse of curses, the slave trade, a deadly blight has fallen as far as our influence extends. Therefore, in the name of humanity, virtue and religion—in the name of the great God, our common Creator and our common Judge, we appeal to the nations of Christendom, and earnestly and respectfully ask of them that they will regard us with the sympathy and friendly consideration to which our condition entitles us, and will extend to us that comity which marks the friendly intercourse of civilized and independent communities.'

"Then follows the Constitution, one section of which declares:—

"'That there shall be no slavery within this Republic, nor shall

any citizen, or any person resident therein, deal in slaves, either within or without its bounds, either directly or indirectly.'

"It may be added that the British Government was the first to acknowledge the independence of Liberia, and to present them with a small vessel of war to act as 'guarda costa,' and to aid them in suppressing the slave trade. Liberia has since been acknowledged by France, Belgium, Prussia, Brazil, Hamburg, Italy, Bremen, Denmark, Lubeck, and Portugal."

XXIII.

We are requested to insert the subjoined statement:—

On Wednesday, April 30th, the following memorial was laid before the Senate of the University of London:—

"Gentlemen,

"An application having been made by my daughter for admission to the Examinations of your University, and refused on legal grounds, we beg respectfully to request that the question may receive farther consideration.

"It appears to us very desirable to raise the standard of female education, and that this object can in no way be more effectually furthered than by affording to women an opportunity of testing their attainments in the more solid branches of learning. It is usually admitted that Examinations are almost essential as a touchstone of successful study, and as a stimulus to continuous effort. Such a touchstone, and such a stimulus, are even more necessary to women than to men; and though we should be most unwilling to obtain these advantages by the sacrifice of others still more precious, we are of opinion that in the University of London our object might be obtained without any contingent risk. Many of the candidates for Degrees would probably be furnished by the existing Ladies' Colleges, and as the University requires no residence, and the Examinations involve nothing which could in the slightest degree infringe upon feminine reserve, we believe that by acceding to our wishes you would be conferring an unmixed benefit.

"We are informed that a new Charter of the University is about to be submitted to Parliament. We beg therefore to suggest that the technical legal objection, which appears to be the only obstacle to the admission of women, may be removed by the insertion of a clause expressly providing for the extension to women of the privileges of the University. I beg to enclose a list of ladies and gentlemen who have given their sanction to the proposal.

"I have the honour to be,

"Gentlemen,

"Your obedient Servant,

"Newson Garrett."

On Wednesday, May 7th, a Resolution was moved by the Vice-Chancellor, Mr. Grote, and seconded by the Right Hon. R. Lowe, M.P., to the effect "That the Senate will endeavour, as far as their powers reach, to obtain a modification of the Charter, rendering female students admissible to the Degrees and Honours of the University of London, on the same conditions of examination as male students, but not rendering them admissible to become Members of Convocation." After an earnest and protracted discussion, the Senate divided. The numbers being equal, ten on each side,

the motion was negatived by the casting vote of the Chancellor. The following reply to the memorial has been received:—

"Sir,

"I am directed to inform you that, after a full consideration of your memorial, the Senate have come to the conclusion that it is not expedient to propose any alteration in the Charter, with a view of obtaining power to admit females to the Examinations of the University.

"I think it well to add that this decision has not been the result of any indisposition to give encouragement to the higher education of the female sex—a very general concurrence having been expressed in the desire stated in your memorial, that an opportunity should be afforded to women of testing their attainments in the more solid branches of learning; but it has been based on the conviction entertained by the majority of the Senate, that it is not desirable that the constitution of this University should be modified for the sake of affording such opportunity.

"I remain, Sir,

"Your obedient Servant,

"W. B. Carpenter."

"Newson Garrett, Esq.

It will thus be seen that the contemplated change will not at present be effected. Such an amount of interest and sympathy has, however, been called forth, as to encourage the hope that at a future, and not far distant period, the University will feel justified in conceding the privileges desired.

XXIV.—ON THE CONDITION OF WOMEN AS AFFECTED BY THE LAW.

In directing attention to those conditions of our existing laws which impose so many disabilities on the women of England, it must not be supposed that I echo, on their part, the absurd cry which has been raised on the other side of the Atlantic by some of the advocates of "Women's Rights," the effect of which has been rather to deter all right-minded people from identifying themselves with a cause so manifestly unreasonable and impracticable, than to attract the thoughtful and judicious to the candid consideration of the subject.

Without, however, advancing for woman a claim to equality and entire community with man in intellect, privilege and public functions, it will be apparent on examination that the progress of civilization, and the consequent improvement in the state of society, justify many demands, which, in earlier and more unsettled times, it would have been unwise either to make or to grant.

From the most important and injurious of female disabilities single women are, in this country, exempt. An unmarried woman, leading a virtuous and honest life, enjoys the same protection against injury and injustice which the law extends to men. She has the full control and free disposal of her person and property. She may invest it, use it, or dispose of it by will, in

accordance with her own judgment and inclination. She may engage in any business which she is competent to conduct, and, as far as her physical strength permits, in any manufacture or occupation which is open to men. She is not legally disqualified from entering the professions of Law and Medicine, though in this country the customs and prejudices of society do in effect exclude her from them. The only points on which, in the eye of the law, she is regarded as possessing inferior privileges to man, are, her inability to enter the Church as a profession, to hold office (with some trifling exceptions) under Government, and, although possessed of the requisite property qualifications, to vote in elections for Members of Parliament.

These laws are generally recognized as just in principle, and tending to promote the interests of those affected by them. That the independent and uncontrolled possession and disposal of person and property is a power that may be beneficially exercised by women, is evidenced by the fact that the large majority of the adult unmarried women of this country do maintain themselves and those dependent on them, in comfort and respectability, by their own exertions.

It is when we turn to the consideration of the legal restrictions and disabilities imposed upon *married* women, that we are impressed by the need of correction in many of the laws relating to them.

These disabilities are threefold,—relating to their person, their property and their children.

A woman is regarded as making in marriage an absolute and unconditional gift and surrender of her person and property into the hands of her husband. She relinquishes all control over her own person, being by law considered as a mere chattel and appendage of her husband, who can compel her presence with him at all times, and enforce his right, if resisted, by a writ of *habeas corpus*. He may, with impunity, exercise towards her tyrannical conduct, such as denying her intercourse with her friends and family, restricting her from accustomed luxuries, using insulting language, &c., though in cases of gross and personal abuse, or under circumstances of peculiar and notorious aggravation, she may appeal for protection to the courts of law.

Since, by marriage, the law deprives a woman of all property, or interest in property, transferring the same to her husband, and regards her as, until his death, incapable of holding possessions of any nature whatever, she is dependent on him for the supply of the most trivial or indispensable necessaries of life.

She cannot retain as her own, separate possessions and gifts conveyed to her by others, except as they are vested in the hands of trustees, neither can she appropriate to her own use, or that of her children, money earned by herself, unless by permission of her husband.

She has no legal right to dispose by will of either personal or real property, whether acquired before or after her marriage, except by consent of her husband, and this consent, if given, may be revoked by him any time between the time of her death and probate, or the proving of the will.

Her personal property, clothes, jewels, money, plate, &c., become her husband's on her marriage, and he can use or alienate them at pleasure.

Her chattels real, that is leases, &c., become his if he reduce them into possession during his lifetime. Should he not do this they revert to her at his death, as he cannot alienate them from her by his will. Her interest in real property becomes his on her marriage. If she die without children the property goes to her heirs, but, from the birth of a living child, the husband holds possession until his death.

A husband may by will exclude his wife from all right of dower in his real property and from all share in his personal estate, thus leaving her at his death entirely unprovided for.

A wife has no legal power over her own children, and her husband may by will deprive her of all share in the guardianship of both their property and persons. She has a limited power over infants under seven years, but after that age her husband may remove them entirely from her, permitting her only restricted and occasional intercourse with them.

I have here enumerated the principal laws relating to women in this country. There are, however, various legal devices by which some of the most oppressive of them may be partially evaded. Still, as these expedients are expensive and complex in their nature, they can be little resorted to except by those possessed of some considerable property, and are wholly unavailable by women in the lower ranks of society.

There is, at the present time, a growing sense of the need for improved legislation respecting women, and considerable attention has in various quarters been directed towards the subject, not without result in at least one important particular. A law has recently been passed providing that a woman deserted by her husband, and thus compelled to support herself and her children by her own exertions, may, by an order from a magistrate, obtain protection for her earnings against her husband, should he return and claim them.

The Society for Promoting the Amendment of the Law has directed its attention to this important subject, and in its "Report of the Personal Laws Committee on the laws relating to the property of unmarried women," gives the following as the head of a proposed new law of property:—

First—The common law rules which make marriage a gift of all the woman's personal property to the husband to be repealed.

Second—Power in married women to hold separate property in law, as they now may in equity.

Third—A woman marrying without any ante-nuptial contract, to retain her property and after acquisitions and earnings as if she were a *feme sole.*

Fourth—A married woman having separate property, to be liable on her separate contracts, whether made before or after marriage.

Fifth—A husband not to be liable for the ante-nuptial debts of his wife, any farther than any property brought to him by his wife under settlement extends.

Sixth—A married woman to have the power of making a will, and on her death intestate the principles of the Statute of Distributions as to her husband's personalty *mutatis mutandis* to apply to the property of the wife.

Seventh—The rights of succession between husband and wife, whether as to real or personal estate, to courtesy or dower, to be framed on principles of equal justice to either party.

There are doubtless great difficulties, some perhaps at present almost insuperable, in the way of reducing these proposed laws into practice; still, where the question at issue bears so strongly on the interests of so large a portion of the community, no considerations of mere expediency should interfere to prevent our endeavouring to devise some means of attaining the end in view. That it can be realized to a great extent is evident from the fact that other nations have already partially adopted these or similar laws, with modifications differing in different places. It remains then for us to ascertain what the actual results have been, and, availing ourselves of the experience thus obtained, to make such alterations in our Statute Book as shall render it no longer possible for one human being to hold property in another, not perhaps avowedly as master and slave, but not the less truly because the right is exercised under the guise of the sacred, but too often abused, relationship of husband and wife.

MARY C. TABOR.

XXV.—GERMAN LITERATURE.

No. IV.

IT is time to draw the attention of our readers to the numerous productions of Madame Clara Mundt, who, under the *nom de plume* of Louise Mühlbach, has long been popular as a writer. Her husband, Theodore Mundt, holds an honourable position amongst the philosophers and philologists of his native country. Born at Potsdam in 1808, his education was completed at the University of Berlin, where, in common with his contemporary Heinrich Heine,

he became one of the leaders of the party known as "Young Germany"—a school half political and half literary, which endeavoured to revive the quaintness and chivalry of the middle ages, and claimed a high and important position for the writers of lyrical poetry. M. Mundt also shared with Heinrich Heine an enthusiasm for French manners and the literature of France, whilst both these young and ardent innovators found a bitter and powerful opponent in the determined Wolfgang Menzel. Menzel was at this time a writer and critic of great ability. He was the son of a celebrated physician in Silesia. Losing his father soon after his birth, he came to Breslau with his widowed mother, and first served his country as a volunteer in 1815. Returning afterwards to his studies at Heidelberg, he became one of the most earnest defenders of the principles of constitutional government. He next became the leader of a critical review in which he fulminated his anathemas against the philosophers and poets of Germany, attacking the fervent disciples of Goethe, and even attempting to hurl the idol itself from its throne. Sparing no one in his virulent attacks, and particularly directing his missiles against the French influence which was gaining ascendancy around him, Menzel hastened to denounce Theodore Mundt as the leader of a school "perverted by French irreligion, and vowed to the destruction of every social and political institution." Alarmed by the storm of public indignation which was excited by these exaggerated denunciations, and anxious to avoid the persecutions to which many other writers were subjected, M. Mundt left his native country in 1835, and occupied himself for some years in travelling from place to place. In 1839 he returned to Berlin and married Clara, (otherwise known as Louise Mühlbach,) who was then twenty-five years of age. After the revolution of 1848, Theodore Mundt became Professor of History and Literature at the University of Breslau; but in 1850 he returned to Berlin, and has since occupied the post of librarian to the University. In 1837, M. Mundt published a volume of "Sketches, Novels, and Literary Studies;" in 1844, a "History of the Progress of Society;" in 1845, an essay on "Æsthetics;" in 1851, an account of "Machiavelli," and of "Luther's Political Writings."*

Wolfgang Menzel must not be confounded with Charles Adolphus Menzel, an historian and archæologist of some renown, who was also born in Silesia, and who occupied several professorial chairs, and died in 1855. The writings of Wolfgang Menzel have not the dry elaboration of the earlier historian, but many of his critical disquisitions are of too satirical a character to be easily comprehended by the English reader. He is also known as a poet and writer of romances, and in 1851 he first published the "Songs of Many Nations," and an

* "Charactere, Novellen, Skizzen, &c." Weimar, 1837: 2 vols. "Geschichte der Gesellschaft," Berlin, 1844. "Aesthetik." 1845. "Machiavelli." Leipzig, 1851. "Luthers Schriften." Berlin, 1844.

historical novel of three volumes, called "Furor," which was intended to furnish a picture of the period of the Thirty Years' War.*

Some of the most beautiful of the poems of Heinrich Heine, and those most suitable for general reading, have already been translated into English or French. He himself was perfectly familiar with the French tongue, and translated his own "Reisebilder" into that language. He lived in France for twenty-five years—Germany being in fact too hot to hold him after the uncontrolled sallies of his wit—and received a pension from Louis Philippe. Here he married, and here he died in 1856, having lingered long in a state of paralysis, and having endured great suffering. The fame of Heine was established by his "Book of Songs," published at Hamburg in 1827. This contained, amongst other celebrated pieces, "King Olaf," the "Drummer-Major," and the "Two Grenadiers." In 1833 he published "Essays on the Modern Literature of Germany," and these were followed by criticisms on the "Women of Shakespere."†

We now pass on to the writings of Madame Mundt, better prepared for criticising them fairly after this brief account of the influence exercised by her contemporaries. Shortly after her marriage, Louise Mühlbach published a learned treatise on "Woman's Life, as Daughter, Wife, Artist, and Princess."‡ This book obtained a ready sale, and was speedily followed by novels, such as "First and Last Love," the "Child of Nature," "Eva," "After the Marriage," the "Child of Society," &c.,§ showing a lively imagination and occasional traces of more serious feeling. The influence of the romanticism of modern Germany, and a love of passionate sentiment, probably derived from French sources, are however clearly traceable in all these romances, and are likely to render them distasteful to the majority of English readers. As a fair example of the style of these novels, we may mention one published during the present year, entitled "The World and Nature."‖ This book may be recommended to the lovers of the spasmodic school. It abounds with striking scenes and startling episodes; with human beings who are perfect angels or appalling monsters, speaking a language not suited to ordinary mortals, but which seems to be an approach to German blank verse,—the reader being haunted throughout with a fear that the heroines will vanish in blue smoke, or the heroes be annihilated

* "Die Gesänge der Völker." Leipzig, 1851. "Furore." Leipzig, 1851: 3 vols.

† "Buch der Lieder." Hamburg, 1827. "Beiträge zur Geschichte der neuern Literatur in Deutschland." 1833: 2 vols. "Shakespere's Mädchen und Frauen." Paris und Leipzig, 1839.

‡ "Frauenschicksal—das Mädchen, die Gattin." 1839: 2 vols.

§ "Erste und letzte Liebe." 1838. "Der Zögling der Natur." 1842. "Eva." Berlin, 1844. "Nach der Hochzeit." Leipzig, 1844. "Der Zögling der Gesellschaft." 1850: 2 vols.

‖ "Welt und Natur," Roman von L. Mühlbach. Berlin, 1862.

after the manner of the Kilkenny cats. But Madame Mundt succeeds to a far greater degree in the region of historical romance. Here the literary power which she undoubtedly possesses is displayed to advantage, probably because her imagination is compelled to submit to some sort of restraint. Amongst the most celebrated of these romances we may mention, "Joseph II. and His Court," "Memoirs of Queen Hortense," "Leopold the Second and His Times." "Frederick the Great and His Court," and "Napoleon and Blucher."* The last-mentioned romance, in four small volumes, is a good example of Madame Mundt's historical manner. "Napoleon and Blucher," is worth a perusal, not only for the amount of research which has been expended on an interesting subject, but for the pictorial skill and poetical power which are occasionally seen in its pages.

The English reader will be amused by the pungency of many of the anecdotes; though perhaps occasionally irritated by the long philosophical disquisitions in which some of the characters indulge, and by the minuteness with which every detail is related. It may provoke a smile to find many pages devoted to pre-Raphaelitish descriptions of Blucher's pipe and the exact way in which Napoleon stirred a cup of coffee.

Occasionally the effects may be thought too theatrical and the sentiment overdone. We English do not wear our hearts upon our sleeves, and tears are not cheap with us. We are apt to suspect the genuineness of volcanic enthusiasm, and to see something ludicrous in tender emotions so openly manifested by rough soldiers inured to horrors from which thought recoils. But perhaps for this very reason it is good for us to remember that if we see a thing in one light, our neighbour may view it in another. We have no right to require of the Germans that their visual organs should be the same as our own. If they choose to represent the despotic Corsican with dewy drops of sentiment in his eyes, there is perhaps a refreshing naïveté in the idea. This book is moreover curious as a daring attempt to combine fiction (or unprovable tradition) with the recent events of history. Madame Mundt is so much in earnest herself that she trusts every one, and draws her information indiscriminately from all sources. Memoirs of unknown persons, gossip of court ladies, letters from soldiers,—all supply her with material,—all is fish that comes to her net.

The result is occasionally exciting. The Emperor Napoleon is the "héros de roman" of the story, the marvellous inconsistencies of his character affording ample room for the painter's craft. Mühlbach depicts him in all his phases—now in the ungracious public manner, his strong features clouded over with gloom, striking

* "Kaiser Joseph der Zweite und seine Hof." 1856. "Königinn Hortense." 1857. "Leopold der Zweite und seine Zeit." 3 Bde. "Friedrich der Grosze und sein Hof." Neuer Auflage, 1861. 2 Bde. "Napoleon und Blücher." Berlin.

awe into his trembling attendants, and now full of kindly impulse, breaking into smiles (as he often did) at the touch of the tiny hand of his little son. Now we have him kicking the hat of Metternich in violent passion, now sleeping on the field of Bautzen with the cannon-balls rolling around him; now haranguing his troops in bombastic phrase; now visiting Josephine in a fit of compunction, by stealth; and now agonized by the spasms of a guilty conscience, or a prey to the terrors of nightmare, with only the faithful Constant to be witness of his humiliation. Every phase of his Proteus-like nature is brought into view.

Mühlbach's Napoleon is not the unnatural monster of Mdme. de Staël—not a Mephistopheles "abominating all which he could not debase," such as Landor has represented him; and not Alison's "perfection of intellect devoid of moral principle." He is rather a deluded enthusiast—a believer, like Mahomet, in the reality of his own mission; whom if old Horace had seen he would certainly have said (judging from his speech and gesture), "Aut insanit, aut versus facit."

The other *dramatis personæ* are well sketched in. Josephine is a suffering angel, won to a kind of luxurious self-renunciation; Maria Louisa is an amiable nonentity. The infantine simplicity of the little king of Rome (with flaxen locks and dimpled face—a picture worthy of the pencil of Sant) affords a pleasing contrast to the darker characters around him. In the background we have Scharnhorst and Stein, with characteristic delineations of Berthier, Murat, Ney, and Macdonald. Some of these sketches abundantly prove how the influence of Napoleon could alter the French character—imbuing his generals with his own peculiarities, and keeping them under his powerful fascination.

There is a pleasing account of the veteran Blücher, glowing with the fire of youth in spite of his seventy winters, undaunted by disappointment, and boldly confronting royalty itself with rash speeches and indignant remonstrance. Very natural also is the description of his wife, who is as terrified at the zeal of her aged partner as ever was hen at the mania of ducks for the water. We pity her consternation when she finds him beating the air in impotent fury, under the false impression that he is inflicting condign chastisement on the person of the tyrant, and we sympathise with her pathetic entreaties to a soldier never to lose sight of her husband in battle, nor allow him to fight in person. These sketches of Blücher bear internal evidence of some amount of truth, and are interesting as illustrations of the power of dauntless resolution in overcoming the weakness of matter. Very different is the sketch of Frederic William III., prostrated with grief by the loss of his beautiful Queen, and enfeebled rather than morally strengthened by his trial. The painful vacillation which marred an otherwise fine character is skilfully portrayed. The last notice we have of the King is after the Allies had entered

Paris; when he went to offer his conqueror's wreath, as a mournful consolation, on the tomb of that wife whose heart had been broken by the sorrows of her people, and for whom victory had come too late.

Madame Mundt evidently dislikes diplomatists, and shows her aversion in a peculiar way. She is obstinately determined to paint Metternich, Hardenberg, and Talleyrand with inane faces, dressed in perpetual smiles and aggravating rows of white teeth. This, according to our historian, is a natural badge of dissimulation, and the habit has such a disagreeable effect upon her readers, that we are ready to applaud Napoleon when he snubs Talleyrand, and calls Metternich "a snake in the grass."

Some of the scenes are interesting. But our author has too much of the German love of mystery. She thinks it necessary to keep our curiosity on the stretch, and to enliven the drier parts of her history, by bringing in marvellous incidents. In one part we have a ghost, which, not content with stalking about, (in the palace of Baireuth, where the Emperor passes a night,) sends its picture perambulating likewise, after the approved method in the "Castle of Otranto." The foundation of the story probably lay in one of those strange dreams or fits of excitement, to which the Emperor, a great believer in omens, was subject.

We have in the volumes before us picturesque accounts of the meeting of the Sovereigns at Dresden, of the secret society of the "Tugendbund," of Gneisenau Bernadotte, and the Duke of Brunswick. To vary these, a romantic picture of an unfortunate young girl is introduced, who was used as medium by one of the mesmeric doctors then rising into notice, and of whose wild prophecies Hardenberg avails himself to further his own designs and those of General York. Further on, we have an exciting account of the patriot bands of Prussia, marching to battle as volunteers, in company with La Motte Fouqué, (the author of Undine,) the celebrated Jahn, and the unfortunate poet Körner, who devoted his blood to the furtherance of that cause which he had already aided with the noblest efforts of his genius. Schleiermacher also appears upon the scene, inciting the youths to ardour by all the holiest arguments of religion, and by the ancient war-cry of the Crusaders, "In hoc signo vinces." Even women, (according to our author,) incited by the example of the Maid of Saragossa, adopted men's costume, entered the ranks as common soldiers, and in some cases died on the battle-field, whilst boys of ten years old wept when their services were refused.

The battles of Bautzen, Katzbach, and Leipsic, are capitally given, and show remarkable power over language. The interest is kept up throughout the book, which concludes with the departure of Maria Louisa before the Allies enter Paris. In the last scene we have a picture of the brave little Napoleon carried away struggling in the arms of the guards, and sturdily crying out, "I will not let

you betray my dear Papa." The curtain falls on Napoleon at Fontainebleau, lonely and desolate, and signing the treaty of abdication. L. S.

XXVI.—NOTICES OF BOOKS.

1. *The Relative Value of Studies and Accomplishments in the Education of Women. A Lecture, intended as a Contribution towards determining the True Intellectual Standard of Female Education in the Middle Classes.* By Richard H. Hutton, Professor of Mathematics in the Ladies' College, Bedford Square. London: Emily Faithfull.
2. *Female Education, and How it would be affected by University Examinations. A Paper read at the Social Science Congress, London*, 1862. By Frances Power Cobbe. Third Edition. London: Emily Faithfull.
3. *On some of the Drawbacks connected with the present Employment of Women. A Paper read before the National Association for the Promotion of Social Science in London, June 11th*, 1862. By Emily Faithfull. Third Edition. London: Emily Faithfull.

THE growing interest which is felt in the subject of Female Education has recently been manifested in various ways. The minds of many parents are anxiously occupied with questions such as those proposed by our correspondent, "A Mother of Four Daughters,"—"What ought girls to learn? How should they learn? What may be best omitted, as they cannot learn everything?" &c. Some answer to these difficult questions is attempted by each of the three writers before us.

Mr. Hutton begins his task by defining, with admirable clearness and exactness, the distinction between accomplishments and studies —"a distinction which affects, not the things taught, but the methods and ends kept in view in teaching them." He points out that almost every subject may be taught either as a craft or accomplishment, or as a study. The difference lies, not in the subject, but in the mode of teaching and the particular powers called into exercise.

> "To take an unpromising instance, arithmetic: no doubt you would scarcely call a woman accomplished because she was a proficient in decimals, tare and tret, or the double rule of three. Yet the ordinary and the true school mode of teaching what is called 'mental arithmetic,' 'ciphering,' or 'reckoning,' makes it almost entirely a craft or accomplishment in the sense in which I have used the term; that is, it is taught by apprenticeship as a discipline of the practical faculties of the vigilant, imitative sagacity of a ready mind, rather than of the thinking faculties, eager to master principles, and grasp clearly their application to particular cases. Notice the girls in a good 'ciphering' class: how readily they catch hold of a new method, how quickly they make it their own, how entirely innocent they are of any belief in it which is founded in anything beyond belief in their teacher, or else practical experience that it '*brings the sums out right*;' and how can you doubt that just the same class of faculties are being brought into play, as when, by similar quickness of perception, and similar tact in getting hold of the right catch-notes, they first learn to talk, in perfect innocence of the laws of grammar; or to sing, with-

out a suspicion that there are any laws of musical sound, or to sew, or to dance? Arithmetic, then, or computation at least, may be, and usually is, taught as a refined craft, as an *accomplishment*,—as an education to the practical tact and dexterity of the pupil, rather than to her thinking power of grasping principles, and applying them to particular cases. Again, there are few of the accomplishments which any young lady learns, unless it be crochet-work, or shell-basket making, which may not be pursued in great measure as an abstract study. If in music she learns the theory of harmony as the basis of all her piano practice; or in drawing, the laws of form, colour, and perspective; or in modern languages, if she learns the grammar as logically and thoroughly as she would in the case of Latin or Greek, and does not learn by the mere habit of listening to, or conversing with, a 'native;' then, in all these cases, the discipline given, is given rather to her powers of thought than to her practical instincts;—she is disciplining, *not* those faculties which the intercourse of life, and the banter of drawing-rooms, and the pressure of household emergencies, would discipline almost as effectually, but a quite different class of faculties, which are often strongest where these are weak, and weakest where these are strong.

"Of course, it is quite true that modern languages, music, and drawing, however acquired, are more suitable to train the practical faculties, ear, eye, and general tact, than arithmetic, geometry, or dead languages. Teach them how you will, they will probably strain thought and reason less; they will appeal to taste and practical sagacity more than the latter. But let us take this as a settled starting-point, that all so-called feminine accomplishments may be so pursued as to draw out the thinking and *universal* side of the intellect; that the driest studies may be, and frequently are, so pursued as merely to be an exercise in practical alertness, a mental *gymnastic* instead of an intellectual discipline. Geometry, perhaps, is the clearest example of study in this sense; while a modern language caught up by ear in a foreign land is one of the purest examples of a mere accomplishment."

Having made this point clear, the author proceeds to show that in the education of girls, as of boys, our aim should be to form habits of thought, to develope and strengthen the intellect, before beginning the special training required for any particular profession. "If we admit this in the case of all the professions,—if we never think of teaching young men law or medicine, or science or divinity, till we have put them through some general intellectual exercises intended to develop their capacities, and teach them the limits and use of their own intellectual powers,—why should not exactly the same principle be applied to women?"

So far we are entirely of one mind with the author, and we agree with him heartily in his protest against the notion that women would be less graceful and attractive if their minds were more widely and deeply cultivated. But we cannot help thinking that the protest would have been more effectual if the author had set before women some higher standard of duty than merely to be "graceful beings, whose function it is to soften and refresh the atmosphere of daily life."

To "go gracefully idle," as Mr. Carlyle has it, cannot be the function intended for any human being; and the distinction here drawn between the relative duties of men and women is, we conceive, false in principle and pernicious in practice. Men have "social functions" as well as women. It is their duty also

to "refresh the atmosphere of daily life." But both men and women will best succeed in this social duty, whose minds are occupied and their faculties drawn out by some other definite daily work. Mothers, whose professional duty it is to guide their households and bring up their children, artists, teachers, and professional women of all sorts, do actually exert a more softening and harmonizing influence than any mere women of the world can do, whose influence tends mainly to keep down the moral tone of society to a dead level of cold frivolity. Men, on the other hand, are not prevented by their more serious professional avocations from contributing their full share of the wit and the life and variety which constitute so much of the charm of society. To set before a girl just entering upon life, the art of pleasing as *the* thing she is to live for—to prove only negatively that the studies in which she may have learnt to take a deep interest have not *un*fitted her for this great and important object—to lay out for her special work "to give the light, and the colour, and the atmospheric delicacy to society, and the sentiment, and the meekness, and *all that*"—to do this, is surely not the best method of attaining the object in view, while it exposes a girl to the most serious and subtle temptations. Our author seems to be justly displeased by "conspicuous effort after social effect;" but if to produce some sort of social effect is set before women as their main purpose in life, how can we blame them if they make efforts, sometimes unpleasantly conspicuous, to attain it?

We shall not follow Mr. Hutton in his skilful analysis of the differences which he believes to exist between the masculine and the feminine intellect. Some of his assertions we are tempted to dispute. Speculations on this subject seem to us premature, to say the least, and we deprecate hasty conclusions drawn from the very imperfect data as yet in our possession. We observe, however, with pleasure, a willingness on the part of Mr. Hutton to do full justice to the mental powers of women. He calls attention to the deficiency of generalizing power shown in the works of most women, and traces their special inferiority in this respect to the want of broader mental culture, maintaining that even the imagination and the artistic faculties would be strengthened by a more thorough intellectual discipline.

To one means of affording this intellectual discipline, which has lately been brought into public notice, that of University Examinations, Mr. Hutton devotes a few closing remarks. He strongly objects to setting before women "the same intellectual standard which is now put before young men," and he believes that "we should have half the young women in the country in brain-fever or a lunatic asylum, if they were to make up their minds to try" for such a Degree as that of the University of London. In support of this view, he gives a statement, which certainly at first sight has a somewhat alarming appearance, of the amount of learning required

from ordinary graduates. As, however, he at the same time informs us that "the use of our present University Degrees is to keep a standard before average or even dull boys," and that "if they cannot pass these, they are below par," we are encouraged in the belief that women not much above par might, with due preparation, be able to reach "the low-tide line of average attainment." To the question—"Would life be an object to the average young woman with such a degree to take?" we reply, that no one has proposed to *force* any young woman, either above or below the average, to go in for a Degree. If any feel that the kind, or the amount, of study required for a University Examination, would make education "a time of tears and desolation and black melancholy," let them by all means turn their attention to more congenial pursuits. The popular prejudice is not so strong in favour of learned ladies as to make the hope of obtaining a Degree too powerful a stimulant to ordinary girls. But life is already too little of an object to many young women who have no Degree to take. The listlessness, and the want of interest in anything, which are to be observed among women who have passed the first effervescence of youth, are a melancholy sight. Even a little overstraining of the faculties, though by no means to be encouraged, would be less grievous than this deadness and heartlessness. And granting, as we are quite ready to do, that for some years at least only superior women would offer themselves for Degrees, we cannot admit, as Mr. Hutton affirms, that the movement would therefore be a failure. Other less exacting examinations, such as those of the Society of Arts,* to some extent answer the purpose of a test for ordinary women, who would certainly not be discouraged from doing their best, by the knowledge that some others, "the ambitious few," had shown themselves capable of reaching a higher level. If the ordinary University Degree meets the requirements of women somewhat above the usual standard, and might be, in fact, a sort of Honours Examination for them, it is difficult to show why they should be excluded from it. Considering that the Examiners are not asked to make any change in the character of their papers, nor to alter their arrangements in the smallest particular, it is surely not an unreasonable demand, even if very few women should be found at present prepared to avail themselves of the privilege. The case is simply this. A woman having studied the subjects laid down in Mr. Hutton's formidable programme, comes to the University, and says—"I have gone through the appointed curriculum, and I think I can answer the questions which will be proposed. Will you do me the favour to examine me also with the rest?" We cannot believe that even Mr. Hutton himself would sternly reply, "No! These studies are inapposite to the female mind. They are calculated to 'stupefy ordinary women instead of to develope them;' you must be an ex-

* We propose to give some account of these Examinations, which are less known than they deserve to be, in a future number.

traordinary person, and with extraordinary people we will have nothing to do." We cling rather to the frank confession, that "the whole question is as yet quite indeterminate," and we indulge the hope that as Mr. Hutton is already such a strong advocate of thorough scientific education *up to a certain point*, he, and those who think with him, will in time be led to see, that it is not the part of any human being to say to any human intellect, Thus far, or in this direction, shalt thou go and no farther—that it is most safe and wise, as well as most just, to remove all artificial restrictions and hindrances, leaving the result in better hands than ours, not in blind recklessness, but with humble confidence, that "He that made will guide."

It is scarcely necessary to add that in speaking of University Degrees, those of the London University only are intended. At Oxford and Cambridge, where residence is the rule, the admission of women has, we believe, never been claimed.

With regard to the desirableness of making study rather than accomplishments a main object in the education of girls, Miss Cobbe and Miss Faithfull are at one with Mr. Hutton. Miss Faithfull emphatically remarks, "I do not see how women can be expected to do anything thoroughly well, until their education is improved," and urges upon parents "the necessity of doing as much for their girls as for their boys," insisting that "if they passed through the same training as the men of their class, they would show the same capacity for business." Miss Cobbe maintains that "the natural constitution of the female mind renders a solid education peculiarly desirable, and even necessary to bring out all womanly powers in proper balance and usefulness." She holds—

"First, that some improvement is needed in the condition of young women, and that a better education is one of the stages of such improvement. Secondly, that a high education does not make women *less* able and willing to perform their natural duties, but better and more intelligently able and willing to do so. Thirdly, that to assimilate the *forms* of a woman's education to that of a man by means of examinations and academical honours, and also the *substance* of it by means of classical and mathematical studies, will in nowise tend to efface the natural differences of their minds, which depend not on any accidental circumstances, to be regulated by education, but on innate characteristics given by the Creator. Fourthly, that there are many positive benefits, general and particular, to be expected from such Examinations and Honours, such classical and mathematical studies being opened to women."

The question is argued with Miss Cobbe's usual ability, and in a pleasantly cheerful tone, which veils, without concealing, a real sense of the importance of the subject.

BOOKS OF THE MONTH.

A VOLUME of "Meditations on Death and Eternity," * translated

* Medtiations on Death and Eternity. (Trübner & Co.)

from Zschokke's "Stunden der Andacht," by Miss Frederica Rowan, is attracting considerable attention. The selections were at first printed at the Victoria Press, by her Majesty's command, for private circulation only. Permission having been obtained, the work has been made public, and has already reached a second edition. Some idea of the character of the selections is given by the table of contents, which includes: "Is Slow Decline or Sudden Death most Desirable?—The World a Mirror of Eternity—Death is my Gain—Why must the Future Life be Hidden from Us?—Thoughts at the Grave of those We Love—Interpretations of Eternity—The Triumph of Holiness:" and other kindred subjects.

In the "Helping Hand"* a successful attempt is made "to supply just that information, and that only, which shall help the youthful reader to take an intelligent view of the Bible as a whole, and of each book separately." It is attractive in appearance, forming part of a very prettily got up Series, entitled, "Books with a Meaning." In this instance, the name is fully justified. The author acknowledges "the assistance derived from Josephus, Prideaux, Tomline, Trench, Stanley, Ellicott, and many others," and the book bears evidence of considerable research. It is written in a clear and unassuming style, and is free from the laboured liveliness which disfigures so many books of this sort.

"Homely Hints on Household Management,"† is an elegant little book, profusely illustrated and full of useful practical suggestions. Mrs. Balfour has not been able entirely to escape the patronising tone into which writers are apt to fall who address themselves to the poor as a class. With this exception, her little work is well adapted to its purpose, that of aiding working women "in their efforts to make home happy."

Madame Caplin, of the Ladies' Anatomical Gallery, Berners Street, sings the praises of the needle,‡ in an amusing little treatise, which though written in a somewhat discursive style, gives some curious historical information on the ancient art of needlework, as applied to dress and decoration.

Mrs. Brown's little book on the best method of teaching plain needlework has reached a second edition.

A new book on Denmark,§ by a French author, M. de Flaux, is announced.

We learn from the *Parthenon*, that Mrs. Price, of Mill Croft, Bitterley, near Ludlow, is about to publish a work upon fungi,

* The Helping Hand: a Guide to the New Testament. By Adelaide Alexander. (James Hogg & Sons.)

† Homely Hints on Household Management. By Mrs. C. L. Balfour. (S. W. Partridge.)

‡ The Needle; its History and Utility. A Lecture, by Madame R. A. Caplin. (W. Freeman.) Method for Teaching Plain Needlework in School. By Mrs. Brown. Second edition. (Hardwicke.)

§ Du Danemark, Impressions de voyage, aperçus historiques et considerations sur le passé, le présent et l'avenir de ce pays. (Paris.)

containing figured descriptions of three hundred and fifty species. The authoress is of the same family of which the eminent naturalist, John Walcott, of Highnam Court, Gloucestershire, was a member. As the cost of production is large, the volume will be published in a limited edition, and issued only to subscribers at a guinea apiece.

XXVII.—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,

As from pleasant experience I am led to believe the public feel interested in the rise and progress of "The Society for placing unemployed Factory women in temporary Domestic Service," I hope a short account of what has been done, and why done, may incline the hearts of many who have not either subscribed to its funds, or taken any of the young persons into their households, to aid in assisting by such means the suffering workless women and girls.

A few months since, when the distress became so great as to call for immediate help, I thought it would be possible to place a large number of them in temporary places, where they would not only be fed and cared for till better times, but might have an opportunity of improving their knowledge of domestic economy, &c.

The *Times* having permitted me to make the plan generally known through its columns, I soon received from various donors sufficient money to begin with. The Vicar of Blackburn and a few gentlemen and ladies gave their names as patrons or committee, the clergy and ministers of religion consenting to be referees as to character. A Society was then constituted. Mr. W. H. Hornby, M.P., provided an empty house for the office, and three matrons were engaged to perform the necessary work of cleaning, fitting out, and preparing everything requisite for the girls chosen from the numbers who offered to go at once. A dinner is cooked and served in the kitchen by one of the matrons for the most destitute amongst the candidates waiting to be selected and sent into situations.

The expenses are those of the office and house, printing, advertising, salaries, and the journeys and clothing for the women where not otherwise provided for.

In most cases the servants have from £4 to £10 as wages, according to their respective value.

At the office, 35, Whalley New Road, Blackburn, the unemployed women apply for situations, their names are registered with full particulars of former work and present means of subsistence, their characters are received from clergymen, ministers, or school teachers, and their late master. If a young person has a good character, looks bright and intelligent, and appears strong and hearty, and inquiries are satisfactorily answered, she is then prepared for a place, and sent from the office to the clothes-matron, where she is examined under the inspection of the secretary, Mrs. D. Hart, when herself and wardrobe are made fit to be sent into a gentleman's house, and what is lacking is taken from the Society's store. After a careful consideration as to her capabilities, and of the various situations offered, one is fixed upon, and due notice is written to her future mistress as to the time of leaving Blackburn, and when she ought to arrive at her journey's end. This is a printed form, filled precisely as to travelling, &c.

Her clean clothes are packed in wrappering and made into a bundle, on

which is sewn a label with the servant's own name and that of her mistress, and the address plainly written. On a large card is likewise written the hour of her departure and expected arrival elsewhere, and all other possible directions for her journey. Finally, she is taken to the Railway Station by a matron, supplied with the day's provisions, and sent to her new home. The Society has thus placed 105 young women, and its careful arrangements have proved so satisfactory, that only five of these have disappointed their mistresses or been disappointed in their places.

The accounts received of the conduct of these Factory "Hands," from many of the ladies in whose houses they now are, are most gratifying, and some of the letters from the women are very touching.

One clergyman writes, after a girl had been in his family for three weeks: "You will be glad to hear that her conduct has been all that could be desired; she has pleased everybody by her good temper and readiness to do whatever was set her."

The Superintendent of a "Home," who kindly placed out four girls, writes: "I beg to express my great satisfaction with their conduct and behaviour whilst in the house." Perhaps nothing more encouraging can be said than that several ladies who had *one* factory girl in their service for many weeks, are so well pleased with her, that they have written for another. Lady S., of A., yesterday requested a second young woman might be sent to her: one lady near London has received four girls and placed them, one after another, in good families, and another lady has received three girls into her own house. I shall be happy to give any more information if you desire it, and remain,

Yours obediently,

L. POTTER, *Hon. Sec.*

Mytton Hall, near Whalley, *September* 10*th*, 1862.

To the Editors of the English Woman's Journal.

EXTRACT FROM A LETTER FROM MANCHESTER.

. . . . . The first Sewing School was a private one started by two ladies who had private funds entrusted to them, and thought that giving employment to the factory girls was the best way of making the money go as far as possible.

They went five *evenings* (from 5 to 8) believing that there were more temptations to wrongdoing offered at that time than during the day. The mothers of the young women said it was difficult to keep them indoors in the evenings if they had been unemployed in the house all day; and that "there were those about ready to offer to treat them in public-houses," &c.

Many girls came to this first privately established Sewing School: more in fact than the two ladies could have managed had they not had clear heads, warm hearts, and clever hands. They used to be up at six in the morning cutting out the work, and the rules which they decided upon are now the basis of the regulations for all the Sewing Schools which have sprung up since, in different parts of the town, and under the superintendence of various parishes and societies. Perhaps it may be as well to give an account of the working of one, with a view also of giving the benefit of our experience to any who are inclined to set them up in South Lancashire.

A large airy room with plenty of light, forms not too high, long dresser-tables for cutting out work, four feet wide if possible, cupboards for locking it up when completed, bags for each class for holding the uncompleted work, an easy access both to drinking water (for it is astonishing how thirsty some of these poor half-fed girls are) and to water for washing the hands; these are the first requisites. Then comes the purchase of materials for sewing. I think the plan adopted in old-fashioned charity schools in the country is the best: to begin to teach the girls on pieces of white linen rag, making them do everything by a thread as accurately as possible, giving them coloured sewing-

cotton, so that every stitch is clearly seen, and practising them with this thread in this way until they can do all manner of work, when they might be promoted to real fine sewing, which might possibly prove remunerative labour.

Instead, we began with setting them to make the various articles which they themselves wore; bed-gowns, and aprons for instance. (But perhaps you do not know what a "bed-gown" is. It is a loose jacket with sleeves reaching down to the elbow, what shape it has being given to it by the confinement of the apron-string. It is part of the old-fashioned dress of the country people all over the North, but is now principally retained by the mill-hands, its looseness round the breast and arms being a great convenience during their employment. Many of the factory girls go to the mill in smart flounced gowns and crinolines, taking them off and putting on bed-gowns to work, and resuming the smarter dress when the day's labour is over.) Now they are accustomed to "raddle" up these bed-gowns in a very rough way for themselves, and could not understand, and did not respond to our wish for neater sewing. "It'll do well eno', it will; it's the gait we allays make 'em, and they stand wear," &c. Perhaps they would have been inclined to take more pains with a less familiar article. Their great aim seemed to be to work diligently and rapidly; and slow care to sew neatly was rather despised by them.

There was a matron appointed to superintend, (at 12*s.* a week,) ladies took days to visit, the hours being from 10 to 12·30, and from 2 to 5. Ten was preferred to nine for beginning, as it gave them time to go round the mills yet open and see if there was any "sick work" to be obtained. We began and ended by singing the Morning and Evening Hymns, which has turned out undesirable, because three-fourths of the girls are Roman Catholics, and the priests object to their joining, so that instead of its being a holy act of worship, it is a bone of contention, and the angry feelings it has excited are anything but religious.

I think in every other way our school is working thoroughly well. We have 128 girls on the books, and the ladies are becoming *friends* of these poor young women, many of whom are orphans, all deprived of one parent or the other. They have pawned nearly everything but the clothes they "stand in;" and some of them are almost barefoot; it is pitiful to see them come on wet days with their dripping and steaming garments; yet *at present* it is necessary to exercise caution as to giving clothes; there is danger of exciting jealousy (experience teaches) if one girl however friendless and *clothesless* has too much given to her; but by degrees the mutual good feeling is improving, and, by and by, the ladies hope that one will rejoice in another's prosperity in a really Christian spirit.

At present this school has a large order for work, for which the material has been sent, (a great thing when funds are low). Of course it will be thankful for further orders, which, however, it cannot execute for a month or so.

A newly set up school on similar principles, but without the assistance of the District Provident funds—St. Andrew's School, Heyrod Street, Travis Street, Ancoats, Manchester—will be most thankful for orders. I name this because we visit it ourselves; but not to be unfair, I had better add The Chorlton or Needlock School, Carpenters' Hall, Lower Brook Street, and St. Jude's Parish School. Ladies will be doing a real kindness if they will send orders for any kind of coarse work—on fine we dare not venture—shifts, shirts, pinafores, aprons, nightgowns, &c., for the poor; or pincushion-covers, servants' aprons, towels, &c. &c.

[We venture to suggest to such of our readers as may be able to provide material, that by sending it ready cut out and fitted, they may in some degree relieve the overworked ladies who have kindly undertaken the superintendence of these schools.—Ed.]

To the Editors of the English Woman's Journal.

FEMALE PHYSICIANS.

LADIES,

The discrepancy of sentiment on this subject among your correspondents (as "A Patient" in the April number, and a "Lover of Invalids" in the September) is accounted for by the different experience of each writer and by the peculiarity or severity of the sufferer's disease. But as to the introduction of women-practitioners among us, I think that is not to be decided by a majority of opinions. Granted that there are *any* who prefer them, and any ladies who will qualify for practice, by what justice or propriety are those to be denied their choice, or these the requirements for study, and the certificate of attainment? Only so far as to justify the powers that be, in making arrangements for the experiment, need we plead the desirableness of the measure, or argue its probable success. The way once opened there will be a choice, and the future depends on the personal preference of individuals. One might think from the tone of some opponents that it had been proposed to give the practitioners a monopoly of their own sex at least, instead of simple relief from disabilities and permission to make a venture at their own cost.

There is an objection which weighs strongly with myself which I do not remember to have seen stated, namely, the sympathetic tie between women in crises peculiar to women, which might render them inefficient at a critical moment. But this very quality would be invaluable in the detection and watching of disease in their own sex, as would be the maternal instinct, for the quick apprehension and unwearyable patience, in discovering and remedying the numerous ills of childhood.

A. E.

To the Editors of the English Woman's Journal.

LADIES,

The readers of the ENGLISH WOMAN'S JOURNAL are much indebted to your Paris Correspondent for her entertaining and instructive letters. The account given in her last, of the Empress' visit to the Maison Impériale de St. Denis is very interesting, showing, as it does, the importance that the Emperor and the Government attach to female education, and also how fully alive they are to the fact, that the chief object of education among girls who will have hereafter to earn their own livelihood, ought to be to enable them so to do.

The subjects for which prizes are given by her Imperial Majesty show this—cutting out dresses and painting on porcelain. Here is an example for all English school owners and school patrons to follow, not of course to the letter—as we have no means of teaching our girls to paint on china—but in the spirit, selecting as subjects for the best prizes, those which are likely to be of the most practical use to the pupils in after life.

I wonder if your Paris Correspondent could give any information on the Female Benefit Societies which have been established in France. An interesting account of them is given in "L'Ouvrière," by M. Jules Simon, page 328. It appears that there are 120 of them and 12,000 subscribers. A copy of their rules might be useful and would certainly be interesting to your readers.

Now to turn to another subject. The "Mother of Four Girls" asks for some hints on their education in your last number. I beg to say that I have met with a very sensible little book on the education of women of the upper classes, called "Thoughts on Woman and her Education," by Miss Dickinson; (Longman & Green. Price 1*s.* 6*d.*) from which many valuable ideas and much information may be gathered.

Yours obediently,

J. B.

XXVIII.—PASSING EVENTS.

PUBLIC AND POLITICAL.

THE Queen and the Royal Family are on a visit to the late Prince Consort's relatives in Germany.

THE public attention is fixed on the future Princess of Wales, of whom the most favourable reports are received. She is described by the Editor of the *Indépendance Belge*, as "une jolie et très gracieuse personne." The Princess's father being the heir-apparent to the Danish Crown, she has been called a Danish Princess. This, however, is a mistake. The Princess Alexandra belongs to the family of the Dukes of Holstein, which is of purely German origin.

GARIBALDI, having been wounded and taken by the Royal forces, remains a prisoner at Spezzia.

FROM America we learn that the Northern army has sustained another disastrous defeat at Bull's Run. As a means of disposing of the negroes, President Lincoln has suggested that the whole coloured population should migrate to Central America, a proposal not likely to meet with much favour.

SOCIAL AND INDUSTRIAL.

UNDER Miss Rye's auspices, thirty-nine young women have left Manchester for British Columbia, and twenty for New Zealand. Others are to follow in October. These young women, though chiefly mill hands, have all had some experience in domestic affairs, and there seems to be no reasonable doubt of their obtaining immediate employment at their respective destinations.

THE *Spectator* inserts a letter on Middle-Class Girls' Day Schools, which appears to us so sensible and to the purpose, that we are tempted to give it entire:—

"Sir,—Very many persons use the term 'middle-class education,' without in the least defining which, among the many middle-classes, they mean. I could write about at least four of them with personal knowledge, but even then we should not have nearly exhausted the subject. To be sure, in every school of a public or private kind, where the profession is made of teaching 'the middle-classes,' there will be a mixture of one, two, or three of the sections; the greengrocer's young lady will find herself sitting by the side of the bookseller's daughter; the butcher's child will enter into familiarities with the curate's; nay, the favoured offspring of an upper servant will occasionally claim the privilege of learning French alongside of a thriving tradesman's heiress. There are certainly schools (I have in view principally girls' schools) in which the profession is made, and pretty strictly adhered to, of keeping aloof from trade. Not the most prosperous and gentlemanly linen-draper's daughter can hope for admission into these select academies. But these schools, as day schools in London, are becoming more scarce; much diminished, of course, by the equalizing tendency of the Ladies' Colleges, with their usual adjunct, an elementary school. It is ridiculous, in fact, to endeavour to stand upon gentility in these private establishments, when such institutions as Queen's College and Bedford College admit pupils from all ranks above that of the smaller tradesmen, if furnished with testimonials of decent respectability.

"It is a great gain that such education as is furnished by these Ladies' Colleges should be so little restricted by considerations of rank; but we are far from satisfied that all is done for a most intelligent class that might easily enough be accomplished in London and large towns, if the proper people to carry out good measures could be brought to take them up. The question still recurs continually—what guarantee is there for good teaching in other

day schools for girls besides these two or three colleges? It is not altogether, though to some extent it must be, a matter of money; but we cannot help thinking that a considerable extension of the plans of the Ladies' Colleges might take place under their auspices, and with guarantees and examinations from them.

"There must be a vast number of intelligent parents, well able to appreciate educational advantages, who have small difficulty in securing a good school for their *sons*, because the number of endowments and foundations for that purpose is considerable, but if you ask what they are doing for their daughters, you find them sorely perplexed. One does not see why this should be; why there should not be branch schools in various parts of the metropolis, supplying the want at reasonable rates, and, perhaps, leading up to the college as the supplement to a course of instruction already good.

"One only objection strikes us. From various medical authorities we have been led to fear that too much work is imposed on young women in our colleges and schools. This, if true, is a serious evil, and men and women ought to combine against it, but we suspect the danger would be less if the expenses of education were diminished. It seems so natural, where the means are restricted, that both parents and children should snatch at advantages which are attainable only by a *concentration* of labour, that we wish the education to be cheapened, as much to lessen a temptation to over-doing as for any other reason.

"Several other matters for thought suggest themselves on these subjects. One is sometimes tempted to doubt about the appropriateness of the word "college" as applied to any of the institutions we have named. No doubt it is *partially* correct. Young ladies who have passed the period of *school* education do attend there and prolong the time of improvement indefinitely; but by far the greater number are school-girls, and are, and must be mixed up with older persons in the lesson or lecture. Thus the blended form of school and college seems appropriate to neither, except in part. I see no great objection to this. In its practical working it is, on the whole, effective—but it has a *tendency* to lower the standard of the highest teaching, unless great care is taken. On this account, also, I wish good schools for girls were more plentiful and cheaper. If sound early training were secured on very moderate terms, the expenses of after-education would not be thought so much of, and would be more willingly extended.

"I am, Sir, yours, &c.

"A Middle-Class Woman."

LITERATURE, SCIENCE AND ART.

It is now formally announced that the International Exhibition will continue open until the 1st November.

The *Social Science Review* states that Mademoiselle Royer, of Lausanne, a well-known writer on Political Economy, has been elected a member of the Paris Society of Political Economy.

The thirty-second annual meeting of the British Association for the Advancement of Science is this year to be held at Cambridge, under the presidency of Professor Willis, commencing on October 1st.