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LIII.—EXAMINATIONS OF THE SOCIETY OF ARTS.

IN THE ENGLISH WOMAN'S JOURNAL for July, 1858, an article appeared, giving some account of these examinations, of the objects proposed, the subjects of examination, and the success which had up to that time attended the experiment; and attention was called to the fact that women were permitted to present themselves for examination, and to compete for certificates. It was stated that "the first examination took place at the Society's rooms in June, 1856. The subjects were mathematics, book-keeping, mechanics, chemistry, physiology, botany, agriculture, geography, English history and literature, Roman history, Latin, French, German and drawing. There were fifty-two candidates. Two were rejected, on a preliminary examination in writing and spelling. The certificates granted were of three grades, viz., for excellence, proficiency, and competency." In 1857 an examination was also held at Huddersfield, where there were 140 competitors, in addition to eighty who presented themselves in London. The following year, Local Boards having been formed in various towns, new regulations were framed, by which the society was enabled largely to extend its operations. It was arranged that the examinations should be held simultaneously, the same day and hour, at the various centres throughout the kingdom. Candidates were previously examined in elementary subjects, by the Local Boards, and having passed this preliminary, were eligible for the final examination, conducted by written papers drawn up by the Society's Board of Examiners. In that year, (1857,) 1,098 persons presented themselves at the preliminary examinations. The candidates were of various ages, and represented almost every kind of occupation. A first-class certificate in algebra was awarded to a mechanic; in chemistry, to a clerk; in descriptive geography to a draper, a book-keeper, and a brushmaker; in Latin and Roman history, to a butcher. The examinations were designed in some degree to supply the place of university educational advantages to persons by whom these were not attainable, and it soon became evident that the class whom it was intended to help, would not be backward in making use of the advantages offered.

The question was now raised, whether women, some of whom had expressed a desire to be examined, were eligible as candidates. In the Society's Journal for February 19th, 1858, we find a letter dated "Bristol Athenæum, 26th January, 1858," in which the question occurs: "If we have lady applicants (as will probably be the case) from our ladies' classes, are we to examine them or no?" and in the same Journal, among other answers to queries, we find the brief reply, "The Examinations are not limited to one sex."

The privilege having thus been conceded, five women, of ages varying from eighteen to thirty-seven, presented themselves as candidates, and received certificates of proficiency and competency, according to their respective standing, in French and German. Four of the candidates were from Bristol and one from Macclesfield. The following year there were again four candidates from Bristol. At a meeting for the distribution of prizes and certificates awarded by the Society of Arts, the Rev. Canon Girdlestone "noticed the fact that the examination of the Society of Arts afforded the first and only opportunity for ladies to compete for these public rewards of intellectual achievement, and anticipated great good as resulting therefrom."

In 1861, the number of female candidates increases to thirteen, and they appear at a greater variety of centres. Birmingham, Derby, Louth, Glasgow, and the London Mechanics' Institute, supply candidates, as well as Bristol and Macclesfield. There is also a greater range in the subjects chosen. Domestic economy having been added to the list, four certificates are taken in that subject; there are three successful candidates in English history and one in music.

The year 1862 shows a further increase. The candidates, twenty-two in number, presented themselves for examination at eleven centres,—Leeds, Newcastle-upon-Tyne, Devonport, Wolverhampton, and the London Polytechnic Institution, being added to the previous list, while Louth only is omitted. The certificates awarded are as follows: Arithmetic, five; French, five; Domestic Economy, five; Geography, three; English History, three; English Literature, two; Drawing, two; Algebra, one; Physiology, one; Music, one. The first prize in English Literature was adjudged to Miss Fulford of Birmingham, (who also took a first-class in English History,) in consideration, as we are informed, of a very remarkable paper on Shakspere, written by her. It is a fact worth noticing, as a result of free choice, that in music, which is commonly looked upon as women's special subject, only one certificate was taken, while in Arithmetic, on which they are supposed to be specially weak, there were five successful candidates.

In considering these Examinations generally, two questions, among many others, make themselves prominent. Is the system of mixed examination and classification proved to be safe and desirable?—and, when educational advantages are offered to

women, do they eagerly press forward to avail themselves of them?

The first question is satisfactorily answered by the Secretaries of the eleven Local Boards, under whose superintendence the female candidates of 1862 were examined. One writes,—

"We have not found the slightest inconvenience attending the presence of ladies at our Examinations, and we are at all times glad to see them."

Another:—

"Lady candidates have come forward at our Examinations in connexion with the Society of Arts, for several years. So far from finding that their presence puts us to inconvenience, we are delighted to see them. This year Miss Blake took a first-class certificate in Arithmetic and a second in Algebra; and Miss Robertson won a first in French. These results are highly satisfactory, and will induce us to persevere in our practice of encouraging the attendance of ladies."

Another, after remarking that there had been no inconvenience, adds,—

"I cannot easily conceive how it could have occurred to any one that there should be, either to the candidates themselves, or to the institution where they are examined. We had two *passed* this year; (Misses Frazer and Mackintosh, out of five who passed the Preliminary Examinations; of the others, one was rejected and two came late:) and several in years before; but the thought of *inconvenience* never struck any one here."

The Birmingham Secretary states that—

"As far as he knows, the admission of female candidates to the Examinations of the Society of Arts at Birmingham, has not been productive of any inconvenience of any kind whatever."

The Secretary of the South Staffordshire Association for the Promotion of Adult Education and Evening Schools, writes as follows:—

"I beg to say that we find *no* inconvenience in examining female candidates: and that though this is the first who has come forward in our district, we confidently hope to have many more next year, as this subject of female classes and education is occupying some attention here."

Mr. Daniel, of the Bristol Athenæum, gives the result of his experience from the first opening of the Examinations:—

"I have much pleasure in informing you that the presence of lady candidates at our Examinations has never been productive of the slightest inconvenience, annoyance or embarrassment of any kind, either to the ladies themselves, their fellow-candidates, or the Examiner. In the recent Examinations, ladies have been competitors at many other towns in the kingdom; but for the first two years after the Council of the Society of Arts, at our request, sanctioned their admission, ours was the only institution at which they appeared.* Since the sanction was obtained, every year has seen an increase in their numbers, and from our own experience, I feel satisfied that it is most desirable that every encouragement should be afforded to lady-students who may feel disposed to submit themselves to the test of these examinations."

Nothing could be more clear and conclusive than these statements, and the other Local Secretaries all concur in bearing similar testimony.

* In 1858 Macclesfield contributed one female candidate.

There is evidently no practical difficulty whatever in conducting a mixed examination. In this case, the authorities simply relied upon the good feeling and the self-respect of the students, and they were not disappointed. This question may therefore be regarded as settled, by the best of all tests, that of actual experiment.

The other question, as to whether women are very ready in making use of educational advantages, is answered almost as conclusively, in the negative. Though the number of female candidates has steadily increased, it cannot be denied, that after four years of trial, the proportion (as shown in the returns for 1862) of 22 women to 793 men, is very small. For this backwardness, various reasons have been assigned. Young women, who know comparatively little of what is going on in the world, are very likely never to have even heard of these examinations, and many who are aware of their existence, may not know that they are intended for both sexes. Some, no doubt, have been deterred by the fear of ridicule; others, by a natural and well-grounded fear of failure. But, besides these causes, each of which has doubtless had its influence, there exists another, more potent than all—that of indifference. Women, as a rule, do not much care for knowledge. Probably, men, as a rule, do not much care for it either. But there is this difference. An ignorant man is ashamed of his ignorance, an ignorant woman is not. We are speaking not of the higher classes, where mental cultivation is now recognised as at least an agreeable quality in a lady, but of the class for whose benefit the Society of Arts' Examinations were instituted. Study is not recognised as one of the *duties* of women. In how few families can a girl take even so much as two hours a day for study, without either being called off, or working under an uneasy sensation that she is indulging herself at somebody else's expense! The trifles in which the springtime of so many women's lives is frittered away, are regarded as duties; study, as a pastime, to which they may be permitted to resort, when they have nothing else to do. In most cases, the thirst for knowledge is not strong enough to overcome these difficulties; nor indeed is it to be wished that the thirst for *anything* should be so strong as to lead a girl to do what she does not feel to be right. What we want is a recognition, not so much on the part of young women themselves, (for they are already more than half convinced,) as on the part of parents, and the public, whose all-powerful opinion is their ruler and guide, that for them also, the acquisition of knowledge is an important and worthy object. We need to lay to heart the wise words of the late Dr. Arnold:—

"I am quite sure that it is a most solemn duty to cultivate our understanding to the uttermost, for I have seen the evil moral consequences of fanaticism to a greater degree than I ever expected to see them realized; and I am satisfied that a neglected intellect is far oftener the cause of mischief to a man, than a perverted or overvalued one. Men retain their natural quickness and cleverness,

while their reason and judgment are allowed to go to ruin, and thus they do work their minds and gain influence, and are pleased at gaining it; but it is the undisciplined mind which they are exercising, instead of one wisely disciplined. I trust that you will gain a good foundation of wisdom in Oxford, which may minister in after years to God's glory and the good of souls; and I call by the name of wisdom, knowledge, rich and varied, digested and combined, and pervaded through and through by the light of the Spirit of God."*

The consequences of neglecting the cultivation of women's minds, as every day seen around us, could not be more accurately described, and it is scarcely necessary to point out, that the whole community suffers. Clearly, it is the interest of society generally, to make the best and the most of every one of its individual members; and though knowledge alone will not make a wise and able woman, the best-intentioned woman is comparatively useless, if her mental powers have not been developed.

We cannot refrain therefore from urging upon our younger readers to make diligent use of every opportunity held out to them of widening and deepening their mental culture. Let them not be deterred by the fear which presses upon many of the more conscientious, that it is selfish to insist on having some time set apart for serious study. It may give a little temporary annoyance, but those nearest and dearest to them will, in the long run, reap the benefit. The prospect of an examination may supply just that stimulus which is needed by the student, and it may be hoped that parents and brothers and sisters will gradually open their eyes, and see the folly and unkindness of hindering and discouraging honest efforts for self-improvement.

Full particulars of the subjects of examination, and the regulations laid down, will be found in the Programme of Examinations, issued by the Society of Arts, copies of which may be obtained gratis, on application to the Secretary, John Street, Adelphi, London, W.C.

The Examination Papers for past years are published by Bell & Daldy, Fleet Street. We subjoin specimens, taken from the Examination Papers for 1861, which give some idea of the general character of the questions set.

BOTANY.

THREE HOURS ALLOWED.

The Candidate is expected to answer correctly six questions in Section I., and eight questions in Section II.; each answer in Nos. 11 *and* 12 *of the latter standing for one.*

Section 1. (Vegetable Physiology.)

1. State the difference in structure between cellular tissue and woody fibre.
2. Describe the usual state of spiral vessels.
3. When plants are cut off from the action of light what is the consequence?

* Letter to an Old Pupil, Rugby, April 5th, 1837.

4. Explain the origin of roots.
5. By what means are roots enabled to perform the office belonging to them?
6. Describe the parts of any stamen as completely as you can.
7. Describe those of any pistil as completely as you can.
8. To what kind of elementary organs belong the following substances:—flax, hemp, cotton, and New Zealand flax?

Section II. (Practical Botany.)

1. What is the difference between an umbel, a corymb, and a capitulum?
2. What do you understand by the terms flower and inflorescence?
3. Describe a dicotyledonous embryo.
4. What is albumen? And in what way does ruminated albumen differ from other kinds?
5. Name the three great classes into which the vegetable kingdom is divided, and the subdivisions of Exogens; also state in what manner they are known from each other.
6. How do Rosaceæ differ from Ranunculaceæ?
7. „ Liliaceæ „ Amaryllidaceæ?
8. „ Graminaceæ „ Cyperaceæ?
9. How is the genus Abies distinguished from Pinus?
10. How is Anthemis nobilis known from Matricaria chamomilla.
11. Name the four plants marked A, B, C, D, and state their natural orders.
12. Describe the plant A according to the forms given in "Descriptive Botany," chapter VII.

DOMESTIC ECONOMY.

THREE HOURS ALLOWED.

1. Explain what you understand by domestic economy, and enumerate under different heads what you think it embraces.
2. For the site of a house what soils are best? What soil is the worst? What aspects are best, and what aspect is the worst, and give your reasons for your opinion.
3. A man earns 30*s*. per week, and has a wife and three children; viz., a boy of 16 and two girls of 11 and 8 years old. What accommodation should his house contain.
4. Explain the importance of ventilation. In ventilating a room, should the fresh air be admitted near the floor or near the ceiling?
5. Explain why ill ventilated and crowded cottages are prejudicial to health; and give any reasons or proofs of this from your own experience.
6. Describe the various causes which make a chimney smoke, and the modes by which you would endeavour to cure it.
7. Which is most conducive to health, a uniform or varied diet? Give reasons and illustrations of your answer.
8. Of the modes of cooking—roasting, baking, broiling, frying, boiling, stewing. Explain each process briefly, and state which is the most economical.
9. Give a receipt for making bread. What is the effect of adding to the flour either potatoes or rice?
10. Should green vegetables be boiled in much or little water? Should the water be hard or soft? If it is deficient in the right quality of hardness or softness, how can the effect be cured?
11. Which is the more digestible or nutritious, fresh meat or salted? Why?
12. How may water in which there is a great deal of chalk or lime, be softened without adding anything to it?

13. Candles and soap. At what time of year should a stock be laid in? Why? What precautions are requisite in storing them?

14. Detail the weekly expenses of a family, consisting of a man earning 18*s.* per week, his wife and four children aged 4, 6, 8, and 12 years, for food, fuel and light.

15. What, in your opinion, is the fitting qualification of a good domestic servant, as cook, as housemaid, as servant-of-all-work?

16. With regard to the economy of a household, what do you consider are the advantages or disadvantages of town over country; and in the purchase of articles of clothing, how do you understand the terms *cheap* and *dear?*

17. In household management, what is meant (1) by necessary, (2) by current, (3) by occasional, and (4) by contingent expenses, and what things does each embrace?

18. What rules would you lay down to provide for them according to the circumstances and condition of a family, and for adjusting your expenditure to your income? What school knowledge would help you in this?

19. In what way would you vary your diet and clothing according to the differences of climate, the seasons of the year, the nature of your employment, or whether in town or country? and exemplify what you say by the habits of different peoples.

20. What are the causes of such wide differences in home comforts as we often see amongst those whose earnings and pecuniary means are the same?

21. What are the advantages to a family of paying ready money and never running into debt; and the disadvantages of not doing so? And explain the necessity of keeping an exact account of income and expenditure.

22. How is the domestic economy of the labourer or operative affected by having part of his wages on a truck system, such as a dwelling rent free; drink, as in the cider counties, as a part of wages throughout the year, or any other article of food on truck?

23. Do you consider a club for particular purposes, such as clothing, fuel, &c., when an equal or large proportionate sum is contributed by charitable people, beneficial or the contrary, to the labouring classes?

24. What, in your opinion, is the best mode of disposing of small weekly or monthly savings, having regard to good security as well as interest?

25. Show how those who have to live by the labour of the hands or of the head—the industrial classes—can turn to best account casual intervals of time, not employed in their ordinary work, (such as the long nights in winter,) as regards the economy and happiness of their homes.

26. Write your opinion on the influence which good household management has on the happiness of a family, and of the misery sure to arise from the contrary.

GEOGRAPHY.

THREE HOURS ALLOWED.

The candidate is not allowed to answer more than *twelve* of the following questions. It is imperatively required that *either No.* 1 *or* 2 (or both, if preferred by the candidate) shall be amongst the twelve selected for answers.

1. Draw a rough Map of any one of the counties of Great Britain or Ireland—showing its general shape, the relative places of its high and low grounds, and the courses of its principal rivers. (If the county selected include a coal-field, or other important mineral deposit, mark the locality.)

2. Draw a rough Map—showing the high and low grounds, rivers, lakes, and sites of principal towns—of any one of the following countries;

(*a*) Italy.
(*b*) Switzerland.
(*c*) Russia in Europe.

3. Name the principal rivers in Great Britain and Ireland, in order of geographical succession, with the seas into which they fall.

4. Specify the positions of the following places:—Bourdeaux, Trieste, Stettin, Odessa, Helsingfors, Bahia, Valparaiso, Charleston, Batavia, Rangoon, Muscat, and Kurrachee.

5. Write a short account of the Ionian islands, giving the names of the principal islands, with some particulars respecting their climate, commercial produce, and inhabitants.

6. Enumerate the states hitherto comprehended under the title of the United States, classifying them as they lie—(1.) On the Atlantic seaboard; (2.) Within the Mississippi valley; or, (3.) To the west of the Rocky Mountains. Distinguish by a mark (*) those of them that are slave states.

7. From what other countries, besides the United States, has the supply of raw cotton to Britain been hitherto derived? Name, in addition, any regions elsewhere, of which the climate, soil, and other conditions, are such as to warrant the expectation of a future supply of that material.

8. Name the Australian colonies of Britain, specifying, in the case of each, the chief characteristics of climate and produce, and the names of its principal towns.

9. Among localities of historic note in Britain, are Bannockburn, Culloden, Towton, St. Alban's, Runnymead, Naseby, Flodden, Dunbar, Colchester, Bosworth, Killiecrankie, and Kenilworth: name the county in which each is situated.

10. Make a list of the principal mountain-chains in each division of the globe, (Europe, Asia, &c.,) stating, in the case of each, whether its general direction is north and south, or east and west.

11. What are the Monsoons? Where do they prevail, and how is their prime characteristic to be accounted for?

12. Write a brief description of *any one* of the following rivers—stating its course, general character of basin, chief tributaries, capability of navigation, and any other particular of importance:—

(*a*) St. Lawrence.
(*b*) Yang-tsze-kiang.
(*c*) Nile.

13. State briefly the chief causes to which differences of climate are due. Give some instances of particular countries or districts in illustration.

14. The indigenous productions (vegetable and animal) of the New World differ strikingly from those of the eastern half of the globe. Give some examples of this—in the case, more especially, of the food-plants, and of the domesticated quadrupeds.

15. What towns in the British Islands are distinguished as seats of the following manufactures:—cotton, linen, woollen and worsted, silk, cutlery, hardware in general, and earthenware?

16. Name, in geographical succession, the countries that lie round the Mediterranean Sea; and also the principal commercial ports that are upon its shores, with the particular locality of each.

To the Programme is attached an appendix, containing, among other valuable information, the "Examiners' Remarks" on the papers sent in. We quote from the remarks on the Examinations of 1862:—

The Examiner in *Animal Physiology* says:—"In the present examination, with a great increase in the number of candidates over last year, I am sorry to say that the papers do not show a proportionate advance in merit. No candidate passes with a first-class certificate; 9 only obtain a second-class certificate; 13 a third-class one; and 18 fail to obtain even that. It is needless to say that no paper approaches the highest of those written last year. In the better papers of this year the great defect is incompleteness of exposi-

tion, and not positive or serious inaccuracy. In the medium papers both these defects sadly prevail. In the lowest papers there is a serious looseness of statement and often a want of aim in the replies."

The Examiner in *English History* reports:—"The papers on this subject this year were of very unequal merit. The best were perhaps equal to the standard of former years, but there was an unusual proportion of worthless papers. This may perhaps be ascribed partly to the fact that Macaulay's History was a text-book. Several students seem to have mistaken their interest in the style of a great author for knowledge of history; and some evidently believed that they might secure a first-class certificate with only a portion of the work. Candidates will do well to remember that a paper which missed the four questions on the first 1500 years of English History, or the three questions on Constitutional History, was disqualified for the first class, by the mere fact of these omissions. Again, vague or inaccurate knowledge is worse than useless. It is no sufficient answer to say that Magna Charta is the first bulwark of English liberty without specifying any of its principal provisions. Those who intend to offer themselves next year will do well to practise themselves in writing answers without books to old examination papers. Accuracy and thoughtfulness are the two qualities that tell most in all examinations, and both are best perfected by exercise."

The Examiner in *English Literature* says:—"Though the number of candidates in this subject is smaller than that of last year, it is peculiarly satisfactory to observe that every one of them has passed, and that a good proportion of them are in the first class. They have generally shown a sound acquaintance with the text of the authors on which they have been examined, and have committed but few mistakes in spelling or grammar. The worst defects in the answers appear to have resulted from a want of attention in mastering the meaning of the questions."

It will be observed that the defects indicated, "looseness of statement," want of "accuracy and thoughtfulness," and "a want of attention in mastering the meaning of the questions," are precisely the faults to which women, in common with all imperfectly educated persons, are especially liable, and which female candidates must earnestly endeavour to avoid.

We are glad to learn that a new association has lately been formed, with the title of "Metropolitan Association for Promoting the Education of Adults, in union with the Society of Arts," the first meeting of which was held on the 8th of November, the Vice-Chancellor, Sir W. Page Wood, in the chair. At that meeting, Mr. Harry Chester explained that,—The meeting had been called by the Church Schoolmasters' Association, who had found by experience the want of such measures as had been introduced by the Society of Arts to encourage the education of adults. All experience showed that young men and women, after a hard day's work, would not generally pursue continuous and systematic instruction of an evening, without some special stimulus. It was not sufficient, vaguely to tell them that they ought to improve their minds, but when they were told, that if they would pursue, for a certain time, a definite course of systematic study, selected by themselves from among a great variety of defined courses, they would have an opportunity of being quietly examined in their own localities, by competent examiners, who would test the results of their study, and give to them, if successful, a certificate which would be an honourable and

useful testimonial, and might possibly be accompanied by a substantial prize, something like a real and effectual stimulus was presented to them. Mr. Chester laid before the meeting, and explained, an outline which he had been requested to draw up for the proposed new Association. It would interfere with no existing agencies, but would help, as far as possible, all the institutes and evening schools of London, and promote the establishment of such bodies where at present they were wanting. The first object would be to bring the Society of Arts' examinations, certificates, and prizes, within the reach of all parts of the metropolis. To take advantage of this system it was necessary to be, directly or indirectly, through some affiliated body, in union with that Society. A considerable number of the institutes, and a few of the evening schools of London, were already in direct union with the Society of Arts, but there was a great number of poor institutes and poor evening schools which could not afford to enter into direct union with the Society, but would be allowed many of the advantages of the Union if they were grouped together in such an Association as that now to be formed, which would be directly united to the Society of Arts. . . . As some of the audience had come late into the room, and might be puzzled between the Society of Arts' Examinations, Previous and Final, and those of the Central Committee and Local Boards, it might be well to clear up those points. The whole system was in connexion with the Society of Arts, but the Society did not wish the system to be centralized more than was necessary. It acted everywhere through local agencies, and was desirous to create everywhere local bodies, authoritative in education, because composed of the representatives of educational institutions. The Society had—1st, its own Central Board of Examiners, by whom the papers of questions used in the "Final" (or advanced) Examinations were set and adjudged; 2nd, "Local Boards," who first held the "Previous" (or sifting) Examinations, and without whose recommendation no candidate could be admitted to the Final Examinations. This was the machinery employed in what he would call the Major Examinations, and these were not open to any person under 16 years of age. He would next describe what he would call the Minor Examinations. These were open to any person not under 12. They were of a very simple and elementary character, suitable for children between 12 and 16, and for older persons whose education had been neglected. Two sets of examination papers were provided. They were called "Junior" and "Senior;" but these terms referred to the degrees of simplicity in the questions proposed, and not to the ages of the candidates. A well-instructed child of 12 might select the "Senior," or less simple set of questions; while an old man of neglected education might select the "Junior," or simpler set. Both the sets were prepared by the Central Committee, and printed by the Society of Arts. These Minor Examinations were held by the same "Local Boards"

as had been already described as "sifting" the candidates in the Major Examinations, and every candidate not under 16, who passed a satisfactory examination in the "Senior" set of papers in the former or Minor Examinations, might be recommended for examination in the latter or final examinations. The Society's Union extended, and its Examinations were held, throughout nearly the whole kingdom. They were held in the spring of this year at 81 different places. Among the places where they had been most successfully established was Glasgow. Glasgow, last spring, presented 139 candidates, who carried off 150 certificates, and prizes amounting to £48; while London, with its immense population, presented only 105 candidates, who obtained 126 certificates, and prizes amounting to £26. . . . Mr. Chester then stated, that a few nights previously he had distributed the certificates and prizes to male and female candidates at the London Mechanics' Institution. The Local Board there had been very successful. He was much pleased to see there, candidates coming up year after year, and adding certificate to certificate. Some of them had received certificates in previous years at other places, at Glasgow, Bradford, and in different parts of London. The system of examinations was applicable everywhere. The certificates in the Major Examinations were granted under the seal of the Society of Arts, and were recognised everywhere. Those in the Minor Examinations were issued by the Local Boards on their own authority, but in a form prepared by the Central Committee, bearing on its face the connexion with the Society of Arts, and of a uniform value everywhere.

We understand that a considerable number of women have availed themselves of what Mr. Chester calls the "Minor Examinations." The standard for these being lower, they are within reach of persons who might be excluded by insufficient education from the higher examinations. The certificates are, of course, of a proportionately lower value. It may not be superfluous to remark (as mistakes have been made) that the regulations which appear on the last page of the Society's Programme and Appendix, refer to these Minor Examinations only, and do not apply to the previous and final Examinations of the Society of Arts.

LIV.—A MONK'S STORY.—A.D. 1434.

BY CAROLINE OXENDEN.

I, EDMOND, a monk of this our well-beloved House of the Holy Cross, conceive it well, before I die, to set down a plain narrative of certain sad circumstances of which I was an eye-witness, which, wrapt in mystery as they are, may be a warning

yet to them that, like the Athenians of old, seek only for something new.

The House of the Holy Cross has good reason to know the noble Lords of Bayhurst, who have ever been true sons to the Church, and nourished and cherished the Abbey with a princely hand. Their castle lies so near, only the river and the wood between, that we have ever felt safe, in lawless times, under their powerful protection; for they were always a faithful race. They have always had the prayers of the Abbey, but more especially mine own supplications, though it would ill become me to obtrude myself, and explain the deep debt of gratitude I personally owe to Lord de Bayhurst. His only son, Raymond, was sent to our House at an early age, to be trained in all righteous lore, and it was a wonder to see what a scholar he became. He was my joy and pride; and who so pious and gracious as he withal? The country said he was too learned for a knight, but they had to change their tone when he entered the field of chivalry, and so valiantly distinguished himself. He was the youngest knight that ever won spurs. This good knight, Raymond the younger, became a great favourite at court, and then went abroad, earning name and fame in many countries, and living so long away, particularly in Germany, that I lost sight of him for years. But I ever remembered him in my prayers, and we know that the child of many prayers cannot be lost. I especially prayed for him when his father and mother died within a week of each other, and he was not here to close their eyes. His good and noble parents, how they were mourned for! When their son at length returned and took possession of the castle, though he showed a true regard for their memory, the sharpness of his grief was much allayed by time. What a splendid knight he was, how gracious to me, his old tutor, and to every one else, high or low! But there was a change in him, a change I could not explain to myself, though I felt it. And I remember how, at the time, I did not like his talk of foreign schools and visionary lore, though I was proud to see how his knowledge had been enlarged by his travels. I felt uneasy, I say, though I did not know where to put my finger on the unsound part.

Well, he had not been long home before he assembled a mighty hunting-party that was the talk of the country-side. It met, and they set out on a long course. Raymond has since told me that, with all his passion for the chase, he felt a strange reluctance for it, which he could by no means explain, when that morning came. Angry with himself, he shook off the feeling, and plunged into the scene. He began to enter into the spirit of it, yet still detected a curious fatality that pursued him through the day. He observed, whoever he joined, he was always finding himself alone. If he gathered his most favourite associates around him, they were sure soon to fall off, and leave him solitary. And

all without a cause, for Raymond was peculiarly beloved, and nowhere more esteemed than on a hunting-ground. At length he found himself far away from all the train, tracking a very dark doe. Not that he had any especial wish to follow this one, but a stern fate was upon him. The doe fled swiftly over hill and dale, into wilder and yet wilder country. The halloo of his party fell fainter and fainter on his ear, and then died into a barren silence. Still the doe flew, fleetly and more fleetly with the passing day, Raymond pursuing her, till she plunged into a thick and vast wood. Here he lost sight of her. Determined now to return, he thought he had taken the same path back through the wood, but soon perceived he had mistaken his route. The wood became denser. The overgrown trees stretched their immense straggling roots, slippery with moss, across the narrowing path, and by their overshadowing foliage kept off the sun from the dark weedy ponds that glimmered here and there, on each side, beneath them. All at once he saw something peering among the branches, and ere he was aware, stumbled upon an old grey mansion. So suddenly did he come upon it, that he felt a kind of shock, as though he had come upon something that had life! The great branches hemmed it in, but there it was, a fine, venerable, stately abode, with no signs of decay. What the trees allowed him to perceive of the front of it, showed that it was of splendid design and great magnitude, while elaborate finish was apparent in its rich tracery and on each smallest stone, as there it stood, so silently, choked with trees, and hidden from sight, and lone.

Raymond entered the vast and ancient hall breathlessly. Something stirred here along the walls, in the upper air, with appalling life. Still he went on, from corridor to corridor, awakening echoes all along that lengthening line, which reminded him of something, but what he could not say. At length he came to a vast apartment which proved to be the library. All along, so far, the trees had made a deep gloom everywhere through the lofty windows against which they stretched their arms; but here, in this apartment, he at once saw a difference; for, as he opened the door he saw it had enclosed a thick, golden sunbeam. As it glanced across the rich tomes, calling forth a thousand jewelled tints, and lay on the beautiful pavement revealing all the colours where it fell, this same thick, golden sunbeam made the apartment seem quite different from all that he had traversed. A curious conceit came into his mind; that this sunbeam was like a prisoner, when he reflected how many years it had been shut in by itself in that room, until he had opened the wide door, and let it fling itself across the hall without, and up the rich stair that led to the beautiful painted window which now attracted his attention.

While these fancies crossed his mind, he observed a peculiar volume, exceedingly massive, open wide upon the table, as if inviting inspection. He drew a chair forward and sat down to peruse

the volume. Hour by hour flew by in the occupation, but at last, raising his eyes, he again beheld the sunbeam as it fell in the hall. He rose with an abstracted air, and walked towards the spot. But now the golden track crept up the stair, higher and higher, and he followed the glorious guide. With wondering step, up and up he went, till the beam was lost in a whole flood of magic coloured glory, poured down by the setting sun from the high painted window. Here he was arrested, and held his breath. The beam no longer lay alone on the stairs, but up its midst there proceeded some angelic essence of splendour ineffable. In white and shining garments, it stole on slowly, steadily, noiselessly, with face he could not see, intently raised up towards the glory before. The stillness seemed to fall upon her in a golden shower. There was neither rustle nor motion. Step by step she went up, with even rise, until she was lost in the full splendour of the window. Long, long did he gaze after her; in vain, she returned not, and nothing came. A burning desire to see the face seized upon him. "Oh, my angelic love!" cried he passionately, "let me see thee, and die!" But only a still darkness gathered and fell around him, in which he could hear the beatings of his own heart.

From the day of this wonderful adventure, Lord de Bayhurst every day sought the mysterious mansion. His friends began to murmur at his absence, and to complain that he was now lost to them; for no one knew the object of his solitary wanderings. Sometimes he was rewarded by a repetition of the vision, though often disappointed. Each day his passion burnt higher to catch a glimpse of the angelic face for which he longed, and which, so far, had been withheld from him. Yet he persevered, and resorted every day to the mansion in the wood. One day, at length he was rewarded—ah, me! that I, sinful monk, should say *rewarded!* Oh, Raymond, beloved pupil, how have I prayed for thee!

Again he saw the vision. This time, it was enshrouded in mist, but, as it neared the window, light broke in, above, below, around; light insufferable! the vision turned, and he beheld a face whose glorious beauty completed his destruction. His limbs trembled, sight failed him, and he fell in a trance at her feet. Oh, Raymond, Raymond! my own beloved pupil, child of many prayers, into what a snare wert thou drawn! What came next, I little know, or how an intimacy so fearful as that between a man and a spirit, was carried on, I cannot tell—may God have mercy on us all!—but things went on, and ripened fast, until that once lovely knight, so full lately of every Christian promise, was not ashamed to openly produce this witch as his wife, and install her in the castle of his fathers! But I verily believe that he could no more help himself against her fascinations, at the time, than the witch's victim can prevent himself from wasting away under her spells. May God keep us all from evil communication! You will think the stir and horror this scandal made, far and wide. My heart was broken,

but I was true to Holy Church, and ready to obey the good abbot's suggestion, when he said, "My son, I know your heart yearns for this unhappy knight, but you must cut him off. Rather destroy him in this world, than let him burn for ever and ever!"

There began to be much disorder and disquiet about the country at this time, though our favoured part still kept much of the old sanctity. But being sent by our holy abbot to a distant and lonely hamlet, I fell in with some very rude fellows, whom neither my hood nor my many infirmities made respect me—for you must know that I was deformed sadly from my birth. There was none to deliver me from their hands. I believe they mistook me for another person against whom their wrath was very hot, and they began to treat me very cruelly, and had proceeded some way, my poor old heart turning sick within me, though I said many a prayer. As I say, all deliverance seemed far from me, when I heard a sudden, soft, swift rustle and rush, and the spirit-Lady of Bayhurst had thrown herself upon me, and snatched me from the hands of the ruffians. With her arms thrown around me, she turned proudly round to the tormentors, with one piercing look of sorrow and anger—ah me, how glorious she looked!—at which they all scattered and fled with a simultaneous cry. I just saw that one bright, resistless look of hers, and then, with an overpowering sickness, I fainted in her soft, caressing arms.

When I recovered, what was my horror to see what I had done, and *who* was recovering me with all the semblance of the most angelic pity and goodness! I strove to disengage myself, and utter what should make this spirit avaunt, though the tears were in my eyes at so cruel a task—for she had been very good to me. But she arrested me by such a look from those touching eyes—"Could you, father, could you curse me? What evil have you known of me?"

The large tears standing in her lovely eyes, went to my heart. "Oh, my child!" I cried, not thinking what I was saying, "it is hard to do these things—but you must be an evil spirit, you know!"

"Why?" asked she very earnestly, "does your experience now say so?"

"No, no, and oh, that you were one who *could* be saved! for my heart warms to you, in spite of me! Oh, that I might bless you!—but you know you must be a spirit, you must have had some art, or you could not have tamed those rude fellows and saved me."

"Yes, I have a spell," returned she, not at all confused, "but can good come out of evil, and have I not done good to you? What says your own Church about the tree and the fruits, father?"

Then did I try, in my distress, the name of our good abbot, for he has always been mighty against evil spirits, and yet she did not move.

"Oh, father," she cried, and this so wistfully, "oh, father, love me! indeed I am good and not evil!"

I was much staggered by the abbot's name having no power over her: and altogether I did not know what to make of it.

But about this time I was sent away to York to take charge of some precious relics, and was absent some time. I returned late at night from my heavy travels, and retired to my cell to rest. Ere I did so, I looked out from the window upon the old beloved view of the river and the woods, and the dear old castle of Bayhurst. I gazed long upon the scene, in the joy of finding myself at home once more, when a figure I had idly noticed to steal along by the river path, seemed to be skulking beneath our walls. I opened the window, beneath which the person appeared to be hiding, and called out, "Who's there?"

It was Raymond's voice that answered me. In the joy of once more hearing that sound, I forgot all and welcomed him warmly. He begged to speak with me, so directing him to await me in the chapel, I myself hastened thither. There was little light in the chapel, but my dear pupil's face was too well known to me, for me not to perceive that there was trouble in his expression. I forgot all my severity, and, glad of my affection, Raymond was soon pouring out everything to me, much as he used to do in boyish scrapes of yore. His trouble concerned his wife, as I guessed at once. His passion for her was most ardent, his whole face lit up when he spoke of her; but the whole country had deserted him for his unlawful connexion with a spirit. He had not been bidden to one feast or hunt, and even Grantmesnil, his old beaten enemy, had refused, and refused with scorn, to break lance with him in the only tournament that he had had the heart to attend. I could see his high and gallant spirit could not brook this, that his heart was breaking.

"My very vassals, father, they who so adored me, adored me from the very cradle, even they loathe and defy me!"

"My son," replied I, sorrowfully, "we must not think of man, his praises or scorn are of no moment; but you must hate the *sin*, and then all will be well."

"Sin?"

"Yes, it is sin to love her; do you love her still, Raymond, for it is a deadly sin?"

"Love her? She is more than my life! Love her? What difficulty would there be if I did *not* love her? Could I not at once put her away, as your pertinacious abbot for ever urges, (here I frowned severely) were not she become my very life? Do not enrage me by even glancing at such a thing; but, father, I cannot do without the countenance of my brave brothers-at-arms, I cannot sit down banned by all who looked up to me! I cannot rot in my own castle like some loathsome reptile! What!" cried he, with an angry and violent stamp, which awoke all the echoes of the silent

chapel, that rang like so many warnings to him, "What! shall a De Bayhurst be forsaken and cast aside? By the holy rood, no! The other side of the game has been always ours! Father, speak some words of comfort to me."

Here a rustle in that solemn place, and at that gloomy hour, made us start and creep. We turned round, and saw something floating silently and slowly up the long, dark aisle. We held our breath as it came nearer and nearer, and then the Spirit Lady stood all at once between us.

"Here, incorrigible spirit!" I exclaimed, "avaunt, or may—"

"Stop, father, He that accepts here in His holy house thy praises and prayers because thou art sincere of heart, accepts mine also, who worship as sincerely. Beware how thou cursest even so humble a servant as I am!"

Her calm clear voice fell on my ear with an indescribable effect, while even through the gloom, the majesty of her eye was felt. "Who art thou?" asked I in a bewildered tone.

"On earth, I am called Alethe, but I had other and dearer names where I was before," was her reply.

"Who were thy parents?"

"That I may not reveal; be satisfied, sooner or later you shall certainly know. Oh, mother!" exclaimed she, looking up with clasped hands and streaming eyes, "oh, mother, how true were thy words!"

"What words, wife of my heart?" said De Bayhurst earnestly.

"Listen, listen, both of you," answered she impressively. "To assume an earthly shape, I had to forego much of my former brilliancy and power, and had to renounce a thousand excelling sweet harmonies; yet did I long to benefit this earth, but thee, above all, oh, my beloved husband! whom I so loved. I was warned, I was told, 'On earth, thou shalt have exceeding tribulation, disappointment, difficulty, suspicion, nay hatred. Thou shalt be neither understood nor loved; thou shalt not even retain the affection of the beloved of thy heart. Yet, if thou acceptest all these, thou shalt not live in vain, for thou shalt hide a treasure in the earth that shall be found after thy death, and thou shalt serve the Most High.' I accepted the offer, I came here, taking the bitter, though glorious gift of mortality, and, ah, my beloved husband!"—taking his hand with indescribable mournful tenderness—"was I not rightly warned, even as to thee? Even now, your mind is in a conflict between me and the world, you do not like not to be of them. Soon you will love me as little as you now understand me!"

"Alethe!" cried Raymond, deeply wounded, "Alethe, have I deserved this of you?" There was a look of loving sorrow in her lovely face, as she said, "Thou canst not help it, my beloved; it was cruel to upbraid thee with not understanding me, I knew from the first I should obtain no more. Will not that satisfy thee?

Well then, Raymond, I will say more. Raymond, I know thou lovest me!"

He caught her in his arms, and pressed her to his heart. I was very guilty; I ought to have torn them asunder, but, somehow, my brain was in a state of bewilderment, and before I could collect my thoughts, they had departed, seemingly more in love than ever. All that night, I prayed for Raymond's soul.

Some while after this, as I was illuminating a missal in my cell, I laid aside my pencil to listen to a strange sound. "Were it winter," said I to myself, "I should say this were the swelling of the torrent."

Just then, Brother Walter rushed in, "Quick, quick, to the belfry," cried he, out of breath; "by the holy rood, never did I see such a throng!"

I ran to the roof, and thence I could see the whole road to the castle, choked, fairly choked, with a dark heaving throng, that pressed steadily onwards to the gates, while even where I stood, came over the water the most horrid imprecations and yells. They carried torches in their hands, and their gestures were so threatening, that I exclaimed to Brother Walter, "Good God! they are not going to burn a De Bayhurst in his own castle! Your ears are sharper than mine brother, can you not catch a word?"

"Now I do," replied he, as a sharper yell than ever came over the water. "It is, the witch! the witch! By the holy rood, they want that spirit wife of his to be given up to them!"

Before we could rush to the good abbot, whom we found hastily preparing to go to Raymond's assistance—oh, he was ever so full of mercy and forgiveness, was our holy father!—we perceived, even at this distance, a sudden change in the humour of the wild rabble, and a monk whom our abbot had already despatched to the castle, soon after this returned, and related to us the cause, informing us at the same time, that the danger was over for the present, and the crowd already dispersing. But the danger *had* been very imminent.

The crowd were making vehement demands for the witch, and the torches were just about to be put to the gates, when De Bayhurst himself leapt among them. The light of a hundred ancestors was in his eye, and all his generous soul spoke in his glorious countenance, as he cried: "My men, I will save you from a hideous crime! you know you have caught me at a disadvantage, when I happen to have scarce a follower within these gates; but even you must be mad or drunk, ere you would demand a woman, for you are English, my men, and bitterly in sackcloth and ashes would you repent to-morrow, had you your will to-day. Come, I will save you from that; slay me, do your will with me, I am a man."

Oh, what a shout then rent the air from all that throng, how instantaneously all their humour changed! From hate, their fierce mood turned to rapturous admiration, and they brought the leaves

down from the trees in thick gusts with their shouts. De Bayhurst and his castle were safe.

Still the good abbot sent me over to see how it was with him. I found him alone with his wife in the great hall. He was traversing it in great disorder with rapid strides, she was standing apart in a desponding attitude, her head drooping, her clasped hands fallen low before her. She was much paler and thinner than when I had seen her last, and I was altogether much struck with the change in her whole appearance. "Father Edmond," cried Raymond, coming up rapidly to me, "can you teach me how to manage a woman? surely her name is wilfulness! Will nothing ever teach you," here he turned fiercely to his wife, "to speak and act like other people, and not to bring the common feeling of the whole land in execration upon us?"

"Alas, Raymond, you know I cannot, that I am not of them, that it must be so, that I must for ever offend them. I cannot help it."

"Would to heaven you *were* of them," retorted he, though with a softening voice at her evident distress. "How can I believe you love me, when you thus bring my very life in danger? What is your love worth? What, Alethe"—she was sobbing so piteously —"are you so distressed, my love?"

At the first pause in his wrath, at the first words of endearment, with a little cry she rushed over to him breathless, she hid her face in his bosom, and clung to him as if she could not cling to him too tightly, in one heartbroken embrace. Somehow, that little cry with which she flew to him haunts my ears; I can hear it now quite plainly.

I cannot tell much how it fared at Castle Bayhurst for some while after this event, for a dreadful chastisement fell upon our part of the country, and kept our hands full of work for a long time. A fearful sickness and fever broke out, a fever which baffled us all, and spread like wildfire everywhere. It was of such a terrible malignant sort, and so many died of it, that none would nurse the sick but we monks, poor, humble servants of God as we are, and so we toiled, night and day, and some of us broke down from the overwork. In some parts of the country it was whispered that this sickness was a judgment for the scandal at the castle, but my heart was so heavy and troubled, that I did not know what to think. The bell tolled night and day for the dead, till our wise abbot began to think that the sad sound had a bad effect on the sick, and privately bade us to lessen the tollings. Before that, we took by turns to be constantly in the belfry; and what with watchings and prayers, and boiling down of physic, we were all nearly worn out. And the whole country seemed as if stricken with a curse.

I shall never forget one holy day. Those of the brethren that could do so, accompanied the holy abbot to the parish church.

There was not one person to meet us there. The good father looked round the vast and desolate place, opened his book, and then burst suddenly into tears. Oh, it was an awful thing to see *him* weep! Well, one night I had returned quite spent from a distant patient. The night was pitch dark, and the rain was falling in torrents against the little window of my cell, where I was lying too tired to sleep. Presently, I thought I heard some one tapping against the pane. Now a tap, then a pause, and then several taps at once. But who could it be, especially on such a night? I drew near the window, when I heard the voice of the spirit Lady de Bayhurst calling, but very plaintively and low, "Father Edmond, Father Edmond!" Her voice was very peculiar and clear, I should have known it from a hundred. In my surprise I opened the window, and peered out in the dark night. Of course I saw no one, and I might also have known that a spirit goeth and cometh at will. Again, however, came the voice, now from below the casement, a voice as if one had been weeping long. "Father Edmond, the great bell of the castle will toll at eight o'clock to-morrow"—now this mighty bell was only rung when one of the heads of the family were departed—"you will learn that I am dead, and they will tell you my child is dead, likewise. But be you very sure that my child is not dead, whatever they say or show. I know that the promise made to me, ere I came to this troublous earth, will be fulfilled to the last, and therefore that my child will live. Never forget that, and do not rest until you have found my little one, as you would have a peaceful death-bed."

"Oh, pertinacious and incorrigible spirit!" I cried, "wherefore do you persist in seeking me? Am I not a true son of the Church, as true as any, however unworthy?"

"Father Edmond," she repeated, as though I had never spoken, "I trust in you; remember I have warned you that my child lives, and will live: never forget *that*. My child lives, and I have my reward!"

And then the low strain of plaintive wailing that had come moaning up the valley, seemed to turn to one short entrancing note of rejoicing melody, that swept the valley for a moment, and then went straight up to heaven. And then I heard nothing more, nothing, though I listened long, nothing but the heavy splash of the rain, and the swell of the river in its bed. I laid down on my pallet and at last slept awhile. At one o'clock, however, I started bolt upright in my bed, wide awake, saying to myself, "She is dead! they have murdered her!" What ever put those words into my mouth, I wonder? Whatever it was, at eight o'clock, as the spirit had foretold, the great bell of the castle sure enough did toll out, and the heavy, gloomy sound came up the dripping valley at regular intervals, and fell appalling on the ear. With the abbot's permission, I hurried to the castle, where I was immediately greeted with the intelligence that Lady de Bayhurst had

died last night at one o'clock, after giving birth to a son. "But the child lives," I said. I started at myself; I said it so assuredly, and it did not seem to be myself that uttered the words.

The attendants stared at my manner, but made haste to reply, "You are wrong, father, quite wrong, the child was even born dead!"

At these words I shook my head, and looked at them doubtfully; "Was no priest called in to shrive her at the last?"

"She died too suddenly for that," they answered, "and also you know with *her*—but you will see the poor lady, father? You cannot see Lord de Bayhurst, he is shut up in his room, he has locked the door and given strict orders not a soul shall be admitted."

With many a sigh and prayer I followed to the death-chamber. It was hung with black, the sconces were few and far from the bed, so that I could scarce make out, in the heavy gloom, the sharpened countenance of Lady de Bayhurst, which was almost hidden in her ample winding-sheet; but there was the poor little baby, sure enough, looking like a little waxen figure!

It was long after the death of his wife before Raymond de Bayhurst would let his old friends at the Abbey, even the holy abbot himself, have access to him, and when he did admit us to his presence, we found it best to say little of the unhappy Lady, or of the past any way. But he was an altered man, and, God be thanked, continued so to his dying day. There was not a better son to the Holy Church throughout all Christendom, nor a greater penitent. Nay, he entered our good house before long, and died a pious monk, blessed by all. But he never would say a word of the former grief, and it is the best of my belief that he was silent on it even in the confessional. But our good and wise abbot was more intent on making him a true penitent, than on probing old wounds. Yet his groans at times, of a night, in his cell, were truly awful.

Before and after Raymond's death, I would often wander over the old castle, which was shut up, and uninhabited, save by the aged porter. But it was after his death that that occurred which I am going to relate. It was a wild November afternoon, and the winds shrieked shrilly through the vast castle hall, and shook the old arras upon the walls. Everything looked bleak and bare, and I looked, shivering, at the great fire-place, so black now, where traces of former roaring fires only gave a greater sense of desolation. I started, and my blood curdled within me, for, cowering over where once had been a fire, with his little hands outspread, was a beautiful child with long golden hair. A very lovely child, only he looked as if he were shrunk and small for his age, as if cold, or something else had nipped his growth. I stood transfixed with awe, while the little creature shivered and lamented to himself, with a plaintive and small voice. Had my life depended on it, I could not have uttered one word, or addressed the weird creature before

me. It was borne in upon my mind that he knew that I was there, though he only spoke and lamented to himself. At length he cast a peel wand over his shoulder, and throwing a look back upon me, made me follow him. That look assured me of what I was convinced of even before—it was the Spirit Lady's child! He had her very eyes. The child did not speak until we got to a very lonely spot in the depth of the woods, then he stopped, and said: "Father Edmond, why did you not seek me before? Your heart is sad within you, and no wonder. It would have been better had you sought me, sought me long ago. But that is past. Fare you well!" And with a solemn and sweet smile, the child vanished, leaving me in that lonely little clearing in the woods, gazing on a small sheet of water there, into which the new, cold moon, which had just risen, was shining clearly.

LV.—THE ROOT OF LOVE.

UNTO a goodly tree,—
A rose-tree—in the garden of my heart,
Grew up my love for thee!

Truth for its spreading root,
That drew the sweetest virtue of the soil
Up to the freshest shoot.

Fresh shoots, that grew and grew
Unto brave branches upon every side;
Affections old and new.

A straight and stately stem
Stood upright in the midst, so justice due
Ruled in the midst of them.

My tree was richly clad;
All generous thoughts and fancies burst the bud,
And every leaf was glad.

Then last of all, the flower,
The perfect flower of love, herself proclaimed,
And ruled from hour to hour.

There came a thunder rain,
But for each full blown bloom it scattered down,
Fresh buds it opened twain.

There came a wind that reft
Both leaf and flower, and broke both branch and stem;
Only the root was left.

The root was left, and so
The living rose lay hidden till the time
When the sweet south should blow.

"The rose is dead,' they say:
False words—but now they drag the tender root
Up to the light of day.

It withered: then they said,
(So falsehood slays the deepest life of love)
Truly—"the rose is dead."

ISA CRAIG.

LVI.—THE *CUI BONO* OF SCHOOLS OF ART FOR WOMEN.

BY ANNIE CAREY.

IN attempting to answer the common question, *Cui bono?* as applied to Schools of Art for women, it may be desirable, as a preliminary step, to inquire briefly what is meant by the term "Good." Widely diverse are the meanings attached to the word by persons of the same rank in life, but differing in mental calibre and cultivation. The man whose wealth is greatly in advance of his cultivation, whose ideas of happiness are all summed up in the words "comfort" and "respectability," cannot possibly understand the longing for the choice engraving or statuette—the need of intellectual society, or the well-filled library. His mental appetites are but few, and very spare diet satisfies them.

But there are others who have a personal knowledge of, and belief in, the insatiable hunger of human nature, and its great powers of assimilation. To these—that is "good" which tends to awaken and draw forth into life each and all of the varied powers of heart and mind; all means and appliances which, directly or indirectly, strengthen, temper, refine and enlarge those powers, are by them accounted good and gracious.

It is from among natures of this order that Science finds her reverent worshippers, and Art her loving disciples; for they know and feel that Science and Art have a greatness and a glory, a power and a use, second only to that internal and external nature of which they are the revealers and interpreters.

To the consideration of such minds we commit, without hesitation, the question of the *Cui bono* of Schools of Art for women. What are these schools?—What is their purpose? How do they seek to effect it? Does any special class stand in need of their special service, and is the service rendered a "good," or otherwise?

These are questions to which we shall endeavour to give satisfactory answers.

Schools of Art, or more properly speaking, of Art as applied to Design, have two objects mainly in view. First—to raise and extend the intellectual culture of the students. Secondly—to offer ways and means for the remunerative exercise of their artistic talent. We have placed these two aims designedly in the order in which they stand, because the first appears to us to be by far the more important; though the second is generally allowed the precedence.

A few words will suffice to show in what manner this latter object is sought to be attained. The great desideratum is, to give the students such a comprehensive artistic training, at comparatively small expense, as shall enable them to carry out the principles of Art into the varied branches of ornamental design. For this purpose, the preliminary course of study consists of the usual elements of an artist's education; viz., free-hand drawing and rigid outlining of ornament and figure from the flat and the round; the study of light and shade; painting in water-colours, in oil and in *tempera*, from all kinds of natural objects; and the study of perspective and practical geometry.

Then comes the *distinctive* education of the school, which embraces instruction in lithography, wood-engraving, painting on porcelain, and modelling in clay; in the theory of colour; and the elements of botany, meaning by that, not the mere ability to classify plants, but the careful study of their anatomical structure and laws of growth.

The students are then taught the rules of *constructive* Art, or the way in which Nature's forms can be adapted to conventional uses. They are taught that the designer is not merely an *imitator*, but an *adapter*; that their duty is to find out the principles on which Nature adjusts her lines and applies her tints, and then, as far as lies in their power, to carry out those principles in the wide field of conventional ornamentation. And in order to do this, they must become familiar with the special limitations of the several branches of design. Whether it be the manufacture of textile fabrics, or the working of china and glass, or mural decoration, each department has its separate conditions, which must be understood and complied with, ere the genius of the artist can be brought to bear upon it. And added to, or rather carried on simultaneously with, all these studies, is the study of the history of Art. The students are taught to trace the transmigrations of Art; to distinguish the various features and characteristics of Egyptian, Grecian, Roman, Early Byzantine, Christian and Gothic Art: to note the time of its decay and of its revival, and to observe how each varying phase of Art is the exponent, more or less, of the time and place to which it belongs, and how the social, political and religious elements of the period act upon, and are in their turn influenced by, the artistic development.

Having thus carefully trained the students, the managers of these schools hope, and surely not unreasonably, that manufacturers, and others who are interested in the diffusion of right principles

of taste, will seek designers and assistants from among their pupils, that commissions will be sent to them, and that the various works of the students may find a fair chance of sale. Every one must see that these are advantages not easily gained. Art education is too expensive generally for any but the rich; and private instruction is not so good as public, inasmuch as it does not create that atmosphere of Art which is, of itself, so great a stimulus to exertion. And further, it will be admitted that individual, unaided attempts to dispose of works of Art are, especially in the case of women, hazardous, troublesome, and often unavailing.

That these schools have been successful to a great extent in accomplishing this part of their task, can be proved by any one who is at all conversant with their history.

It may, perhaps, be more difficult to determine by what means the Schools of Art hope to accomplish their other and higher object, viz., "To raise and extend the intellectual culture of the students." The results cannot in this case, as in the other, be clearly indicated by tabular statistics. Mental and moral influences refuse to be resolved into lines and figures; yet are they not the less real.

But how, it will be asked, do these schools help to raise the intellectual culture of young women? And to this we would reply, that the study of Art, rightly directed, is *of itself* a most valuable educational agent.

Even the elements of drawing, as taught in ordinary schools, may be made of great use in this way; far more so than the study of music.

Take any ordinary girl, with no very decided talent for either pursuit; let her be placed under two teachers, both equally qualified, and at the end of a given time it will, we think, be invariably found, that the child has learnt more from the drawing lessons than from the music lessons. The music may possibly have quickened her feelings, but the drawing will have brought out the powers of the mind. It will have changed vacant *looking* into careful *observing*, by "charging the beam of the eye with thought," as John Foster has it, and by so doing will have prepared the way for future knowledge.

As a nation, we are slow to appreciate and loth to acknowledge the value of Art education. Its influences are too subtle, and its results too minutely distributed, for the merely practical, moral analyst to estimate. But who can say how great the power, for good or evil, that forms and colours exercise on our daily tempers and dispositions? Surely we shall, ere long, recognise these as moral forces, and provide for their full and efficient working.

Of course, all classes are admitted to these schools. In them will be found the daughters of clergymen, medical men, and of men in other professions. Some will come from the necessity of earning, in some way, their own living, a necessity every day extending to circles where it might be least expected. Others, without this

necessity, will come, because they find that the distribution of home and social duties among several sisters leaves them plenty of time for the further cultivation of the powers given to them, and for which these schools offer just the facilities they want. There is also a large and very imperfectly educated class, among whom schools of this description exert a peculiar and most beneficial influence. We refer to the class of girls, whose supposed education begins in those brass-plated "Seminaries for Young Ladies," (to be found in the second-rate streets of our large towns,) where the parents pay much more, and the children learn much less, than in schools of humbler name. After a few years, these girls are sent to a "finishing school," to have that "finished," which has never been begun, and where the only things that can be "finished," are the falseness and hollowness of the miscalled "education." The parents "thank God that, though they have had no advantages themselves, they have done their duty by their children." The girls come home, with no idea of the value of life, no desire for knowledge, with few ideas of any kind, but with a restless, eager longing to get married, or to be "engaged," thinking that marriage must necessarily of itself be the culminating point of all "good." No honest inquiry do such girls ever put to themselves as to whether or not they know how to make a married life, a good and a happy one. But with a little embroidery, a little piano-forte playing, and a great deal of novel-reading, they manage to pass away their time, as uselessly to themselves and others, as water spilt on the sand. Good hard household work might save them, but "mamma and the servant do all that," and it is not worth while for them to "interfere." Of course, there are libraries, and institutions, and lectures, and colleges, to which these young women can resort, and become roused up, if they like. But they do not like; the thirst, the energy, are not theirs, to lead them to take advantage of such opportunities. With drawing, the case is somewhat different; there is something to be *done*, something to be produced by eye and hand, and this is far more interesting than mere book-study, and thus these schools have an attraction for them, which literary institutions do not possess. Now it is as an agent for awakening dormant feelings and latent capabilities, that we think the study of Art so eminently useful. Many girls come to these schools, looking upon drawing merely as "an elegant accomplishment;" but very often, before they leave, find, to their good, that it is much more than that.

We have seen many such girls as we have described, come, and have watched them through their "transformations." We have seen the listless, frivolous girl, who would enter half an hour past the time, and spend the next half-hour in playing with her bonnet strings, and gossiping—a girl without object or aim in life; whose whole thoughts and words were about her last ball and its partners, or the coming one and its prospective conquests; who could not sit silently and steadily at work of any sort, for many minutes

at a time—we have seen such a one develope into the hard-working student.

First came a slight measure of interest in the work before her; then the discovery of newly awakened power sent a thrill of pleasure through her nerves, which was stimulating to fresh exertions. Watch a little while—she comes early and lingers late, finds less to talk about, less to attract her to the window. She has tried voluntary *work*, and finds it has its pleasures. The power of *united movement* also tells upon her—that mighty power for good or evil. The working with others is so pleasant. The sympathy helps, the rough and ready criticisms stir one up. Then, in time, the artistic atmosphere around her produces its effects. Her perceptions of beauty and grace of colour and form begin to develope.

In that eager, happy-looking girl, you can scarcely recognise the idle, discontented face of former days. But she advances yet more; for soon this new growth of life brings, as new growths ever do, a great sense of pain. Why it is she cannot tell, nor what it is that is thus stirring her. But her eyes are opened—she finds that she is ignorant, feels conscious that there has been a great waste of life and power in previous years. And how to repair the waste, to make up for the lost time! She sees others in advance of her in many things, and longs to overtake them. She craves for knowledge, and the course of study prescribed for her tends to satisfy and yet further to increase the craving. The companionship and sympathy of older students, some of whom may have come from homes of higher intellectual grade than her own, help to mature her knowledge, deepen her feelings, and encourage and guide her efforts. Thus the study of Art

"Allures to brighter worlds and leads the way,"

till she discovers that life, with its ever-lengthening perspective of trees of knowledge of good and evil, its far reaching hopes and fears, and its ever present duties, troubles, and pleasures, is the grandest gift a Creator can bestow.

Such a girl may not stay very long at the school—she may win neither name nor money—but she leaves it a higher being than she entered it; consequently, one far more fitted rightly to discharge the duties of her after life, come they in what form they may. She is the better for her sojourn among the easels.

Let, then, this leaven be widely spread through the mass of young womanhood, and who shall limit its beneficial results or say "It is no good?" For is it not true, that the more refined and educated the women of a nation are, by so much will the men of that nation be strong and noble? Understanding by education, not the mere acquirement of knowledge, but knowledge so acquired that it becomes part of the very substance of the mind, ready to be consolidated and attempered by time and discipline; and meaning by refinement,

not sentimental fastidiousness, but that grace and delicacy which result from all highly wrought workmanship, and which are like the lustre of the well-tempered steel, that testifies to the strength while it adds to the beauty. And are not women learning that the *wise spending* of money is as important as the *wise getting;* and that the efficient management of a household, with the requirements of its physical as well as moral well-being, offers room for all the knowledge and skill, the thought and feeling, that they can bring to bear upon it? The educated woman knows, far more than the uneducated one can do, the relative weight of things in the social scale; she knows the need that there is for careful, wise attention to the wants of our physical frame—the great influence that food and clothing exert on character and disposition. Nothing therefore to her is mean, nothing trifling. Given a woman with a large heart and moral sense sufficient to recognise the sanctity of duty, and then the more *brains* she has the better. Men are acknowledging this more and more. They are also learning, and with a little surprise, that what has appeared to them the result of a blessed, but blind "intuition," has often proceeded from a perception of some great truths, and an endeavour to act upon them in a small sphere.

Great truths are capable of an infinite variety of applications. The quiet, unceasing, reasoning care which, in some blessed cases, pervades, like an atmosphere, every part of the house, and makes the wife seem to be a benignant providence close at hand—that care which is so precious that all under its influence fear to lose it, yet so secret, that they dare not praise it—arises often from the fact that the wife has received, no matter how, a deep impression of the majestic steadiness of all nature's movements, has felt something of the force and the beauty of the poet's dictum, "Unhasting and unresting move the eternal stars," and has resolved reverently to seek to carry out the same principle, and act upon the same motto. "Gather up the fragments, that nothing be lost," is a great working principle with nature. With her there are no such things as "waste products;" in her laboratory, evilest things are transmuted into good, and she who has seen, in ever so small a degree, that it is so, and has felt the usefulness and beauty of the law, hastens with pleasure to carry out the same in her household economics.

Thus the labour that strives to make "a little go a great way," is redeemed from its distastefulness, and raised from the rank of a painful necessity, and the great principle sanctifies and elevates the small daily detail.

Such and so blessed are the fruits of knowledge, where the seed has been sown on good ground, and such are the results, which, it is believed, Schools of Art contribute in no small degree to produce.

LVII.—WORK AND WAGES OF WOMEN IN FRANCE.

THE world seems now astir. Many are looking, not on their own things, but on the things of others, and longing to do something to help on the time, when "all men's good" shall

> "Be each man's rule, and universal Peace
> Lie like a shaft of light across the land,
> And like a lane of beams athwart the sea,
> Through all the circle of the golden year."

One way in which the desire to help others shows itself, is in the attention bestowed on the subject which heads this paper.

We are getting discontented with things as they are. We do not like to know that it is

> "Not linen we're wearing out,
> But human creatures' lives."

Discontent of this sort is discontent of the right sort, and of the only sort that can be tolerated at the beginning of a New Year. It is discontent with a hope in it; the hope that the things now complained of are about to be altered.

The voice that rings through our own land finds its echo, or rather awakens other voices, elsewhere, which join with it in wailing forth the *Miserere* which rises up, faint and feeble as a helpless infant's cry, from the toiling suffering ones in the many garrets and cellars of "merrie England." That cry is not the *Miserere* of England alone: let our neighbours tell us their story.

France, whence come so many little articles of luxury, seems to give much varied employment to women. They are lacemakers, glovers, feather makers, artificial-flower makers, lapidaries, straw-workers, confectioners, cigar makers, sorters and folders of writing paper, gilders, workers in bronze, &c. &c. Their pay in every one of these departments of industry varies from 1*s.* to 1*s.* 6*d.* a day. The artificial-flower makers alone get high pay, and the clever ones amongst them, who have a just claim to the title of *artistes*, may earn from 2*s.* to 3*s.* a day.

All these professions have their own districts; a home, so to speak, to each calling, round which the workers in each several trade gather, just as with us here in England. But there are two callings which are found everywhere, as they are necessary everywhere, *i.e.*, the washerwomen and needlewomen. In France there may be said to be a "Guild" of washerwomen, who claim for themselves a kind of royal precedence. Every year they keep holiday on Mid-Lent Thursday, when they elect a Queen from among the number, to a dignity as important as it is ephemeral.

Hundreds of cabs convey all the "ironers" of the community, dressed in holiday garb, to Paris, accompanied by hundreds of

water-carriers, gaily decorated with ribands, and in the evening the floating wash houses of the Seine are metamorphosed into ball rooms. Next morning, labour is as quietly resumed as if it had never been interrupted. Washerwomen earn 2*s.* 3*d.*, sometimes (though seldom,) 2*s.* 5*d.* a day. The best ironers get 2*s.* 5½*d.*, plain ironers 2*s.* 3*d.* per day. Their day is fourteen hours, out of which they get an hour and a half for rest—their employers give them a daily "glass of spirits."

We pass on now to the needlewomen.

In Paris alone there were said to be in 1851, 60,000 needlewomen; this estimate, large as it may seem, does not come up to the truth, for there is a great multitude of uncounted workers. In 1847, the average wages of the needlewomen were found to be 1*s.* 4½*d.* per day; for those working at their own homes the average wages 1*s.* 2¼*d.*, for those working at the shop, 1*s.* 8*d.*

There is much the same story of slop-work in Paris as in London. The women who work at slop-work starve while they slave, whereas the women who do "piece-work" for the tailors, if clever workers, can earn from 3*s.* 4*d.* to 4*s.* 2*d.* per day. Tailors who make to measure pay from 3*s.* 4*d.* to 5*s.* for the making of a waistcoat, out of which must be deducted 5*d.* for silk, &c., found by the worker; a clever workwoman can make a waistcoat in a day. The ready-made shops give from 1*s.* 3*d.* to 2*s.* 3*d.* for the making of a waistcoat, which waistcoat also takes a day to make; deduct from this sum 2½*d.* for cotton, &c. The shops which export their goods give a maximum sum of 1*s.* 0½*d.* each for the making of a waistcoat, and a minimum sum of 7½*d.*, from which we must deduct 2*d.* for cotton, &c. A worker at this class of garments can get through three waistcoats in two days, thereby securing a clear profit of 8½*d.* a day.

Upholstery employs a great number of sempstresses. The regular fixed pay for these women is 1*s.* 7½*d.* a day, and 1*s.* 8*d.* if they have work to do which demands that they should stand to do it. Making allowance for the slack season, this branch of work, which is thought to be one of the best, scarcely affords the means of subsistence to the women who follow it.

Clever glovers who can work without any interruption, may make four pairs of gloves a day, and so earn a daily wage of 1*s.* 2*d.*, from which some slight deduction must be made for lighting. Ordinary workers make two pairs and a half a day, thereby earning 7½*d.* per day; whilst in Aveyron, Haute-Marne, and Isère, much smaller wages are given. To gain anything like an adequate sum for subsistence, the French glovemaker must be a woman who can work regularly, who has no children to call her off, no domestic duties to attend to, she must never be ill, and never out of work.

Next we must speak of the *broderie* trade. Parisian designs carry the palm, but they are speedily caught up and imitated. The perfection of embroidery on muslin depends on the elegance of pattern, but the perfection of the work itself depends on the quality

of the cotton used in working.* There are others who embroider besides the French, and they do it at a cheaper rate and with finer cotton. Most of the French embroidery is done with cotton that is too coarse. In Switzerland, the cotton is found by the employer. This is not the case in France, and, consequently, the French *brodiste* buys cotton which is coarser than the sample, because it takes up more space, and so the work is more quickly done.

The French *brodistes* do not know the manufacturer; they work for him through the medium of a contractor, or "middleman," whom they look on as an enemy, and so do their tasks without feeling any interest in their work or their employer. On the other hand, the day on which the work is taken back is a fête-day at St. Gall. From early morning the young workwomen may be seen coming in from all parts, dressed in their best. After Mass, they assemble in a large room, around a long table, where they are helped to a glass of white wine. They sing a hymn, while the manufacturer walks round the table, looks at the work each one has brought, and pays for it. Any dispute which may arise between him and them, is referred to an umpire who is seated in an adjoining room. When all the work has been looked over and removed, the manufacturer throws a heap of fresh work on the table, and each girl chooses what suits her. The master then makes a memorandum of what she has chosen, puts the price agreed on against it, and names the day when the work is to be brought in. These women are very industrious, and even obstinate in working. They are exceedingly frugal in their habits, and are therefore satisfied with very small pay. The manufacturers here are at less expense, because their patterns are all copied. The pieces of embroidery are slightly sewn together, so as to be washed by the yard, instead of by the piece, and on the washing they save in this way as much as 50 per cent. They offer their work at a much lower rate than the French. Hand-wrought work is so cheap in Saxony that one wonders how the *brodiste* can live at all.

These facts account for the depressed condition of the French *brodistes*. A very few, among those who are employed in embroidering coats of arms, can earn as much as 2*s*. or 3*s*. a day. There are but two at present in Nancy who are making that sum. The cleverest workers can only earn from 1*s*. 6*d*. to 2*s*. per diem; the rest are obliged to be satisfied with 9½*d*. a day. Ordinary embroidery work does not bring in more than 2½*d*. an hour. And then, this class of work, be it well paid or underpaid, brings with it the most terrible fear, for it threatens to ruin the worker's sight. Again, with any change of fashion, a quantity of work is often left on the employer's hands, and, in order to diminish his own loss, he often throws it back on the hands of the poor worker,

* In the Exhibition of 1855 a house in Nancy had sent several collars made on the same pattern, the lowest price of which was 2*s*. 11*d*., the highest price £2 10*s*.

who is perhaps at that very moment suffering for lack of food and covering.

Sad as may be the condition of the needlewomen at the present moment, it can but grow daily more so. Three causes combine to bring about this result. The needlewomen have to compete with three classes of women who work, and who are able and willing to work for very small remuneration.

1st. Women in prisons.

2nd. Women in convents.

3rd. Women who are comfortably off, but who like to gain a little by their own work. Add to these three causes of depression, the "ready-made" system in trade, and the introduction of the sewing-machine, which threatens to bring about a complete revolution in sewing work.

1st. With regard to prisons—such was felt to be the injury done to hand-labour by the amount of needlework of every sort done in the large prisons, that at one time there was an idea of stopping it altogether; but then it suggested itself, that it would be altogether irrational and wicked to shut up prisoners without giving them the great blessing of work, and that work, of a kind which was not absolutely unproductive.

2nd. What has been said of prison-labour holds good of convent-labour—of the "work-rooms" attached to each convent, and of the large number of women who are, thereby, added to the ranks of needlewomen.

Take, for instance, the making of shirts wholesale: out of a hundred dozen shirts which come into the Parisian market, eighty-five dozen have been made in the convents.

Not merely are the people in the workrooms the sempstresses, but the nuns themselves, women who for the most part would never have touched such work had they been living in the world, do their share. They gain nothing by their labour, as their earnings go either to the funds of the Institution, or to the poor, but they do it at any price they choose, and so help to keep the labour-market low.

3rd. A third cause of depression has been named; viz., the amount of needlework done by married women and even young ladies, who make use of their spare time to acquire a little fund of money for their own use.

Some amongst them may claim to be reckoned as regular work-women, namely, those women who work for three or four hours a day, and spend the rest of their time in attending to a shop, walking with their children, and so on. They work, in all probability, to earn the money to keep themselves in clothes. But there are many fathers of families who little think that their elegant drawing-room is a workshop, and that the pretty things worked before their very eyes have been bought beforehand, or ordered by some ware-house in the Rue St. Denis. Almost all the muslin work, the nets,

purses, bags, chair and table covers, slippers, &c., made in Paris, are the produce of this class of labour. Besides what is thus done openly, the same workers do much in secret. It is only in times of pressure of orders that the poor Parisian needlewomen can get anything like full work. The slop-seller, with his "small profit and quick returns," realizes a very large sum, can get workers in any part of the country, on his own terms, and is in fact master of the hand-labour market.

Needlework itself is now threatened with the same revolution which befel the wheel and distaff. The announcement, "Clothes Factory," is posted up in Paris; they have begun to sew by steam. Already, we see the sewing-machine taking the place of hand-labour, even in our own houses. A new invention, if really serviceable, is sure, before long, to make its way and hold its own.

Now we must remember, that taking the entire aggregate of workwomen of all kinds in France, more than one-half of them are needlewomen. It has been carefully calculated how high a sum may be fixed on as giving a correct idea of their real incomes. We find that the highest class of needlewomen—that is, those who work to order, get an average of 2*s.* a day; whilst the large mass, who work for the slop-shops, get but 1*s.* 4½*d.* per day. This rate of pay holds good only with regard to Paris: in many of the provinces the pay is considerably less. This sum makes no allowance for the periodical slack times which occur, and which are known as "dead seasons."

Looking the case calmly in the face, what can be the condition of a woman in Paris, obliged to live by the work of her own hands? To put the case at its best, let us suppose that she belongs to the ranks of "picked workers," and so earns at least her 2*s.* a day. But then it must be remembered that Sundays and holidays reduce the days of the year to three hundred and ten working days, and that, in addition to this deduction, there is generally a long "slack season." Silk and velvet embroiderers, indeed, can earn as much as 3*s.* or 4*s.* a day, but during six months of the year they have nothing to do; and in most branches of trade there is a dead season of at least three months. This takes a clear sixty-six days out of the year, and reduces it to two hundred and thirty-four working days, bringing down the annual income of the needlewoman to £13 8*s.* Even if you put her incomings above what they actually are, and suppose that she is gaining £25 per year, (that is, always supposing her health to be invariably good and her sight unimpaired,) how is she to manage, so as to make both ends meet? She must have clothing, food, lodging and washing. She cannot get even her poor lodging for less than £5 a year, unless she is content to share her room with a friend, though this plan is unhealthy and destroys all privacy. The most unpretending wardrobe she can have, inclusive of the heavy item of shoe-leather, will cost another £5 15*s.* per annum. Washing generally costs a good deal for a woman, but supposing that she does some of this for herself, we may set it down at

3*s.* a month, or £1 16*s.* per year. Then she cannot do without light and firing during a great part of the year; (nor can she be very economical in light, or her eyesight will suffer;) these items, too, we will set down at £1 16*s.* yearly. Giving then, £5 a year for rent, £5 15*s.* for clothing, £1 16*s.* for washing, and £1 16*s.* for fire and candle, you will get a total of £13 12*s.* She has then an overplus of £11 8*s.*, on which to support herself during the year, *i.e.*, somewhat less than 8*d.* a day.

What is to become of the poor needlewoman if her slender income should happen at any time to be lessened by illness or by her being out of work? She must unavoidably get into debt. But how are her debts to be paid? What is she to do without, in what way is she to retrench?

But let us not forget that we have been considering the case of a woman who is earning her 2*s.* a day. And who are the women who are lucky enough to get that sum? Not the poor shirtmaker, for to earn 2*s.* she must be able to make eight shirts a day; not the glover, for to gain 1*s.* 8*d* a day, she must sew six pairs of gloves a day; not the woman who works for the "ready-made" shops, for to earn even 1*s.* 6*d.* a day she would have to be able to make six waistcoats or six pairs of trousers; not the *brodiste*, the lacemaker, the fringemaker, or the boot-binder.

Here stand the facts which nothing can contravene:—a needle-woman, who earns wages of 2*s.* a day, lodges in a garret, is half clad, and has 7½*d.* a day left for food, always supposing that she has the blessing of health during the whole year.

When we reflect on what are the actual wages of the large majority of the women thus employed, the question must force itself upon us: how do they exist? No one can picture to himself what their life really is, unless he has actually seen it for himself. To get at their garret-home you must go into some obscure, fetid court, and mount a steep, narrow staircase. You find a wretched little room, with a window opening out on to the leads. The broken slates of the roof let in the rain of winter and the heat of summer. You look round, you see no fireplace, no stove, no furniture; nothing but a bed, or rather a pallet, and one or two rush-bottomed chairs. The landlord, who is never sure of getting his rent from tenants who often lack bread, cannot afford to lay out money in repairs; at best, the poor girl is scarcely separated from her neighbours by a rotten partition.

The commission of inquiry of 1851, tells of a woman who was found "huddled into a room or rather a hole, 5 feet by 3 feet"—of another "obliged to break the panes of her skylight, in order to get air enough to breathe." They found garrets utterly empty, without a chair, or a bedstead, without a vessel of any kind, without the bundle of straw which used to be given even to the prisoner in his dungeon. But most of these abominations have been swept away. Daylight has been let in to these dens of misery and filth.

Houses which must have tainted the very atmosphere around, streets into which no one dared penetrate except the wretched inhabitants, have been cleared away from the face of the great city of Paris. What has become of the sickly creatures whose weary days and nights were dragged out in those garrets, whose toil-worn feet found their way through those dirty alleys? Have clean and decent homes been provided for them when their old dens were demolished? Most of them have found refuge in some suburb of Paris, although that involves the long walk to fetch and return their work, for which the poor creatures, who are only earning at the rate of 1*d.* an hour, can but ill spare time or the additional cost of extra shoeleather.

Many women, who cannot manage to get together a little furniture, are reduced to the necessity of living in a furnished lodging-house, among the very scum of society. "In many of these lodging-houses," the Commission of Inquiry tells us, "men and women have but one common sleeping-room."

The poor girl waits till nightfall to take home her work, in order that her tatters may not be seen; she shudders at the thought that perhaps some part of the pittance may be kept back, or payment put off till next time; the moment she gets out into the streets all the luxury of the world meets her eyes. She sees the heroines of vice pass in their carriages, splendidly dressed. The sounds of music meet her ears as she goes by the theatres, the concert rooms, the ball rooms. If she has no family ties, no religion in her heart, what is to keep her back? What is to teach her, when the choice lies between misery and luxury, always to choose honest misery? She sees that she has it in her own power to exchange suffering for pleasure. She knows very well that the elegant profligate, whom she saw drive past her, has her house in town, that she goes to the public gardens, to the balls, that every branch of literature writes about her class, and extols the virtues that remain to her. When poor shop-girls and sempstresses witness the triumphs of vice, how are they to be still "pure in heart"? Is it not to be expected that they will make those mental comparisons which drive men to hatred and revolt, and which plunge them into profligacy?

They are happy and comparatively safe who find a lover of their own grade in society. They seldom find a husband. A respectable workman when he thinks of marrying, seeks a wife in some quiet family. Sometimes this kind of *liaison* is prolonged through so many years that it constitutes by its duration a legal marriage. But it is a sad life for a poor woman, to feel that she has no recognised position, but depends solely on the caprice of a lover who may leave her at any moment. These poor, desolate girls, who are grateful for the first gleam of affection, if they happen to take up with an unprincipled fellow, are very soon cast off.

A man who has no deeper feeling than mere sensuality, leaves

his mistress in the most cowardly manner as soon as she seems to be in any way failing in health. What becomes of the poor thing, who is thrown upon the world with her character lost and the additional burden of an infant to support? Her last resource, in order to find food for her infant, is in prostitution. We are told of one girl who fought hard against her fate, and only gave in after a three days' fast.

There are, indeed, noble exceptions amid the general and almost universal degradation. There are those who are brave enough to bear their lot without seeking to change it; there are those among the poor shop-girls of Paris who are faithful to the early lessons of a pious mother, and who cling to the thought of the family they have left; who work on patiently, day by day, without coveting the luxury they see, or seeking an abundance which can only be earned by sin. You must see them in their isolation, in their need, and their holy innocence, in order to know what true greatness means. An eye-witness says, "Never shall I forget the lessons taught me by the poor cottagers of Septmoncel, who were actually in want of dry bread, whilst at the same time their tables were sparkling with rubies and emeralds; the poor weavers of Lyons, who were suffering the pangs of hunger whilst their fingers wove the most beautiful designs upon shining satin; nor you, oh ye sad, cold, damp Parisian garrets, where pretty delicate girls ply their needles from morn till night, and would sooner die than sin!"

God grant, that as attention is now being roused to the actual condition of these poor girls, who make our very inner garments as well as our outward decorations, something may be done. Workers there must be, and work is a great blessing; but let us see to it that those who do our work have decent homes to dwell in, and are paid enough for their work to enable them to live like human beings.

No nation can "dwell safely," or "be safe from fear of evil," in which such horrors as those which we have but lightly touched on in this paper, are to be found. Not that we, who live in glass houses ourselves in this respect, can throw stones at our Continental friends: rather we can compare notes with them, and join heart and hand in the noblest alliance which nations can form—for God Himself will be our Helper if we join together to "spare the poor and needy, and to save the souls of the needy."

Let us remember then, that He who is Lord over all the kings of the earth, has said, "He will redeem the souls of the poor from deceit and violence, and precious shall their blood be in His sight." "He will save the children of the needy, and break in pieces the oppressor."

L. F.

LVIII.—FRENCH SYMPATHY WITH ENGLISH EFFORT.

THE recent attempt of Miss Garrett to obtain admission to the University of St. Andrew's, of which particulars were given in our last number, has attracted attention beyond the circle of the British Isles, and has called forth the sympathy of our Continental neighbours. A French lady, Mdlle. Daubié, who last year received her diploma as Bachelor of Arts, (*bachelier des lettres*) at the Academy of Lyons, has written a letter, addressed to Miss Garrett, (to whom, however, she is personally unknown,) and inserted in a Paris journal, *Le Temps*. Under the heading, Women and Science, the editor makes a few prefatory remarks, warmly recommending the cultivation of science by women. He points out that here their action can have no other limit than that of their faculties; that these faculties are manifest, and that if too often they are *atrophied*, it is because they have not been developed by education.

We reproduce Mdlle. Daubié's letter in the original, not venturing to attempt an English rendering of her idiomatic and expressive French.

Paris, 3 Décembre.

MADEMOISELLE,

Permettez-moi de vous transmettre quelques-unes des sympathies qui accueillent de toutes parts votre courageuse initiative, et la noble et persévérante lutte que vous soutenez seule pour la revendication du droit commun. Tout est arbitraire dans les obstacles qui vous sont opposés, et votre cause, il faut l'espérer, n'est point jugée définitivement encore.

Chercher contre vous des précédents dans l'histoire, c'est nier le progrès: à ce point de vue, ce qui ne fut pas, ne devrait jamais exister, et l'humanité, condamnée à l'inertie, graviterait éternellement dans le cercle infranchissable des mêmes misères et des mêmes douleurs.

Aucun droit cependant n'est plus ancien; aucun n'a reçu des siècles une sanction plus universelle, plus imprescriptible, que ce droit naturel qui vous est contesté.

Les civilisations les plus brillantes reconnurent à la femme le droit de consoler et de guérir. La Grèce, élevant l'art médical à la dignité du sacerdoce, n'en exclut point les femmes: Hippocrate naquit de la posterité d'Hygie, fille d'Esculape, déesse de la santé.

Chez les Romains, de nombreuses femmes, appellées *Medicæ*, se vouaient à la cure de toutes les maladies.

Je ne ferai pas la trop longue énumération des célèbres docteurs féminins dont s'honore l'Italie: au onzième siécle déjà, quand l'école de Salerne avait une renommée universelle, une femme, qui y professait la science médicale, était consultée de toutes parts, et éclipsait ses plus illustres collégues.

Nos druidesses exerçaient la médicine comme les druides: les Françaises s'adonnèrent ensuite tellement à cette science, du château à la chaumière, que la conquête Normande porta à l'Angleterre les femmes médecins.

Quelques-unes acquirent un grand renom, et nos devancières, plus favorisées que nous, eurent ainsi la liberté et le droit, très précieux, de se soustraire à l'inquisition masculine, en confiant exclusivement le soin de leur santé à des praticiennes expertes. La profession de sage-femme permettait l'exercice général de la médecine; aucune restriction ne limitait alors les connaissances des femmes, et ne les arrêtait dans la pratique de leurs fonctions; la loi, au contraire, interdisait formellement aux hommes, de pratiquer les accouchements, et l'Eglise alla même jusqu'à excommunier l'accoucheur.

L'histoire a retenu le nom des sage-femmes distinguées qui assistèrent nos reines, ainsi que les Sévigné, les Grignan, les Simiane, &c.

En dehors de l'obstétrique, la Faculté de Montpellier délivrait, l'an 1794 encore, un diplôme de science médicale à Madame Castanier, aussi remarquable par les dons du cœur, que par les qualités de l'esprit; cette digne femme exerça la médecine jusqu'en 1843, où elle mourut, victime de son dévouement pour un malade qui réclamait son assistance. Depuis un demi-siècle seulement, une partie de l'Europe exclut les femmes de l'exercice légal de la médecine. En France (j'aime à le dire pour l'honneur de mon pays) l'initiative sociale nous manque ici beaucoup plus que la liberté, car j'ai pu être admise, l'année dernière, à l'examen du baccalauréat, par la Faculté des lettres de Lyon, sans faire de demande exceptionnelle. J'ai rencontré partout, pour cette innovation, une bienveillance impartiale et des sympathies généreuses, dont je ne saurais trop remercier ma patrie et mon siècle.

Vous savez sans doute qu'en Russie même, les femmes prennent des grades universitaires. Ainsi, qu'aurions-nous à penser des *libres* institutions de la *libre* Angleterre, si elles étaient en réalité moins larges que celle des gouvernements absolus?

Adressez donc, je vous prie, votre demande à tous vos colléges universitaires; appelez, s'il est nécessaire, de la rigueur qui vous frappe, au libéralisme de votre reine, à l'impartialité de vos tribunaux. Obtenez justice des préjugés routiniers qui sont étrangers à l'esprit de votre nation, et qui deviendraient indignes de l'initiative qui distingue l'Angleterre: elle s'est trop honorée par ses institutions libérales, par la création des carrières professionelles qu'elle a ouvertes la première aux femmes; elle leur accorde une trop noble protection; elle a trop bien plaidé, dans les deux mondes, la cause de leur émancipation par le travail, pour rester ici à la remorque des autres nations européennes, en sanctionnant une interdition déshonorante pour le dix-neuvième siècle.

Quelle que soit l'issue de ces débats votre cause est gagnée devant

l'opinion publique, juge suprême de toutes les luttes: le bien immense opéré par les femmes médecins, aux Etats-Unis, ne laisse plus lieu à aucune tergiversation sur ce sujet.

L'Angleterre surtout devrait se souvenir qu'une de ses filles eut l'honneur de doter le Nouveau-Monde de cet immortel bienfait.

Puissent nos civilisations modernes comprendre enfin que la solution des terribles questions de paupérisme qui les agitent, repose sur la ponderation équitable des droits de chaque sexe; car la licence usurpatrice de l'homme entraîne l'oppression de la femme, et le bien-être général ne peut sortir que de cette liberté reciproque, dont la limite naturelle est le respect du droit d'autrui.

Veuillez toutefois vous rappeler que l'audition des cours de l'Université de Saint-Andrew vous est permise. Si vous pouvez y puiser la science, vous avez par la même, en dépit des recalcitrants, la noble prérogative de la dispenser au profit de l'humanité souffrante, car le vieux proverbe, aussi sage que les docteurs, dit: *Savoir, c'est pouvoir.* Que les amis du vrai progrès accueillent et honorent donc la science et le dévouement, sans faire acception des sexes.

Pour vous, ne défaillez point; continuez à vous confier dans la sainteté de votre cause. Faites comprendre à tous que le champ des douleurs humaines est trop vaste pour qu'on y refuse des explorateurs, qu'on méconnaisse, qu'on rejette des intelligences et des âmes. L'Europe vous regarde, la France vous applaudit; puisse sa voix amie, traversant les mers, vous présager le succès! S'il en était ainsi, je serais très heureuse de vous avoir envoyé un faible écho des sympathies de mon généreux pays.

Agréez, &c. JULIE VICTOIRE DAUBIÉ.

We are informed that Miss Garrett, while not ceasing to "confide in the sanctity of her cause," will not at present make any further effort to obtain the M.D. degree. She will avail herself, as a general practitioner among women and children, of the Apothecaries' Hall licence, which is a legal qualification, given upon examination. As our readers are aware, she has already passed the Preliminary Examination, and she expects to be ready to commence practice in about four years. By means of private lectures, from some of the most eminent medical professors, her education will be made thorough and complete. In her special case, the sanction of the M.D. degree may be regarded as superfluous. It is well known that she could and would take it, if the way were open, and having obtained for female practitioners the legal status of Licentiates of Apothecaries' Hall, she may well be content to leave the rest to be gained by future students.

It is at present uncertain, inasmuch as legal opinions differ, whether the Universities have a right to open their doors to female students. It is by no means uncertain, however, that the power could be given by Act of Parliament, and that such

a power will be given so soon as public opinion demands it. The right of admission to University Examinations and Degrees once conceded, the next step would be the foundation of a separate School of Medicine for women, either connected with one of the existing medical schools, or attached to a distinct hospital. Half a dozen students as conscientious and persevering as Miss Garrett, would call forth such an amount of sympathy and support as would speedily secure these developments of the existing educational appliances. That lady students should for the present hold back from so eminently useful and honourable a career, is indeed to be regretted, but cannot be a matter of surprise. To say nothing of the manifold discouragements thrown in their way, the lack of pecuniary resources, and deficiencies in early education are, in many cases, insuperable obstacles. It cannot be doubted, however, that as time wears on, other women, like-minded with Miss Garrett, encouraged and sustained by her example, will follow in her steps, and that, sooner or later, we shall see the fulfilment of Mdlle. Daubié's generous and sympathizing aspirations.

LIX.—THE WINTER EXHIBITIONS.

BY MRS. F. P. FELLOWS.

Of late years, a new phase in the history of Art in England has appeared. We allude to the practice of opening exhibitions of pictures during the winter months. At this season of fog, sleet, wind and rain, it is pleasant to walk into a warm well-lighted room, and leaving that last symbol of the season, a wet umbrella, at the door, forthwith bask in sunshine, wander in green fields, or revel beneath the full foliage of May and June. Like the portraits of dead or departed friends—these painted transcripts of nature recalling the beauty of vanished summer-time—are the more dearly loved for representing "the days that are no more."

Two Exhibitions are at present open, and two more are announced, to one of which peculiar interest attaches, as its proceeds will be applied to the benefit of the distressed Lancashire operatives. Artists and amateurs have alike responded to this call, and the list of contributors contains many noble and noteworthy names. But as this Exhibition is still in abeyance, we can only treat of those that are open, and the time-honoured Old Water-Colour Society deserves precedence, though this is but the first year of its winter campaign. Here are the first fresh studies of nature which form the groundwork of the more finished picture afterwards elaborated at leisure in the studio. In many instances these sketches, which have a vigour and a dash too often lost in the more laboured and finished painting, are simply the leaves of the

artist's note-book, mounted, so that we have the immediate result of a direct outdoor communing with nature. The Scotch studies of Mr. Evans of Eton are capital examples of this, and are most brilliant in colour and dashing in execution. He delights in giving, in as few strokes as possible, the distant blue Caledonian hills with their clinging mists and passing showers, while the nearer foregrounds are golden brown with dying autumn fern. Equally brilliant in colouring, but far more careful in detail, are Mr. Dodgson's essentially English landscapes, "Studies in Knowle Park," (23 and 40). In the first of these pictures, the full green of summer, gilded with sunshine, is deliciously rendered, the luxuriant foliage contrasting well with the thinning trees of the second study, which was evidently made during a later season of the year. Here the dead leaves are already lying in the woodland paths, and the felled oak in the foreground has donned a mantle of moss since its doom in the spring. Mr. Dodgson's sketches of Haddon Hall are tame in colour and monotonous compared to Mr. Jenkins' view from its terraced garden, (133) where the old yew-trees, flecked with sunshine, frame the blue landscape which tempts the solitary student leaning over the balustrade, to lift his eyes and close his book. Very good is another study by the latter artist, of a bit of "The Thames at Mill End," (245) where, beneath a lowering evening sky, the fitful gusts of wind sweep over the trees, and bend the water-weeds till they dip into the stream.

Mr. Branwhite's brawling Welsh brooks, hurrying under grey old stone bridges, threading their way through the osiers and withered branches of salmon-traps, and dashing headlong down over boulders bright with many-coloured lichens, are familiar to us but are ever welcome. His study, (285) of a winter's morning, with the cattle standing disconsolate *on* the ice-bound pool, the skeleton branches looming dimly through the fog, the gate ajar with the swelling of the frozen ground, and the pale wafer-like sun above all, is a marvellous picture.

Another close observer of nature is Mr. Jackson, whose seaside reminiscences are excellent, especially "Mount's Bay," (105) with the wave-worn channels in the sands among the rocks at low tide, where the sea-weed hangs, clammy as the hair of a drowned mariner; and "Filey Sands, Yorkshire," (262) with its clear marine atmosphere and distant rollers of tide coming in. "Pemberth Cove, Cornwall," (217) is conscientiously painted but unpleasing in colour. A little red would much enliven its monotonous blue and green. Mr. Jackson with Mr. Whittaker, famous for capital moorland scenery, are new recruits, and bid fair to be worthy members of the corps into which they have enlisted.

A very unpretending sketch, but one most true to nature, is Davidson's "Gatton Park," (172) where the autumnal withered foliage drops off leaf by leaf, leaving the network of bare branches dark against the windy sky. Another clever rendering of an every-

day subject, is a "Cottage in Wiltshire," (318,) by W. Goodall;—and equally good is a bright study of dock-leaves on the banks of a streamlet, (159) by the same artist. Nor must we omit Mr. Duncan's contributions. His "Hulks in Hamoaze," (198); and fragments of a wreck upon a desolate beach (374) are models of patient labour. There are many pictures of dewy English lanes, and thatched homesteads, and grey ruins—such as Mr. Topham's "Pevensey," (177,) with its gay sketching-party seated beneath the crumbling towers; while, as reminiscences of foreign travel, most admirable are Mr. Glennie's Roman sketches, Mr. David Cox, Jun.'s, "View of Lyons," (260) from a height above the town; and Mr. Read's "Toledo," (293) which ancient city, crowning a lofty rock, glows in the last rays of the setting sun, while twilight creeps over the landscape below, where muleteers stop to converse, or drive their laden beasts over the tower-flanked bridge, and up the steep path that winds round the hillside. Everything in this picture is drawn with the greatest care; yet, despite this minute manipulation, the broad effect remains uninjured. Mr. Holland's Venetian sketches glow like jewels. Four examples in one frame show how much a master-hand can do with a few touches. The crowd of kneeling worshippers in St. Mark's, the solitary wreck beneath a sunset sky, the thronged Rialto at noon-day, and the deserted Square at midnight, are all excellent. So are Alfred Fripp's Italian scenes, where at Capri, (118) the goats flock home in the twilight, and the shepherdess kneels at the wayside shrine; and "Olevano," (128,) where the peasant on his mule laden with Indian corn, turns to greet the pretty contadina; and above all, "Capricio," (225,) where the distant village lies low amid desolate reaches of sand, and a herd of shaggy buffaloes are the only living creatures visible as they stoop to drink at a stream.

Naftel sends brilliant bits of colour, such as his "Bay of Salerno," (153,) with its dreamy purple background; a "Guernsey Cornfield," with the glowing yellow spears of corn set against the bright blue sea; and the delightful "Lane," (370,) where amid the yellow-green spring branches, a little stream runs down the road, in which ducks paddle and bits of blue sky glitter in the water. The cool verdure of this charming sketch contrasts forcibly with the lurid glare of the picture immediately beneath it by Carl Haag, (371,) where a Bedawee on a camel's back is making his way across the burning wilderness of sand. Mr. Haag undoubtedly ranks first of the figure painters in this exhibition, with his splendid studies of "Venetian Archers," (309-336); of an "Arab Water-carrier," (26); a noble Sheikh, (70,) habited in sweeping crimson robes, with a background of driven desert sand, and the glowing head of an Eastern boy, (201,) his complexion—

> "The shadowed livery of the burnished sun,
> To whom he is a neighbour and near bred."

No less thoroughly national are the English country-boys of Hunt,

where the youthful fly-fisher, (213,) cautiously advances, as softly as his hob-nailed boots will allow him, to pounce upon an unlucky fly, destined for a bait. "The Young Cricketer," (8,) is a spirited sketch; and capital effect of firelight is given in "Bedtime," (423,) where a sleepy boy sits yawning in the chimney-corner. The picture of St. Martin's Church, (249), with a grave-yard, where now the busy thoroughfare of Duncannon Street runs, is an admirable example of perspective.

Mr. Gilbert's dash and command of hand are seen to great advantage in the Scene from Henry V., (32,) where the victors of Agincourt sit, torch in grasp, on their jaded steeds beneath the cold dawn, silently awaiting the fray; in the rapid march of an armed force across a heath, entitled, "To the King's Aid" (437); in the rough ride of Petruchio to his mad wedding, (230); the immortal Sancho Panza at his mid-day meal, (352); and in the capital little sketches, where Falstaff reviews his ragged regiment, (284); and Sir Andrew Aguecheek reads his challenge to an admiring audience, (414).

Mr. Taylor's hunting scenes are ever sunny, genial, and piquante; and Mr. Smallfield's studies of heads are forcible and admirably modelled. His figure pieces are most carefully drawn—*vide* his "Watching," (402,) where a Sister of Charity sits silent near a sick bed, while the dawn steals into the chamber; and also the group of Tuscan children playing on a low wall with a bright green lizard. Mr. Barton's pictures are miracles of patient execution. His pencil drawing of the statue of St. Stephen, King of Hungary (211); his studies of drapery uncanny-looking figures without heads; his "Disputation of the Body with the Soul," (412,) which recalls some of the eerie fancies of the late David Scott; are all most painstaking and successful in result, only to be equalled in dexterity by Mr. Birkett Foster's "Edinburgh Castle," (384,) and his marvellous studies of skies, (438, 439).

Proceeding to the second Winter Exhibition (chiefly of oil-paintings) at the French Gallery, Pall Mall, we are struck by the contrast it presents to the conscientious study shown in the pictures we have just left. Here are tawdry, meretricious, over-coloured, ill-drawn performances. There are but half a dozen note-worthy pictures in the room, beyond a few specimens of Messrs. Goodall, Stanfield and Ward, each in its respective author's well-known style. It is, however, among the younger painters who have to make their way that the greatest force and originality are to be found, and one of the best of the rising school is a lady, Mrs. Benham Hay. Her work, "The Reception of the Prodigal Son," (128,) illustrates that most beautiful of all parables, wherein the Creator's love for His erring creatures is so touchingly shadowed forth. Beneath a vine-covered arcade sits the aged father, his hands tenderly pressed on the head of the repentant son, whom he draws close to his breast. The prodigal, clothed in tattered raiment, with bleeding, swollen feet,

sinks on his knees before his sire, embracing the patriarch, and clenching his own right hand in an agony of remorse. Behind him stand a group of servants, bearing the new robes that are to replace the wanderer's rags, the ring of honour, and water to bathe the weary, wounded limbs. In the distance, another attendant leads the calf to the slaughter; while the envious elder brother looks on scowling at the scene. The whole is painted with great purity and vigour, and very charming are the glimpses of Eastern landscape and bright tropical blue sky that form the background.

Another lady, Miss Edwards, contributes a very touching scene, (65,) of a little neglected girl seated on the staircase by the open door of a room in which the mother is caressing a more favoured child; another sketch, entitled "Nothing Like the Time Present," (46,) where a little maid servant suspends her work to look into a novel she has picked up, is also very clever. Mr. Calderon sends a carefully painted picture, (176,) in which a lordly seigneur, in his progress through his castle halls, pauses mournfully before a portrait of a lost love habited in a nun's weed, while the fair chatelaine at his side looks distrustfully at his changing face. Mr. Roberts' "Long Sermon," (122,) where an elderly woman with her grandson on her knee, have both succumbed to the soporific influence of the preacher's "linked sweetness long drawn out," and Mr. C. J. Lewis's poetical illustration to Tennyson's "Break, break, break," where a fisherman's young wife, with babe on breast, watches sadly through the twilight for the loved one's return, are also good pictures.

There are two splendid landscapes by Vicat Cole, which, though smaller in size, may fairly challenge comparison with his noble "Cornfield," exhibited in the International collection. One of these (106) represents a harvesting, with reapers busy amid the golden corn, some of which is gathered into sheaves, while the rest still stands uncut. The other (29) shows a hayfield, the labourers at their dinners beneath a spreading tree. The distant purple bloom of the ripe waving grass, across which a swallow skims, and the foreground ridges of mown hay, are admirably given. Mr. Anthony's powerful "Glen at Eve," (127,) with its sombre shadows, and Mr. Lee Bridell's view near Tivoli, (194,) with its glowing sunset sky, complete the list of noticeable pictures at this Exhibition.

LX.—GERMAN LITERATURE.—No. V.

A SHORT time since we had occasion to call the attention of our readers to the valuable writings of Herr Gustav Freytag, a Berlin Doctor of Philosophy, and author of the novel well known to English

readers under the title of "Debit and Credit." The success which attended his interesting historical studies, entitled "Pictures of Olden Times in Germany," has induced him to add a useful appendix to these volumes, bringing before his readers a view of the social condition of his native country during the last two centuries. The two volumes recently published, called "New Pictures from the Life of the German People,"* take up the subject from the date of the Peace of Westphalia, after the devastating ravages of the Thirty Years' War had deprived the unhappy country of two-thirds of its population, and "three-fourths of its capital."

The object which Herr Freytag has in view (as he tells us in his preface) is to analyse the character of the people of Germany, and to trace the influence of individuals (or those who are popularly called "representative men") upon the action of the nation at large. "History," as Lamartine has said, "is human nature written in bas-relief." It is no meaningless science, consisting of high phrases or abstract formulas, but a study which bears the deepest affinity to the mysteries of our own inner lives, and which may be best interpreted by our own daily experience. The highest aim of historical or dramatic art (as Mr. Kingsley has told us) is to "exhibit the development of the human soul," and to examine the characters of persons, of whom each one has a destiny of his own, by virtue of his own peculiarities.

Such a simple plan of study,—looking upon history as another form of biography, and allowing the characters to exhibit themselves in action—seems to have been the method which Herr Freytag has proposed to himself. The result is a book which is sufficiently interesting, and which we can recommend to those of our readers who are anxious to become acquainted with the social manners and habits of the German people, from the olden times up to the present day. The first two chapters treat of the life of the German peasant, of the gradual emancipation of the serfs, and the state of the middle classes in times past. In the third and fourth chapters we read of the increase of military power, and of the state of trade and domestic life in the various cities. The scourge of a long and destructive war (unparalleled for its accumulated horrors and its disastrous effects, since the fall of the Roman Empire) had paralysed the peasantry of Germany, and completed the ruin of the ancient "*bourgeoisie.*" In the terrible century which intervened between the years 1650 and 1750, a ruined nobility, and a helpless, uneducated peasantry, could do little to contend against the powers which maintained themselves by violence. The unfortunate serfs were often obliged to obtain their own bread whilst working for their masters, whilst the formidable taxes which were levied upon corn and meat caused the peasants of Meissen to rise in revolt against a tyranny which threatened to render subsistence impossible. To such an extent was this system carried, that, in Silesia, many villages were

* Neue Bilder aus dem Leben des deutschen Volkes. 2 Bde.

deserted, or the population was reduced to a few inhabitants. The cruelty of the game laws was such, that the peasants were not allowed to trap the wolves who carried off their children, for fear of interfering with the profits of their lords. Still darker is the sketch drawn by Herr Freytag of the condition of the minor nobility, who wandered about in rags, as "princes bereft of their coronets," treating the landed aristocracy and the starving peasantry with equal animosity and contempt. The ignorance and filth of these "*edelgeborene*" were equalled only by their pride of caste. Many of these *Junkers* were scarcely distinguishable amongst the suffering boors by whom they were surrounded, except by their wild and dissolute habits, and their contempt of all manual occupation. The manners of their wives and children were low, their language was coarse, and these "genuine old nobles" were known, in their gipsy-like wanderings, by their hard swearing and their love for raw rye spirits. Herr Freytag gives a curious extract from the life of one of these noblemen, which was published by Paul Winckler, at Nuremburg, 1697—eleven years after the writer's death.

In accordance with our author's method, these subjects are illustrated dramatically by anecdotes and stories from the lives of those who lived and acted in the different periods. In keeping with this plan, the next chapter, which describes the gradual increase of religious feeling during the pietistic revival at the commencement of the eighteenth century, is principally occupied by a long autobiography, from the hand of Joanna Eleanora Petersen, the wife of Dr. John William Petersen, a mystical and enthusiastic theologian.

These two persons united themselves in marriage in obedience, as they supposed, to a special intimation of Providence, and imagined that they led a peculiar spiritual existence, soaring upon wings of faith far above the earthly atmosphere which was breathed by their fellow men. The wife, who was the senior by several years, seems to have been the sterner and more zealous of the two, and relates her experiences, glorying in misfortune and delighting in persecution, in a tone which sometimes reminds us of the history of Madame Guyon. We have no space to dwell on the peculiarities of a mystical form of pietism, which has sometimes been designated as the "romance of religion." It was often unpractical in its character, but its influence in Germany was valuable at this particular epoch, in breaking away prejudices of caste, and causing the higher class by birth, to reconcile itself to the fancied degradation of intermarrying with plebeians.

The "Collegia Pietatis" was founded by one Philip Spener, an earnest, though somewhat narrow-minded man, who, at the latter end of the seventeenth century, directed his suffering countrymen to look heavenward for that happiness which they could no longer obtain on earth. This community was principally composed of women, and a sphere of great usefulness was thus opened to the female

sex; for the thoughts, feelings, and peculiar tenets of the "Stillen im Lande," soon began to exercise an influence upon society at large, which was none the less important because it was, in a measure, unperceived.

In the next chapter, Herr Freytag has to deal with the second transformation period, which succeeded to the formalism and exaggeration of sentiment, into which the temporary revival of religious feeling soon degenerated, when the intellectual element of the German character asserted its power, and the magic of the popular literature began to be felt. Herr Freytag has not been able to devote much space to the investigation of the various philosophical systems of Leibnitz and of Christian Wolff, though he is eloquent upon the influence of the latter on the spirit of his times. In depth and clearness of style, as well as in the scope of his learning, Reuchlin (the philosopher of the age of the Reformation) surpassed even the versatile and fantastic Leibnitz. Standing first amid the ranks of the Humanists, his profound knowledge of the Hebrew language gave him a power in the controversies of his day, beyond that of Erasmus and More. Jacob Böhmen, (or Böhme, as he is sometimes called,) the shoemaker of Gorlitz, was yet more remarkable for the originality of his genius. He was one of those who, amidst much apparent obscurity of style, and while exposed to the contempt of ill-judging contemporaries, were destined to anticipate the thoughts of future generations, and to discover new truths, which others yet unborn should recognise. The influence of Leibnitz upon the opinions of his countrymen was less important than it might otherwise have been, from his abjuring his native tongue, and preferring to write in Latin or French. The miscellaneous nature of his studies was also injurious to his power and condensation as a thinker. Christian Wolff, though less gifted than Leibnitz, had the advantage of being more thoroughly imbued with the spirit of his times, and less discursive in his choice of studies. He opposed the pietists with a vigour and determination which roused them to deadly hostility, and succeeded for a time in establishing one universal school of dogmatic teaching.

But the doctrines of Wolff were destined to be overthrown by the destructive wit of Voltaire, and the ruin of his system was commenced from the day when the Prince Frederick William declared himself on the side of the Frenchman.

Herr Freytag has chosen Dr. John Semler as the representative man of the latter part of the eighteenth century. A curious story has been told of the credulity of this grave and learned Professor of Theology, who, in his youth, had been dazzled by stories of alchemy and accounts of the efficacy of the philosopher's stone. While developing the virtue of a favourite medicine, which had been sold to him by a quack, under the title of the "Salt of Life," Semler bethought him, he would try whether a medicine which had the power of transforming a diseased body into one perfectly healthy,

might not also transmute an inferior metal into real and glittering gold. In accordance with this idea, a solution of the "Salt of Life" was placed in a jar of water, near a stove in his laboratory, to see how it would be affected by the action of heat. On examining the jar a few days afterwards, Semler discovered that it contained thin scales of pure metal; proving, as he thought, that gold could be generated, and not only transmuted, as the alchemists had vainly imagined. Such a discovery the conscientious Professor felt it his duty to make known to mankind. All Germany was in a state of excitement. Jars containing the "Salt of Life" abounded in every house, just as fern-cases and vivariums abound now, but Semler's was the only solution in which gold continued to be found. The learned theologian attempted to account for this fact by peculiar theories of his own, whilst the known uprightness of his character, and the absurdity of the affair, rendered it extremely perplexing. At last the matter came to such a pass, that Klaproth (one of the first chemists of the day) was appointed to analyse the solution in the presence of the king and his ministers. At this examination great merriment was excited by the discovery of common brass, and not gold, in the analysis; and the police being engaged to investigate the matter, it was found that a faithful old servant of Semler's (wishing to gratify a whim of his master's) had been in the habit of creeping into the laboratory, and slipping small fragments of gold-leaf, or whatever metal he could find, into this favourite mixture. This discovery was fatal to the pretensions of alchemy in Germany. Herr Freytag gives further particulars from the life of Semler, with a letter from his betrothed, (Fräulein Döbnerin,) supposed to have been written in the year 1750.

This love affair is curiously illustrative of the odd light in which the marriage relation was regarded at this time. When Johann Salomo Semler left the University of Halle, he quitted the daughter of Professor Baumgarten with floods of sorrowful tears, and immediately resumed the same gushing intercourse with an old love he had left behind him at Saalfeld. Here, again, the absence of any means for housekeeping separated the lovers, who agree to wait for a sign from heaven, and in the mean time, Semler, being overwhelmed in debt, and anxious to advance in his theological career, conceives the bright idea of making a mercenary proposal to a certain young lady, for whom he entertains no sentimental fancy, but who has a little money, and a clever habit of making ends meet.

The prudent Fräulein accepts the Herr Professor. To both of them it appears that individual preference must be sacrificed to the furtherance of "self-development;" and that independence of fancy is as nothing when compared with intellectual usefulness. How often do the women of our days contrive to forward a mercenary marriage with no such plausible excuse! In the case before us, there was high principle and good feeling in the subsequent

conduct of Semler, with great amiability in the character of the bride, which protected the couple from the miserable consequences which might naturally have been apprehended from so ill-assorted an union.

We pass over an account of the military discipline of the Prussian army, with an autobiography of Ulrich Bräcker, (a deserter from the ranks,) and hasten to a description of the youth and manhood of Frederick the Great. Herr Freytag dwells severely on the errors of Frederick's early life, on his opposition to his father, and the catastrophe which ended in the death of Katt. This account should be read with Carlyle's history of the same, Mühlbach's historical romance,* or Barrierè's "Recollections" of twenty years at Berlin†—one narrative supplying the deficiencies of another. Herr Freytag does not take so favourable a view of the character of the popular hero, as that of Mr. Carlyle. In his opinion, the humiliating struggles of Frederick's childhood and youth sowed the seeds of that bitter egotism and hard self-concentration which he manifested in after years. He learnt, as Freytag supposes, in silent suffering, to hide his feelings from his friends and enemies, and to flatter, with a subtle cleverness, those whom he hated in his heart. He had acquired a distrust for much that was high and noble, but had shown a power of uncomplaining endurance, and a vehement strength of will, which made him omnipotent with his fellow-men. Nothing was unimportant to him when he desired to accomplish an end. He had discovered the real magnitude of those things which appear little to shortsighted politicians, and could stoop to arrange the minutest details, or practise the most rigid economy. In the sorrowful circumstances of his marriage, Herr Freytag thinks he has found the key to much of the dreariness and coldness of Frederick's subsequent life. Bitterly did he write, when trying to free himself from a bride who was forced upon him against his will: "She shall be as frivolous as she likes, so long as she is not an actual simpleton, that would be too much for my endurance." The unfortunate Princess Elizabeth was far from being either frivolous or simple. She possessed many good qualities, and, was not utterly destitute of physical beauty; but had she been an angel from heaven, the pride of a man who spurned control, would effectually have steeled his heart against her. Her quiet and uncomplaining devotion, during years of silent suffering, could not fail to win for her some measure of respect and esteem. But all the former coldness of feeling was revived during the long absences of the king, and the subsequent wars of the State. The selfism of this "Grand Monarque" is repelling, in spite of the "enormous energy" of his character. He delighted to use men as

* Friedrich der Grosze und sein Hof. Von L. Mühlbach. Neue Auflage: 2 Bde.

† Berlin, Souvenirs de vingt ans à. 2 tomes.

tools, and to beat all his contemporaries down to one dead level of thought. In the vigour and freshness of his genius, and in the condition of pupilage in which he delighted to keep a nation, he doubtless found enough amusement for his own leisure hours, and he cared not for the suffering he inflicted upon others, while he entrenched himself in selfish isolation.

Herr Freytag dwells with admiration on the literary accomplishments of the hero, and on his encouragement of Goethe and the other poets of his day. In the favour, however, which he extended to Rousseau and Voltaire, Frederick undoubtedly forwarded the destructive tendencies of the eighteenth century. The victory of Voltaire over Christian Wolff was a triumph of France over Germany. The French cynic was, in one sense, only the mouthpiece of his country and his times, and gave expression to thoughts and feelings which were already afloat in the world before his appearance. In his subsequent chapter, Herr Freytag proceeds to describe the influence of French literature and philosophy upon the institutions of Germany, and the progress of that frivolity and scepticism of opinion, which, for a time, seemed to threaten the stability of every social institution. We are not able to follow him in these discussions on the history of the eighteenth century. We have already devoted unusual space to the consideration of a work which treats of important questions connected with the social and literary history of Germany, but must now pass on to others which claim our attention.

There are two new publications by David Strauss, on whose life and opinions it is impossible to enlarge without being involved in the meshes of religious argument. The first is entitled "Minor Writings,"* and includes biographical fragments; the latter is a memoir of "Hermann Samuel Reimarus"† consisting of a repetition of controversies with which the public is already wearied. To the uninitiated, it may be necessary to explain that David Strauss professes a modified form of the doctrines of Christian theology, combined with the philosophy of Hegel, and that his theories on religious subjects are elaborate enlargements of the abstract theses of this philosopher.

The fifth and sixth volumes of the Diary of Varnhagen von Ense‡ have been seized and confiscated by the Prussian Government, their injurious scandal and opprobrious criticism having proved unendurable to persons in high places. These volumes comprise the period of a year and a half, extending from May, 1848, to December, 1849, and abound with anecdote and amusing illustration, which are often too piquant and exciting to be in keeping with good taste.

L. S.

* Strauss (David F.), Kleine Schriften, biografischen, literar und kunstgeschichtlichen Inhalts.

† Reimarus (Hermann S.), und seine Schützschrift für die vernünftigen Verehrer Gottes. Von David F. Strauss.

‡ Varnhagen von Ense's Tagebücher aus seinen Nachlass. 5 und 6 Bde.

LXI.—NOTICES OF BOOKS.

Greece and the Greeks. By Fredrika Bremer. Translated by Mary Howitt. 2 Vols. Hurst & Blackett.

In 1836, Dr. Arnold wrote to Mr. Justice Coleridge from Rugby, "My delight in going over Homer and Virgil with the boys makes me think what a treat it must be to teach Shakespeare to a good class of young Greeks in regenerate Athens; to dwell upon him line by line, and word by word, in the way that nothing but a translation lesson will ever enable one to do, and so to get all his pictures and thoughts leisurely into one's mind, till I verily think one would, after a time, almost give out light in the dark, after having been steeped as it were in such an atmosphere of brilliance." In 1863 what is doing and what will be done in "regenerate Athens"? And how far will England sympathize in the fortunes of a country from whose literature every new generation of her children draws an unfailing stimulus to greatness, and whose own harassed people have preferred before all others an English prince as king? To these questions the book before us will afford,—no direct answer indeed, since Miss Bremer will but watch with us the exciting politics of the East,—but an answer which may help us in reckoning the probabilities of the future, and will certainly add to the interest we take in the actors on the scene. Miss Bremer reached Athens in the summer of 1859 and remained in Greece for more than two years. While there she seems to have mixed freely in the native and foreign society of Athens, and to have collected opinions upon Grecian affairs from a large and varied number of influential men. We think the digests she gives of her conversations with these, the most valuable part of her book. From among them we extract the following:—

"One day, at the commencement of the last month, October, I had the pleasure of making the acquaintance of Mr. Von W—, at a select little dinner party which the excellent Queen gave for me, through her chief lady of honour—a lady of great cultivation and knowledge of the world—at her seat, Amalienruh. I have not often met with a man who so quickly and so completely won my confidence, and by his conversation so riveted my interest. This, however, was with regard to a subject which was of riveting interest to us both. Mr. Von W—, King Otho's private Secretary, came to Greece at the same time with the young king, and has remained with him ever since. Whilst we were walking among the seven hills of Hephtalophos, he related to me the condition in which Athens and the whole Greek peninsula was at that time and described the extreme ruin and impoverishment of the country.

"'You could not have found,' said he, 'at that time a single head of cattle throughout the whole of Greece; scarcely a hen or an egg. The King's German attendants were obliged to live in a house which did not afford them shelter from rain or the north wind. But none of the Greeks had anything better. All the more, for this reason, must one admire the persistent warfare of this nation against the Turks; their courage and patience in enduring every kind of privation, hunger, living in caves, suffering every species of want, rather than submit to the old enemy. The battle of

Navarino, it is true—the battle of the Philhellenic nations—finally, decided the fate of Greece, and but for this battle, young Hellas would not have been able to gain her freedom. But she had honestly deserved it by the sacrifice which her sons and daughters had made of everything which humanity values most highly as the wealth of life; peace, property, health,—nay even life itself. When peace was made, the greater number of the heroes in the War of Independence had fallen to the ground which they had saved, and that ground was a desert when Greece raised herself—arose as a Free State amongst the Free States of the earth.'"—(Vol. i. p. 135)

Again:—

"My enjoyment in conversation this evening was principally with Sir Thomas Wyse, the English minister, who is inexhaustibly interesting to me, and afterwards with a Greek lady, an adopted daughter of the statesman Coletti, who, with flashing eyes and fluent tongue, expressed herself in French, with great candour, on the false principles of Greek female education, and the way their marriages are arranged. It astonished me, and pleased me at the same time, to hear such liberal views on the destination of women expressed by a Greek lady; but the whole became intelligible to me when I learned that she was the wife of a French consul (p. 149) . . . . Sir Thomas Wyse has resided long in Greece—above a quarter of a century, I believe—and now seems firmly rooted there. Perfectly master, as he appears to be, of all possible subjects, even of Scandinavian literature, both of his oldest and latest productions—he seems to occupy himself pre-eminently with subjects of political economy and popular education, and in this he shows himself, although an Irishman by birth, a genuine son of Great Britain. His views of the condition of modern Greece are rather unfavourable than hopeful. He censured the laws and practice of agriculture, the system of taxation in the country as destructive to agriculture, besides other errors, ascribable as well to the government as to the people. 'All blood with the Greeks has a tendency to the head; every one wishes to be learned; every one wishes to be a statesman or a politician; nobody will live as a simple, laborious countryman.'"—(P. 24.)

From King Otho and the Queen, Miss Bremer received much kindness. She says—

"I had yesterday my farewell audience of the Queen. In simple dress and in *tete à tete* conversation in her boudoir, she is the most amiable of women. You forget the Queen, and see merely a lively, charming intellectual woman, who expresses herself unreservedly, and to whom you feel yourself involuntarily attracted to do the same. I have more than once felt myself tempted to take courage and to speak openly to the Queen that which has come to my knowledge of the dissatisfaction in the country, and of what I from my own observation have believed to be with reason. I am perfectly certain that she would not take it amiss, and she is too noble and too good in every way willingly to close her eyes against the light, or to let them be closed by those courtiers who, merely seeking for the royal favour, cry 'Peace, peace!' when there is no peace. But I have always felt myself restrained by something which resembles the *daimon* of Socrates. . . . On this occasion Queen Amalia was so charming, so fascinating, that I could not but agree with Madame Lenormant's expression regarding her—'Elle est plus que charmante, elle est seduisante.' And Madame Recamier's niece has a right to be a judge on such subjects. I left Her Majesty, however, with a depression of mind. I fear there are dark days before her."—(Vol. ii. p. 282.)

In a note the author adds, "Few Queens, however, are gifted with greater powers of governing than Queen Amalia, and this has also been made evident during her last regency in the summer

of 1861, when the King was absent at a bath in Germany. No less than 200 new questions of law were then decided; some of great importance for the future. The Queen, too, has great ability for work, great energy, and compels the ministers to work in good earnest. Herself the first in the council chamber, she says to each one who enters merely a minute after the fixed time, pointing to the clock, 'Sir, you are too late to-day!' Her resolution, her energy, her good sense, her love of that which is right, and her patriotism, combined with her pure character and exemplary life as a wife and ruler of a household, would make her the model of a Queen and governor, were she but always faithful to her best inspirations. But how difficult on a throne to listen to 'the inner voice.'" The author continues:—

"'Goodness is also a power on earth,' our great and excellent Geijer has said, and that is proved in the case of King Otho. In the midst of the increasing dissatisfaction with his government, yet the conviction of the king's good will, of his right-mindedness and goodness, makes the hearts of the people cling to him, and prevents party-feeling and bitterness from gaining sufficient head to organize an open rebellion. In the midst of the increasing acrimony of the opposition and paper warfare, yet has Greece, ever since his accession to the throne, restless as she is, enjoyed peace. But for how long will it be so? . . . Thoughtful and truly loyal Greeks say their sovereign would lose nothing, but, on the contrary, would gain by a fully constitutional mode of government—would gain by showing entire confidence in the people, and by allowing them as much as possible to govern themselves. This, together with the power of good example, is, in fact, the only safe and reliable mode of government in constitutionally organized states. One of the unjustifiable demands made by the Greeks on their monarch is, that he should place himself at the head of the Greek martial force, and go to war with Turkey. 'At the same moment,' say these fiery heads, 'the Greek population in all the Turkish provinces—in Thessaly, Albania, Macedonia, Syria, and on the islands—should rise, and make common cause with Greece, and then the whole of Greece would be united into one free, great and powerful kingdom.' Most certainly this thought is true, but they forget that the time and the man must be come before it can be accomplished. Even if King Otho were the man—which he most assuredly is not—yet he can now do nothing, fettered as he is both by the inability of little Greece, and by the decided interdict of the Great Powers against anything of this nature being undertaken. To wish such a thing is therefore to wish an impossibility. If the Greeks could but see that the realization of the great idea must be accomplished by labouring for the moral and social improvement of free Greece, so that the world may say, 'Greece deserves to be a great kingdom'—a work which can be accomplished much better under the protection of peace than during the tumult of war! . . . Most certainly Greece has a great future before her. None of the shadows which gloom its present life can shake my faith on this head, and that because I believe in the future of the Christian culture, and see that it is to that which Greece will devote itself—that which it seeks, in its attachment to the free nations of Europe. For this also it has a civilizing mission, as regards the East, which has already begun. I have already shown this more than once in the progress of this diary. Let me now briefly touch upon some qualities which belong to the Greeks as a nation; and which point them out as being cultivators in the realm of humanity. These qualities belong essentially to their paternal inheritance. For people may say and write as much as they like

about the old Greeks being dead, about the oldest races of people being extinct, or lost in other races, and about the present being of a totally different kind, yet it is clearly apparent to every one who has resided for any length of time amongst the modern Greeks, and who is acquainted with the ancient Greeks from history, that they are one and the same people, have the same virtues, the same failings, the same temperament and life, even as they have essentially the same language. The modern Greek has appropriated to himself many words from the Italian, Albanian, and Turkish languages, but the basis of the language is the old Hellenic tongue, and every foreigner who devotes himself to it finds little difficulty in understanding the popular language which is now current in Greece, although occasionally a word may occur with which he is unacquainted. This language is becoming daily more and more purified from these, by the elevation—ever since the time of Coray, (of whom, 'the learned, industrious, excellent Coray, the regenerator of Greece, in the peaceful path of schools, of the classic language and literature of his native land,' there is an interesting sketch in vol i. p. 166,)—of the classical tongue, and the study of the classics in the schools. As in language, so in everything else, whatever intermingling of foreign popular elements the Greek race may have experienced, yet the Hellenic character has evidently moulded, impressed, and appropriated them to itself, so that the Greeks, let them live under whatever rule they may, have a community in language, religion, national virtues and failings, nay, in fact, this strong *nationality* constitutes the distinguishing mark of the Greeks from all other nations. The Turkish dominion first brought Greece into a full consciousness of this. The Greeks, through the Turks, came rightly to feel that they were Hellenes, fashioned for something better than the life of the Tartar race, a life of ignorance and lawlessness under the sway of despotism. Amongst these national virtues I have already mentioned the love of religion, of their native land, and of liberty, which also led to and accomplished the War of Independence. Let me now mention two less known, more humble virtues, which in the highest degree belong to the Greeks, and in which they might serve as examples, not merely to Asiatics, but also to Europeans—*domestic virtue and industry*. *Industry*—I have heard much said, especially by Germans, about the slovenliness and incorrigibility of Greeks; and assuredly a great deal may be said on this subject, particularly in all that regards government, order, organization, and the like. But I have seen, and see daily and hourly, in the towns and in the country, amongst both men and women of the labouring classes, a picture of industry which strikes me with admiration; because this industry is not the result of necessity or compulsion, it arises from a natural impulse for activity. The Greeks are cheerful over their labour. They talk merrily whilst they are engaged in it, and when their day's work is done, then they dance. Extremely temperate in eating and drinking, they know no necessities of luxury, and not unfrequently they bury the money which they have saved by their labour, and which they do not know any mode of employing better. How Athens increases daily under the unwearied labour of the Greek quarryman, with all his hewing and his building! In Palestine, on the coasts of Asia Minor, on the heights of Constantinople, in the Turco-Greek provinces and islands; everywhere are the Greeks to be met with, planting olives and mulberry-trees, spinning silk and cotton, building houses, and taking possession of the earth by degrees. But it is especially in maritime life and in trade that Greece now, as in the most ancient times, principally distinguishes herself, and the advances which free Greece has made in this direction are of that kind which well deserve the attention of the rest of Europe, and especially of England; because they evidently prove what enlarged, free Greece might become to European commerce.

"The importation of articles of trade into Greece, which under the Turkish rule was incalculably small, amounted, twenty-five years after the emancipa-

tion, and in *free* Greece only—according to the statistical tables for 1858—to the value of 36,400,000 francs:—the exports, which are every year increasing, as stated in the same tables, to 22,540,000 francs. The large and disadvantageous difference for Greece, which exists between imports and exports, as is shown by these amounts, is balanced—according to the anonymous but well-known author from whose work ('Un Mot sur l'Orient à l'occasion du Futur Congrès.' 1860. Paris: E. Dentu) I have taken these statements—by the amazingly increasing maritime power of the country. Greece is said to possess at the present time 4000 trading vessels, a considerable number of new steamers, and 30,000 good ablebodied seamen. The sea, is now as formerly, the faithful confederate and friend of the Greeks.* The Greeks' innate genius for trade also exhibits itself in the number of private individuals who, in the capitals of Russia, France, England, and even Germany, have now taken their place amongst the greatest and most respectable merchants of those cities. The first bankers even of Constantinople are Greeks. The natural genius of the people is strengthened and developed by the popular education. This, ever since the liberation of the country, has been the chief object of the Government. The kingdom of Greece now possesses 830 primary schools, for 64,000 children of both sexes, 102 schools of the second class, 7 gymnasiums, and 4 seminaries for priests. The university of Athens is attended by from 500 to 600 students, who carry thence the seed of knowledge and civilization to the whole of the Christian East. More than 50 political or literary periodicals, published in Athens, and in other cities of the kingdom, take a lively interest in public business, and the general well being of the country. Whatever may be demanded, and with reason, from modern Greece, yet it must be conceded that it has not stood still during the twenty-five years since its regeneration. Its population, which at the close of the Liberation War was considered at the highest to amount to 700,000 souls, has since that mounted up to 1,500,000. But I will now speak of a more momentous basis for national virtues and health: of domestic life, the innermost life-kernel of this people. And I am not afraid of being contradicted by any one in the favourable statement which I shall make on this subject in Greece. I have not heard a single foreigner, who has been long resident in Greece, who does not bear the same testimony regarding domestic life there, that it is in a high degree moral and also patriarchal in the best sense of the word. Married couples may, according to Greek law, very easily be divorced. Nevertheless it is extremely rare to meet with divorced persons or with illegal connections. Marriage seems to be a natural condition amongst the Greeks. Elderly unmarried ladies are extremely unfrequent. That which an elder son or brother does for his mother and undowried sisters, when the father of the family has been removed, is most admirable. Both religious and national custom requires him to provide for them, and frequently the young man's hair will become grey before he has had time to think of himself, if he ever is able to do so. The

* Scotland in many respects presents a parallel to Greece, not only in the physical conformation of the country, but in the enterprising and erratic spirit of the people. If Greek merchants are found in all the chief ports of Europe, Scotch merchants are found everywhere. But until Scotland was released from the incessant trouble of defending herself, little or no internal development took place. In 1656 we find that the whole vessels belonging to the country amounted only to 137, carrying 5,736 tons. At the Union, in 1707, the shipping of Scotland had risen to 215 vessels, carrying 14,485 tons. In 1858, the number of vessels registered, was 3,543, with a tonnage of 652,675. The temporary aid of money loans did much to begin this career of prosperity. Are the industrious Greek peasants to go on burying their money in the earth for safety, as Miss Bremer tells us they do, or will the good genius of Limited Liability banking companies find its way thither to their help?

married men I have heard praised as the best of husbands. A German lady, married to a Greek in Athens, and the mother of several handsome daughters, told me that she would not have any other for sons-in-law, excepting either Greeks or Englishmen."

Elsewhere the physical prosperity of the country is described.

"We devoted another day to that part of the Troezenic coast which curves eastward. Here are situated those beautiful olive, orange, and lemon groves, which, from the most ancient times, have made the coast the chosen hunting district of Diana. Here was situated anciently on the shore, a city called Artemis; here stood a beautiful temple dedicated to the goddess of the wood and of the chase; here stood one also to the 'sun, the liberator,' another to sleep, who was regarded as the patron of the muses. These temples no longer exist; but the extensive natural park-like ground, with its abundance of watersprings, of beautiful fruitbearing trees and bright fruit, stands equally vigorous and lovely as of old. It reminds me of the Mediterranean coast between Genoa and Spezzia. The groves here stretch themselves on step-like ascending terraces along the coast for an extent of from three to four French leagues. But where are the manors, the villages, the pretty charming villas, which make the Piedmontese coast as a festal scene? Some small mills are the only buildings which you see upon the promontory of Troezin, otherwise so richly endowed by nature. The paradisaic wood is divided amongst many proprietors, of whom the greater number reside at Poros. Many amongst these are of the working class. Sailors and domestic servants are not unfrequently the possessors of ten, twenty, or more fruit trees, which they do not see oftener than when they require watering, which, in dry weather, is every eighth day, or at the time of fruit harvest. The expense of the culture of a tree, manure and watering, is considered not to exceed five drachmas a year, and the annual return of a good tree in full bearing is calculated at from four to five thousand lemons or oranges; that is to say, at about 200 drachmas. In medium seasons the profit of a tree is considered at 10 per cent., though in good years it will be from 15 to 25 per cent. A good tree can be purchased for 100 drachmas. The greatest market for the fruit of Troezin is Constantinople and the Danubian provinces. They are also conveyed by the Volga into Russia. I beg pardon of Artemis and all the divinities of Troezin, that their glorious fruit orchards have led me into such prosaic calculations! I am in this respect only a faithful interpreter of now existing proprietors. As a still more dignified product of the beautiful orchard, I may, however, instance that very frequently a grove of lemon, olive, or orange-trees may form the dowry of a young girl of Poros; and that these girls are very handsome, nay, sometimes real beauties. I have seen here, young girls equally distinguished for regular beauty of feature as for the life and grace of expression, and I cannot imagine a more poetical image than such a girl coming to her bridegroom with a grove of golden fruits!"—(Vol. ii. p. 76.)

During the oppressive heat of the summer King Otho's yacht was placed at Miss Bremer's disposal and in this she made a very delightful coasting voyage among the islands of the Ægean. From the journal of this voyage we give one extract:—

"To-day, in the forenoon, whilst Mr. Michaelis made an excursion to the monastery of St. Elias, and to the more distant parts of the island, to visit their ancient remarkable objects, I myself, having for such things a very moderate curiosity, went with Dr. Cigala, according to arrangement, to the abode of the lepers, which I had heard praised as the best in Greece, and where the number is said to exceed 200. At sunrise—and magnificent was the ascent of the great luminary from the sea—taking a sandy footpath, we passed amongst vineyards which, it seemed to me in some places might be better attended to, and after about half an hour's difficult walking, we came

upon a group of from eight to ten persons assembled around a kind of poor-box by the roadside. They were well-dressed, and looked neither unhappy nor disfigured. Nevertheless they were lepers in the first stage of this terrible disease. Their appearance evidenced a great advance in the treatment of these unfortunates by the Greeks in comparison with that of the Turks. They were warming themselves in the sunshine, and replying in a friendly manner to our questions, afterwards followed us to a little distance. We turned round a rock, and here, inside the crater, with an incomparable view over it and the sea, were built within the rock-wall the dwellings of the lepers. We glanced into some of them, the doors of which stood open. The little rooms smelt damp, but were neat, and their beds were furnished with sheets. There was one room which I was warned against entering, but for that very reason I went slowly into it, for there lay a leprous man in the last stage of the disease. It is difficult to imagine anything more horrible. There was no single feature of the face remaining. When I had convinced myself that this skeleton was still living and breathing, I besought of Dr. Cigala, who remained standing at the door, to speak to him. 'Jesus Christ will cause thee to rise again to a new life and with a new body,' said the good physician. At these words the skeleton moved, raised his attenuated, bleeding arms, extended them upwards, then sank them slowly crosswise on his breast. It was his reply, he had no longer the power of speech. As his hearing still seemed perfect, I requested the doctor to ask him if I could send him anything which would give him any pleasure. With great difficulty he made the word *luccumi* intelligible. I promised to send it to him, and afterwards inquired from the other lepers about his condition and state of mind. Every one agreed in praising his piety and his perfect submission. Although he longs to die, yet he is perfectly contented to live in this condition so long as it is the will of God. Every one seemed to regard him with affection and esteem, as an example to imitate. Yet his room looked more empty and poverty-stricken than any of the others, and nothing but a bottle of water stood as refreshment by his couch. Dr. Cigala said that he might yet perhaps live a year longer. Of the fourteen lepers, men and women, who lived here, like swallows in the rocky wall, few of them were as yet greatly disfigured by the disease, but in all, the hands had been attacked so that they were unable to labour. Two of them, a man and a woman, were still quite young, not yet twenty years of age. They had no other prospect for their future than that of coming by degrees into the state of the living skeleton. Yet for all that, none of them seemed to look forward to their fate with horror or uneasiness. No one complained of his condition, but they universally complained of the manner in which they were provided for, which was uncertain and insufficient. On the preceding day they had not had anything but bread to eat. Sometimes they were wholly forgotten. During the prevalence of an icy north wind last winter, the whole little colony had been seen to come down to the town (Phera) perishing with cold and hunger. For two days they had had nothing at all to eat. They are entirely supported by alms which are received on their behalf and distributed to them by a commission in the town. But as the amount distributed to them depends upon the amount of the alms, it is consequently unequal, and often insufficient. Dr. Cigala, who is evidently a warm-hearted and thoughtful man, considers the complaints of the lepers, which were uttered with gentle low voices, to be fully justified, and complained for his own part of their lodgment in the rock, the dampness and coldness of which were so highly prejudicial in this disease.

"When we reflect that this institution at Santorin is considered to be the best hospital establishment in Greece for the disease of leprosy, we must be horrified at the thought of the others. I know that, long ago, the philanthropic Dr. Roeser, in connection with Dr. Cigala and others, opened a subscription for the erection of an hospital for lepers, near Athens, in which they could be divided into various classes, and receive all the help or the alleviation which the knowledge of medicine and science could impart;

but I know, also, that the amount received does not yet exceed some few thousand drachmas, and that probably many years will be needed before the sum of 200,000 drachmas can be collected, which it is considered that such an institution will require. And, in the meantime, must the present state of things be continued for the lepers here, and still worse, still more sorrowful, in other places in Greece? Must the poor, lamenting unfortunate beings be left alone in the last stage of the disease, with their bottle of water, and have to cry to the chance stranger for a little consolation in their misery? Shall fresh youths and maidens be despatched hither to live in the caves of the rock, without medical care, without the regard of more happily circumstanced fellow-beings, and without any prospect but that of becoming by degrees, after many long years spent in the rocky desert, like the living corpse lying there within that desolate room? If I were one of these, condemned to live here on the edge of the crater, whilst I heard, day and night, the waters in the depth below heave themselves with the thunder of their giant sighs, and strike against the riven chasms of the rock, to be found thrown back again from their hard bosom—oh! I know very well to what they would tempt me . . . . It was with bitter tears, the first I had shed in Greece, that I left this place. The Lazarus whom I saw here I shall never forget; I know that I shall not, neither do I wish it. But weeping I will lay him down before the gates of those rich men—of those Greek patriots who, from Vienna and Taganrog, from London and Paris, send rich gifts to their fatherland for the erection of academies and schools. I will bear him to the threshold of the palace of the King and Queen of Greece, asking whether a few of their grand festivals might not annually be converted into food and care-taking for these lepers. I will knock at the doors of the still wealthy convents, and ask whether they have not sufficient to enable them to give somewhat more than hitherto to the poor lepers? I will add nothing more. The scarcely audible prayer of the unfortunates, and their lament, which I here carry forth, will best appeal to the good and thinking Christian."

From a note of the author's we add:—

"On King Otho's first visit to Santorin he was shown a leper, quite a young girl, who, it was believed, might be cured by suitable diet and medical treatment; but the means for this were not forthcoming. 'Let the attempt be made at my cost,' said the King. After the proper means had been used for eight months, the girl was restored, and still continues, ten years afterwards, in perfectly good health."

We recommend to those of our readers who may be able to procure the book for themselves, an interesting account (vol. i. p. 294,) of the Arsakion, a large school in which 600 young Greek girls receive a liberal education, and of the Amalion, a home for the bringing up of fatherless and motherless girls, who are educated as skilful servants, and for good wives and mothers of the lower classes. There are also notices, much slighter than we could have wished, of the school which Mr. and Mrs. Hill opened thirty years ago amongst the ruins of Athens, beginning with 90 pupils, but mounting up within a few years to 1000, and of all ages and classes. Miss Bremer gives us too, sketches of the leading men of Greece who are before the public now, of Mavrocordato, the present leader of the republican party, "the connecting link between young Greece, and the most highly developed states of Europe," alike distinguished by his moral purity, his unselfishness as regards money, his power of self-control, as well as his handsome person, his politeness, and

the power which he thereby exercises over others—of Rear-Admiral Kanaris and his fire-ship, and of the soldiers and statesmen of the first Greek insurrection, Miaulis, Colocotroni, Capo D'Istria and Odysseus. Our own young Prince Alfred figures in a ball, "the unpretending boy united to the gentleman in bearing, and captivates everybody;" while various literary people appear for a winter sojourn in Athens, and enliven the society of the place. We think the classical stories, where these are attempted, on the whole well done. Perhaps the best is that of Pericles and Aspasia, but surely *in* Greece, the Greek gods and goddesses might have been honoured by their own Greek names, rather than by their Latin equivalents, non-equivalents rather. And why is Dionysus again and again printed *Dionysius?* We could wish too, that the accomplished translator had spared her English readers such disfigurements of style as, "I took my spirit flight from the summit of Acro-Corinth."—"O source of the Fleurio, how beautiful is thy life."—"Young men who indicate the path of a more beautiful activity,"—"Some time, Lily, when I am far separated from thee, I may perhaps remind thee of that which thou saidst to me beneath the star-illumined heaven of Greece."—"I will become good, very good!" &c. &c. These puerilities are however exceptional, the general style is good, and very lively, and the descriptions of the scenery are bright and pleasant. We thought here and there that they would do as well for other hills and other seas, less worthy of their glorious names, for Miss Bremer's pen has no power to "shake the God-built walls of Ilium," nor do we seem to hear any "shout of the Achaians;" but those who have enjoyed such pictures as Williams's "Platæa" and "Marathon with Eubœa in the distance," or who *see* the "Vale in Ida, lovelier than all the valleys of Ionian hills," and Thisbe, rich in turtle doves, and Koroneia, and grassy Haliartus, with a hundred more as they "rise to the swelling of the voiceful sea," in the roll-call of the Iliad, will perhaps be glad to be left alone with the poets and their own imaginations. Any author writing in that kingdom of the sun, may well be forgiven for the fear of an ignoble fall, and we will give Miss Bremer the full benefit of Burns' charitable lines—

"What's done we partly may compute,
But know not what's resisted."

Several of the festivals of the Greek Church are described well. So are the frequent fasts in which it seems little children and even babies are made to take their share, but we do not think the sketch given in vol. ii. p. 231, is equal to the gravity and interest of the subject, nor do we like to believe that a Church, which, in its Northern branch at all events, produced a Nikon in the seventeenth century, and possesses a Platon in the nineteenth has "no bishop who might become a Church reformer." There is an interesting notice (vol. i. p. 17) of the firm belief of the foremost literary man of Athens, Professor Raugabé, as to the

future higher development of this ancient Church, and this hope seems to be held very generally by the most intelligent of its members.

Miss Bremer tells us that she picked up a few words of Greek before she left the country, which, few as they were, added to the pleasure of her intercourse with the people. We wish she had done more than this; that she had really tried to learn "modern Greek," so called, and had given us the results of her experience. We were much struck some years ago by a remark in a very racy article of the *Westminster Review* (vol. vi. New Series) on the perversity of learning Greek, painfully and imperfectly in six years or more, as a dead language, while it might be learned easily and delightfully, as a living language, in six months. On this point the author of the able paper we refer to will speak better than we can do:—

"On the real condition of the Greek language, a prevailing ignorance has begot the usual amount of confusion and misconception—one party asserting roundly that the spoken language of the Greeks is a new composite, and differing from classical Greek as Italian does from Latin; another party, talking of the language of Professor Pharmacides, the modern Athenian theologian, as not one whit less pure and Hellenic than the language of Pericles, the Athenian statesman. Now, neither of these views, presents the whole truth with regard to the language of the living Greeks; and the former, moreover, is a very crude and unscientific expression of the half truth which it recognises. It is perfectly true, no doubt, that amid the strange confusion and dire neglect of the middle ages, the living Greek language was in some places fast hastening to a state, where it only required the commanding genius of a Dante to stamp upon it the character of a new language; but not only did that Dante never appear, but the crude elements of a new language, which seemed waiting for him, were found only among very small sections of the Greek nation, and not among the whole people equally. At the time, for example, when in Crete or Corcyra, under the influence of the Franks, all the conditions of a new composite language were being fast generated, in Byzantium and Trebizond, so long as the Oriental empire lasted, the spoken language, though defective in certain classical flexions and Attic terms of construction, was substantially pure Greek; while the written style gloried in a purity of phraseology, aping the antique, that would have delighted the hearts of the most minute grammarians of Alexandria. The prolonged existence of the ancient Greek empire, stretching, as it did, through the whole weary length of the middle ages, and dipping into times already in character completely modern, was the grand cause why the ancient Greek language could not follow the example of the ancient Latin language, and die. Nay, even in Italy, where political Rome is a memory almost as hoar as Etruria, the continued existence of the ecclesiastical society has preserved the Latin language in a sort of cloistered vitality up to the present hour. Much more the Greek, preserved as it was by a political fabric till within the last four hundred years, and by an ecclesiastical fabric whose basis lay much deeper in the hearts of the people than the purple domination of the popes. Compared with these two potent influences conservative of the Greek language, the corrupting influences, whether of Turkey in the east, or of Italy in the west, were extremely feeble. Between Turks and Greeks, indeed, the action was at all times more that of repulsion than attraction; while the Italian influence, if tending more towards political amalgamation, had, on the religious side, elements of

repulsion scarcely less powerful than those acting on the east. But, whatever linguistic possibilities might lie in the ages that are gone, the great revolution of 1821 has given the whole culture of the nation such a strong impulse in the direction of pure Hellenism, that to talk of the existing Greek language as a mongrel composite, is simply to talk in utter ignorance of the plainest elements of decision, which are lying before every man's eyes. Royal proclamations, professorial prelections, leading articles, political pamphlets, scientific treatises, and juridical pleadings, are daily and hourly sent flying through Greece, and some of them through Europe, in a language which no man in his senses can take for anything but pure Greek. The colour, of course, is peculiar, just as Homer has a certain colour in his dialect, Xenophon, an Attic complexion, Plotinus, an Alexandrian, and Chrysostom a Christian hue; but the language is one, and it stands out in modern times as the only form of speech that is at once thoroughly ancient and thoroughly modern; invaluable to Europe as the unbroken link of living connexion between the most ancient civilization and the most modern; invaluable to the Greeks, scattered through so many different countries of Europe and Asia, as a strong nervous system of national life, and a finely ramified net-work of homogeneous culture."

Since this is so; since the "thoroughly modern" Greek is also the "thoroughly ancient," why should not Dr. Arnold's wish for himself be carried out by others,—by struggling students who in teaching Shakespeare to young Greeks should themselves gain, through their very English lessons, the power of reading the Greek Classics as we read Chaucer and Spenser—by delicate women, who now seek in Italy, a climate which is less renovating than that of Greece, and who find there a literature which is but the grandchild of ancient Hellas? We have refused Prince Alfred to the Greeks, but let us hope that Greece may be ere long blessed with a settled government, and that when this is realized, there may be a largely increased intercourse with her on our part, until perhaps some day Roger Ascham's boast, over his royal pupil, may be repeated for many an English woman. "Domina Elizabeth et ego una legimus Graecè orationes Æschinis et Demosthenis *περὶ στεφάνου*. Illa praelegit mihi, et primo aspectu tam scienter intelligit non solum proprietatem linguae et oratoris sensum, sed totam causae contentionem, populi, scita, consuetudinem et mores illius urbis, ut summopere admireris."

BOOKS OF THE MONTH.

In a somewhat bulky volume, (1) Mr. Markham gives a very complete and interesting account of Peruvian Bark, or, as it is now more commonly called, Quinine, from its first discovery and its introduction into Europe by the Countess of Chinchon, (after whom it was named by Linnæus, *Chinchona*,) to the last and most important stage in its history, that of the transplantation and successful cultivation of the Chinchona plant in India. The operations connected

(1) "Travels in Peru and India." By Clements R. Markham, F.S.A., F.R.G.S. 1 vol. Murray.

with this important measure were placed under Mr. Markham's superintendence by the Secretary of State for India, and occupied a period of three years. During that time, the author saw much of a region not often visited by travellers, and the part of the book devoted to travels in Peru contains much information, historical geographical, and botanical. In Southern India we are on more familiar ground. The author mentions a curious institution prevailing in Malabar. It appears that among the Nairs, who form the most important part of the population, "sisters never leave their homes, but receive visits from male acquaintances, and the brothers go out to other houses, to their lady-loves, but live with their sisters. If a younger brother settles in a new house, he takes his favourite sister with him, and not the woman who, according to the custom in all other countries, should keep house for him." Most of the women, as well as the men, read and write in their own character, and there is a Government Gazette printed in the Malayalim language. At Coimbatore, on the other hand, a girls' school has been set on foot with much difficulty. "At present the influence of the women, and all women have influence, is for evil. The men, to maintain their superiority, dislike the women to know anything, and the head official of the cutcherry at Coimbatore, who is a Brahmin, dare not let his friends know that his wife can read and write, though this accomplishment makes her a more useful and agreeable companion." The book, as a whole, is well worth reading.

Miss Plues, having already given to the public, for the modest sum of one shilling each, two very useful and very clear little books, "Rambles in search of Ferns," and "Rambles in search of Mosses," now adds a larger work, "Rambles in search of Wild Flowers."(2) It is a book which may be heartily recommended, and which will, it may be hoped, draw many a languid young lady into a pursuit which is healthful alike for mind and body. Miss Plues groups the English flowers very ably according to the natural system, and numerous coloured drawings are given to assist the learner in identifying specimens.

A new French illustrated periodical has lately been started, (3) having for its object, to supply suitable French reading for young persons after leaving school. It is intended to contain sketches, narratives, and anecdotes; biographies; articles on scientific subjects, &c. The first number is a creditable production, and seems well suited for its purpose.

Mr. Erskine Clarke is already favourably known to the public as the compiler of a very good little collection of poems,

(2) "Rambles in search of Wild Flowers, and how to distinguish them." By Margaret Plues. London: Journal of Horticulture Office, 162, Fleet Street.

(3) "Journal des Familles." London: W. Allan & Co., 9, Stationers' Hall Court.

entitled "Heart Music." He addresses himself especially to working people, and has a happy manner of giving advice in plain, simple language. Among the "Common Life Sermons,"(4) we have been especially interested by one, "On the Limits of Man's Daily Work." Mr. Clarke here calls attention to "the two crying evils of over-leisure and over-work," and asserts broadly that "it is as clearly the will of Heaven that 'man,' *i.e.*, all men, including women—humanity—should go forth in the morning to 'labour until the evening,' as it is His will that the sun should rise and set, and that the moon should wax and wane." He urges upon the victims of over-leisure, "to find out a useful work of some sort to do, and to forsake for ever, the sin and the sorrow of idleness. If there is the hearty *will* to work, the *way* will not long be wanting, only let it be real true work. Let it not be mere *playing at working*, but let it be something that fills the thoughts and requires the full and persevering energies of mind and body." Here we are obliged to differ. It is a very easy and comfortable doctrine, that anybody who wishes to work will have no difficulty in finding work to do; but it is simply not true. All, or almost all, work that is worth doing, requires special training for it. Mere goodwill does not supply the place of a regular apprenticeship; most men receive this training. Those who have had the misfortune to be brought up to nothing, and whose time is not occupied in looking after property, &c., are, like women similarly brought up, in a very difficult and perplexing position. There are, no doubt, certain household duties falling to the lot of women, which do, to some small extent, occupy their time and strength, but where there are two or three women in a family, these are by no means sufficient. And these household ministries, good and beautiful in their way and within due limitations, may become a source of evil. The amount of service which many brothers expect and receive from their sisters, directly encourages the selfishness to which we are all naturally inclined, and which it is hard enough to resist, without having our best friends arrayed against us. Philanthropy is commonly looked upon as appropriate work for women with leisure, but this is too responsible and difficult a vocation to be seriously recommended to all, indiscriminately, and as a mere resource. Those women who are neither missionary nor lovers of study for its own sake, and yet wish to be doing something, have a difficult task set before them. Various are the expedients resorted to; needlework, singing-lessons, and lessons of all sorts, are among them. But it is felt all through, that these things are what Mr. Clarke calls *playing at working*. They do not "fill the thoughts and require the full and persevering energies of mind and body." The difficulty is real and pressing. It is better not to try to hide it by plausible, but hollow admonitory, phrases.

(4) "Common Life Sermons." By the Rev. J. Erskine Clarke, M.A. John Morgan, Paternoster Row.

LXII.—OPEN COUNCIL.

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

LADIES,

I wish to call attention to a statement which appeared in your November number, in an article entitled "Infant Mortality and its Causes," (p. 181.) It is there represented, that it is a common case for the mothers of young families to be compelled to go out to work, because their husbands cannot earn enough to support them. "The family of the industrious working man is sacrificed because his wages are insufficient for their support."

I am inclined to think that this statement has been made without consideration, or perhaps without a knowledge of facts, for it seems to me incorrect as a general rule, though it is probably true in some instances.

In Dorsetshire, where the labourers earn only 10*s.* a week, it is likely enough to be the case, but happily Dorsetshire is an exceptional spot.

In Warwickshire, the pitmen in the collieries earn from 4*s.* to 5*s.* a day, or from 16*s.* to 20*s.* a week for four days' labour—enough one would suppose for the support of their families; yet the wives almost always work at ribbon weaving; sometimes they weave in their cottages, but often they go to the factories, leaving their children at home, and in infant schools. The fact is, the men spend so much on their own pleasures during the two days' rest they take, that their families would be badly off if the women did not work.

In Lincolnshire, where the labourers earn only 14*s.* a week for six days' labour, the mothers of young families seldom go out to work, except at harvest time, when they often take their babies into the fields with them, yet as the children grow up into fine strong men and women, it is evident that 14*s.* a week is enough to bring up a family upon. In London, the wives often go out to work, but it seems to me that this is made necessary, not so much by the insufficiency of the wages, as by the drinking habits of the men, for though lodging in London is much dearer than in the country, the wages are higher, so that the difference is made up.

I know an instance of a London shoemaker who earned 25*s.* a week during eight months of the year, and 8*s.* a week during the other four, making an average of 19*s.* 6*d.* all the year round, whose wife yet went out charing at 1*s.* a day, leaving her infant, six months old, at a charitable institution to be taken care of. I venture to think, therefore, that what is required to put an end to this bad practice, is not so much higher wages as higher moral feeling.

If a table could be exhibited, of the money spent by married working men in drink, and another of the wages earned by their wives, I suspect that the two amounts would balance pretty evenly.

Perhaps if men were made more fully aware of the harm they inflict on their children's health by depriving them of a mother's care, they might be induced to bring home a larger share of their wages for the support of their families.

Yours &c.
J. B.

INFANT MORTALITY.

LADIES,

There is much good sense in Dr. Leared's paper on "Infant Mortality and its Causes." Nevertheless, there are, I think, some points which may be open to discussion.

For example; Dr. Leared says, "No precautions will prevent, although

they may sensibly lessen, the frequent occurrence of death among children, from these fatal disorders." (Scarlatina, measles, croup and hooping-cough.) On the contrary, some of your readers may be disposed to accept the more hopeful view of Dr. Druitt, that sanitary precautions will ultimately dissipate the greater number of these "fatal disorders;" and, I might add, that an improved medical treatment may render them seldom fatal.

Dr. Leared calls attention to the want of success very generally attending artificial feeding; and concludes that "it is a crime for mothers to permit anything but ill-health to interfere with their maternal duties." This statement, I certainly think, requires some little qualification.

Mothers who are not exactly in ill-health, but who may be described as "delicate," might, I am satisfied, in numerous instances, with perfect safety, and indeed with great advantage to themselves and their offspring, bring up their children by hand. But their natural instinct, combined with the stigma of "criminality," deters them.

Dr. Leared admits that "the evil consequences are mainly due to the *mode* in which children are fed;" consequently, if a right mode were adopted, it is reasonable to suppose, the results would be entirely different.

Indeed, in this, as in so many other instances, want of success may generally be traced to the insufficient care and attention of mothers. It is the old story—

"Evil is wrought
From want of thought."

Yours obediently,
BENJ. T. MOORE, M.D.

LADIES,

While doing the utmost justice to the kindliness of motive which prompted Miss Boucherett's paper on the choice of a business, and acknowledging the usefulness of many of its remarks, I cannot but believe that many of your readers must have felt, with me, that on one point she has expressed herself in a manner calculated to do harm deeper, if not wider, than the very good she so zealously desires.

If I think it a grave mistake to have classed together "governesses and dressmakers," as belonging to almost parallel trades, it is on far deeper grounds than those involved in any question of "gentility"—*that* I should be the last to care to vindicate.

But if at the very root of the difficulty which we all so anxiously desire to see solved, lies the widespread need of better and more thorough education, surely it may well grieve any one who so regards it, to see the very vocation to which we must look for radical aid, put on a trade level, and considered only or mainly, from a pecuniary and commercial point of view. I use the word vocation advisedly, for it is from those only who do feel themselves "called of God" to the work they undertake, that we can hope for real and worthy assistance.

I start from the deep principle so admirably indicated in Ruskin's "Unto this Last." Before the worker, comes the work—the thing to be done before the doer of it. Consider the vast importance of the education of even a single child—the tastes and powers demanded for the right performance of the work, and these of an altogether peculiar kind; for the gift of imparting knowledge, and the genuine pleasure in teaching, are by no means to be found in every thoroughly educated and even talented person. I do not think a true teacher will feel the end and aim of her work accomplished if she simply "enable her pupils to earn a good livelihood hereafter." I trust there are very many who would feel that object far from the most important.

Just as we shudder to hear of young men entering the Church as a "gentlemanly profession," or "a good opening in life," so, in a somewhat lower degree,

does one deeply imbued with a sense of the honour, the responsibility and the peril of teaching, regret most deeply to see the question which involves such great issues, treated as one simply or mainly of £ *s. d.*, and made to rest only on facts of supply and demand—so that girls are warned not to enter one of the most sacred fields of female labour, not because of their own possible incapacity or incompetency for it, but simply because there are large numbers who, qualified or not, can't help doing so! It being quite overlooked that it is one of our most solemn duties (and above all in a case of such importance as this) not for hire to undertake to do that of which we know ourselves incapable.

And while resting my protest on this high ground, I am sure it will also be felt that were this view adopted—did people truly see the sacrilege of entering on what Miss Mulock calls a "female ministry," with no desire or aim but that of making a respectable living by it—the field would be at once cleared of a multitude who now impede labour and lower the standard for themselves and the whole land, and the position and remuneration of governesses would no longer be such as to justify the assertion in the first article of the November Journal, that "whatever advantages a governess may have in point of gentility," (for which, as I said before, I do not care for a moment to contend,) "they are more than counterbalanced by the solid comforts on the side of tradeswomen"—or the kindly appeal that occupies your last pages, for charity to be extended to those, who if their life work has been what it ought to be, should be far more than enabled to provide reasonably for old age.

I am sure that you will not think that I am inclined to slight the very grave and sad question of employment for women—and, alas! I fear hundreds more must seek other means of maintenance were they deeply impressed with my own belief in this matter—but I do wish very anxiously to vindicate a higher truth still: that "man doth not live by bread alone," that above and beyond any question of mere livelihood, lies the obligation to do our duty in the sphere of labour to which God calls us, and not to enter on some other as a mere question of pounds and pence, without possessing those tastes and qualifications which, when such deep interests are involved, form the only genuine title to it. I am, &c., S. J. B.

LXIII.—PASSING EVENTS.

EDINBURGH SOCIETY FOR THE EMPLOYMENT OF WOMEN.—The third annual meeting of the supporters of this Society was held on December 2nd, in the Religious Institution Rooms, 5, St. Andrew's Square. Sir John Don Wauchope in the chair. There was a very numerous attendance, principally of ladies. Dr. Hodgson read the report for the past year, which was as follows:—In bringing forward their third report, the Acting Committee of the Society for Promoting the Employment of Women have much pleasure in stating that they have made considerable progress during the past year. As a register for female employment, they consider themselves established, each month bringing more numerous applications both from employers and employed. The number of applicants registered, and of engagements made, stand as follows:—Resident governesses enrolled, 50:—14 of whom are employed at salaries varying from £25 to £100; visiting governesses enrolled, 36:—16 employed; nursery governesses enrolled, 19:—3 employed; companions and matrons enrolled, 48:—23 employed (as matrons, 6; companions, 2; missionary, 1; miscellaneous, 14). Total enrolled, 153; total employed, 56. During the last eight months the increase of temporary engagements

has been so great as to induce the committee to keep a record of them, for, unimportant as they appear, they frequently lead to permanent results by introducing skilled workers to those who require their services either continuously or at intervals throughout the year. The amount of assistance thus rendered cannot be fully shown by the lists, as the first engagement is the only one which appears there, all subsequent communications passing directly from the employer to the employed. This has been the case especially with the waitresses, whose services are much sought for, and give entire satisfaction. Seventy-one names are entered for occasional employment, and during the last eight months 163 engagements have been made, giving an average of twenty per month, even during the summer. These include copyists, amanuenses, dressmakers, upholsterers, sewers of every kind, from the finest embroidery to the sewing-machine, knitters, waitresses, and daily workers for every description of household work. The sewing agency continues, and the amount paid to workers on this account during the past year has been £62. A few months since, the Society, with the advice and assistance of some leading medical men, opened a special register for sick-nurses. The committee, however, did not consider it wise to draw public attention to this point until the lists were such as to prevent disappointment to employers. They now wish to state that many names are entered for general and surgical cases, as also for attendance on the insane. These lists are accessible day and night, and the committee feel assured that the convenience thus offered to the public will be extensively taken advantage of. Emigration is a subject that has engaged the attention of the Society from the time of its formation, and accordingly a ladies' committee was formed in May, 1862. Their intention is simply to avail themselves of existing channels for emigration; but what has already been done having been under the direction of a separate society, the details belong rather to their report than to this. Aware that a lower rate of charges for telegraphic messages is talked of, and that this when established will lead to a more general use of the telegraph and necessitate more agents, the committee consider it very desirable that some women should be trained to its use. It has been ascertained that a machine fit for training can be erected on the premises of the Society for a very small sum, but having already incurred liabilities fully equal to their income, the committee do not feel justified in entering upon a new scheme, unless supported by any who may wish to see this carried into effect. The operations of the Society had been much hindered by the insufficient accommodation in Hanover Street, and the Acting Committee were therefore not disappointed to find that they could not remain in those premises after Whitsuntide. In selecting new rooms they were limited to a small range, a central situation being indispensable for business purposes. With some hesitation they took their present rooms, 37, George Street, involving, as they do, considerable outlay. The Acting Committee were obliged to take this important step independently, each of them becoming responsible for a share of the pecuniary liability. Since taking those premises, however, the progress made by the Society has been so decided that they now feel confident they did right. The treasurer's statement will show that the expenses have been met up to the present time, and that the strictest economy has been practised to avoid the calamity of being in debt; they now, therefore, request the sanction of the General Committee for what they have done. The present premises include a business room, a ladies' waiting-room, to which is attached a dressing-room and a closet for the parcels of subscribers; a bed-room, to be let by week or month, only to subscribers to the waiting-room; a small room let as an office; a kitchen and sleeping accommodation for the housekeeper. The financial statement for the year (which Dr. Hodgson also read), showed that a balance remained from last account of £16 9*s.* 9*d.*, and that the total income for the year was £135 4*s.* 7*d.*, being in all £151 14*s.* 4*d.*, while the total expenditure was £144 8*s.* 7*d.*, leaving a balance of £7 5*s.* 9*d.*

The Lady Secretary then read the following paper supplementary to the report:—The acting committee of the Society for Promoting the Employment of Women, considering that much will be suggested to those who take an active share in its work, which must escape the observation of such as only hear of it, have requested me to read the following paper containing some remarks which could not properly be embodied in the report. The reflections we have made are presented with diffidence, as our field of observation may not be sufficiently extended to justify general inferences. Still, as they have been strongly forced upon the attention of the acting committee, we consider it time to record them for the consideration of parents and guardians, or of those who are trying to promote the interests of the young. The subjects which we wish to bring forward are—1. Industrial Training; 2. Sick Nursing; 3. Some causes of the large number of women unemployed and unprovided for. One of our difficulties arises from the general neglect of industrial training for girls either in their own homes or at school. It is notorious that even in the humbler schools this evil is rampant. Lessons on geology, botany, and other sciences, with ancient history, &c., are given to children of the poorest classes, whilst they are left without manual skill in many useful departments; nor are they accustomed to apply all their powers to what ought hereafter to be their daily work. The result of this often is, that girls whose place by birth is that of domestic service in some of its grades, leave school, despising such an occupation, or so little prepared for it that none care to employ them. The unsteady among them soon sink below respectability, while others seek for work in factories or as needlewomen for gentility's sake. Beginning thus at the lowest end of remunerated female labour, we find one class pressing on the heels of another, until the higher grades are unduly swelled, not by those whose position or personal merit ought to fill them, but by others who either discharge the duties assigned to them with little comfort to themselves and as little advantage to those connected with them, or stand from the first among the "unemployed." Those who rise from merit are not intended by this. While this is the state of things at one end of the scale, we find a deficiency at the other, as the want of high principled and efficient domestic servants is extensively felt. The evil we have tried to describe is a grave one, no less than forgetting how much more desirable it is to be well fitted for the station we are in than to rise externally a few grades in social position, and that not merely our relation to our fellow-creatures, but that in which we stand to God, depends upon *how* we discharge our duty, rather than upon *what* that duty is. With reference to sick-nursing, it is scarcely needful to allude to the general conviction that well-qualified nurses are, in most departments, equally valuable and rare. This employment, which has long been despised, is only now beginning to be viewed in its true light, as a noble office which, as Margaret Fuller Ossoli says, "no menial, no servile nature, can fitly occupy." It has been considered, especially in hospital nursing, as a resource for all who were unfit for more active or more honoured occupations, instead of being recognised as a distinct and elevated sphere of woman's work, for which some, and only some, have a peculiar fitness, while even these require training and experience. The means of securing this is at present inadequate in England, while in Scotland there is absolutely no provision for it. Some of our friends may remember that at our last annual meeting, a letter from Dr., now Professor, Gairdner was read, recommending that we should take up the subject of sick-nursing. The idea was not new to us, but our plans were then too immature to be brought before the public, although one nurse was being trained under the Nightingale Fund in London, and a lady was preparing herself for the same work in an hospital in Germany. The nurse from London returned to Edinburgh last spring, has had several engagements from us, and is at present at liberty for any other which may offer for her. The lady, after remaining some months in Germany, is now in one of the wards of the Royal Infirmary of this city, in order to gain

further experience. There can be no doubt that as soon as she is ready for ordinary engagements, many will be open to her, as all must feel how welcome to themselves or for their friends would be the services of a refined Christian woman, at a time when tenderness, sympathy, and skill are especially needed. We say with emphasis a *Christian* woman—for to her alone will the office of tending the sick appear otherwise than menial—she alone will have the patient fortitude to bear cheerfully all that it involves, and she alone will recognise it as an honoured task in which she will walk very near to Christ because she is treading very closely in His footsteps, whose life, while on earth doing good, included the "healing of all manner of diseases." With regard to the number of women unemployed and unprovided for, a few points have struck us which we wish to present for confirmation or correction, as the experience of others in various spheres may suggest. It appears to us that the reluctance to engage women, even in occupations peculiarly suited to them, arises from a doubt of the energy, persistence, and general capability which they will bring to their work, rather than from a principle, which would altogether exclude them. In all departments of work—domestic, manual, or intellectual—when a woman has proved her fitness for what she has undertaken, she is welcomed when found and readily employed. The remark we have made applies both to those positions for which people can be fitted by training, and to those for which there must be a natural aptitude, such as that of teacher, or rather educator, and those of attendant on the sick or insane. In these and other departments, for which many are enrolled, while but a few of those enrolled are fitted for the duties they wish to undertake, the larger number will inevitably remain either wholly or partially unemployed. In this respect, women must stand exactly on the same footing as men, both must rise or fall, be successful or otherwise, as they are capable or not for what they profess to do. In this view we are driven back to the fundamental point of education, and are forced to recognise a marked difference between that which is given to girls and to boys. Among the former we constantly find a total absence of the thoroughness and accuracy, which is considered indispensable in the training of boys. In the one case a certain degree of attainment is aimed at, in the other, the power is given of attaining more. Mere *knowledge* is sought for the one, while *wisdom* is desired for the other. The one is to know a certain amount, while the other is to have certain qualities. It is not for us to say where the fault lies, though we have our own opinion upon it. The effect of this state of things, as we see it, is that many women of various grades apply to us for employment, having learned a little of many things, and nothing well. On the other hand, when a woman has had thorough training in any one department, not only is she well fitted for that, but qualities have been developed in her which can be readily and serviceably turned in many other directions —or, as Mrs. Beecher Stowe expresses it, she has "faculty." Another phase of the different way in which sons and daughters are sometimes provided for appears in the case of parents who have carefully studied the powers of their sons, have not grudged large sums of money, nor a long space of time, for their special education in a profession or trade, while neither these nor any corresponding advantages have been given to the daughters. The injustice of this appears strongly when parents die, leaving their sons creditably filling definite places in society, while their daughters, unprovided for in a pecuniary way, and unable to gain a maintenance by their own exertions, fall as a dead weight upon any one who will bear the burden. When a father, who has been in the receipt of hundreds or thousands a year, leaves his daughters in such circumstances, (and I speak not of imaginary cases,) the generous, liberal, and sympathising public, to whom alone they can appeal, have some right to complain of this unfair demand upon them; while the charges of selfishness, improvidence, or vulgar love of display, heaped by others on the memory of the dead, are too just to be repelled. The real cure for these cases can be neither in such societies as ours, nor in those

which grant small annuities to the indigent, but in a more comprehensive view of the duties imposed on parents as members of a community, and in a more conscientious discharge of these duties.

Dr. Lee, in moving the adoption of the report, said—I am sure you will all agree with me that the report and the addition which Miss Blyth has made are worthy of attention and commendation. It is pleasing to find that the idea which this Society was instituted to carry out, being true in itself, and well founded, is gaining strength, as all just ideas eventually do; and I have no doubt that in a short time even those persons who are still murmuring will be silenced by experience of the good which the Society is doing, and by the progress it is making in redressing an acknowledged and extensive evil; because none of those who shake their heads and express their disapprobation of the means employed can deny that the evil exists. It is very hard indeed for us to sit down and to believe that there is any evil in the world which may not be cured, or at least be mitigated, by those who are wise and courageous. Any one who looks for a moment at the state of society in modern Europe will see at once that there are causes of derangement in extensive operation. In the ancient world, when a population emigrated—when a nation took it into its head to change its abode, which was a very common thing—they went all together, men, women, children, and animals, bag and baggage. The whole establishment—the whole people of both sexes, with all their appurtenances—moved together. But in modern Europe it is not so. Thousands and tens of thousands of one sex go to the ends of the earth, and there form societies, greatly in want of women; and of course the natural proportion between the sexes is in that way deranged. There is an extensive and ever-extending stream of emigration confined almost entirely to one sex, which tends naturally to derange in the old countries the proportion between the sexes. Therefore, the evil resulting from this, is quite evident. There are other causes which exist, which operate yet more extensively. It has often been alluded to in the reports of this Society and elsewhere that there are certain fashions which have obtained, which tend to confine persons of one sex to one employment and persons of another sex to another employment. Now this is a conception, against which this Society is beginning to war, and, I have no doubt, will more and more wage war effectually. What it proposes to do is to give women an opportunity of doing anything which they may be found qualified by nature or by acquirement to do—that they are not to be excluded from employments because it is not the fashion to employ women in them, but if they be found qualified by mental or by physical endowments for that employment, they must have the door opened to it, and they must have fair play to what God, the Creator of both sexes, has made them qualified to do. There can be no doubt whatever, that in industrial training women generally are deficient, as men very often are, and certainly nothing can be more important than to draw attention to that great want, and to devise means for its supply. Then, again, as to nursing, which is peculiarly a woman's duty, it is delightful to see, after what has been said here, the great fact recognised that this is not an employment for the most wretched of mankind, who have often been doomed to it. It is a disgrace to the Protestant religion to think that while in Catholic countries this duty is often done by women of high birth and high character, devoted to the work, in this country we have been often obliged to employ women whom nothing but necessity would have obliged us to employ in tending certain classes of diseases in our hospitals. It is sad to think that a Protestant country has been so much behind Catholic countries in this respect. I hope we shall read a lesson to our own benefit from that. Certainly, nursing is a department of work which is woman's peculiarly. Everything should be done to dignify an employment which requires so much self-denial, and is of so much permanent utility. Then, as to the last point alluded to which follows from the first, that also is most important. I have often remarked myself that defect in the education

of women, but I am not prepared to go with the report so far as to say that young ladies generally are worse educated than young gentlemen. On the contrary, I am disposed to differ, with great respect and deference, from the report in this particular. I think that, as a general rule, young ladies have very often more available knowledge than men have. I have often myself had occasion to feel a little put out, when on the Continent, to find that I and other friends who plumed ourselves a little upon our learning and knowledge of languages, for instance, were forced to burden our daughters to tell us what the porters and waiters were saying to us. In many other little matters, I think the education of women is far more practical, and better than that of men. At the same time, I agree with the report so far, that it often wants accuracy in the beginning. I think there is a defect here. The third recommendation I think is unquestionably just and true. Upon the whole, I think we may well congratulate the ladies, who have taken the work of this Institution, on the success which has attended it. That success in my mind seems to demonstrate the soundness of principle on which they are proceeding; and I think it must be gratifying to them to find that they have succeeded so far. I think their proceedings are most creditable to them. This report, and the paper read, show what excellent persons of business women often are. I venture to assert that there is no society in Edinburgh, by whomsoever conducted, that shows a greater amount of manly wisdom—if you will allow me to use the solecism in this case—than the Society for the Employment of Women.

Mr Seton, Advocate, read the following paper on the Register of Benevolence:—This scheme has gone forward during the last year at a very rapid rate of increase. For those present to whom it is new, it may be well to state that the object of this scheme is to receive from those who are willing to give what they have to bestow upon others, not in the ordinary ways alone, but in whatever form it may present itself. We proceed upon the rather unusual plan of asking nothing from any one, while whatever is offered is gladly accepted. It is another peculiarity of the scheme that no personal applications are made for whatever there is to give—the object being to reach, not those who have lost their self-reliance and spirit of self-help, and are quite ready to lean upon others, but some of the equally necessitous and more deserving cases of those who are struggling in secret. These are brought under our notice by those who have a personal acquaintance with them, and will vouch for the use to be made of what is given. As there are no lack of channels for the bestowal of money, it was never expected that much would be sent in to the register, and so it has proved. Now and then a donation has been made either for a special case, or to be laid out at the discretion of the registrar, and it is very welcome. The donations are, however, mostly in clothes and books, with offers of food and furniture, or of personal service, in various ways. As an example of what is given in this way, it may be added that several young people have been and still are receiving from accomplished ladies gratuitous instruction in branches of education to which their talents and birth equally entitle them, but which they could not otherwise have obtained. Other ladies give more mechanical service; and others again have offered to undertake higher branches of philanthropic work; and are either conducting or assisting in mothers' meetings, or otherwise engaged in what is for the good of others. Of wearing apparel *every* variety, from the coarsest to the finest, is received, and *all* finds suitable recipients. As, however, the greater part is of a superior kind, and reaches those whose character and position entitles them to be treated with delicate consideration, no particulars can be entered on. The subject is only alluded to in order to thank those ladies and gentlemen who have by their gifts enabled us to help others who are diligently but not always successfully striving to help themselves. Could they know, as we generally do, how acceptable the articles are and the gratitude expressed for them, they would be amply

repaid for what they have done. One instance may be given of the way in which other things are available. Last summer, a lady, who possessed, but did not use, a sewing machine, offered it to us if it would be of service to any one. It was accepted, as most things are, but without knowing what might become of it. Not long after, it was applied for, and sent to some ladies in the north, that they might ascertain what use a poor girl would make of it, before they provided her with one. She had it for six months, and worked it with such success as to support both herself and her mother by her work. The machine was returned to us a few weeks since, and has now gone to the borders of England on a similar errand. It is unnecessary to enter into further details concerning this branch at present. Those who wish for more information can obtain it by applying at the Rooms of the Society on Wednesdays between two and three, or on Thursdays between eleven and twelve. It is sufficient now to give a simple enumeration of what we have received and distributed during the past year:—Articles of clothing, 697; do. furniture, 133; useful books and pamphlets, 136; money, £18 10*s*. After reading the paper, Mr. Seton suggested that old clothes and spare articles of furniture should be supplied to the office for the furtherance of the objects of the society. He believed that the *ennui* of which many ladies complained arose from the want of knowledge of where to expend their usefulness.

Mr. Edward Blyth said he thought he must have misunderstood Dr. Lee as saying that all pursuits should be open to the female sex. He was sure that Dr. Lee would not for a moment think of advocating that the honourable profession he himself followed should be open to the other sex, and he had the same feeling in regard to his own profession. He thought, however, that ladies should be encouraged to occupy all positions which they were qualified to fill. As to the remark made by Dr. Lee in regard to the education of ladies, he did not think that the report denied for a single moment, that so far as school education was concerned, they were quite on a par with men, but after a certain age—about eighteen—their education failed, because young men continued to study their professions and to qualify themselves to hold independent positions. It was not the education of women up to a certain stage that the report referred to, but the want of a certain practical education afterwards.

Dr. Lee said that so far as he could gather from what Mr. Blyth had said, he did not think there was great difference of opinion between them. If, for instance, a woman succeeded to a kingdom, she was not to be set aside because she was a woman, for a woman might be a Queen, and an honoured and an efficient governor, and exert an influence in society where a fair opening occurred. The question had often been put to him, as his friend had now done—"Would you like a woman to preach?" He was not prepared to answer that question. He knew this, that under the Old Testament, women both preached and prophesied, and led armies too. He also read under the New Testament that one man had seven daughters "who did prophesy," that is, preached. He did not know whether these women did this under a higher impulse than human wisdom or prudence, and therefore he was not startled when people put to him a question like that. But he thought they were safe in saying that neither by fashion nor by arbitrary and unreasonable enactments were women to be debarred from doing anything that they were qualified to do. The home was naturally woman's sphere, undoubtedly, but circumstances occurred which compelled her to maintain her home, and he was sure that it was the common object of everybody connected with this, Society, as well as of every benevolent man, that every fair avenue should be opened up in society to women placed in these circumstances. As to the other point there could be no doubt that in some respects greater severity and accuracy of instruction would be useful in the case of females.